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Course Coordinator
Dr. R. Naveen
Assistant Professor



Centre for Distance and Online Education

श्रीचन्द्रशेखरेन्द्रसरस्वतीविश्वमहाविद्यालयः

Sri Chandrasekharendra Saraswathi Viswa Mahavidyalaya

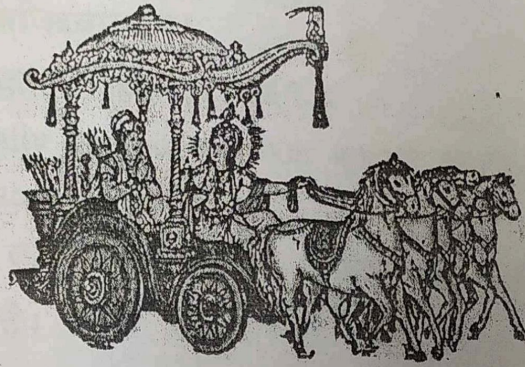
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नमो महते व्यासाय

महाभारतसुभाषितसङ्ग्रहः



Department of Sanskrit & Indian Culture,
S.C.S.V.M.V (Deemed University),
Enathur, Kanchipuram

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१. आत्मनो बन्धुरात्मैव गतिरात्मैव चात्मनः ।

आत्मनो मित्रमात्मैव तथाऽऽत्मा चात्मनः पिता ॥ १.६७.७

a. One is certainly one's own relative, and one certainly depends upon one's own self. One is certainly one's own friend and one is certainly one's own father (Protector).

b. आदमी स्वयं ही स्वयं का बन्धु होता है, स्वयं ही स्वयं का आश्रय होता है, स्वयं ही स्वयं का मित्र होता है, तथा स्वयं ही स्वयं का पिता (रक्षक) होता है।

२. अतीव रूपसंपन्नो न किञ्चिदवमन्यते ।

अतीव जल्पन्दुर्वाचो भवतीह विहेठकः ॥ १.६९.८

a. He who is really handsome never taunts anybody. He who always talks evil becomes a reviler.

b. अधिक रूपवान कभी भी किसी का अनादर नहीं करता। सदा बुराई करने वाले परपीडक होते हैं।

३. प्राज्ञस्तु जल्पतां पुंसां श्रुत्वा वाचः शुभाशुभाः ।

गुणवद्वाक्यमादत्ते हंसः क्षीरमिवाम्भसः ॥ १.६९.१०

a. The Wise, on hearing both good and evil speeches of others, choose (accept) only what is good as geese take only milk that is mixed with water.

b. हंस जैसे पानी मिले दूध से केवल दूध ही ग्रहण करता है उसी प्रकार ज्ञानी लोग कहने वालों के भली-बुरी बातों से केवल भली बातें ही ग्रहण करते हैं।

४. सुखं जीवन्त्यदोषज्ञा मूर्खा दोषानुदर्शिनः ।

यत्र वाच्याः परैः सन्तः परात्राहुस्तथाविधान् । ११.६९.१३

a. The good lives happily not seeking faults. The wicked always seeks evil. For which good men are spoken of evil by the wicked, the good never speaks of the same to wicked.

b. अच्छे लोग दूसरों की दोष नहीं देखते हुए सुखपूर्वक जीवन बिताते हैं, बुरे लोग औरों का दोष ही देखते रहते हैं। जिस बात के लिए सज्जन दूसरों से निन्दित होता है, उस बात को वे दूसरों से नहीं कहते।

५. अतो हास्यतरं लोके किञ्चिदन्यत्र विद्यते ।

यत्र दुर्जन इत्याह दुर्जनः सज्जनं स्वयम् । ११.६९.१४

a. There is nothing more ridiculous in the world than that of those who are themselves wicked should represent the good as wicked.

b. इससे अधिक हँसी की बात और कोई नहीं हो सकती कि खुद दुर्जन सज्जन को दुर्जन कहता है।

६. नास्ति सत्यात्परो धर्मो न सत्याद्विद्यते परम

न हि तीव्रतरं किञ्चिदनृतादिह विद्यते । ११.६९.२४

a. There is no virtue higher than truth. There is nothing superior to truth. Nothing is worse than untruth existing in this world.

b. सत्य से बड़ा कोई धर्म नहीं है। सत्य से बड़ा कुछ भी नहीं है असत्य से बुरा कुछ भी नहीं है।

७. यः समुत्पतितं क्रोधं क्षमयेह निरस्यति ।

यथोरगस्त्वचं जीर्णं स वै पुरुष उच्यते । ११.७४.४

a. He is called a man who by forgiveness conquers anger as a snake casting off its slough.

b. जैसे जीर्ण चमड़े का साँप निकाल देता है उसी तरह क्रोध को जो क्षमा के द्वारा दूर कर देता है वही पुरुष कहलाता है।

८. अरुन्तुदं पुरुषं रूक्षवाचं वाक्कण्टकैर्वितुदन्तं मनुष्यान्

विद्यादलक्ष्मीकतमं जनानां मुखे निबद्धां निरुद्धंति वहन्तम् ॥१८२.९

a. Know him as the most unfortunate among men, who wounds vital parts of men by hard words, and has cruel words, and who wounds men by thorns of words and he carries Rakshasa in his mouth.

b. जो वाक्कण्टक से मनुष्यों को वीधता है, जिसके मुह में दूसरे को पीड़ा पहुंचने वाला राक्षस बैठा है, उस निष्ठुर और परमर्मभेदी को श्रीहीन समझना चाहिए।

९. वाक्सायका वदनात्रिष्यतन्ति यैराहतः शोचति रात्र्यहानि

परस्य वा मर्मसु ये पतन्ति तान्यण्डितो नावसृजेत्परेषु ॥१८२.११

a. The arrows of speech whorled from the mouth. He, who is hurt by those arrows, weeps day and night. The wise should never fling those arrows of words, which strike at the vital part of the body of the others.

b. वाक्यरूपी बाण मुँह से निकलते हैं, और उनसे आहत व्यक्ति दिन रात दुःखी रहता है। अतः दूसरे के मर्म पर जो आघात करे, ऐसी वाणी पण्डितों को नहीं बोलनी चाहिए।

१०. न हीदृशं संवननं त्रिषु लोकेषु विद्यते।

यथा मैत्री च भूतेषु दानं च मधुरा च वाक् ॥१८२.१२

a. There is nothing in the three worlds by which you can adore, than friendship, charity and sweet speech (word).

b. प्राणियों से मित्रता, दान तथा मीठी वाणी - इन के समान धन तीनों लोकों में नहीं है।

११. सतामपि कुले जाताः कर्मणा बत दुर्गतिम्।

प्राप्नुवन्त्यकृतात्मानः कामजालविमोहिताः।।१.११०.२

a. The wicked men, even if born in virtuous race, deluded by passions, overwhelmed with misery by their own deeds.

b. बुरे लोग अच्छे वंश में जन्म लेने पर भी, काम के वश हो, अपने कर्म से कुगति को प्राप्त करते हैं।

१२. येषां च बहवः शूरा ज्ञातयो धर्मसंश्रिताः।

ते जीवन्ति सुखं लोके भवन्ति च निरामयाः।।१.१३८.२६

a. They, who have many relatives of heroic and virtuous, live happily in this world without sorrows.

b. जिनके सम्बन्धी लोग धार्मिक तथा शूर होते हैं, वे इस लोक में, विना क्लेश के, सुखमय जीवन व्यतीत करते हैं।

१३. ज्ञातयो यस्य नैव स्युर्विषमाः कुलपांसनाः।

स जीवेत्सुसुखं लोके ग्रामे द्रुम इवैकजः।।१.१३८.२४

a. He, who has no jealous and evil-minded relatives, lives in happiness in this world like a single tree in a village.

b. कुल को कलंकित करने वाला और दुष्ट सम्बन्धी जिसके नहीं होते वह दुनियां में गाँव में रहने वाले अकेले वृक्ष की तरह सुख पाता है।

१४. न सख्यमजरं लोके जातु दृश्येत कस्यचित्।

कामो वैनं विहरति क्रोधश्चैनं प्रवृश्चति।।१.१२२.५

a. In this world, everlasting friendship cannot be seen anywhere. Passion wears it off and anger destroys it.

b. इस संसार में मित्रता अजर नहीं देखी जाती, काम इसे दूर कर देता है और क्रोध इसे काट डालता है।

१५. एतावान्पुरुषस्तात कृतं यस्मिन्न नश्यति ।

यावच्च कुर्यादन्योऽस्य कुर्यादभ्यधिकं ततः । ११.१४५.१४

a. He is a true man, upon whom, favours are never lost. He pays back to others more than that, what he receives from others.

b. वही सच्चा पुरुष है, जिसके पास उपकार व्यर्थ नहीं होता। कोई भी उसका जितना उपकार करता है वह उसका उससे अधिक प्रत्युपकार करता है।

१६. न कालो दण्डमुद्यम्य शिरः कृन्तति कस्यचित् ।

कालस्य बलमेतावद्विपरीतार्थदर्शनम् । १२.७२.११

a. The time does not smash one's head with upraised club, but this is the strength of time that it makes one behold evil in good and good in evil.

b. काल लाठी ले किसी का शिर नहीं तोड़ता, विपरीत बुद्धि को उत्पन्न करना ही काल का बल है।

१७. लभ्यः खलु प्रातिपीय नरोऽनुप्रियवाग्निह ।

अप्रियस्य तु पथ्यस्य वक्ता श्रोता च दुर्लभः । १२.५७.१७

a. Many men speaking agreeable words, may be had in this world. But a man, who speaks words that are disagreeable though fit as regimen or a hearer of the same is very rare.

b. मीठी वाणी बोलने वाले लोग सहज मिल जाते हैं, लेकिन कठोर और हितकारी वचन बोलने वाले तथा सुनने वाले दुर्लभ होते हैं।

१८.दैवं प्रज्ञान्तु मुष्णाति तेजश्चक्षुरिवपतत्।

धातुश्च वशमन्वेति पाशैरिव नरः सितः॥२.५२.१८

a.Fate steels intelligence like affluence (light) fallen in eye. Man, tied as it were with a cord falls under the control of fate.

b.जिस तरह तेज पदार्थ आंख में पड़कर, उसकी शक्ति हर लेती है उसी प्रकार भाग्य बुद्धि को हर लेता है और मनुष्य जाल में फंसकर विधाता के वश में हो जाता है।

१९.अल्पोऽपि ह्यरित्यन्तं वर्धमानपराक्रमः।

वल्मीको मूलज इव ग्रसते वृक्षमन्तिकात्॥२.५०.२४

a.A foe, allowed to grow with power, however silly he may be, swallows one, like the ant-hill grown at the root of a tree eat up the tree.

b.पेड़ के नीचे उत्पन्न दीमक जैसे बढ़ते हुए जल्द ही पूरे को खा लेता है, उसी तरह बढ़ता हुआ शत्रु, छोटा होते हुए भी, नाश का कारण बन जाता है।

२०.शत्रुपक्षं समृध्यन्तं यो मोहात्समुपेक्षते।

व्याधिराप्यायित इव तस्य मूलं छिनत्ति सः॥२.५०.२३

a.He, who carelessly neglects a growing foe, the enemy cuts off his root like a neglected disease.

b.बढ़ते हुए शत्रु की जो मोहवश उपेक्षा करता है, उसे व्याधि के समान बढ़ता हुआ शत्रु समूल नष्ट कर देता है।

२१. विपत्तिष्वव्यथो दक्षो नित्यमुत्थानवान्तरः ।

अप्रमत्तो विनीतात्मा नित्यं भद्राणि पश्यति । ॥२.५०.८

a. He, who is steady in calamity, is skilled, ever exerting, vigilant and humble, will always meet with prosperity.

b. विपत्ति में न घबडाने वाला, कुशल, सदा उन्नति की चेष्टा में रहने वाला, अप्रमत्त एवं विनीत व्यक्ति सर्वदा कल्याण को प्राप्त करता है ।

२२. शोकस्थानसहस्राणि भयस्थानशतानि च ।

दिवसे दिवसे मूढमाविशन्ति न पण्डितम् । ॥३.२.१५

a. Day by day, thousand types of grief and hundred types of fear overwhelm a ignorant not a learned.

b. रोज रोज हजारों तरह के शोक तथा सैकड़ों तरह के भय मूर्ख को पीड़ित करते हैं, पण्डित को नहीं ।

२३. अहो बत महत्कष्टं विपरीतमिदं जगत् ।

येनापत्रपते साधुरसाधुस्तेन तुष्यति । ॥३.२.६०

a. Alas! It is pity that the world seems reverse. The wicked feels pleasure on that which is shameful to the good people.

b. उफ! बड़ा कष्ट है, दुनियाँ उलटी है, जिससे अच्छे लोग लजाते हैं, उसी से बुरे लोग खुश होते हैं ।

२४. यो हि दिष्टमुपासीनो निर्विचेष्टः सुखं स्वपेत् ।

अवसीदेत्सुदुर्बुद्धिरामो घट इवाम्भसि । ॥३.३३.१२

a. He, who lies at ease without any action, believing in destiny, is soon consumed like an unburnt earthen pot in water.

b. जो भाग्य पर विश्वास कर, विना कर्म के सुखपूर्वक सोता है, वह पानी में कच्चे घड़े के समान नष्ट हो जाता है ।

२५. तुल्ये प्रियाप्रिये यस्य सुखदुःखे तथैव च।

अतीतानागते चोभे स वै सर्वधनी नरः।।३.२९७.६४

a. That person, to whom the agreeable and the disagreeable, joy and sorrow, past and future are the same, is possess all kinds of wealth.

b. जिसके लिए प्रिय-अप्रिय, सुख-दुःख एवं भूत-भविष्य सब बराबर होते हैं वह सब प्रकार से धनी है।

२६. एकस्मिन्नेव जायेते कुले क्लीबमहारथौ।

फलाफलवती शाखे यथैकस्मिन् वनस्पतौ।।५.३.३

a. Very powerful and powerless are born in the same family, as the tree contains two branches with fruits and without fruits.

b. जैसे एक ही पेड़ में फलयुक्त तथा फलहीन शाखाएं देखी जाती हैं उसी तरह एक ही वंश में नपुंसक तथा महारथी दोनों प्रकार के लोग देखे जाते हैं।

२७. निर्वनो वध्यते व्याघ्रो निर्व्याघ्रं छिद्यते वनम्।

तस्माद्व्याघ्रो वनं रक्षेद्वनं व्याघ्रं च पालयेत्।।५.२९.४८

a. The tiger without forest is killed. The forest without tiger is cutdown. The tiger therefore protects the forest and the forest the tiger.

b. बिना वन का व्याघ्र मारा जाता है। बिना व्याघ्र का वन काटा जाता है। अतः व्याघ्र वन की रक्षा करे तथा वन व्याघ्र का पालन करे।

२८. यदि सन्तं सेवते यद्यसन्तं तपस्विनं यदि वा स्तेनमेव।

वासो यथा रङ्गवशं प्रयाति तथा स तेषां वशमभ्युपैति। ॥५.३६.१०

a. He, that waits upon one that is good or upon one that is wicked, upon one that is possessed of ascetic merit or upon one that is thief, soon takes his colour from that companion of his like a cloth from the dye in which it is soaked.

b. जिस प्रकार कपड़ा जिस रंग के साथ होता है वैसे ही रंग में जाता है उसी प्रकार आदमी सन्त, या असन्त, तपस्वी या चोर जिसके साथ होता है उसी के वश हो जाता है।

२९. यादृशैः संविवदते यादृशांश्चोपसेवते।

यादृगिच्छेच्च भवितुं तादृग्भवति पूरुषः। ॥५.३६.१३

a. A man becomes exactly like him, with whom he lives, or like him whom he regards or like that which he wishes to be.

b. जैसे लोगों से बातचीत करे, जैसे लोगों के साथ रहे तथा जैसा होने की इच्छा करे आदमी वैसा ही होगा।

३०. न तन्मित्रं यस्य कोपाद्विभेति यद्वा मित्रं शंकितेनोपचर्यम्।

यस्मिन्मित्रे पितरीवाश्वसीत तद्वै मित्रं सङ्गतानीतराणि। ॥५.३६.३५

a. He is no friend, whose anger inspires fear, or who is to be waited fearfully. He, however on whom one can repose confidence as on a father is a true friend. Other friendships are nominal connections.

b. जिसके कोप से डर हो वह मित्र नहीं, वह भी मित्र नहीं डरते हुए जिसके साथ रहें। जिस पर पिता के समान विश्वास किया जाय वही मित्र है दूसरे तो साथ में रहने वाले मात्र होते हैं।

Prologue

सिद्धिस्साध्ये सतामस्तु प्रसादात्तस्य धूर्जटेः ।
जाह्नवीफेनलेखेव यन्मूर्ध्नि शशिनः कला ॥

May success attend the good in their undertakings (Lit - in the object they wish to accomplish) by the favor of that Dhurjati, on whose head there is a digit of the moon looking like a streak of the foam of the Ganges.

श्रुतो हितोपदेशोऽयं पाटवं संस्कृतोक्तिषु ।
वाचां सर्वत्र वैचित्र्यं नीतिविद्यां ददाति च ॥

This Hitopadesa (the work inculcating salutary instruction) when studied (lit., carefully attended to) gives (the student) proficiency in elegant speeches, a variety of expression in every direction and a knowledge of the conduct of human affairs.

विद्या ददाति विनयं विनयाद्याति पात्रताम् ।
पात्रत्वाद्धनमाप्नोति धनाद्धर्मं ततः सुखम् ॥

Learning endows one with modesty; from (having) modesty one passes on to (gets) worthiness; being worthy one obtains riches; from riches religious merit and from that happiness.

यत्रवे भाजने लग्नः संस्कारो नान्यथा भवेत् ।
कथाच्छलेन बालानां नीतिस्तदिह कथ्यते ॥

As an impression made upon a raw (earthen) pot can undergo no change afterwards - so (following the same principle) in this work the science of conduct (or policy) is taught to youths under the guise of stories.

मित्रलाभः सुहृद्भेदो विग्रहः संधिरेव च ।
पञ्चतन्त्रात्तथान्यस्माद्ग्रन्थादाकृष्य लिख्यते ॥

[The subjects of] "The acquisition of friends", "The separation of friends", "Making war" and "Concluding peace" are written upon, extracts being made from *Panchatantra* and other works.

अस्ति भागीरथीतीरे पाटलिपुत्रनामधेयं नगरम् । तत्र
सर्वस्वामिगुणोपेतः सुदर्शनो नाम नरपतिरासीत् । स भूपतिरेकदा
केनापि पठ्यमानं श्लोकद्वयं शुश्राव-

On the bank of the *Bhagirathi* (Ganga) there is
a city named Pataliputra. In it there was a king,
Sudarshana by name, endowed with all princely
qualities. That king once heard a couple of Slokas
(stanzas) chanted by some one; (viz.)-

अनेकसंशयोच्छेदि परोक्षार्थस्य दर्शकम् ।
सर्वस्य लोचनं शास्त्रं यस्य नास्त्यन्ध एव सः ॥

He, who does not possess (a knowledge of)
Sastra, the universal eye, which totally removes various
doubts and discusses things hidden from view, is surely
blind.

यौवनं धनसंपत्तिः प्रभुत्वमविवेकिता ।
एकैकमप्यनर्थाय किम् यत्र चतुष्टयम् ॥

Youth, abundance of wealth, sovereignty and

inconsiderateness are the source of calamity even singly; what then, where all these four are combined in a man.

इत्याकर्ण्यत्मनः पुत्राणामनधिगतशास्त्राणां नित्यमुन्मार्गगामिनां
शास्त्राननुष्ठानेनोद्विग्नमनाः स राजा चिन्तयामास -

On hearing this, the king, who was distracted at heart, on account of the non-attendance to (the commands of the) Sastras of his sons who had no knowledge of the Sastras and who always followed the wrong path, thought to himself:-

कोऽर्थः पुत्रेण जातेन यो न विद्वान्न धार्मिकः ।
काणेन चक्षुषा किंवा चक्षुःपीडैव केवलम् ॥

What is the good of (what benefit can accrue from) having a son who is neither learned nor pious (dutiful); (for) what is the use of an eye that is blind? It simply causes ocular pain. 

किं च । गुणिगणगणनारम्भे न पतति कश्चिन्नी सुसंभ्रमाद्यस्य
तेनाम्बा यदि सुतिनी वद वन्ध्या कीदृशी नाम ॥

Moreover, if the mother of the boy, for whom the little finger does not bend down hastily at the commencement of the enumeration of the number of meritorious men, be said to have given birth to a son, then say, what a barren woman would be like to (i.e., she is as good as a barren woman).

अपरं च । वरमेको गुणी पुत्रो न च मूर्खशतान्यपि ।
एकश्चन्द्रस्तमो हन्ति न च तारागणोऽपि च ॥
ऋणकर्ता पिता शत्रुर्माता च व्यभिचारिणी ।
भार्या रूपवती शत्रुः पुत्रः शत्रुरपण्डितः ॥

It is better to have one meritorious son than a hundred of foolish ones; the single moon dispels darkness; and not the whole firmament of stars.

A father who contracts debts (leaves nothing to his son but a legacy of debt) is an enemy, and so is a mother, false to her bed; a beautiful wife is an enemy; and such is an illiterate son.

अनभ्यासे विषं विद्या अजीर्णे भोजनं विषम् ।
विषं सभा दरिद्रस्य वृद्धस्य तरुणी विषम् ॥

Learning if not kept up by constant study is poison; taking food after indigestion is poison; to a poor man a public assembly is poison; and to an old man a youthful wife is poison.

तत्कथमिदानीमेते मम पुत्रा गुणवंतः क्रियन्ताम् । यतः ।

Then how shall I now make my sons accomplished ! For:-

आहारनिद्राभयमैश्वर्यं च सामान्यमेतत्पशुभिर्नराणाम् ।
धर्मो हि तेषामधिको विशेषो धर्मेण हीनाः पशुभिः समानाः ॥

Food, sleep, fear and the enjoyment of sensual pleasures - these men share in common with beasts; surely the sense (performance) of duty is their special attribute (distinguishing mark): devoid of this they are degraded to the level of (stand on a level with) beasts.

एतत्कार्याक्षमाणां केषांचिदालस्यवचनम् ।

These are the idle words of some, incapable of doing anything.

उद्योगिनं पुरुषसिंहमुपैति लक्ष्मी-

दैवेन देयमिति कापुरुषा वदन्ति ।

दैवं निहत्य कुरु पौरुषमात्मशक्त्या

यत्ने कृते यदि न सिद्ध्यति कोऽत्र दोषः ॥

Fortunes approaches him, the lion among men, who is industrious. It is the weak - minded who say 'Fate gives'. Dismissing all idea about (killing) fate, put forth manly efforts depending upon your own strength; and if, after an exertion is made, success attend not, where is the blame (you are not to blame; or, find out where the fault lay?)

तथा च । उद्यमेन हि सिद्ध्यन्ति कार्याणि न मनोरथैः ।

न हि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः ॥

And further, Works are accomplished by industry and not by (idle) wishes; for the deer enter not the mouth of a sleeping lion.

एतच्चिन्तयित्वा स राजा पण्डितसभां कारितवान् । राजोवाच
- भो भोः पण्डिताः श्रूयताम् । अस्ति कश्चिदेवंभूतो विद्वान् य मम
पुत्राणां नित्यमुन्मार्गगामिनामनधिगतशास्त्राणामिदानीं नीतिशास्त्रोपदेशेन
पुनर्जन्म कारयितुं समर्थः । यतः ।

Having thus meditated the king convened a council of the learned. The king said - O Pandits, listen. Is there such a learned man among you, as is able to make my sons who are always going astray and who are ignorant of the Sastras, undergo a second birth (as it were) by giving them instruction in the science of conduct. For,

काचः काञ्चनसंसर्गाद्धत्ते मारकतीं द्युतिम् ।
तथा सत्संनिधानेन मूर्खो याति प्रवीणताम् ॥

A piece of glass, by being in contact with gold, possesses the lustre of emerald; similarly a fool attains proficiency by being in the company of the wise.

अत्रान्तरे विष्णुशर्मनामा महापण्डितः सकलनीतिशास्त्रतत्त्वज्ञो
वृहस्पतिरिव ब्रवीत् - देव महाकुलसंभूता एते राजपुत्राः । तन्मया
नीतिं ग्राहयितुं शक्यन्ते । अतोऽहं षण्मासाभ्यन्तरे तव
पुत्रां नीतिशास्त्राभिज्ञान्करिष्यामि । राजा सविनयं पुनरुवाच -

Then a great Pandit, Vishnusaarman by name,
who knew all the principles of the Science of conduct
(or, who know the very essence of the entire science
of conduct) spoke like a second Brhaspati - My lord,
these princes are born of an exalted race. They are,
therefore, capable of being instructed by me in the
Nitisaastra. I will, therefore, make your sons well versed
in the Nitisaastra within the space of six months. The
king spoke again respectfully -

कीटोऽपि सुमनःसङ्गादारोहति सतां शिरः ।
अश्मापि याति देवत्वं महद्भिः सुप्रतिष्ठितः ॥

Even an insect ascends the head of the wise by
being in contact with flowers; a stone also attains
divinity when well consecrated by the great.

तदेतेषामस्मत्पुत्राणां नीतिशास्त्रोपदेशाय भवन्तः प्रमाणम् । इत्युक्त्वा
तस्य विष्णुशर्मणो बहुमानपुरःसरं पुत्रान्समर्पितवान् ।

I, therefore, give you full discretionary power
as regards giving instructions to my sons in the science
of conduct. Having said so the king entrusted his sons
to Vishnusaarman with great respect.

Old Tiger and Traveler

अहमेकदा दक्षिणारण्ये चरन्नपश्यम् । एको वृद्धव्याघ्रः स्नातः
कुशहस्तः सरस्तीरे ब्रूते-भो भोः पान्थाः इदं सुवर्णकङ्कणं
गृह्यताम् । ततो लोभाकृष्टेन केनाचित्पान्थेनालोचितम् -
भाग्येनैतत्संभवति । किं त्वस्मिन्नात्मसंदेहे प्रवृत्तिर्न विधेयम् । यतः ।

Once while roaming in the southern forest I saw
- A certain old tiger, having bathed and taken Kusa
grass in his paw, used to address (the passers by sitting)

on the margin of a lake (thus) - "Ho, ho, travellers, take this gold bracelet". Then a certain traveller, attracted by greed, thought to himself - This happens by good luck. But I must not proceed in a matter where there is personal risk. For,

अनिष्टादिष्टलाभेऽपि न गतिर्जायते शुभा ।
यत्रास्ते विषसंसर्गोऽमृतं तदपि मृत्यवे ॥

Although a desired object be obtained from an undesirable source, the result is not good; even nectar (sweet - food), which is contaminated with poison, leads to death.

किन्तु सर्वत्रार्थार्जने प्रवृत्तिः संदेह एव । तथा चोक्तम् -

But an attempt to get wealth is in every case, attended with peril. And it is said in connection with this -

न संशयमनारुह्य नरो भद्राणि पश्यति ।
संशयं पुनरारुह्य यदि जीवति पश्यति ॥

Without embarking upon an adventure a man does not see good fortune; but if he does embark upon it and lives (survives it), he see it.

तन्निरूपयामि तावत् । प्रकाशं ब्रूते - कुत्र तव कङ्कणम् ।
व्याघ्रो हस्तं प्रसार्य दर्शयति । पान्थोऽवदत् - कथं मारात्मके त्वयि
विश्वासः । व्याघ्र उवाच - शृणु रे पान्थ प्रागेव यौवनदशायामतिदुर्वृत्त
आसम् । अनेकगोमानुषाणां वधान्मे पुत्रा मृता दाराश्च । वंशहीनश्चाहम् ।
ततः केनाचिद्धर्मिकेणाहमादिष्टः - दानधर्मादिकं चरतु भवान् ।
तदुपदेशादिदानीमहं स्नानशीलो दाता वृद्धो गलितनखदन्तो न कथं
विश्वासभूमिः । यतः ।

Let me threfore carefully see it. He said aloud -
'Where is thy bracelet?' The tiger stretched forth his
paw and shewed it. The traveller said - How am I to
trust thee who art ferocious ? The tiger replied - Listen,
O traveller. Formerly, indeed. in the days of youth, I
was extremely wicked. On account of my slaughter of
many a cow and man, my sons and wife perished; and
I am without issue. I was then advised by a holy man
to practise charity and do such other holy deeds.

Following his counsel, I am now in the habit of bathing and giving gifts; I am old and have lost my nails and teeth; how can I not be an object of confidence then! For,

इज्याध्ययनदानानि तपः सत्यं धृतिः क्षमा ।
अलोभ इति मार्गोयं धर्मस्याष्टविधः स्मृतः ॥

Sacrificing, studying one's prescribed portion (of the Vedas), Charity, penance, truthfulness, patience, forgiveness and freedom from avarice - this is the eightfold way of doing religious duties as laid down in the Smritis.

मम चैतावाँल्लोभविरहो येन स्वहस्तस्थमपि सुवर्णकङ्कणं
यस्मै कस्मैचिद्वातुमिच्छामि । तथापि व्याघ्रो मानुषं खादतीति
लोकापवादो दुर्निवारः । मया च धर्मशास्त्राण्यधीतानि । शृणु -

And so great is my freedom from desire, that I wish to give away, to any body whatsoever, the gold bracelet although secure in my hand. Yet the

(indiscriminate) talk of the people that a tiger eats men is difficult to be avoided (warded off). For, I, on my part, have studied the codes of the religious law. Hear me.

मरुस्थल्यां यथा वृष्टिः रनुधार्ते भोजनं तथा ।
दरिद्रे दीयते दानं सफलं पाण्डुनन्दन ॥

O son of Pandu, as is a shower of rain to the Maru(desert) land, or food to one afflicted with hunger, so is a gift to the poor, full of fruit.

अपरं च । प्रत्याख्याने च दाने च सुखदुःखे प्रियाप्रिये ।
आत्मौपम्येन पुरुषः प्रमाणमधिगच्छति ॥

Moreover, In refusing and giving, in pleasure and pain, and in things (acts) agreeable and disagreeable, a man knows the standard (of action) by self-comparison.

त्वं चातीव दुर्गतस्तेन तत्तुभ्यं दातुं सयत्नोऽहम् । तथा चोक्तम् -

You are in hard distress (extremely ill-situated) and hence I am endeavouring to give it to you. It is said -

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।

देशे काले च पात्रे च तद्दानं सात्त्विकं विदुः ॥

A gift, which is given for the sake of charity, to one who is not a benefactor (who cannot make a return for it), and in the proper place, at the proper time and to a proper recipient is, (the sages) consider, a gift of the best sort.

तदत्र सरसि स्नात्वा सुवर्णकङ्कणं गृहाण । ततो यावदसौ तद्वचः प्रतीतो लोभात्सरः स्नातुं प्रविशति तावन्महापङ्के निमग्नः पलायितुमक्षमः । पङ्के पतितं दृष्ट्वा व्याघ्रोऽवदत् - अहह महापङ्के पतितोऽसि । अतस्त्वामहमुत्थापयामि । इत्युक्त्वा शनैः शनैरुपगम्य तेन व्याघ्रेण धृतः स पान्थोऽचिन्तयत् -

Therefore, bath in this lake and accept this gold bracelet. Thereupon, placing confidence in his words, no sooner did the traveller enter the lake for bathing then he stuck in deep mud and was unable to run away. The tiger seeing him plunged into the mire said - Ha, you have fallen into deep mud. I will make you out of it. Saying so he approached him gently; and the traveller being seized by the tiger reflected -

न धर्मशास्त्रं पठतीति कारणं

न चापि वेदाध्ययनं दुरात्मनः ।

स्वभाव एवात्र तथातिरिच्यते

यथा प्रकृत्या मधुरं गवां पयः ॥

That he reads the texts of religious law or studies the Vedas, is no reason why confidence should be reposed in a villain; it is the nature that predominate in such a case: just as by nature the milk of cows is sweet.

तन्मया भद्रं न कृतं यदत्र मारात्मके विश्वासः कृतः । तथा ह्युक्तम्-

I, therefore, did not do well in that I placed confidence in this ferocious beast. For, says the precept-

नदीनां शस्त्रपाणीनां नखिनां शृङ्गिणां तथा ।
विश्वासो नैव कर्तव्यः स्त्रीषु राजकुलेषु च ॥

Trust should never be placed in rivers, in persons having weapons in thier hands, in animals armed with claws, and horns, as well as in women and royal families.

अन्यच्च । स हि गगनविहारी कल्मषध्वंसकारी
दशशतकरधारी ज्योतिषां मध्यचारी ।
विधुरपि विधियोगाद्ग्रस्यते राहुणासौ
लिखितमपि ललाटे प्रोज्झितुं कः समर्थः ॥

And further, That well-known sporter in the sky, the destroyer of sin (darkness) possessor of a thousand rays (hands) and marching in the midst of

the stars, - even he, the Moon, is devoured (eclipsed) by Rahu, by the decree of fate: who is able to efface what is written on the forehead?

इति चिन्तयन्नेवासौ व्याघ्रेण व्यापादितः खादितश्च । अतोऽहं ब्रवीमि

कङ् कणस्य तु लोभेन मग्नः पङ् के सुदुस्तरे ।
वृद्धव्याघ्रेण संप्राप्तः पथिकः स मृतो यथा ॥

While thus musing he was killed by the tiger, and eaten. Therefore I say 'The traveller, who through the lust of a bracelet, sank into deep mire and being caught by an old tiger, lost his life.

Cat and Vulture

अस्ति भागीरथीतिरे गृध्रकूटनाग्नि पर्वते महान्पर्कटीवृक्षः । तस्य कोटरे दैवदुर्विपाकाद्गलितनखनयनो जरद्गवनामा गृध्रः प्रतिवसति । अथ कृपया तज्जीवनाय तद्वृक्षवासिनः पक्षिणः स्वाहारात् किञ्चित्किञ्चिदुद्धृत्य ददति । तेनासौ जीवति । शावकानां

रक्षणं करोति । अथ कदाचिदीर्घकर्णनामा मार्जारः पक्षिशावकान्भक्षयितुं
तत्रागतः । ततस्तमायान्तं दृष्ट्वा पक्षिशावकैर्भयार्ते कोलाहलः कृतः ।
तच्छ्रुत्वा जरद्गवेनोक्तम्- कोऽयमायाति । दीर्घकर्णो गृध्रमवलोक्य
सभयमाह -हा हतोऽस्मि । यतः ।

There is a large Parkati tree on the hill, named Gridhrakut (the peak of Vultures), on the bank of the Bhagirathi. In its hollow dwelt, with his claws and eyes gone through an adverse turn of fate, a Vulture, Jaradgava by name. Now, out of pity, the birds, roosting in the tree, spared small portions from their food and gave them to him. He lived on that and looked after the young birds. Now, once a Cat, named Dirghakarna (the long-eared) came there to eat the youngs of the birds. Seeing him coming, the nestlings being terror-stricken, raised a cry. Hearing it Jaradgava asked - who is this that is coming? Dirghakarna, seeing the Vulture, said in alarm - Alas, it is all up with me. However,

तावद्भयस्य भेतव्यं यावद्भयमनागतम् ।

आगतं तु भयं वीक्ष्य नरः कुर्याद्यथोचितम् ।।

One should dread a danger only as long as it has not arrived; but seeing that the danger has come, a man should do what the occasion demands.

अधुनास्य संनिधाने पलायितुमक्षमः । तद्यथा भवितव्यं तद्वक्तुम् ।
तावद्विश्वासमुत्पाद्यास्य समीपमुपगच्छामि । इत्यालोच्य उपसृत्याब्रवीत्
- त्वामभिवन्दे । गृध्रोऽवदत् - कस्त्वम् । सोऽवदत् - मार्जारोऽहम्
। गृध्रो ब्रूते - दूरमपसर । नोचेद्धन्तव्योऽसि मया । मार्जारोऽवदत्
- श्रूयतां तावदस्मद्वचनम् । ततो यद्यहं वध्यस्तदा हन्तव्यः । यतः ।

Now that I am in his presence, I cannot run away.
So let things take what course they may. I will first
create confidence in him and then approach him. Thus
resolved, he went forth and said - Sir, I salute you.
The Vulture asked - who are you? He replied - A Cat.
The Vulture said - Get away, else I shall have to kill
you. The Cat said - In the first place, hear me, and
then, if you deem me to be worthy of death, let me not
live. For,

जातिमात्रेण किं कश्चिद्धन्यते पूज्यते क्वचित् ।

व्यवहारं परिज्ञाय वध्यः पूज्योऽथवा भवेत् ॥

Is any one killed or honoured merely because he belongs to a particular caste? It is only on one's actions (conduct) being fully known that one is found fit to merit death or respect.

गृध्रो ब्रूते - ब्रूहि किमर्थमागतोऽसि । सोऽवदत् - अहमत्र गङ्गातीरे नित्यस्नायी ब्रह्मचारी चान्द्रयणव्रतमाचरंस्तिष्ठामि । यूयं धर्मज्ञानरता इति विश्वासभूमयः पक्षिणः सर्वे सर्वदा ममाग्रेप्रस्तुवन्ति । अतो भवद्भ्यो विद्यावयवृद्धेभ्यो धर्मं श्रोतुमिहागत । भवन्तश्चैतादृशा धर्मज्ञा यन्मामतिथिं हन्तुमुद्यताः । गृहस्थधर्मश्चैषः ।

The Vulture said - Explain why you have come here. The Cat replied - I dwell here on the bank of the Ganges, bathing everyday, living a life of celibacy and practising the vow of Chandrayana. All birds, worthy of confidence, always declare before me that you are devoted to the study of religious law. Hence did I come here to hear from you, who are advanced both in knowledge and years (old both as regards

knowledge and age), the holy law. But your honour is so well versed in that law that you are ready to kill me, a guest. While the duty of a house-holder is this -

अरावप्युचितं कार्यमातिथ्यं गृहमागते ।

छेत्तुः पार्श्वगतां छायां नोपसंहरते द्रुमः ॥

Fitting hospitality should be shown even to a foe coming to the house: the tree withdraws not its shade from its cutter.

यदि वा धनं नास्ति तदा प्रीतिवचसाप्यतिथिः पूज्य एव । यतः ।

गुरुरग्निर्द्विजातीनां वर्णानां ब्रह्मणो गुरुः ।

पतिरेको गुरुः स्त्रीणां सर्वत्राभ्यागतो गुरुः ॥

And if there be no wealth, a guest should be honoured with kind words at least. For, Fire is the object of worship to the twice-born (Brahmanas), and the Brahmana to the (four) castes; the husband is the only object of adoration to his wife, while a guest is the object of reverence everywhere.

अन्यच्च । उत्तमस्यापि वर्णस्य नीचोऽपि गृहमागतः ।

पूजनीयो यथायोग्यं सर्वदेवमयोऽतिथिः ॥

Also, Even a low-born person, coming to the house of one of a high caste, should be honoured as he deserves; (for) a guest represents himself in all gods.

गृध्रोऽवदत् - मार्जारो हि मांसरुचिः । पक्षिशावकाश्चात्र निवसन्ति । तेनाहमेवं ब्रवीमि । तद्युत्वा मार्जारो भूमिं स्पृष्ट्वा कर्णौ स्पृशति । व्रते च - मया धर्मशास्त्रं श्रुत्वा वीतरागेणेदं दुष्करं व्रतं चान्द्रायणमध्यवसितम् । परस्परं विवदमानानामपि धर्मशास्त्राणाम् अहिंसा परमो धर्मः इत्यत्रैकमत्यम् । यतः ।

The Vulture said - The Cat is fond of flesh; and the youngs of birds live here: therefore, I say so. The Cat, on hearing this, touched the ground and then his ears and said - I having learnt the code of religious ordinances and being free from passion have undertaken this strenuous vow of the moon. Although the religious texts disagree with one another (in other aspects) they are quite at one in this that abstinence from killing is the highest religious duty. For,

सर्वहिंसानिवृत्ता ये नराः सर्वसहाश्च ये।

सर्वस्याश्रयभूताश्च ते नराः स्वर्गगामिनः ॥

Those men, who are averse to all sort of killing, who bear all things and who are the refuge of all, go to heaven.

एवं विश्वास्य स मार्जारस्तरुकोटरे स्थितः। ततो दिनेषु गच्छत्सु पक्षिशावकानाक्रम्य कोटरमानीय प्रत्यहं खादति । येषामपत्यानि खादितानि तैः शोकार्तैर्विलपद्भिरितस्ततो जिज्ञासा समारप्रधा ।

Having thus inspired confidence (in the Vulture) the Cat abode in the hollow of the tree. Thereafter, as days passed on, he attacked the young birds, brought them into the hollow and devoured them every day (Now) an inquiry was set on by those birds whose young nestlings were eaten and who being sorrow-stricken were lamenting.

तत्परिज्ञाय मार्जारः कोटरान्निःसृत्य बहिः पलायितः। पश्चात्पक्षिभिरितस्ततो निरूपयद्भिस्तत्र तरुकोटरे शावकास्थीनि

प्राप्तानि । अनन्तरमनेनैव जरद्गवेनास्माकं शावकाः खादिता इति
सर्वैः पक्षिभिर्निश्चित्य गृध्रो व्यापादितः । अतोऽहं ब्रवामि -

अज्ञातकुलशीलस्य वासो देयो न कस्यचित् ।

मार्जारस्य हि दोषेण हतो गृध्रो जरद्गवः ॥

On perceiving this, the Cat slipped out of the hollow and escaped. After that, the birds, who were making a close search here and there, found the bones of their nestlings in the hollow of the tree. Then all the birds having come to the conclusion - our young ones have been eaten by this very Jaradgava - put him to death. Therefore, I say - Shelter should not be given to anyone whose family and disposition are not known; for the fault of a Cat, the Vulture, Jaradgava, suffered death.

Pair of Crows

कस्मिंश्चित्तरौ वायसदंपती निवसतः । तयोश्चापत्यानि
तत्कोटरावस्थितेन कृष्णसर्पेण खादितानि । ततः पुनर्गर्भवती वायसी

वायसमाह - नाथ त्यज्यतामयं तरुः । अत्र यावत्कृष्णसर्पस्तावदावयोः
संन्ततिः कदाचिदपि न भविष्यति । यतः ।

A pair of crows lived in a certain tree. Their youngs were eaten by a cobra who lived in the hollow of the tree. Thereafter, the female crow, when again breeding said to her mate - My dear, let us abandon this tree. As long as the serpent lives here, our offspring can never live. For,

दुष्टा भार्या शठं मित्रं भृत्यश्चोत्तरदायकः ।

ससर्पे च गृहे वासो मृत्युरेव न संशयः ॥

A wicked wife, a cunning friend, an insolent servant, and a residence in a house infested by a cobra, mean undoubtedly death.

वायसो ब्रूते- प्रिये न भेतव्यम् । वारंवारं मयैतस्य महापराधः
सोढः । इदानीं पुनर्नक्षन्तव्यः । वायस्याह- कथमेतेन बालवता सार्धं
भवान्विग्रहितुं समर्थः । वायसो ब्रूते- अलमनया शङ्कया ।

Don't you be afraid, my dear, replied the crow.

I have pardoned his great crime again and again. But it shall not be tolerated now. The female crow observed - How will you be able to contend with one who is powerful? The crow replied - Away with this doubt.

वायस्याह - श्रुतं मया सर्वम् । संप्रति यथा कर्तव्यं तद् ब्रूहि ।
वायसोऽवदत्- अत्रासन्ने सरसि राजपुत्रः प्रत्यहमागत्य स्नाति । स्नानसमये
तदङ्गादवतारितं तीर्थशिलानिहितं कनकसूत्रं चञ्चवा
विधृत्यानीयास्मिन्कोटरे धारयिष्यसि । अथ कदाचित्स्नातुं जलं प्रविष्टे
राजपुत्रे वायस्या तदनुष्ठितम् । अथ कनकसूत्रानुसरणप्रवृत्तौ
राजपुरुषैस्तत्र तरुकोटरे कृष्णसर्पो दृष्टो व्यापादितश्च ।

The female crow said - I have heard everything. Now tell me what I am to do. The crow replied- The prince comes every day and bathes in the adjacent tank. Hold up in your beak a gold necklace, which is taken off from his person at the time of bathing and placed on a stone of the flight of steps, and put it in this hollow. Now on one occasion when the prince had entered the water for bathing, the female crow did what she was directed to do. Then by the servants of the prince who followed the track of the gold necklace, the serpent was seen and killed.

Pair of Tittibhas

दक्षिणसमुद्रतीरे टिट्टिभदंपती निवसतः । तत्र चासन्नप्रसवा
टिट्टिभी भर्तारमाह - नाथ प्रसवयोग्यस्थानं निभृतमनुसंधीयताम् ।
टिट्टिभोऽवदत् - भार्ये नन्विदमेव स्थानं प्रसूतियोग्यम् । सा ब्रूते-
समुद्रवेलया प्लाव्यते स्थानमेतत् । टिट्टिभोऽवदत् - किमहं निर्बलः
येन स्वगृहावस्थितः समुद्रेण निग्रहीतव्यः । टिट्टिभी विहस्याह-
स्वामिन् त्वया समुद्रेण च महदन्तरम् । अथ वा ।

A pair of titibhas lived on the shore of the southern sea. The female when near her delivery said to her husband - My dear, find out a retired place convenient for my delivery. The male said - My dear, this very place is surely fit for your delivery. She replied - This place is washed over by the tide. The male observed - What? Am I so powerless that the sea should insult me, stationed in my own house? The female said smiling - My lord, vast is the difference between the sea and yourself. Or rather,

दुखमात्मा परिच्छेत्तमेवं योग्यो न वेति वा ।

अस्तीदृग्यस्य विज्ञानं स कृच्छ्रेऽपि न सिदति ॥

It is difficult to form a correct estimate of one's self - whether one is capable (of achieving a thing) or not: he who has such knowledge does not experience trouble even in a difficulty.

अपि च ।

अनुचितकार्यारम्भः स्वजनविरोधो बलीयसा स्पर्धा ।
प्रमदाजनविश्वासो मृत्योर्द्वाराणि चत्वारि ॥

And also, The beginning of an unworthy act, opposition to one's relatives, emulation with the stronger, and confidence in young women - these are four doors to death.

ततः (कृच्छ्रेण) स्वामिवचनात्तत्रैव प्रसूता सा । एतत्सर्वं
श्रुत्वा समुद्रेणापि तच्छक्तिज्ञानार्थं तदण्डान्यपहतानि । ततष्टिट्ठिभी
शोकार्ता भर्तारमाह - नाथ कष्टमापतितम् । तान्यण्डानि मे नष्टानि ।

Then following (with difficulty) the advice of her husband she laid her eggs there. Having heard all that, the sea too, wishing to know their strength, carried off their eggs. Then the female tittibha, smitten with

grief, said to her husband - Lord, evil has befallen us.
Those my eggs are lost.

टिट्ठिभोऽवदत् - प्रिये मा भैषीः । इत्युक्त्वा पक्षिणां मेलकं
कृत्वा पक्षिस्वामिनो गरुडस्य समीपं गतः । तत्र गत्वा सकलवृत्तान्तः
टिट्ठिभेन भगवतो गरुडस्य पुरतो निवेदितः - देव समुद्रेणाहं
स्वगृहावस्थितो विनापराधेनैव निगृहीत इति । ततस्तद्वचनमाकर्ण्य
गरुत्मता प्रभुर्भगवान्नारायणः सृष्टिस्थितिप्रलयहेतुर्विज्ञप्तः । स
समुद्रमण्डदानायादिदेश । ततो भगवदाज्ञां मौलौ निधाय समुद्रेण
तान्यण्डानि टिट्ठिभाय समर्पितानि । अतोऽहं ब्रवीमि -

अङ्गाङ्गिभावमज्ञात्वा कथं सामर्थ्यनिर्णयः ।

पश्य टिट्ठिभमात्रेण समुद्रो व्याकुलीकृतः ॥

The male said - Fear not, my dear. With these words he called together a council of birds and repaired into the presence of Garuda, the king of the feathered tribes. On reaching the place, the tittibha related the whole affair before the divine Garuda (saying) - Lord, without any fault, I, who was stationed in my house, was wronged by the sea. Having heard his words,

Garuda besought the Lord, the divine Narayana, the author of the creation, preservation and destruction of the universe, who ordered the sea to restore the eggs. Then having placed on the crown of his head (obeyed with deep reverence) the divine order, the sea returned the eggs to the tittibha. Hence I say-

How can one's power be ascertained unless the relation of principal and subordinate is known? Behold how an insignificant bird like Tittibha (a lap-wing) overpowered the sea.

Rabbits and Elephants

कदाचिद्वर्षास्वपि वृष्टेरभावात्तृषार्तो गजयूथो यूथपतिमाह-नाथ
कोऽभ्युपायोऽस्माकं जीवनाय । अस्त्यत्र क्षुद्रजन्तुनां निम्नस्थानम् ।
वयं तु निमज्जनाभावादन्धा इव । क्व यामः किं कुर्मः । ततो हस्तिराजो
नातिदूरं गत्वा निर्मलं हृदं दर्शितवान् ।

ततो दिनेषु गच्छत्सु तत्तीरावस्थिता गजपादाहतिभिश्चूर्णिताः
क्षुद्रशशकाः ।

Once upon a time, as there was no rain even in the rainy season, a herd of elephants, being oppressed with thirst, said to their chief - Lord, what means have we to save our lives? There is a place here (only) for little creatures to bathe; but for want to a bath we are as though blind; so whither can we go? What can we do? Thereupon the lord of the herd, going to a place not very far off, showed them a pond full of clear water. Then, as days passed on, the little hares that lived on its bank were crushed by the treadings of the elephants.

अनन्तरं शिलीमुखो नाम शशकश्चिन्तयामास - अनेन गजयूथेन पिपासाकुलितेन प्रत्यहमत्रागन्तव्यम् । अतो विनश्यत्यस्मत्कुलम् । ततो विजयो नाम वृद्धशशकोऽवदत् । मा विषीदत । मयात्र प्रतिकारः कर्तव्यः । ततोऽसौ प्रतिज्ञाय चलितः । गच्छता च तेनालोचितम्- कथं मया गजयूथसमीपे स्थित्वावक्तव्यम् ।

Upon this a hare, Silimukha by name, thus deliberatd. This herd of elephants, being troubled by thirst, must be coming here everyday and thus our race is destroyed. Then a certain old hare, Vijaya by name, said - Be not sorry. I will remedy this. He then set out,

having undertaken to achieve that. On his way he reflected. How shall I stand before the herd of elephants and address them.

स्पृशन्नपि गजो हन्ति जिघ्रन्नपि भुजंगमः ।
हसन्नपि नृपो हन्ति मानयन्नपि दुर्जनः ॥

An elephant kills though only touching; a serpent when simply smelling; a king though smiling; and a wicked man although (outwardly) showing honour.

अतोऽहं पर्वतशिखरमारुह्य यूथनाथं संवादयामि । तथानुष्ठिते
यूथनाथ उवाच- कस्त्वम् । कुतः समायातः । स ब्रूते- शशकोऽहं ।
भगवता चन्द्रेण भवदन्तिकं प्रेषितः । यूथपतिराह- कार्यमुच्यताम् ।
विजयो ब्रूते-

I shall, therefore, mount the top of the hill and address the leader of herd. That being done, the leader of the herd asked him - Who are you and Where have you come from? He replied, I am a hare sent to you by the divine Moon. Declare your purpose, said the chief of the herd. Vijaya replied -

उद्यतेष्वपि शस्त्रेषु दूतो वदति नान्यथा ।
सदैवावध्वभावेन यथार्थस्य हि वाचकः ॥

A messenger never speaks falsely even though weapons be raised against him: for he always declares the truth on account of the immunity from being killed which he always enjoys.

तदहं तदाज्ञया ब्रवीमि शृणु । यदेते चन्द्रसरोरक्षकाः
शशकास्त्वया निःसारितास्तत्र युक्तं कृतम् । यतस्ते शशकाश्चिरमस्माकं
रक्षिताः । अत एव मे शशाङ्कः इति प्रसिद्धिः । एवमुक्तवति दूते
यूथपतिर्भयादिदमाह- इदमज्ञानतः कृतम् । पुनर्नगमिष्यामि ।

I, therefore, speak by his order. Listen. You did not act properly in as much as you caused the hares, the guardians of the Moon lake, to be dispersed. For these hares have long been my proteges. Hence it is that I am called Sasanka (the hare-emblem). When the messenger had thus declared himself, the head of the herd said thus in terror - This was done in ignorance. I will not go there again.

दूत उवाच - यद्येवं तदत्र सरसि कोपात्कम्पमानं भगवन्तं
शशाङ्कं प्रणम्य प्रसाद्य गच्छ। ततो रात्रौ यूथपतिं नित्वा जले
चञ्चलं चन्द्रबिम्बं दर्शयित्वा यूथपतिः प्रणामं कारितः। उक्तं च तेन -
देव अज्ञानादनेनापराधः कृतः। ततः क्षम्यताम्। नैवं वारान्तरं विधास्यते।
इत्युक्त्वा प्रस्थापितः।

The messenger said - If so, pay your homage to
the lord Moon, trembling with anger in the lake, and
having (thus) propitiated him, you may go. Then at
night the chief of the herd was taken to the pond there
shown the tremulous disk of the moon (reflected) in
the water and made to bow down. The messenger said
- Lord, he committed the fault through ignorance; he
should, therefore, be forgiven. He will not do so a
second time. With these words he was sent away.

Jackal

अस्त्यरण्ये कश्चिच्छृगालः स्वेच्छया नगरोपान्ते भ्राम्यन्नीलीभाण्डे
पतितः । पश्चात्तत उत्थातुमसमर्थः प्रातरात्मानं मृतवत्संदर्श्य स्थितः ।
अथ नीलीभाण्डस्वामिना मृत इति ज्ञात्वा तस्मात्समुत्थाप्य दूरे
नीत्वापसारितस्तस्मात्पलायितः ।

A certain jackal that lived in a forest, fell, while wandering on the borders of a town, into an indigo - pot. Thereupon, not being able to get out of it, he pretended himself dead in the morning and so remained. Now the master of the indigo - pot, taking him to be dead, lifted him out of it, and carrying him to a distance, cast him off, whence he ran off.

ततोऽसौ वनं गत्वा स्वकीयमात्मानं नीलवर्णमवलोक्य
अचिन्तयत् - अहमिदानीमुत्तमवर्णः । तदाहं स्वकीयोत्कर्षं किं न
साधयामि । इत्यालोच्य शृगालानाहूय तेनोक्तम्- अहं भगवत्या वनदेवतया
स्वहस्तेनारण्यराज्यं सर्वौषधिरसनाभिषिक्तः । तदद्य
अरभ्यारण्येऽस्मदाज्ञया व्यवहारः कार्यः ।

Then on going into the forest, and finding himself turned blue, he thus meditated - I have now got the best colour. Why should I not, then, secure my own reputation? Having thus meditated he called together the jackals and said - I am installed king of the forest by the revered goddess of the woods with her own hands being anointed with the juice of the sarvaushadhi.

Hence, from today all business should be carried on in the forest according to my orders.

शृगालाश्च तं विशिष्टवर्णमवलोक्य साष्टाङ्गपातं प्रणम्योचुः -
यथाज्ञापयति देव इति अनेनैव क्रमेण सर्वेष्वरण्यवासिष्वाधिपत्यं
तस्य बाभूव ।

The jackals on their part, observing that he possessed the particular colour, prostrated themselves before him and said - It will be as your Majesty commands. In the same way his sovereignty was gradually established over the other tenants of the forest.

ततस्तेन स्वज्ञातिभिरावृतेनाधिक्यं साधितम् । ततस्तेन
व्याघ्रसिंहादीनुत्तमपरिजनान्प्राप्य सदसि शृगालानवलोक्य
लज्जमानेनावज्ञया दूरीकृताः स्वज्ञातीयाः । ततो विषण्णाञ्छृगालान्
अवलोक्य केनाचिद्बुद्धशृगालेनैतत्प्रतिज्ञातम् - मा विषीदत ।
यदनेनानभिज्ञेन नीतिविदो मर्मज्ञा वयं स्वसमीपात्परिभूतास्तद्यथायं
नश्यति तथा विधेयम् ।

Thereafter being surrounded by his brethren he

attained supreme power. After a while, having obtained servants of superior rank such as the tiger, the lion and the like, he was ashamed to find the jackals in the court and discarded them with scorn. Then, finding the jackals dejected, an old jackal thus declared himself - Do not be sorry. Since by him who does not know his interest, we, who are well versed in policy and know his weak points, have been dismissed from his presence, that must be done by which he will perish.

यतोऽमी व्याघ्रादयो वर्णमात्राविप्रलब्धाः शृगालमज्ञात्वा राजानमिमं मन्यन्ते । तद्यथायं परिचितो भवति तथा कुरुत । तत्र चैवमनुष्ठेयम् । यत्सर्वे संध्यासमये तत्संनिधाने महारावमेकदैव करिष्यथ । ततस्तं शब्दमाकर्ण्य जातिस्वभावात्तेनापि शब्दः कर्तव्यः । यतः ।

For these (nobler animals) the tiger and others, deceived by his mere colour and not recognizing him as a jackal consider him their king. Act, therefore, in such a way that he will be found out. To this end this should be done. That at the evening time you shall, all of you, set up a loud yell simultaneously in his hearing

(near him); so that on hearing that howl, he too following the natural disposition of his species, will utter a cry. For,

यः स्वभावो हि यस्यास्ति स नित्यं दुरतिक्रमः ।
श्वा यदि क्रियते राजा तत्किं नाश्रात्युपानहम् ॥

That which is the natural disposition of one is always hard to be get rid of it. If a dog were made a king would he not gnaw a shoe?

ततः शब्दादभिज्ञाय स व्याघ्रेण हन्तव्यः । ततस्तथानुष्ठिते सति तद्वृत्तम् ।

Upon this, being discovered by his voice he will be killed by the tiger. Then that being done that happened. (i.e., the plan being put into execution the event turned out as anticipated).

Crane and Crab

अस्ति मालवविषये पद्मगर्भाभिधानं सरः । तत्रैको वृद्धो बकः
सामर्थ्यहीन उद्विग्नमिवात्मानं दर्शयित्वा स्थितः । स च
केनाचित्कुलीरेण दृष्टः पृष्ठश्च - किमिति भवानत्राहारत्यागेन तिष्ठति ।
बकेनोक्तम् । भद्र शृणु । मत्स्या मम जीवनहेतवः । ते चावश्यं
कैवर्तेरागत्य व्यापदयितव्या इति वार्ता नगरोपान्ते मया श्रुता । अतो
वर्तनाभावादेवास्मन्मरणमुपस्थितमिति ज्ञात्वाहारेऽप्यनादरः कृतः ।
[ततः सर्वैर्मत्स्यैरालोचितम्- इह समये तावदुपकारक एवायं
लक्ष्यतेऽस्माकम् । तदयमेव यथाकर्तव्यं पृच्छ्यताम् । तथा चोक्तम्

There is, in the Malava (Malwa) country, a lake,
Padmagarbha by name. There a certain crane who
was old and decrepit stood showing himself to be sad
at heart. He was observed by a crab and asked - Why
do you stand thus without looking for food? The crane
said - Friend, listen. The fishes are the means of my
sustenance. And they are certain to be killed by
fishermen coming here. (For) such a talk I heard near
the city. So for want of means of subsistence my death
is imminent. Aware of this I am not thinking of eating

even. Now he appears to be our benefactor. So let us all the fishes thought to themselves - This time atleast

उपकर्त्रारिणा संधिर्न मित्रेणापकारिणा ।

उपकारापकारौ हि लक्ष्यं लक्षणमेतयोः ॥

An alliance should be formed even with an enemy disposed to do a service, and not with a friend doing injury: for a deed of benevolence and injury should be known to be the signs of these (i.e. a man being a friend or foe).

मत्स्या उचुः - भो बक कोऽत्र रक्षणोपायः । बको ब्रूते-
अस्ति रक्षणोपायो जलाशयान्तराश्रयणम् । तत्राहमेकैकशो युष्मान्नयामि ।
मत्स्या आहुः - एवमस्तु । ततो असौ बकस्तान्मत्स्यानेकैकशो
नीत्वा खादति । अनन्तरं कुलीरस्तमुवाच - भो बक मामपि तत्र
नय । ततो बकोऽप्यपूर्वकुलीरमांसार्थी सादरं तं नित्वा स्थले धृतवान् ।
कुलीरोऽपि मत्स्यकण्टकाकीर्णं तत्स्थलमालोक्याचिन्तयत् । हा
हतोस्मि । मन्दभाग्यः । भवतु । इदानीं समयोचितं व्यवहारामि । यतः ।

The fishes asked - O crane, what is the means of

our safety now? The crane replied - There is a remedy for your protection, i.e., going to another pond. I shall carry you one by one there. The fishes said - Let it be so done. Then the Crane carried the fishes one by one and devoured them. After that the crab said - O crane, take me there also. Thereupon, the crane too, longing for the flesh of the crab which he had never tasted before, carried him there and place him on the ground. The crab also, seeing the place strewn with the bones of the fishes, said to himself - Alas! I am undone, an unlucky creature. Well, I will act now as the time requires. For,

तावद्भयात्तु भेतव्यं यावद्भयमनागतम् ।

आगतं तु भयं वीक्ष्य प्रहर्तव्यमभीतवत् ॥

One should dread a danger so long as it has not come: but seeing that the danger has arrived, one should strike a blow like a hero (like one not daunted, or boldly).

अन्यच्च । यत्रायुद्धे ध्रुवो नाशो युद्धे जीवितसंशयः ।
तं कालमेकं युद्धस्य प्रवदन्ति मनीषिणः ॥

Moreover, Where without fighting destruction is certain, but in fighting there is some chance of living - that the wise declare to be the time for fighting.

इत्यालोच्य स कुलीरस्तस्य ग्रीवां चिच्छेद । स बकः पञ्चत्वं
गतः ।

Thus reflecting the crab cut off the neck of the crane, who thereupon died.

Camel

अस्ति कस्मिंश्चिद्वनोद्देशे मदोत्कटो नाम सिंहः । तस्य
सेवकास्त्रयः काको व्याघ्रो जम्बुकश्च । अथ तैर्भ्रमद्भिः सार्थाद्भ्रष्टः
कञ्चिदुष्टो दृष्टः पृष्टश्च - कुतो भवानागतः । स चात्मवृत्तामकथयत् ।
ततस्तैर्नित्वा सिंहेऽसौ समर्पितः । तेनाभयवाचं दत्वा चित्रकर्ण इति
नाम कृत्वा स्थापितः ।

In a certain part of a forest there lived a lion, by name Madotkata. He had three servants, a crow, a tiger and a jackal. One, as they were roaming about, they saw a camel that had strayed from the herd and asked him where he had come from. He told his account. Then he was taken to the lion and presented. The lion gave him his word of safety, named him Chitrakarna and asked him to stay with him.

अथ कदाचित्सिंहस्य शरीरवैकल्याद्भूरिवृष्टिकारणाच्च
आहारमलभमानास्ते व्यग्रा बभूवुः। ततस्तैरालोचित्- चित्रकर्णमेव
यथा स्वामी व्यापादयति तथानुष्ठीयताम्। किमनेन कष्टकभुजा।
व्याघ्र उवाच स्वामिनाभयवाचं दत्त्वानुगृहीतस्तत्कथमेवं संभवति।
काको ब्रूते - इह समये परिक्षीणः स्वामी पापमपि करिष्यति। यतः।

Now on one occasion, owing to the lion's indisposition and there being a heavy rain, they, not getting anything to eat, were in distress. Then they fell thinking - Let us manage things in such a way that our master will kill Chitrakarna. What have we to do with this thorn-eater? The tiger said - Our master has

favoured him by giving his word of safety. How can this be possible then? The crow observed - Now that our master is grown lean (for want of food) he will commit even sin. For,

त्यजेत्क्षुधार्ता महिला स्वपुत्रं खादेत्क्षुधार्ता भुजगी स्वण्डम् ।
बुभुक्षितः किं न करोति पापं क्षीणा नरा निष्करुणा भवन्ति ॥

A woman oppressed with hunger will abandon even her own son; a female serpent distressed with hunger will eat even her own egg; what sinful act is a hungry man not capable of? Men when reduced to poverty, become cruel.

इति संचिन्त्य सर्वे सिंहान्तिकं जग्मुः । सिंहेनोक्तम् - आहारार्थं किञ्चित्प्राप्तम् । तैरुक्तम् - यत्नादपि न प्राप्तं किञ्चित् । सिंहेनोक्तम् - कोऽधुना जीवनोपायः । काको वदति - देव स्वाधीनाहारपरित्यागात् सर्वनाशोऽयमुपस्थितः । सिंहेनोक्तम् - अत्राहारः कः स्वाधीनः । काकः कर्णे कथयति- चित्रकर्णः इति । सिंहो भूमिं स्पृष्ट्वा कर्णौ स्पृशति । अभयवाचं दत्त्वा धृतोऽयमस्माभिः । तत्कथमेव संभवति । तथा च ।

Having thus deliberated they went to the lion.
The lion asked - Have you got anything for food ?
They said - We have found nothing, even after an effort.
The lion asked - What is the means of our sustenance
now ? The crow replied - By your not availing yourself
of the food at command we are all in the jaws of death.
What is the food at my command ? - asked the lion.
The crow whispered into his ear - Chitrakarna. The
lion having touched the ground and then his ears, said
- We have retained him here by pledging our word of
safety. So how can this be possible ?

न भूप्रदानं न सुवर्णदानं न गोप्रदानं न तथान्नदानम् ।
यथा वदन्तीह महाप्रदानं सर्वेषु दानेष्वभयप्रदानम् ॥

As they (the wise) speak of the gift of safety as
the greatest of all gifts, so they do not talk of land, nor
of gold, nor of a cow, not of food.

काको ब्रूते- नासौ स्वामिना व्यापादयितव्यः । किंत्वस्माभिरेव
तथा कर्तव्यं यथासौ स्वदेहदानमङ्गीकरोति । सिंहस्तच्छ्रुत्वा तूष्णीं
स्थितः । ततोऽसौ लब्धावकाशः कूटं कृत्वा सर्वानादाय सिंहान्तिकं

गतः । अथ काकेनोक्तम्- देव यत्नादप्याहारो न प्राप्तः । अनेकोपवास-
-खिन्नः स्वामी । तदिदानीं मदीयमांससुपभुज्यताम् । यतः ।

The crow said - your lordship need not kill him. But we shall so contrive it that he will consent to offer his own body. The lion, one hearing this, remained silent. Getting an opportunity thereby, the crow fabricated a plot and taking them all with him went up to the lion. Now the crow said - Lord, even after busy search we have found nothing to eat. While our lord is distressed by many fasts. So let him eat my flesh. For,

स्वामिमूला भवन्त्येव सर्वाः प्रकृतयः खलु ।
समूलेषु हि वृक्षेषु प्रयत्नः सफलो नृणाम् ॥

All subjects have, indeed, the king for their root (chief support). If the trees have roots (then only) man's effort (to rear them) will be successful.

सिंहेनोक्तम् - भद्र वरं प्राणपरित्यागः न पुनरीदृशि कर्मणि प्रवृत्तिः । जम्बुकेनापि तथोक्तम् । ततः सिंहेनोक्तम् -मैवम् । अथ

व्याघ्रेणोक्तम् - मद्देहेन जीवतु स्वामी । सिंहेनोक्तम् - न कदाचिदेवम्
उचितम् । अथ चित्रकर्णोऽपि जातविश्वाशस्तथैवात्मदानमाह ।
तद्वदन्नेवासौ व्याघ्रेण कुक्षिं विदार्य व्यापादितः सर्वैर्भक्षितश्च ।

The lion replied- Friend, better to part with life than to proceed to do a deed like this. The jackal, too, said the same thing, to which the lion replied that it could not be done. Then the tiger said - Let the master live on my flesh. The lion replied - This can never be proper. Now Chitrakarna too, having got confidence, made a similar offer of himself. Just as he was saying that, the tiger ripped his side and killed him, after which he was eaten by them all.

Case Studies

Case Study 1 – Online Scam

A student receives a fake online offer promising expensive gifts and shares personal details, later losing money.

Questions:

- Which Hitopadesa story resembles this situation?
- How does greed lead to danger?

Case Study 2 – Harsh Communication

An employee continuously insults coworkers despite being talented. Gradually everyone avoids him.

Questions:

- Which Mahabharata verse compares words to arrows?
- What lesson can be learned about speech?

Case Study 3 – Strength versus Intelligence

A small startup company competes successfully against a large corporation using creative strategies.

Questions:

- Which Unit IV story reflects this idea?
- Why is intelligence more effective than strength?

Case Study 4 – False Friendship

A businessman trusts dishonest partners blindly and suffers financial loss.

Questions:

- Which stories from Units III and V relate to this situation?
- What precautions should one take before trusting others?

Case Study 5 – Teamwork and Unity

A group of students work together and solve a difficult social problem in their village.

Questions:

- Which story from Unit IV highlights unity and cooperation?
- How does teamwork help overcome challenges?

Discussion Forums (5)

1. **Can self-control alone make a person successful? Discuss with reference to Mahabharata verses.**
2. **Are harsh but truthful words better than pleasant lies? Discuss with examples.**
3. **How does bad company influence human character according to Hitopadesa?**
4. **Is intelligence more powerful than physical strength? Explain using stories from Units IV and V.**
5. **What relevance do the teachings of Mahabharata and Hitopadesa have in modern society?**

Unit I – Eloquence of Mahabharata (Verses 1–15)

1. According to Mahabharata, who is one's own protector?
 - a) King
 - b) Teacher
 - c) Oneself
 - d) Friend

Answer: c) Oneself

2. A truly handsome person never:
 - a) Helps others
 - b) Taunts others
 - c) Studies scriptures
 - d) Speaks softly

Answer: b) Taunts others

3. Wise people accept only:
 - a) Wealth
 - b) Praise
 - c) Good qualities
 - d) Fame

Answer: c) Good qualities

4. The wise are compared to:
 - a) Lions
 - b) Swans
 - c) Horses
 - d) Tigers

Answer: b) Swans

5. There is no virtue greater than:
 - a) Wealth
 - b) Courage
 - c) Truth
 - d) Fame

Answer: c) Truth

6. A true man conquers anger through:
 - a) Power
 - b) Forgiveness
 - c) Silence
 - d) Wealth

Answer: b) Forgiveness

Unit II – Eloquence of Mahabharata (Verses 16–30)

7. Favours are never lost upon:

- a) A scholar
- b) A true man
- c) A king
- d) A warrior

Answer: b) A true man

8. Time makes people see:

- a) Only truth
- b) Good in evil and evil in good
- c) Wealth everywhere
- d) Happiness always

Answer: b) Good in evil and evil in good

9. Pleasant speakers are:

- a) Rare
- b) Common
- c) Saints
- d) Teachers

Answer: b) Common

10. One who speaks unpleasant but beneficial truth is:

- a) Wicked
- b) Foolish
- c) Rare
- d) Common

Answer: c) Rare

11. Neglecting a growing enemy is compared to neglecting:

- a) Wealth
- b) Friendship
- c) Disease
- d) Education

Answer: c) Disease

12. Prosperity comes to a person who is:

- a) Lazy
- b) Vigilant and humble
- c) Proud
- d) Silent

Answer: b) Vigilant and humble

Unit III – Hitopadesa (Prologue, Old Tiger and Traveller, Cat and Vulture)

13. Hitopadesa mainly teaches:

- a) Medicine
- b) Morality and wisdom
- c) Astronomy
- d) Architecture

Answer: b) Morality and wisdom

14. The tiger trapped the traveller through:

- a) Fear
- b) Greed
- c) Friendship
- d) Force

Answer: b) Greed

15. The traveller became trapped in:

- a) River
- b) Cave
- c) Swamp
- d) Forest fire

Answer: c) Swamp

16. In “Cat and Vulture,” the cat pretended to be:

- a) A saint
- b) A hunter
- c) A king
- d) A servant

Answer: a) A saint

17. The young birds disappeared because:

- a) Hunters took them
- b) The cat ate them
- c) They flew away
- d) A snake attacked them

Answer: b) The cat ate them

18. The moral of “Cat and Vulture” is:

- a) Avoid forests
- b) Never trust blindly
- c) Speak harshly
- d) Wealth is supreme

Answer: b) Never trust blindly

Unit IV – Pair of Crows, Pair of Titibhas, Rabbits and Elephant

19. The pair of crows defeated the snake through:

- a) Strength
- b) Intelligence
- c) Magic
- d) Speed

Answer: b) Intelligence

20. The Titibha birds argued with:

- a) Elephant
- b) Snake
- c) Ocean
- d) Lion

Answer: c) Ocean

21. The story of Titibhas teaches:

- a) Unity and determination
- b) Anger
- c) Revenge
- d) Laziness

Answer: a) Unity and determination

22. In “Rabbits and Elephant,” the rabbits used:

- a) Strength
- b) Weapons
- c) Wisdom and strategy
- d) Magic

Answer: c) Wisdom and strategy

23. The elephants stopped troubling the rabbits because:

- a) Hunters attacked them
- b) They feared the moon’s curse
- c) They became tired
- d) The forest burned

Answer: b) They feared the moon’s curse

24. The main teaching of these stories is:

- a) Physical power is supreme
- b) Wisdom overcomes strength
- c) Wealth gives success
- d) Anger solves problems

Answer: b) Wisdom overcomes strength

Unit V – Jackal, Crane and Crab, Camel

25. The jackal in Hitopadesa represents:

- a) Honesty
- b) Cleverness and deceit
- c) Courage
- d) Kindness

Answer: b) Cleverness and deceit

26. In “Crane and Crab,” the crane deceived fishes for:

- a) Protection
- b) Friendship
- c) Food
- d) Charity

Answer: c) Food

27. The crab killed the crane by:

- a) Poison
- b) Drowning it
- c) Cutting its neck
- d) Calling hunters

Answer: c) Cutting its neck

28. The camel trusted:

- a) Hunters
- b) Wild animals
- c) The lion and his companions
- d) Villagers

Answer: c) The lion and his companions

29. The camel story teaches that:

- a) Blind trust is dangerous
- b) Wealth is important
- c) Anger is strength
- d) Forest life is peaceful

Answer: a) Blind trust is dangerous

30. The central teaching of Hitopadesa stories is:

- a) Entertainment only
- b) Moral wisdom and practical life lessons
- c) Scientific knowledge
- d) Religious rituals only

Answer: b) Moral wisdom and practical life lessons

Assignments (5)

1. **Self-Reliance and Moral Conduct**

Explain the concept of self-dependence and truthfulness from Units I and II with modern examples.

2. **Power of Speech in Human Life**

Discuss the importance of sweet speech and the dangers of harsh words according to Mahabharata teachings.

3. **Wisdom versus Strength in Hitopadesa**

Analyze how intelligence defeats physical power in the stories from Units IV and V.

4. **Greed and Deception in Hitopadesa**

Compare the moral lessons from “Old Tiger and Traveller” and “Crane and Crab.”

5. **Ethical Values in Mahabharata and Hitopadesa**

Write an essay on moral education reflected in all five units.