Hitopadeśa Set Text

Story 1: The crows and the serpent

वायसी	आह ।
female crow	*said*

The female crow said:

कथम्	अनेन	बलवता	कृष्णसर्पेण	सार्धं	भवान्
how	*with this*	*strong*	*black snake T.P*	*together with*	*you*

विग्रहीतुम्	समर्थः ।
to fight	*capable*

“How can you fight with this strong black snake?”

वायसः	ब्रूते ।
crow	*said*

The crow said:

अलम् अनया चिन्तया। यतः

enough *with this* *thought anxiety* *since, for*

“Enough of this anxiety, for:

यस्य बुद्धिः बलम् तस्य निर्बुद्धेः

of whom *intelligence* *strength* *of him* *no intelligence*

तु कुतः बलम्।

but *where* *strength*

He who has intelligence has strength. But where is the strength of the one without intelligence?

वने सिंहः बलोन्मत्तः शशकेन निपातितः ॥

in the forest *lion* *proud of his strength* TP *by a rabbit* *made to fall (caus.), kill*

In the forest, the lion, proud of his strength, was killed by a rabbit.”

वायसी ब्रूते ।

female *said*

crow

The female crow said:

श्रुतम् मया । कर्तव्यताम् ब्रूहि ।

heard *by me* *to be done* *tell!*

“I have heard. Tell me what is to be done.”

वायसः अवदत् । प्रिये ।

crow *said* *O beloved*

The crow said: “O beloved!

आसन्ने सरसि राजपुत्रः सततम् आगत्य स्नाति ।

nearby *in a lake* *prince* *every day* *coming* *bathes*

The prince comes every day and bathes in the nearby lake.

तस्मिन्	प्रस्तरे	तदङ्गात्	अवतारितम्	कनकसूत्रम्
at that	*time*	*from his body*	*taken off*	*golden chain* TP

चञ्च्वा	धृत्वा	आनीया	अस्मिन्	कोटरे	धरिष्यसि ।
with the beak	*placing, holding*	*bringing*	*in this*	*hollow*	*you will place*

Holding in your beak the golden chain which was taken off his body at that time, and bringing it, you will place it in this hollow.”

अथ	कनकसूत्रानुसरणप्रवृत्तैः	राजपुरुषैः	कोटरे
then	*by those engaged in tracking the golden chain* TP	*by the royal men*	*in the hollow*

निरूप्यमाणे	कृष्णसर्पः	द्रष्टव्यः	व्यापादयितव्यः	च ।
when discovering *loc. absolute*	*black snake* TP	*seen*	*killed*	*and*

Then, when the hollow was being discovered by the royal men, who were engaged in tracking the golden chain, the black snake was seen and killed.

अथ कदाचित् स्नातुम् प्रविष्टे राजपुत्रे वायस्या

certainly *at one time, sometime* *to bathe* *when entering* loc. absolute *when the prince* *by the female crow*

तत् अनुष्ठितम् ।

that *done as instructed*

Thus, at one time when the prince had entered the water to bathe, the female crow did as instructed.

तथा अनुष्ठिते तत् वृत्तम् । अतः अहम् ब्रवीमि ।

in this way *when done* *that* *finished* *so* *I* *say*

When it was performed in this way, it was accomplished.

Therefore I say:

उपायेन हि तत् कुर्यात् यत् न शक्यम्

with a plan, device *indeed* *that* *should do* *which* *not* *possible*

पराक्रमैः ।

by force

“Indeed, one should do with a plan, that which is not possible by force.

काक्या	कनकसुत्रेण	कृष्णसर्पः	निपातितः ॥
by the female crow	*by means of a golden chain* TP	*black snake* KD	*killed*

The black snake was killed by the female crow by means of a golden chain.”

Story 2: The lion, rabbit and well

अस्ति मन्दरनाम्नि पर्वते दुर्दान्तः नाम सिंहः ।

there was | *called Mandara* TP | *on a mountain* | *Durdānta* | *called* | *lion*

On the mountain called Mandara there was a lion called Durdānta.

स च सर्वदा पशूनाम् वधम् विदधान एव आस्ते ।

He | *and* | *always* | *of animals* | *kill* | *doing* | *indeed* | *continues*

And he was always slaughtering the animals.

ततः सर्वैः पशुभिः मेलकम् कृत्वा स सिंहः विज्ञप्तः ।

then | *by all animals* | *having assembled* | *that* | *lion* | *was informed*

Then that lion was informed by all the animals having assembled together:

देव । किमर्थं सर्वपशुवधः क्रियते ।

O lord | *why* | *the slaughter of all animals* TP | *is executed*

"O lord! Why are all the animals being slaughtered?

वयम् एव भवदाहारार्थम् प्रत्यहम् एकैकम्

we *indeed* *for food for you* TP *every day* *one by one*

पशुम् उपढौक्यामः ।

animal *we offer*

We will ourselves offer one animal at a time every day for your food."

सिंहेन उक्तम् ।

by the lion *it was said*

यदि एतत् अभिमतम् भवताम् तर्हि भवतु ।

if *this* *wish* *your* *then* *so be it*

The lion said: "If this is your wish, then so be it."

ततः प्रभृति प्रत्यहम् एकैकम् पशुम्

thenceforth *every day* *one by one* *animal*

उपकल्पितम् भक्षयन् आस्ते ।

arranged *eating* *continues*

Thenceforth, every day he ate one animal at a time, as arranged.

अथ कदाचित् कस्यापि वृद्धशशकस्य वासरः प्राप्तः ।

then sometime of a certain old rabbit KD *turn arrived*

ततः सः अचिन्तयत् ।

then he thought

Then at one time, the turn of a certain old rabbit arrived. Then he thought:

त्रासहेतोः विनीतिः तु क्रियते जीविताशया ।

for the source of fear TP | *respect* | *but* | *is performed* | *with the hope of life* TP

"But it is with the hope of (preserving) life that respect is shown for the source of fear.

पञ्चत्वम् चेद् गमिष्यामि किम् सिंहानुनयेन मे ॥

death if I will go why conciliation with the lion TP *my*

If I am to die, then why should I conciliate with the lion?

तत् मन्दम् मन्दम् उपगच्छामि ।

therefore slowly I will approach

ततः सिंहः अपि क्षुधा पीडितः कोपात् तम् उवाच ।

then lion also with hunger distressed out of anger him said

Therefore, I will approach slowly." Then the lion, now distressed with hunger, said to him in anger:

कुतः त्वम् विलम्ब्या आगतः असि ।

why you delaying come you are

शशकः अब्रवीत् । न अहम् अपराद्धः ।

rabbit said not I am at fault

"Why have you come late?" The rabbit said: "I am not to blame.

पथि सिंहान्तरेण बलात् धृतः तस्य अग्रे पुनः

on the path | *by another lion* TP | *forcibly held* | *kept* | *of him* | *in front* | *again*

आगमनाय शपथम् कृत्वा स्वामिनम् निवेदयितुम्

to come | *having vowed* | *highness* | *to inform*

अत्र आगतः अस्मि ।

here | *come* | *I am*

On the path, I was forcibly detained by another lion; having vowed to come back to him, I have come to inform your highness."

सिंहः सकोपम् आह । सत्वरम् गत्वा माम् दर्शय ।

lion | *angrily* | *said* | *quickly* | *going* | *me* | *show*

क्व असौ दुरात्मा तिष्ठति ।

where | *that* | *bad one* | *stays*

The lion said angrily: "Go quickly, show me! Where does that villain live?"

ततः शशकः तम् गृहीत्वा गम्भीरकूपसमीपम् गतः ।

then *rabbit* *him* *grabbing* *near a deep well* TP *went*

Then the rabbit, taking him along, went near a deep well.

अत्र आगत्य पश्यतु स्वामी इति उक्त्वा

here *coming* *may see* *highness* *thus* *saying*

तस्मिन् कूपजले तस्य एव प्रतिबिम्बम् दर्शितवान् ।

in that *well water* TP *of him* *own* *reflection* *showed*

Saying, “Your Highness, come here and see,” he showed him his own reflection in the water of the well.

ततः असौ दर्पाध्मातः तस्य उपरि आत्मानम् निक्षिप्य

then *that* *full of pride* TP *of it* *on top* *himself* *casting*

पञ्चत्वम् गतः ।

died

Then that one full of pride, threw himself upon it and died.

अतः अहम् ब्रवीमि ।

hence I say

यस्य बुद्धिः बलम् तस्य इति आदि ॥

of whom intelligence strength of him thus etc

Hence, I say, “He who has intelligence has strength, etc.”

Story 3: The sage and the mouse

अस्ति	गौतमारण्ये	महातपा	नाम	मुनिः ।
there is	*in the forest of Gautama* TP	*Mahātapas*	*called*	*sage*

In the forest of Gautama there was a sage called Mahātapas.

तेन	आश्रमसंनिधाने	मूषिकशाविकः	काकमुखात्
by him	*near the hermitage* TP	*young mouse* TP	*from the mouth of a crow* TP

भ्रष्टः	दृष्टः ।
fallen	*seen*

He saw, near his hermitage, a young mouse, fallen from the mouth of a crow.

ततः	दयालुना	तेन	मुनिना	नीवारकणैः	सः संवर्धितः ।
then	*compassionate*	*by that*	*sage*	*with wild rice* TP	*he nourished*

Then that compassionate sage nourished it with wild rice.

तम् च मूषिकम् खादितुम् अनुधावन् बिडालः मुनिना

that and mouse to eat pursuing cat by a sage

दृष्टः ।

was seen

And the sage saw a cat pursuing the mouse to eat it.

पश्चात् तपःप्रभावात् तेन मुनिना मूषिकः

afterwards through the power of austerity TP *by that sage mouse*

बलिष्ठः बिडालः कृतः ।

very strong cat made

Afterwards, through the power of austerity, the mouse was made into a very strong cat by that sage.

सः बिडालः कुक्कुरात् बिभेति । ततः असौ कुक्कुरः कृतः ।

that cat from the dog fears then it dog made

That cat feared the dog. Then it was made into a dog.

कुक्कुरस्य व्याघ्रात् महद्भयम् । तत् अनन्तरम् सः व्याघ्रः कृतः ।

of the dog *from the tiger* *great fear* *thereupon* *that* *tiger* *made*

KD

The dog had a great fear of the tiger. Thereupon it was made into a tiger.

अथ व्याघ्रम् अपि तम् मूषिकनिर्विशेषम् पश्यति मुनिः ।

now *tiger* *although* *that* *without distinction* *saw* *sage*

from a mouse TP

Now, although it was a tiger, the sage saw nothing but the mouse.

अतः सर्वे तत्रस्थाः जनाः तम् व्याघ्रम् दृष्ट्वा वदन्ति ।

then *all* *living there* *people* *that* *tiger* *seeing* *said*

Then all the people living there, seeing that tiger, said:

अनेन मुनिना मूषिकः अयम् व्याघ्रताम् नीतः ।

by this *sage* *mouse* *this* *tigerhood* *led*

This mouse has been turned into a tiger by this sage.

एतत् श्रुत्वा सः व्याघ्रः सव्यथः अचिन्तयत् ।

this hearing that tiger with sorrow thought

Hearing this, the tiger thought with distress:

यावात् अनेन मुनिना जीवितव्यम्

as long as by this sage is to be lived

तावत् इदम् मम स्वरूपाख्यानम् अकीर्तिकरम्

for so long this my tale of my true disgraceful form TP

न पलायिष्यते इति समालोच्य मुनिम् हन्तुम्

not will cease thus reflecting sage to kill

समुद्यतः ।

rushed

“As long as this sage lives, just as long will this disgraceful tale of my true form not cease.” Reflecting thus, he rushed to kill the sage.

ततः मुनिना तस्य चिकीर्षितम् ज्ञात्वा पुनर् मूषिकः

then *by the sage* *of its* *intention* *knowing* *again* *mouse*

भव इति उक्त्वा मूषिकः एव कृतः ।

be *thus* *saying* *mouse* *indeed* *made*

Then the sage, knowing its intention, said, “Be a mouse again!”

And indeed it was turned into a mouse by the sage.

अतः अहम् ब्रवीमि ।

hence *I* *say*

Hence I say:

नीचः श्लाघ्यपदम् प्राप्य स्वामिनम् लोप्तुम् इच्छति ।

low person *elevated post* *obtaining* *master* *to attack* *desires*

A low person, having obtained an elevated post, desires to attack his master,

मूषिकः व्याघ्रताम् प्राप्य मुनिम् हन्तुम् गतः यथा ॥

mouse tigerhood obtaining sage to kill went as

just as the mouse, having grown to be a tiger, went to kill the sage.