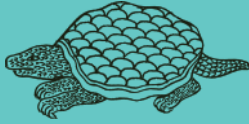


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Five Discourses  
on Worldly Wisdom  
by Vishnu·sharman



Translated by  
**PATRICK OLIVELLE**

NEW YORK UNIVERSITY PRESS & JJC FOUNDATION

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First Edition 2006.

The Clay Sanskrit Library is co-published by  
New York University Press  
and the JJC Foundation.

Further information about this volume  
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ISBN-13: 978-0-8147-6208-0

ISBN-10: 0-8147-6208-5

*Artwork by Robert Beer.*

*Typeset in Adobe Garamond at 10.25 : 12.3+ pt.*

*Printed in Great Britain by St Edmundsbury Press Ltd,*

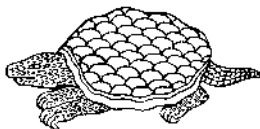
*Bury St Edmunds, Suffolk, on acid-free paper.*

*Bound by Hunter & Foulis, Edinburgh, Scotland.*

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ON WORLDLY WISDOM

BY VIṢṆUŚARMAN

TRANSLATED BY  
PATRICK OLIVELLE



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JJC FOUNDATION

2006

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BOOK III  
ON WAR AND PEACE:  
THE STORY OF  
THE CROWS AND THE OWLS

ATH' ÊDAM ĀRABHYATE saṁdhi|vighraha|saṁbandham  
kāk'ōlūkīyaṁ nāma ṛtīyaṁ tantram, yasy' āyam ād-  
yaḥ ślokaḥ:

na viśvaset pūrva|virodhitasya  
śatroś ca mitratvam upāgatasya;  
dagdhāṁ guhāṁ paśyata ghūka|pūrṇāṁ  
kāka|praṇītena hut'āśanena. [1]

rāja|kumārā ūcuḥ: «katham c' āitat?» Viṣṇuśarm" āha:  
asti, kasmimś cid van'ōddeśe mahān nyagrodha|vṛkṣaḥ  
snigdha|bahala|parṇa|gulma|chāyayā sv|āgatam iv' ādhva|  
gānāṁ prayacchati. tatra Meghavarṇo nāma vāyasa|rājaḥ  
prativasati sma, kāka|sahasra|parivāraḥ.

3.5 tatra n' āti|dūra ulūka|sahasra|parivāraḥ Arimardano nām'  
ōlūka|rājaś ca prativasati sma. sa c' āikadā saha|ja|vair'ānuśa-  
yād ulūk'ōpalabdha|durga|vṛtt'āntaḥ Kāla|bala|śaktyā rātrāv  
āgatya, mahat" ōlūka|saṁghātena tasy' ōpari saṁnipatitaḥ.  
mahac ca teṣāṁ kākānāṁ kadanāṁ kṛtvā, apayātaḥ.

anye|dyuś ca prabhāta|samaye hata|śeṣān bhagna|cañ-  
cu|pakṣa|caraṇān anyāṁś ca sametya, śivir'ānusāra|pravi-  
cay'ōpalabdhim kṛtvā, mantribhiḥ s'ārdham Meghavarṇo  
mantrayitum ārabdhaḥ. «pratyakṣam etan mahad viśasanam  
asmākaṁ sa|patnena Arimardanena kṛtam. drṣṭa|durga|mār-  
go 'sāv avāsyam adya rātrau labdh'āvasaro 'smad|a|bhāvāya

WE BEGIN HERE the Third Book, named “The Story of the Crows and the Owls Illustrating War and Peace.” This is its opening verse:

In a man you have once antagonized,  
Or in a foe who has become a friend,  
    you should never place your trust.  
See how the hideout filled with owls was burnt,  
    by the fire carried by crows. [1]

The princes asked: “How did that happen?” Vishnu-sharman narrated this story.

In a certain forest there was once a large banyan tree. It appeared to offer words of warm welcome to travellers with its cooling shade under its abundant foliage and cluster of trunks. In that tree lived a king of crows named Megha-varna, the Cloud-colored, with a retinue of a thousand crows.

Not too far from that tree there also lived a king of owls 3.5  
named Ari-márdana, the Crusher-of-Foes, with his retinue of a thousand owls. Ari-márdana had learned all about Megha-varna’s fortress from his owls. One day, driven by his inborn enmity towards crows, he came at night with a large squadron of owls and attacked Megha-varna with a force as formidable as Death itself. After inflicting a terrible massacre on the crows, he departed.

The next morning Megha-varna assembled the crows that had escaped the slaughter, many with broken beaks, wings, and feet, and received a report on the condition of the camp. Then he opened a meeting of his ministers to obtain their counsel, telling them: “You see before your very eyes the massacre inflicted on us by our enemy Ari-márdana. Now

punar eṣyati. tad a|hīna|kālam upāyaś cintyatām tad|vighāto  
yathā bhavat' īti.» evam uktvā, ek'|āntī|bhūtaḥ.

atha tasy' ānvaya|param|par"āgataḥ pañca sacivās tiṣṭha-  
nti. tad yathā: Uḍḍivī, Saṃḍivī, Āḍivī, Praḍivī, Ciraṃjivī c'  
ēti. tān pratyekaṃ praṣṭum ārabdhaḥ.

teṣām ādāv Uḍḍivinaṃ prṣṭavān: «bhadra, evam avasthi-  
te, kim an|antaram karaṇīyam manyase?»

so 'bravīt: «kiṃ may" ābhya dhikam kiṃ cij jñāyate? deva,  
yad eva śāstre 'bhihitam, tad eva vaksyāmi. kiṃ tu balavatā  
vighṛitasya tad|anupraveśo videśa|gamaṇam v" ēti.»

3.10 tac chrutvā, Saṃḍivinaṃ āha: «bhadra, bhavān katham  
manyata iti.»

sa āha: «deva, yad ev' ānen' ābhihitam: 'balavatā vighṛita-  
sya videśa|gamaṇam iti,» tan n' ā|kasmād eka|pada eva durga|  
parityāgaḥ kāryaḥ. yato yuktam evaṃ sthite, dolā|vyājena  
kālam yāpayitum. yadā bhayaṃ bhaviṣyati, tad" āpayānaṃ  
kariṣyāmaḥ. yadā svāस्थ्यam, tadā durga eva sthāsyāma iti.»

that he has discovered the way into our fortress, given the opportunity, he is sure to return tonight to finish us off. So without delay we must think of a strategy to thwart him.” After saying this he withdrew to a secluded spot.

Megha-varna had five ministers who had inherited the office, succeeding their forefathers. They were: Uddívin, the High-flyer, Sandívin, the Joint-flyer, Adívin, the Backward-flyer, Pradívin, the Onward-flyer, and Chirañ-jivin, the Long-lived. Megha-varna began to question each of them in turn.

The first one he questioned was Uddívin: “What do you think, my friend? Under these circumstances, what should we do now?”

Uddívin: “Am I a person who would know anything of special value? Your Majesty, I can only tell you what is written in the authoritative texts on the subject. When a person is attacked by someone stronger, he has only two options. He can either surrender to the other or go into exile.”

After listening to him, Megha-varna asked Sandívin: “And 3.10 you, my friend, what do you think?”

Sandívin: “This fellow’s advice, Your Majesty, is that when a person is attacked by someone stronger, he should go into exile. My response is that one should not abandon one’s fortress suddenly and without cause. The proper thing to do under the current circumstances is to bide our time following an on-again-off-again strategy. When danger threatens, we will flee. But so long as things are normal, we will remain right here in the fortress.”

tatas tasy' âpi vacanam avadhārya, Prāḍīvinam pṛṣṭavān:  
«bhavato 'tra ko 'bhiprāyaḥ?»

so 'bravīt: «rājan, ātyayikam idam an|avarataṃ gat'|āga-  
ta|karaṇam. dīn'|āndha|kubja|vāmana|kuṇi|khañja|vyādhit'|  
ôpaskar'|ādibhir nayan'|ānayanair eva vayaṃ vinaṣṭāḥ. yata  
evam gate, saṃdhir eva śreyas|kara iti. yat kāraṇam:

pravṛddha|cakreṇ' ākrānto  
rājñā balavat" â|balaḥ  
saṃdhino 'pakramet tūrṇam  
kośa|daṇḍ'|ātma|bhūtaye. [2]

3.15 yatas teṣāṃ saṃnatiṃ kṛtvā, sukham anudvignā ih' āiva  
sthāsyāma iti.»

tasy' âpi vacanam avadhārya, Āḍīvinam pṛṣṭavān: «bha-  
dra, evam avasthite, asmākaṃ kiṃ prāpta|kālaṃ manyase?»

sa āha: «varam araṇye hariṇa|romantha|kaṣāyāṇy am-  
bhāṃsy āsevitāni, na ca prabhutva|ras'|āsvādinaḥ par'|ôpas-  
thāne kṛpaṇa|jīvitam iti. api ca:

jyāyān na named a|same;  
'|sam'|ôpanamanaṃ mahat kaṣṭam.  
garhitam etat puṃsām  
ati|namanaṃ sāhasa|dhanānām. [3]

Megha-varna listened to him and then asked Pradivin: “What is your view on the matter?”

Pradivin: “To be constantly going back and forth, Your Highness, would be suicidal. We will all be destroyed if we have to carry back and forth everything—the weak, the blind, the cripples, the dwarfs, the maimed, the lame, the sick, and all our belongings. So, under the circumstances, the best thing to do is to sue for peace. And the reason is this:

When a strong king attacks with powerful troops,  
The weaker king should promptly sue for peace,  
To save his assets, army, and himself. [2]

So, we should make peace with them and continue to 3.15  
live right here in comfort and free from anxiety.”

Megha-varna listened to his advice also and then asked Adivin: “And you, my friend, what do you think is the appropriate thing for us to do under these circumstances?”

Adivin: “For those who have tasted the sweet flavor of sovereignty, it is far better to live in the wilderness drinking water dirtied by the cud the deer chew than to lead a wretched life in the service of an enemy. Furthermore,

A superior should never bow to one  
who is not his peer;  
To bow to people who are not one’s peers  
is a great disgrace.  
To yield so readily is unworthy  
Of real men, for whom valor is wealth. [3]

apī ca:

- 3.20 daṇḍānām iva namatām,  
 puṃsām chāyā vivṛddhim upayāti.  
 kṣayam eti c' āti|namatām  
 tasmāt praṇamen na c' āti|namet. [4]

taiś ca sah' āsmākaṃ saṃdarśanam eva na vidyate. saṃdarśanena vinā kathaṃ saṃdhir bhaviṣyati? tat sarvathā yuddham eva nas taiḥ saha puṣkalam iti.»

tato Meghavarṇas teṣāṃ caturṇām api pṛthak pṛthag abhiprāyaṃ jñātvā, Ciraṃ|jīvinam āha: «tāta, tvam asmākaṃ cirantano 'nvay'|āgataḥ sacivaḥ. ajasraṃ ca hit'|ānveṣī. kim evam avasthite 'pi, adhunā prāpta|kālaṃ manyase? yac ca tvaṃ brūṣe, tad eva naḥ śreyas|karam iti.»

evam ukte, Ciraṃ|jīvy āha: «deva, kim ebhir n' ōktam asti, yatra mama vacan'|āvakāśaḥ syāt? iha hi saṃdhi|vighrahayoḥ saṃdhir vā vighraho vā tau pūrv'|ōktāv eva. tath' āpi yad Ādivin' ābhihitam, tat pakṣa|vyāvartanāy' ōcyate. bhadra, katham eṣām asmākaṃ ca yuddhaṃ sāmānyam? tāvad a|sādhāraṇaṃ yuddham asmākam. sarvathā te balavantaḥ. tatas taiḥ saha na yuddham asmākam ucitam. tathā ca:



And again,

A man's shadow will lengthen when he bows, 3.20  
 as a stick's when it's bent.  
 But it disappears if you bend too much;  
 So you should bow, but never bow too much. [4]

There is no common interest at all between the owls and us, and without such a common interest, how can we negotiate a peace? Considering everything, therefore, war is the best option for us.”

Megha-varna, after taking stock of the views of all four of them one by one, then said to Chirañ·jivin: “Father, you are our most senior hereditary minister, and you always have our welfare at heart. Under the current circumstances what do you think is the appropriate thing for us to do at this point? Whatever you say will clearly be the best course for us.”

So petitioned, Chirañ·jivin replied: “What is there for me to say, Your Majesty? Haven't they already said everything? Between the alternatives of war and peace, we have already heard arguments in favor of pursuing the one and the other in the current circumstances. The advice of Adívin, however, would lead to the complete rout of our side. How, my friend, can there ever be an equal fight between us and the owls? Clearly, in any fight our side will come up short. They are more powerful in every way. So it will be unwise of us to start a war with them. As it is said:

pareṣām ātmanas' c' āiva  
 yo 'vicārya bal'ā|balam  
 kāryāy' ōttiṣṭhate mohād,  
 vyāpadaḥ sa samīhate. [5]

3.25 laghuṣv api vidhātavyaṃ  
 gauravaṃ paripanthiṣu,  
 kṛty|antara|vidhātṛṇām  
 bhavanti hy a|phalāḥ kriyāḥ. [6]

kṣamāvantam ariṃ prājñaṃ  
 kāle vikrama|sevinam  
 par'ātma|guṇa|doṣa|jñaṃ  
 anusmṛtya na viśvaset. [7]

yam ev' ābhyupayāti Śrīr  
 upāya|paritoṣitā,  
 nir|udvignā hi tatr' āste,  
 na kara|graha|dūṣitā. [8]

śātayaty eva tejāṃsi  
 dūra|stho 'py unnato ripuḥ;  
 s'āyudho 'pi nikṛṣṭ'ātmā  
 kim āsannaḥ kariṣyati? [9]

When, without weighing the relative strengths  
And weaknesses of yourself and your foes,  
You go rushing rashly into action,  
    you're courting disaster! [5]

Show great respect even to minor foes; 3.25  
    if you act otherwise,  
    your efforts are in vain. [6]

An enemy who is patient and wise,  
Who resorts to force at the proper time,  
Knows his and his foe's strengths and weaknesses—  
Be watchful, never place your trust in him. [7]

When Fortune betakes herself to a man,  
Pleased by the sound policies he pursues,  
She will remain with that man, undisturbed;  
Her marriage to him will bring her no shame.\* [8]

Even from afar, an exalted foe  
Is sure to eclipse a man's majesty.  
Even though he is near and fully armed,  
    what can a petty man do? [9]

na bhīto, na parāmr̥ṣṭo,  
 n' āpayāto, na varjitaḥ,  
 n' âśastro 'py avamantavyo,  
 n' âiko v' êti nay'âdhikaiḥ. [10]

3.30 yasya sidhyaty a|yatnena  
 śatruḥ, sa vijayī naraḥ;  
 ya ekataratām gatvā  
 jayī, vijita eva saḥ. [11]

siddhiṃ vañcanayā vetti,  
 paras|para|vadhena vā.  
 nir|upāyaṃ sukhaṃ sv'ântaṃ.  
 dvayoḥ kim? iti cintyatām! [12]

mad'âvaliptaiḥ, piśunair,  
 lubdhaiḥ, kām'ātāṅkaiḥ, śaṭhaiḥ  
 darp'ôddhataiḥ, krodha|parair  
 daṇḍa|nītiḥ su|dur|grahā. [13]

iyaṃ tv a|bhinna|maryādaiḥ,  
 sv|anuśiṣṭaiḥ, kṛt'ātmabhiḥ,  
 sarvaṃ|sahair, upāya|jñair,  
 a|mūḍhair eva dhāryate. [14]

tat sarvathā yuddham eva na śreyas|karam iti. kasmāt?  
 jyāyasā virodho hastinā pāda|yuddham iv' âik'ânta|vināśā-  
 ya.»

Whether he's frightened or is beaten up,  
Whether he's in flight or is abandoned,  
Whether he's unarmed or is all alone,  
You should never humiliate a man;  
So state the experts in sound policy. [10]

When his enemy yields without a fight,  
he's a victor indeed.

3.30

Winning after an uncertain battle,  
is truly a defeat. [11]

There are two ways one can achieve success:  
mutual slaughter or guile.

Prosperity without sound policy  
brings about one's own death.

Consider which of the two you should choose. [12]

People who are haughty and malicious,  
Who are greedy, deceitful, full of lust,  
Who are prone to anger, puffed up with pride—  
Such people find it difficult to grasp  
the proper way to rule. [13]

It can be grasped, but only by those men  
Who stay within bounds and have been taught well,  
Well-disciplined, whose patience knows no bounds,  
Who are skilled in policy and are wise. [14]

So, it is absolutely clear that war is not to our advantage. And the reason is simple. Picking a fight with someone stronger is like a foot-soldier fighting with an elephant—you are sure to end up dead.”

- 3.35 Meghavarṇa āha: «tāta, kathaya! kiṃ niṣpannam?»  
so 'bravīt: «bhadra, saṃpradhāryatām etat. uktaṃ ca:

yā hi prāṇa|parityāga|  
mūlyen' āpi na labhyate,  
sā Śrīr mantra|vidāṃ veśmany  
an|āhut" āpi dhāvati. [15]

krameṇa yaḥ śāstra|vido  
hit'|āiṣiṇaḥ  
kriyā|vibhāge su|hṛdo  
na pṛcchati.  
< . . . > [16]

deśaṃ balaṃ kāryam upāyam āyuh  
saṃcintya yaḥ prārabhate sva|kṛtyam,  
mah" |ōdadhiṃ nadya iv' ābhipūrṇaṃ  
taṃ saṃpadaḥ sat|puruṣaṃ bhajante. [17]

- 3.40 śūrāḥ, sarv' |ōpadhā|śuddhā,  
buddhimanto, vicakṣaṇāḥ  
sahāyāḥ syur; nṛ|patvaṃ hi  
sat|sahāya|nibandhanam. [18]

viṣāṇa|saṃghaṭṭa|samutthit' |ānala|  
sphuliṅga|māl" |ākulite 'pi dantinām  
raṇe 'pi pītvā tu yaśāṃsi vidviṣāṃ,  
bhavaty a|vidvān na hi bhājanaṃ śriyaḥ. [19]

Megha-varna: “Tell me, father. What will be the out- 3.35  
come?”

Chirañ·jivin: “Think about this, my friend. It is said:

Even at the price of losing one’s life,  
Fortune cannot be won;  
Yet if you have strategic acumen,  
Uninvited she will run to your house. [15]

Not methodically seeking advice  
regarding your pursuits,  
From well-read friends of yours who wish you well,  
<can only lead to grief>. [16]\*

‘What is this place like? What are my forces?  
What’s to be done? What’s the right strategy?  
what’s the state of my life?’  
When he embarks on a course of action,  
after weighing these points,  
Good Fortunes chase after that sterling man  
Like rivers, the ocean filled to the brim.\* [17]

Assistants should be brave, prudent, and wise, 3.40  
of proven loyalty;  
For, without the help of good assistants,  
no king can ever rule. [18]

Though he has drunk the glory of his foes,  
In battles garlanded by fiery sparks,  
Flying from the striking of elephant tusks,  
Fortune visits not an ignorant man. [19]

tat sarvathā guṇavat|sahāya|parigraho vijigīṣūṇām ek'ān-  
ta|siddhaye. uktaṃ ca:

na vaṃśa|mārga|krama|lakṣaṇaṃ guṇaṃ,  
nirikṣate n' āiva vapur, na c' āgamam;  
ya eva sūraḥ su|sahāyavān naras,  
tam eva Lakṣmīś capal" āpi sevate. [20]

guṇeṣv ādhāra|bhūteṣu  
phale kasy' āsti saṃśayaḥ?  
nyastaś c' ātmā satāṃ vṛtte  
vibhūtiś ca na dur|labhā. [21]

3.45 <api kīrty|artham āyānti  
nāśaṃ sadyo 'ti|māninaḥ?  
na c' êcchanty a|yaśo|miśram  
apy ev' ān|antyaṃ āyuṣaḥ. > [22]

<jayāy' ôtkṣipyatāṃ pādo  
dakṣiṇaḥ kiṃ vicāryate?  
mūlaṃ hi prāhur ācāryā  
dīrgha|sūtratvam āpadām. > [23]

śrut'āpavidhair etair vā  
vṛthā kiṃ śuka|bhāṣitaiḥ?  
prājñas tvam, tyajyatāṃ maunaṃ;  
yasya velā, tad ucyatām! [24]



To ensure complete success, a man intent on conquest must always surround himself with excellent assistants. For it is said:

Fortune, fickle though she is, regards not  
Fine ancestry, great learning, or good looks,  
as marks of excellence;  
She waits only on a man who is brave,  
and has good attendants. [20]

When a man is anchored  
On the principles of sound policy,\*  
Is there any doubt that he will succeed?  
And when he follows the path of good men,  
Prosperity is not hard to obtain. [21]

‘Do not proud men lay down their lives forthwith  
for the sake of fame? 3.45  
They yearn not even for unending life  
mixed with infamy.’ [22]

‘Step forth with your right foot for victory;  
why do you still hesitate?  
Procrastination, the teachers declare,  
is the root of misfortune!’ [23]

Parrots’ prattle! Forget all such dribble,  
dismissed by learned men!  
You are wise. Don’t be silent any more.  
When the time has come, tell what must be done. [24]

«mantra|mūlaṃ hi vijayaṃ»  
 pravadanti manīṣiṇaḥ;  
 mantrasya punar ātmā ca  
 buddhiś c' āyatanam param. [25]

ṣaḍ eva khalu mantrasya  
 dvārāṇi tu nar'ādhīpa;  
 vīditāny eva te, tāta,  
 kīrtayiṣyāmi kīrtiman: [26]

3.50 ātmānaṃ, mantri|dūtaṃ ca,  
 channaṃ, tri|śavaṇa|kramam,  
 ākāraṃ bruvate ṣaṣṭham;  
 etāvān mantra|niścayaḥ. [27]

a|saṃgrhītasya punar  
 mantrasya śṛṇu yat phalam:  
 a|hīnaṃ dharmā|kāmaḥ|bhyaṃ  
 arthaṃ prāpnoti kevalam. [28]

atha vyavasit'ānujñā,  
 chedanam saṃśayasya ca,  
 a|niśam tasya ca jñānam—  
 mantriṇām tri|vidham phalam. [29]

tad yathā yo mantro visrambhaṇam gacchati, tathā pra-  
 yatitavyam. yat kāraṇam:

For counsel is the root of victory,  
so have wise men declared.  
But the highest abode of good counsel  
is oneself and one's mind! [25]

There are just six ways, we all know, O King,  
In which, Glorious King, counsel is betrayed.  
Although, son, you already know them all,  
I will mention them now. [26]

Oneself, one's ministers and messengers, 3.50  
Secret agents and the three daily baths,  
The sixth, they say, is facial expressions.  
That's the verdict regarding good counsel. [27]

But look at the rewards that counsel brings,  
when it is not divulged:  
One gains singular success in this world,  
Without damage to pleasure or virtue.\* [28]

Three are the benefits ministers bring:  
They sanction decisions and remove doubts,  
Then there's wisdom, which he can always tap. [29]

One should always strive to keep the counsel one receives  
confidential. And this is the reason:

mithyā praṇihito mantraḥ  
 prayoktāram a|saṃśayam  
 dur|jiṣṭa iva vetālo  
 n' â|nihaty' ôpaśāmyati. [30]

3.55 ātma|pakṣa|kṣayāy' âiva  
 para|pakṣ'ôdayāya ca  
 mantra|dvaidham amātyānām  
 tan na syād iha bhūtaye. [31]

āya|vyayau yasya ca saṃvibhaktau,  
 channaś ca cāro, nibhṛtaś ca mantraḥ,  
 na c' â|priyaṃ mantriṣu yo bravīti -  
 sa sāgar'ântām pṛthivīm praśāsti. [32]

tad evaṃ punar bravīmi: «yuddhaṃ na śreya iti.» saṃ-  
 dhir apy a|śakyo 'rthaḥ saha|ja|vair'|ânubandhānām. tad  
 yadi may" âvaśyaṃ mantrayitavam, tad apanīyatām ete ma-  
 ntri|mātra|vyapadeśa|keval'ôpajīvinaḥ kathā|kuśalāḥ. na ca  
 karaṇīyeṣv ātyayikeṣu ṣaṣ|karṇaṃ rahasyaṃ phalavad bha-  
 vati.»

tathā c' ânuṣṭhite, Meghavarṇa āha: «tāta, bāla|bhāvād  
 an|abhijño 'smi. yathā bravīṣi, tathā karomi. tvad|āyattaṃ  
 hi sarvam idam. tvam adhun" ârtha|vādī jñāna|vijñāna|saṃ-  
 pannaḥ pitṛ|krameṇa hit'|âiṣī. kiṃ tu kautūhalam ucyatām:  
 kathaṃ punar asmākam ulūkaiḥ saha vairam utpannam?  
 iti.»

Counsel wrongly applied, like a vampire\*  
improperly invoked,  
Is not pacified until it has killed  
the man who employs it. [30]

When ministers give conflicting advice,  
It can only lead to his side's defeat,  
And to the triumph of his enemies,  
never to his success. [31]

3.55

When one matches one's income and outlay,  
Agents are secret, and counsel concealed,  
Says no unkind word to one's ministers;  
One will rule the whole earth up to the sea. [32]

So, I tell you once more: war is not to our advantage. Peace, on the other hand, is also an impossible goal for those who have a natural enmity towards each other. If you insist that I give you my advice, then send away these people; they are here to gain a livelihood by their title as 'Minister' and are only good at talking. When there are emergency measures to be taken, secrets heard by six ears will be ineffective."

When this request had been carried out, Megha-varna said to Chirañ-jivin: "Father, I am young and inexperienced. I will do as you advise; our entire life depends on you. You are the one who will tell us the truth; you have the knowledge and the wisdom; and you have my welfare at heart, for you have served my father before me. But I am curious about one thing. Tell me, how did this enmity between us and the owls come about?"

FIVE DISCOURSES ON WORLDLY WISDOM

so 'bravīt: «bhadra, vāg|doṣāt.

3.60 su|ciraṃ hi caran nityaṃ  
grīṣme sasyam a|buddhimān  
dvīpi|carma|pratichanno  
vāg|doṣād rāsabho hataḥ.» [33]

so' bravīt: «kathaṃ c' âitat?»

Ciraṃjīvy āha:

THE ASS IN A LEOPARD'S SKIN

Chirañ·jivin: "It all started because of a stupid comment!

Long did he graze nonstop in the corn fields;                    3.60  
Many a summer day he spent grazing  
The fields of corn wearing a leopard's skin;  
But due to a stupid comment he made,  
  the foolish ass was killed." [33]

Megha·varna asked: "How did that happen?"

Chirañ·jivin narrated this story:



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NEW YORK UNIVERSITY PRESS  
Washington Square  
New York, NY 10003  
www.nyupress.org

ISBN 0-8147-6208-5

