

PANCHATANTRA**Note**

Poetry is like Kanta. Its meaning Just as the girlfriend leads her lover on the right path by utterance, poetry also generates the conscience of right and wrong. This is the meaning of the book too. The story text also gives such teachings about the interest of the story of animals and birds, what is our duty and what is the duty. Progress in life is due to the respect of policies. Story texts are also called policy-oriented texts. That is, in the story books, there must be a policy of every story. Somewhere in the stories the speaker is a human being, and somewhere a different animal from the human being. In this lesson, two stories from the story book called Panchatantra will be presented with policy sentences.

**OBJECTIVE**

after studying this lesson, you will be able to:

- understand the meaning of the story;
- get a general introduction to story creation;
- understand the writing style of the story;
- to follow the nitivachan mentioned in the story in your life;
- gain social knowledge; and
- gain syntax knowledge of vakya-vinyas;

7.1 FIRST STORY - FOOLS ARE NOT RESPECTED

7.1.1 Preface

Even more knowledge through study is not useful in the working time of human beings. What is the benefit of more study? If the knowledge that has been studied for a long time is situated in the text, then there is humor. Because there is no real knowledge of its use. Due to lack of real knowledge, sometimes other understanding comes from the scriptures. Therefore, one should think about how to use the knowledge gained from study. That is, practical knowledge is necessary. Otherwise it is counted among fools. Those who have such ethical behavior in the world, they are laughable even though they are adept in forbidden human scriptures. Like those foolish pundits became the object of laughter. Even after receiving knowledge from a foolish guru, he was not able to use it properly. Although he had the knowledge of scripture but did not have practical knowledge. Therefore, during the tenure, that Vidya did not imply the intended meaning, but propounded other meanings. Fools are not respected for knowing this, this story was told by Pandit Vishnu Sharma. That story has been presented here.

7.1.2 Introduction to the Textbook

The king of Mahilaropyakhya city of South India was Amarashakti. And that king had three sons, Bahushakti, Ugrashakti and Anantshakti. And they were fools. The king requested Pandit Vishnusharma to educate those three foolish sons. Then Vishnusharma agreed to teach them without reward and said that if he is not educated within six months, then I should be punished with death. After that, he preached to the princes through the story by making the basis of animals. Over time, proper conscience arose in him. In this way, after the end of his education, he collected the so-called stories with the aim of collecting them and wrote a book called Panchatantra. From the name of the book, it is understood that there are five tantras in this book. And they are as follows-

Mitrabhed: (Difference and separation among friends)

Mitralabh: (Getting friends and their benefits)

Kakolukiyam -(The Tale of Crows and Owls)

Labdhapranasha -(on the coming of death or destruction, if you have going to lost life)

Aparikshitkarak- Untested action (be careful before doing what hasn't been tested, don't move in a hurry)

This story presented is taken from Panchamatantra Aparikshit Karak.



Note

7.1.3 First Story - Fools are not respected - Text - Part-1

कस्मिंश्चिदधिष्ठानेचत्वारोब्राह्मणाः परस्परमित्रत्वमापन्नावसन्तिस्म।

बालभावेतेषामतिरजायत-भो, देशान्तरंगत्वाविद्यायाउपार्जनक्रियते। अथान्यस्मिन्दिवसेतेब्राह्मणाः परस्परनिश्चयंकृत्वाविद्योपार्जनार्थकान्यकुब्जेगताः। तत्र च विद्यामठंगत्वापठन्ति। एवं द्वादशाब्दान् यावदेकचित्तयापठित्वा, विद्याकुशलास्तेसर्वसंजाताः।

ततस्तैश्चतुर्भिर्मिलित्वोक्तम्-वयंसर्वविद्यापारंगता। तदुपाध्यायमुत्कलापयित्वास्वदेशेगच्छामः।

एवमन्त्रयित्वातथैवानुष्ठीयतामित्युक्त्वाब्राह्मणाउपाध्यायमुत्कलापयित्वाअनुज्ञांलब्ध्वा

पुस्तकानिनीत्वाप्रचलिता यावत्किञ्चिन्मार्गं यान्ति, तावद् द्वौपन्थानौसमायातौ। दृष्ट्वाउपविष्टाः

सर्वे। तत्रैकः प्रोवाच-केनमार्गेणगच्छामः। एतस्मिन्समयेतस्मिन् पत्तनेकश्चिद्वणिक्पुत्रोमृतः। तस्य

दाहाय महाजनोगतोऽभूत्। ततश्चतुर्णां मध्यादेकेनपुस्तकमवलोकितम्-

महाजनो येनगतः स पन्था इति।

Meaning

At some place four brahmins used to live in a friendly relationship with each other. This intellect was born to them in their childhood - Oh! Going to other country and study should be done. Then some other day those friends mutually decided and went to Kannauj city to earn education. And there they went to school and started studying together. In this way, studying diligently for twelve years, all those learned scholars became proficient in learning. Then those four friends together said - We have all become proficient in education, so please go to your country after satisfying Upadhyaya. Satisfying the brahmin after doing such a mantra and taking his permission and taking the books, until you go on some path, you will see two paths. They all sat down. There one said - which way to go? At the same time a merchant son died in that city. Mahajan went for the cremation of that Vanik son. Then one of the them opened the book and looked.

The path by which Mahajan goes, that path is the best.

Explanation -

Four Brahmins lived in a city. They were friends. When they were children, they thought that they should go out of the country and study. So they all went to Kanyakubja i.e. Kannauj to get the knowledge. And got the school there. After spending twelve years, they became were scholar after completing studies. Then they accepted the order of the Acharya and was coming to their country. On the way they saw two paths. The question arose which way to go. So they all sat there. Then a Vanikputra died in that city. Everyone went on the road carrying his dead body. Then one saw the book and said - We all should follow what our elders do. We should follow in our life what the



Note

SUBHASHITAS ETC.



Note

gurujan says. It gives us happiness. Hence the question of which way to go. We should also go by the path that the mahajana go by.' This is the answer.

Grammar

- देशान्तरम्-अन्यः देशः देशान्तरम् इति। तत्पुरुष समास।
- विद्योपार्जनार्थम्-विद्यायाः उपार्जनम्। षष्ठी तत्पुरुष।
- उत्कलापयित्वा-पृष्ट्वा धनादिदानेनसन्तोष्य वा। प्राकृतप्रसिद्धोऽयं प्रयोगः।
- वणिक्पुत्रः-वणिजः पुत्रः। षष्ठी तत्पुरुष समास।
- महाजनः-वणिग्जनसमूहः, श्रेष्ठोजनश्च।

7.1.4 First Story - Fools are not respected - Text - Part-2

तन्महाजनमार्गेणगच्छामः। अथतेपण्डिताः यावन्महाजनमेलापकेन सह यान्ति, तावद्रासभः कश्चित्त्र श्मशानेदृष्टः। अथ द्वितीयेनपुस्तकमुद्घाटयावलोकितम्-

उत्सवेव्यसनेप्राप्तेदुर्भिक्षे शत्रुसंकटे।

राजद्वारे श्मशाने च यस्तिष्ठति स बान्धवः॥

Explanation

Then all of us also go by the path of the mahajana. Just then, a donkey appeared in the crematorium. Then another pundit opened the book and saw-

अन्वय-

यः उत्सवेव्यसनेप्राप्तेदुर्भिक्षे शत्रुसंकटे राजद्वारे श्मशाने च, तिष्ठति सः बान्धवः इति।

Anvaya meaning-

One who helps in times of joy, in times of calamity, in times of hunger, when enemies attack, at the royal assembly, and at the cremation ground, is a brother.

Meaning-

The only answer to the question of who is a natural brother is that one who is always near, that is, in the time of happiness, in the same way in the time of sorrow, one who is nearby. He gives consolation to the enemy, helps in distress, does not leave in the crematorium, he is the only true friend.

Explanation

So they went on with the funeral procession. After going some distance, they reached the crematorium. They saw a donkey in the deserted crematorium with great fear. Then the other opened the book and said - The one who is always near in the time of

celebration, in calamity, in Annabhav, in the time of attack by the enemy, in the king's court and in the crematorium, is the only true friend.

SUBHASHITAS ETC.

7.1.5 First Story - Fools are not respected - Text - Part-3

Explanation

That's why this donkey is our brother. After that someone caress the neck of that donkey or someone washes its feet. After that, as the pundits looked here and there, some of them saw the camel. And they said - What is this? Then the third opened the book and said - The pace of dharma is fast. This camel is definitely dharma. Fourth Pandit said – Ishta should be associated with dharma. Then he tied the donkey to the camel's neck.

Then someone said this in front of the washerman, the owner of the donkey. And on hearing this, they fled till the washerman came to kill those foolish men.

Meaning

Thinking like this, they serve that donkey. Then a camel came there. What is this, he asked. Then the third Brahmin looking at the book said that the pace of dharma is fast. Then he said that the one who is our favorite and the one who is our dharma should be mixed. So the donkey was attached to the camel's neck. Somebody told this story to the donkey's guardian – after hearing it, master of camel came there. Seeing him they all left from there.

Grammar

- त्वरिताचपला, अचिन्तनीया, सूक्ष्माच।

7.1.6 First Story - Fools are not respected - Text - Part-4

ततो यावद्रग्रेकिंचित्स्तोकमार्गं यान्ति, तावत्काचिन्नदीसमासादिता। तस्याजलमध्ये पलाशपत्रमायान्तं दृष्ट्वापण्डितेनैकेनोक्तम्- आगमिष्यति यत्पत्रं तदस्मांस्तारयिष्यति।

एतत्कथयित्वातत्पत्रस्योपरिपतितो यावक्छानीयते,
तावत्तनीयमानमवलोक्यान्येनपण्डितेनकेशान्तंगृहीत्वोक्तम्-

सर्वनाशेसमुत्पन्ने अर्धत्यजतिपण्डितः।

अर्धेनकुरुतेकार्यंसर्वनाशोहिदुःसह॥

इत्युक्त्वातस्य शिरश्छेदोविहितः।

Explanation

After that, till they go on some short route, a river was found. Seeing the cover leaves



Note

SUBHASHITAS ETC.



Note

in the water of that river, a pundit said-

The leaf that is coming will save us. Having said this, he fell on the leaf till the river carried it away, then seeing that sage Pandit away, another Pandit holding his hair said-

सर्वनाशेसमुत्पन्ने अर्धत्यजतिपण्डितः।

अर्धेनकुरुतेकार्यं सर्वनाशोहिदुःसह॥

अन्वय-

सर्वनाशेसमुत्पन्ने अर्धत्यजतिपण्डितः अर्धेनकार्यंकुरुतेहिसर्वनाशः दुःसहः इति।

Anvaya meaning-

Scholars renounce half when there is apocalypse, fulfill their purpose with half. Because the grief of losing everything cannot be tolerated.

Meaning-

When a scholar falls into trouble, he gives half of what he has. Doesn't give all. Then it is said that if you give full, then even yourself cannot bear its sorrow.

Saying this he cut off his head.

Explanation

After that a river came in their path. There was a cover leaf in that river. Seeing that, one of the four wise men said that the leaf that is coming will make us cross the river. Thinking like this, he climbed on top of that leaf. Then he fall into the river. Seeing him like that, one caught him and said - When calamity comes, scholars do only half of the work and discard the remaining half. The reason is that if apocalypse happens, then even that sorrow cannot be tolerated by itself.

Grammar

- पलाशपत्रम् -पलाशस्य पत्रम् इति। षष्ठी तत्पुरुष समासापत्रं वाहनम् नौकादिकम्, पर्णच। पत्रन्तुवाहनेपर्णेइतिविश्वः।

7.1.7 First Story - Fools are not respected - Text - Part-5

अथतैश्चपश्चाद्गत्वाकश्चिद्ग्रामआसादितः। तेऽपिग्रामीणैर्निमन्त्रिताः पृथक्पृथक्गृहेषुनीताः। तत एकस्य सूत्रिका घृतखण्डसंयुक्ताभोजनेदत्ता।ततोविचिन्त्य पण्डितेनोक्तं यत्-

दीर्घसूत्रोविनश्यति।

एवमुक्त्वाभोजनपरित्यज्य गतः। तथा द्वितीयस्य मण्डकाः दत्ताः।

तेनाप्युक्तम्-अतिविस्तारविस्तीर्णतद्भवेन्नचिरायुषम्।

स च भोजनंत्यक्त्वागतः। अथतृतीयस्य वटिकाभोजनंदत्तम्। तत्रापि(तेन)पण्डितेनोक्तं-
छिद्रेष्वनर्थाबहुलीभवन्ति।

एवं ते त्रयोऽपि पण्डिताः क्षुत्क्षामकण्ठालोकैर्हस्यमानास्ततः स्थानात् स्वदेशंगताः॥

Explanation

(Thus one of the four died.) After that all three of them reached some village. After inviting them for village food, they took them to their homes separately. Then a pandit was given food containing Sutraka Semai, Jalebi or Ghrita Khand in food. Then after seeing it, the Pandit said after thinking – food like long thread can destroyed. Saying this he left the food and left.

And gave mand sweets to others in the food. Seeing that, he also said – Extensive expansion is not done for the sake of Viva.

After that the third one was given Vatika i.e. Vada. There also that pundit said - Food with holes is disastrous. In this way, all the three pundits went to their country after getting laughter in the world, distraught with hunger.

Meaning

Then they went to the nearby village. There the villagers greeted them. Invited them to different houses. One was given jalebi mixed with ghee in the food. He thought that his teacher had said that one who is lazy, attains destruction. There is a long thread, so he did not eat food. Gave bread to another brahmin. He thought that the Guru has said that the one who expands more does not have a long life. Because of this his death is quick. Thinking this, he gave up the food. The third one was given Vatika food (kachadi) to him. Because of this fear, he also did not eat the food. Seeing them all the villagers laughed. Thus those foolish pundits came to their country without eating food.

Grammar

- घृतखण्डसंयुक्ता- घृतस्य खण्डः घृतखण्डः इति षष्ठीतत्पुरुषः,
घृतखण्डेनसंयुक्ताइतितृतीयातत्पुरुष समास।
- दीर्घसूत्र-आलस्योपहतः।
- वाटिकाभोजनम् -वटिकावडातस्याः भोजनम् इति। षष्ठीतत्पुरुष समास।
- अनर्थाः- न अर्थाः अनर्थाः इति न् तत्पुरुष समास।
- क्षुत्क्षामकण्ठाः - क्षुता क्षुधया क्षामः शुष्कः इति तृतीयतत्पुरुष समास, क्षुत्क्षामः कण्ठः
येषांते क्षुत्क्षामकण्ठाः पण्डिताः इति बहुव्रीहि समास।



Note



INTEX QUESTION-7.1



Note

1. Where did all the four go to get education?
2. Where were they in Kanyakubja?
3. After spending how many years did he study?
4. Which way?
5. Whom did he see in the crematorium?
6. With whom should Ishta be associated?
7. Under what condition do the pundits give up half?
8. What is overexpansion?
9. What happens when the pores are too large?
10. Who perishes?

7.2 SECOND STORY- WHERE THERE IS RIGHTEOUSNESS, THERE IS VICTORY.

7.2.1 Preface

Only by dharma is the life of human beings, inferior to dharma is like animals. One who renounces his dharma ethics, etc., is like an animal. One should always follow the path of righteousness and follow one's dharma. Sometimes it causes its loss, but in the end only happiness will be attained. Here, know how the intellect of dharma was on the path. Know that dharma brings happiness and unrighteousness causes sorrow. You will know how the supreme dharma is victorious.

This story is taken from Panchatantra. There, this story is found in the first system called Mitrabhed.

7.2.2 Second Story - Where there is righteousness, there is victory. Original Text - Part-1

कस्मिंश्चिदधिष्ठाने धर्मबुद्धिः पापबुद्धिश्चेति द्वे मित्रे प्रतिवसतः स्म।

अथकदाचित्पापबुद्धिनाचिन्तितम्-अहंतावन्मूर्खोदारिद्रयोपेतश्च। तदेनं धर्मबुद्धिमादाय देशान्तरंगत्वास्याश्रयेणार्थोपार्जनंकृत्वैनमपिवंचयित्वासुखीभवामि।

अथान्यस्मिन्कहनिपापबुद्धिर्धर्मबुद्धिं प्राह-“ भोमित्र, वार्द्धकभावेकिंत्वमात्मविचेष्टितंस्मरसि। देशान्तरमदृष्ट्वाकांशिःशुजनस्य वार्ताकथयिष्यसि।

Explanation

Dharmabuddhi and Papabuddhi were two friends living in a city. Then perhaps the sinful intellect thought that I am a fool and poor, so I will go to another country with righteous intellect and earn money by depriving it of wealth and will become happy.

Then one day Papabuddhi said to Dharmabuddhi - O friend! Will you remember your efforts in old age? What things would you say to your children without seeing the other country?

Meaning

Earlier in a village there lived two friends Dharmabuddhi and Papabuddhi. One day the sinful intellect thought that he is poor and foolish. If he earns money with the help of righteous intellect, then by depriving his righteous intellect and taking away his wealth, then he will become rich. He will also get happiness. Thinking in this way, he went close to his righteous intellect and said that he has not traveled to other countries for a long time, then what will he say to his son etc.

व्याकरणविमर्श-

- दाहिद्रयोपेतः दारिद्रयेणउपेतः दरिद्रः इति यावत्।
- प्राहप्र-आह, बुवः पंचानामादितआहर्बुवः इत्यनेनविकल्पेनबूतेइत्यस्य स्थानेआहइतिप्रयोगः पक्षेर्बूतेइत्यपिप्रयोगः।

7.2.3 Second Story - Where there is righteousness there is victory. Original Text - Part-2

उक्तंच

देशान्तरेषुबहुविधभाषावेषादि येन न ज्ञातम्।
भ्रमता धरणीपीठे, तस्य फलंजन्मनोव्यर्थम्॥

अन्वय- येनदेशान्तरेषुबहुविधभाषावेषादि न ज्ञातम् धरणीपीठेभ्रमतातस्य जन्मनः फलम् व्यर्थम्।

Anvaya meaning-

By which the language of other countries is not known, the birth of that man is fruitless while roaming on the earth.

Meaning

Knowledge of many types of languages and culture is necessary. What is the use of being born who does not know many types of languages etc. That is, one who does not have knowledge of foreign stories, his origin like a frog in a well is meaningless.



Note

SUBHASHITAS ETC.



Note

7.2.4 Second Story - Where there is righteousness, there is victory. Original Text - Part-3

तथा च-

विद्यावित्तंशिल्पंतावकाज्जोतिमानवः सम्यक्।
यावद्व्रजति न भूमौदेशाद्देशान्तरंहृष्टः॥

अन्वय-

मानवः हृष्टः सन् यावत् भूमौदेशात् देशान्तरं न व्रजतितावत् विद्यावित्तंशिल्पंसम्यक् न आप्नोति।

Anvaya meaning

A man does not acquire the knowledge of learning, crafts, etc., until he goes to another country after being curious.

Meaning

Knowledge increases through discussion. Therefore, for attaining knowledge, one should meet many human beings. The person who does not go to another country and does not meet with others, till then his knowledge is not complete. That is why it is very important to meet other countrymen. Knowledge increases from it, wealth also comes and knowledge of art also comes.

7.2.5 Second Story - Where there is righteousness, there is victory. Original Text - Part-4

अथ स धर्मबुद्धिः तस्य तद्वचनमाकर्ण्य प्रहृष्टमनास्तेनैव सह गुरुजनानुज्ञातः
शुभेऽहनिदेशान्तरंप्रस्थितः। तत्र च धर्मबुद्धिप्रभावेण भ्रमतापापबुद्धिनाप्रभूततरं वित्तमासादितम्।
ततश्च द्वावपितौ प्रभूतोपार्जितद्रव्यौ प्रहृष्टौ स्वगृहंप्रत्यौत्सुक्येन निवृत्तौ। उक्तंच-

प्राप्तविद्यार्थं शिल्पानां देशान्तरनिवासिनाम्।
क्रोशमात्रोऽपि भूभागः शतयोजनवद्भवेत्॥

Explanation

After that, after listening to the words of the intellect, Dharmabuddhi eagerly received the blessings of the teachers along with him and started the journey to other country in the day at an auspicious time.

Anvaya meaning

For those who go to other countries to get the knowledge of education, wealth and crafts, they feel even a single earth (kosa) appears to be like a hundred yojanas, that is, very wide. For the purpose for which people go abroad, there is no longing for their home till the money is not received. After getting the work done, becoming very anxious

towards home seems unbearable even for a while, that is, a little path also seems very far away.

Meaning

Hearing this sentence of Papabuddhi, Dharmabuddhi agreed. He went to another country after getting Gurujan's permission and blessings. There, because of Dharmabuddhi, Papabuddhi gained a lot of wealth. From there, with great joy, both of them accepted the wealth and went towards home.

Explanation

When the son comes towards the home after attaining knowledge, wealth, then even a kos path appears to be four kos. Similarly, in other countries, those who come to their home after getting education, wealth, art etc.

Grammar

- गुरुजानानुज्ञातः - गुरुजनैः अनुज्ञातः इति तृतीयातत्पुरुष समास।
- धर्मबुद्धिप्रभावेण- धर्मबुद्धेः प्रभावः इति षष्ठीतत्पुरुषसमास।
- प्रभूतोपार्जितद्रव्यौ-प्रभूतम् अनेकम् उपार्जितम् द्रव्यम् याभ्याम् तौप्रभूतोपार्जितद्रव्यौइतिबहुव्रीहिसमास।
- प्राप्तविद्यार्थशिल्पानाम् -प्राप्तः अर्थः विद्याशिल्पं च यैः तेप्राप्तविद्यार्थशिल्पाः इतिबहुव्रीहिसमास।

7.2.6 Second Story - Where there is righteousness, there is victory. Original Text - Part-5

अथस्वस्थानसमीपवर्तिनापापबुद्धिना धर्मबुद्धिरभिहितः - ' भद्र, न सर्वमेतद्धनगृहंप्रतिनेतुं युज्यते, यतः कुटुम्बिनोबान्धवाश्चप्रार्थयिष्यन्ते। तदत्रैव वनगहनेक्वापिभूमौनिक्षिप्य, किञ्चिन्मात्रमादाय गृहंप्रविशावः। भूयोऽपिप्रयोजनेसंजातेतन्मात्रं समेत्यास्मात् स्थानाक्वेष्यावः। उक्तंच-

न वित्तदर्शयेत्प्राज्ञः कस्य चित्स्वल्पमप्यहो।
मुनेरपि यतस्तस्य दर्शनाच्चलतेमनः॥

तथा च-

यथामिषंजलेमत्स्यैर्भक्ष्यते श्वापदैर्भुवि।
आकाशे पक्षिभिश्चौवतथासर्वत्र वित्तवान्॥

Explanation

After that Papbuddhi near his place said to the religious intellect - Sir, it is not proper to take all this wealth home because soulmates and brothers will ask for it. Therefore, here in this dense forest, bury it somewhere in the ground and take some of it and go



Note

SUBHASHITAS ETC.



Note

to the house. If there is a need, we will come and take the remaining money from this place. And said-

अन्वय-

प्राज्ञः स्वल्पम् अपिअहोवित्तं न दर्षयेत्। यतः मुनेः मनः अपिए तस्य दर्षनात् चलते।

Anvaya meaning

A learned person should not show even a little of his wealth to anyone. Because even a sage's steady mind becomes unsteady by the sight of wealth.

Meaning

Even if there is an illusion of silver in the snake, a person runs to get it. Even the minds of sages with a calm mind become unsteady on seeing a little wealth. That's why a scholar never shows his wealth to anyone.

अन्वय-

यथाआमिषंजलेमत्स्यैः भक्ष्यतेभुवि प्वापदैः आकाषे पक्षिभिः तथाचौवित्तवान् सर्वत्र।

Anvaya meaning-

Just as meat is eaten by fish in water, lions on earth by predators, and birds in the sky like this the rich are eaten everywhere. Everyone aspires for money.

Meaning

In this verse, what are the obstacles in the attainment of wealth, it has been described. It is said here that everyone desires meat. If it is in water, the fish eat it. If it is on the earth, it eats the creature. If it is in the sky, the bird eats it. Similarly, one who is rich, everyone desires his wealth.

Meaning

When they came near the house, then the sinful intellect said that there is a soulmate in the house. They should not take all the money with them. By digging a pit anywhere near the house, they keep the money there and carry as much as they need, it is only appropriate. Will take it again when there is a need. Because money is such a thing that it can create disorder in the mind of a stable chittamuni. Enemies are present everywhere around the rich.

7.2.7 Second Story - Where there is righteousness, there is victory. Original Text - Part-6

तदाकर्ण्य धर्मबुद्धिराह- “भद्र, एवक्रियताम्”। तथानुष्ठिते
द्वावपितौस्वगृहंगत्वासुखेनसंस्थितवन्तौ।

अथान्यस्मिन्हनिपापबुद्धिर्निशिथेऽटव्यांगत्वात्सर्ववित्तसमादाय गर्तपूरयित्वास्वभवनंजगाम।
अथान्येद्युर्धर्मबुद्धिं समभ्येत्य प्रोवाच- ‘सखे, बहुकुटुम्बावयम्, वित्ताभावात्सीदामः। तद्गत्वा
तत्र स्थानेकिञ्चिन्मात्रं धनमानयावः’। सोऽब्रवीत्-‘एवक्रियताम्’। अथ द्वावपिगत्वात्स्थानं
यावत्खननस्तावद्रिक्तंभाण्डं दृष्टवन्तौ। अत्रान्तरेपापबुद्धिः शिरस्ताडयन्प्रोवाच- ‘भो धर्मबुद्धे,
त्वयाहृतमेतद्धनम्, नान्येन, यतोभूयोऽपिगर्तपूरणंकृतम्। तत्प्रयच्छ मे तस्यार्धम्।
अथवाहराजकुलेनिवेदयिष्यामि’। स आह-‘भोदुरात्मन्, मैवं वद-धर्मबुद्धिः खल्वहम्।
नैतच्चौरकर्मकरोमि। उक्तंच-

मातृवत्परदारणिपरद्रव्याणिलोष्ठवत्।
आत्मवत्सर्वभूतानि वीक्षन्ते धर्मबुद्धयः॥

Explanation

Hearing this, Dharmabuddhi said - Brother, do as you like. By doing the same thing, both of them went to their homes and settled happily. Then some other day Papabuddhi went to the forest at night and filled the pit after taking all that money as it was in the past. After doing so he went to his house. Then some other day he came to the intellect and said - friend, we are many members in family, so there is trouble due to lack of money. So go there and get some money. He said - friend, do the same.

Then when both of them dug that place, they saw the empty pot. You have stolen this money, no one else has. Because if thieves had taken it, they would not have filled the pit with soil again. You have stolen this money, so you have filled the pit to hide the theft. So give me half of that stolen money. Otherwise I will request in Rajkul.

He said - O wicked intellect, don't say such a thing, I am certainly a righteousness intellect. Doesn't steal like this. And said-

अन्वय-धर्मबुद्धयः परदारणिमातृवद्, परद्रव्याणिलोष्ठवत्, सर्वभूतानिआत्मवत् वीक्षन्ते।

Anvaya meaning

Those who have righteous intellect, see other's women as mothers, other's wealth as dust and all living beings as souls.

Meaning

In this verse, the policy of those who go to the path of Dharma has been described. They see the wife of another as a mother, always have reverence for her, that is, they



Note

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Note

never wish to receive her. They look at the wealth of others like a stone. That is, they do not covet their wealth. And they see everyone as their own. That's why they never do any disservice to others.

Explanation

Thinking in this way, Dharmabuddhi accepted it and went to the house after establishing wealth in the nearby land. Papabuddhi went one day and took all the money and came home after taking the pit in the same way as before. The next day he went near Dharmabuddhi and said that money is needed. So let's go there. Dharmabuddhi went there with him. Going there, both of them saw that the place was empty. Then seeing him, Papabuddhi blamed Dharmabuddhi and said that it was that Dharmabuddhi who stole the money. He said so to the king. Then the righteous intellect said that he never does this type of theft. He is not greedy for other's money.

7.2.8 Second Story - Where there is righteousness, there is victory. Original Text - Part-7

एवं द्वावपितौविवादमानौ धर्माधिकरणगतौ, प्रोचतुश्चपरस्परंदूषयन्तौ। अथ धर्माधिकरणाधिष्ठितपुरुषैः दिव्यार्थं यावत् नियोजितौ, तावत्पापबुद्धिराह-अहो, न सम्यग्दृष्टोऽयं न्यायः। उक्तंच-

विवादेऽन्विष्यतेपत्रं तदभावेऽपिसाक्षिणः।

साक्ष्यभावात्ततोदिव्यंप्रवदन्तिमनीषिणः॥

तदत्र विषयेमम वृक्षदेवताः साक्षीभूतास्तिष्ठन्ति, ताअप्यावयोरेकतरंचौरंसाधु वा कथयिष्यन्ति। अथतौसर्वैरभिहितम्-भोः, युक्तमुक्तंभवता। उक्तंच-

अन्त्यजोऽपि यदासाक्षीविवादेसम्प्रजायते।

न तत्र विद्यतेदिव्यंकिंपुनर्यत्र देवताः॥

तदस्माकमप्यत्र विषयेमहत्कौतूहलंवर्तते। प्रत्यूषसमये युवाभ्यामप्यस्माभिः सह तत्र वनोद्देशेगन्तव्यम् इति। एतस्मिन्तरेपापबुद्धिः स्वगृहंगत्वास्वजनकमुवाच-तात, प्रभूतोऽयं मयार्थो धर्मबुद्धिश्चोदितः। स च तववचनेनपरिणतिंगच्छति, अन्यथास्माकंप्राणैः सह यास्यति। स आह-वत्स, द्रुतं वद, येनप्रोच्यंतद् द्रव्यंस्थिरतानयामि। पापबुद्धिराह-तात, अस्तितत्प्रदेशेमहाशमी। तस्यामहत्कोटरमस्ति। तत्र त्वं साम्प्रतमेवप्रविशाततः प्रभाते यदाहंसत्यश्रावणंकरोमि, तदात्वयावाच्यं यद्-धर्मबुद्धिः चौरः इति।

Explanation

In this way, both of them quarreling and went to the Dharmadhikari i.e. Rajkul and both of them while speaking accuse each other. Surprised this is not fair justice, and said-

अन्वय- विवादेपत्रम् अन्विष्यते, तदभावेऽपिसाक्षिणः अन्विष्यन्ते, ततः साक्ष्यभावात् दिव्यम् मनीषिणः प्रवदन्ति।

Anvaya meaning

In case of trial, first the articles of proof are taken, and in the absence of the letter, the witness is accepted and in the absence of the witness, the oath is proof, it has been said by the scholars.

Then the deity of the tree is my witness in this matter. He will determine whether we are a thief or a sage. Then all of them said - you told the truth. And said-

अन्वय-

विवादेअन्त्यजोऽपि यदासाक्षीसम्प्रजायते तत्र दिव्यम् न विद्यते। यत्र देवताः तत्र पुनः किम्।

Meaning

When there is a witness in the dispute, the oath is not taken there. It is not required. Then where there is a deity, what kind of oath is there?

That's why we are also very curious about this subject. In the morning, both of you i.e. Dharmabuddhi and Papabuddhi should go with us to that forest.

After this, Papabuddhi went to his house and said to his father - O tat! I have stolen much of the wealth of the intellect. And that will be transformed by your words. If it was not there, that wealth would be gone with our lives.

The father said- O son, say it quickly, by saying whom he should attain stability. Papabuddhi said- Father! There is a tree of Mahashami in this region. There is a big pot in that Shami tree. You enter that compartment now. Then in the morning when I wish to know the truth as to who is a thief, then you should say that the intellect is a thief.

Meaning

Then both of them went near the Dharmadhikari. Then the intellect told him that where there is a dispute, if there is no proof, then one should approach the deity. Everyone will go near the deity of the forest and then they will get his proof. It will lead to good thoughts. Then everyone accepted his sentences. It was time to leave for the next day. That night, Papabuddhi told his father. that he stole all the money. Tomorrow sit on that Shami tree. When everyone asks questions, then it is said that the intellect has stolen the money. To protect the son, the father sat down in the grove of that tree in the morning.



Note

7.2.9 Second Story - Where there is righteousness, there is victory. Original Text - Part-8



Note

तथानुष्ठितेप्रत्यूषेस्नात्वापापबुद्धिर्धर्मबुद्धिपुरः सरो धर्माधिकरणकैः सह तां शमीमध्येतय तारस्वरेणप्रोवाच-
आदित्यचन्द्रावनिलोऽनलश्च द्यौर्भूमिरापोहृदयं यमश्च।
अहश्चरात्रिश्च उभे च सन्ध्ये धर्मश्चजानातिनरस्य वृत्तम॥

भगवतिवनदेवते, आवयोर्मध्ये यश्चौरस्तंकथय। अथपापबुद्धिपिता शमीकोटरस्थः प्रोवाच-भोः, श्रृणुत, श्रृणुत, धर्मबुद्धिनाहतमेतद्धनम्। तदाकर्ण्य सर्वेतेराजपुरुषा विस्मयोत्फुल्ललोचना यावद्धर्मबुद्धेर्वित्तहरणोचितनिग्रहं शास्त्रदृष्ट्यावलोकयन्ति, तावद्धर्मबुद्धिनातच्छमीकोटरं वह्निभोज्यद्रव्यैः परिवेष्टय वह्निनासन्दीपितम्। अथज्वलतितस्मिंशमीकोटरेऽर्धदग्धशरीरः स्फुटितेक्षणः करुणंपरिदवयन्यपापबुद्धिपितानिश्चक्राम। ततश्चतैः सर्वैः पृष्टः -भोः किमिदमइत्युक्ते च पापबुद्धिविचेष्टितंसर्वम् इदमितनिवेदयित्वोपरतः।

Explanation

Having done this in the morning, after taking a bath, Papabuddhi, after coming forward to Dharmabuddhi, came near that Shami tree along with the religious officers and said with a loud voice-

अन्वय-

नरस्य वृत्तम् आदित्यः चन्द्रः अनिलः अनलः च द्यौः भूमिः हृदयं यमः च अहः च रात्रिः च उभेसन्ध्ये च धर्मः जानाति।

Anvaya meaning

The character of man is known as Sun, Moon, Air, Fire, Sky, Earth, Mind, Yama, Day and Night, and both Sandhya Dharma.

Meaning

In this verse, who knows the dharma, it is known. Sun, Moon, Vayu, Agni, Akash, Prithvi, Varuna, Yama, Day, Night, Sandhyakal know these Dharma.

O forest god! Tell him which of the two of us is a thief.

After this, the father of the intellect, situated in the pit of the Shami tree, said - Hey listen. Dharmabuddhi has stolen this money. Hearing this, all those princes with their eyes gleamed with astonishment, until Dharmabuddhi covered the pot of that Shami tree with dust and set it on fire. Then on the burning of that Shami pot, the father of sinful intellect came out shouting with compassionate voice. Then all of them asked out of curiosity – what is this? On saying this, he died by requesting ‘All this is an attempt of Papbuddhi.

Explanation

Then everyone went near that Shami tree. Everyone there asked who is the thief. Then Papabuddhi's father replied from the middle of the tree that Dharmabuddhi stole the money. Hearing that sentence when everyone was discussing about the punishment of Dharmabuddhi. Then Dharmabuddhi set fire to that tree. Then Papabuddhi's father came out under the influence of heat. He came out and told the whole story. Then everyone praised Dharmabuddhi and declared punishment for sinfulness.

Grammar

- विस्मयोत्फुल्लोचनाः विस्मयेनउत्फुल्लम् विस्मयोत्फुल्लम्। तृतीया तत्पुरुष समास।
- तच्छमीकोटरम् - शम्याः कोटरम् शमीकोटरम्, षष्ठीतत्पुरुष समास, तच्चइदम् शमीकोटरम्, कर्मधारयसमास।
- अर्धदग्धशरीरः - अर्धदग्धं शरीरं यस्य सः अर्धदग्धशरीरः। बहुव्रीहि समास।
- स्फुटितेक्षणः -स्फुटितम् विनष्टम् ईक्षणम् नेत्रम् यस्य सः स्फुटितेक्षणः बहुव्रीहि समास।

7-2-10 Second Story - Where there is righteousness, there is victory. Original Text - Part-9

अथतेराजपुरुषाः पापबुद्धिं शमीशाखायांप्रतिलम्ब्य धर्मबुद्धिं प्रशस्येदमूचुः -अहो, साध्विदमुच्यते-
उपायंचिन्तयेत्प्राज्ञस्तथापायं च चिन्तयेत्।
पश्यतोबकमुखस्य नकुलेनहताबकाः॥

Explanation

After that, by tying the king's Papabuddhi to the branch of the Shami tree, praising the intellect and giving reward etc., he said this - He has said the truth-

अन्वय- प्राज्ञः यथाउपायंचिन्तयेत् तथाअपायं च चिन्तयेत्। नकुलेनबकमुखस्य पश्यतः बकाः हताः।

Anvaya meaning

Just as a wise man should worry about the remedy, in the same way he should worry about destruction. It is said there that the heron was killed by the mongoose in view of that heron.

Meaning

The wicked should be treated with wickedness, this is the policy. If he does such a favor to anyone as he should, then he should also think about the way his punishment system will be. That is why as scholars think about the remedy, they also think about the destruction.

**Note**



INTEX QUESTION-7.2

1. Who were the two friends?
2. Whose birth is meaningless?
3. Where did the forest gods live?
4. How do the intellect see another's woman?
5. What is like soil to Dharmabuddhi?
6. How do the intellect see everyone?
7. To whom did they both go for consideration?
8. What do scholars think?



Note



SUMMARY

In this text the story has been taken from Panchatantra. Four fools have been described in it. They did not understand the meaning of scripture after acquiring knowledge. They went to Kannauj for education. After spending twelve years there, after completing their studies, they reached the crematorium by way of Mahajan. When others went to the village, they did not eat by remembering the long Sutradi lectures after seeing Sutradika etc. From the reading of this story, it is known that the attainment of knowledge of foolish sages is in vain. Because they will read the scriptures without understanding the meaning. They will have the opposite meaning of the scriptures.

The second story is also taken from Panchatantra. Here they know about how they behave with religious intellect, how they live their lives. Papabuddhi went for business with Dharmabuddhi to gain more money. Coming from there, the money was established near the house. On the second day, Papabuddhi came and took all the money and kept it in his house. Then one day he brought Dharmabuddhi for wealth. Seeing that there is no money there, he said to the Dharmadhikari while pretending to have Dharma. Then everyone accepted that whatever the deity of the forest would say would be the right idea. Then Papabuddhi asked his father to sit in the pot of Shami tree and call Dharmabuddhi a thief. When his father had said so, Dharmabuddhi set fire to that tree in the time of thought. After coming out of it, Papabuddhi's father told the whole story. Then everyone praised Dharmabuddhi and punished Papabuddhi. That is the essence of the story.

**WHAT YOU HAVE LEARNT**

1. Foolish pundits are everywhere
2. Scholars are worshiped everywhere.
3. The root of religion is happiness.
4. One should always follow the path of Dharma.
5. Dying in one's own religion is also a welfare factor and the religion of another is frightening.
6. The wicked should be treated with wickedness.

**TERMINAL EXERCISE**

1. Describe the cremation story of all four.
2. What did they do during the meal in the village?
3. Tell in detail the account of his coming from the Gurugriha.
4. Describe the nature of Dharmabuddhi.
5. How do scholars think?
6. How did Dharmabuddhi do solution?
7. What happens by following Dharma? Explain the story based on it.

**ANSWER TO INTEXT QUESTION****7.1**

1. Kanyakubjaga.
2. Gurukul
3. Twelve years
4. The mahajana to whom to go
5. Donkeys
6. By dharma
7. On destruction
8. Age will be less
9. Misfortune
10. Ellipsoid

**Note**

SUBHASHITAS ETC.

7.2

1. Dharmabuddhi and papabuddhi
2. Those who do not have knowledge of many languages of other countries.
3. On the tree.
4. Like a mother.
5. Other's wealth.
6. Like yourself.
7. Near Dharmadhikari.
8. Remedy and not a solution.



Note