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HITOPADEŚĀ,

OR

SALUTARY COUNSELS OF VISHNU-ŚARMA,

IN

A SERIES OF CONNECTED FABLES,

INTERSPERSED WITH

MORAL, PRUDENTIAL, AND POLITICAL MAXIMS.

TRANSLATED LITERALLY

FROM THE ORIGINAL INTO ENGLISH, FOR THE USE OF THE SANSKRIT STUDENT.

BY

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HAILEYBURY.

SECOND EDITION.

HERTFORD:

PRINTED AND PUBLISHED BY STEPHEN AUSTIN.

LONDON:

W. H. ALLEN & CO., WATERLOO PLACE;

LONGMAN, GREEN, LONGMAN, ROBERTS, & GREEN, PATERNOSTER ROW;

WILLIAMS & NORGATE, 14, HENRIETTA STREET, COVENT GARDEN,

AND 20, SOUTH FREDERICK STREET, EDINBURGH;

TRÜBNER & CO., 60, PATERNOSTER ROW.

1864.



294: 5924

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STEPHEN AUSTIN,



PRINTER, HERTFORD.



PREFACE TO THE FIRST EDITION.

TRANSLATIONS of the Hitopadeśa have been already given to the public by two of the most eminent of Sanskrit scholars, Dr. Charles Wilkins and Sir William Jones : and their labours might be thought sufficient to preclude the necessity, and discourage the presumption, of attempting an additional translation.

Without disparaging the merits of those distinguished men, however, it may be safely affirmed that their versions of the Hitopadeśa are far from satisfactory ; the time and circumstances under which they were made will fully account for their imperfections. The translation of Dr. Charles Wilkins was published in England, that of Sir William Jones was a posthumous publication : neither of them has the advantage of careful revision, after collation of the original manuscripts with other and correcter copies ; and the consequence has been a want of critical selection both in the insertion and omission of numerous passages, and of exactness and precision in the manner in which they have been interpreted. These translations, therefore, offer no reasonable ground of objection to an attempt to supply a more correct version of the original work ; particularly as the editions published by the late Professor

Schlegel, and by the present Translator, have now furnished an accurate representation of the text.

In undertaking the present work, however, the Translator has entertained no purpose of competing with the performances of his predecessors. His object has been distinct from theirs. It has not been his purpose to convey to general readers a notion of the literary character of the Hitopadeśa; but his humble aim has been to provide Students of the Sanskrit language with facilities for overcoming some of the first difficulties which they are likely to encounter. The advantages of the Hitopadeśa as a class-book at the East-India College have been established by the experience of more than forty years; and it is likely to be used in the same capacity for many years to come. But although recommended by the general simplicity of its prose, and the sententiousness and brevity of its verse, it is not without its difficulties, and many passages are of complex structure and of doubtful signification, presenting to a Student in an early stage of his career almost insuperable perplexity. To assist him through his occasional embarrassment, as well as to render his knowledge of the whole work more easy of attainment, the present translation has been attempted; and, in conformity to its character of subservience to elementary study, it has been endeavoured, not so much to give it the adaptation which justice to the literary merits of the original would require, as to express the sense with as close a conformity to the Sanskrit as it was possible for the English language to adopt. The construction of the language of the

translation never aspires, therefore, to any loftier purpose than that of rendering the original verbally intelligible, and thus enabling the Student to master the requisite knowledge of a useful class-book, with the least possible expenditure of time and trouble. If it shall be found to answer these purposes, the Translator will have effected all that he proposed to accomplish.

The Translator would hold himself inexcusable, were he to pass over in silence the aid he has derived from the invaluable Dictionary of Professor Wilson; to whom, also, his best thanks are due, for having willingly taken the trouble, amidst his numerous engagements, to review the following sheets before they were sent to press.

EAST INDIA COLLEGE, HERTS.,
25th March, 1848.

ADVERTISEMENT TO THE SECOND EDITION.

THE Editor believes that the translation now given approaches nearer to the original, and will therefore prove more serviceable to the self-instructing Sanskrit Student than the former version. It has also been printed page for page with the Sanskrit text, so that the two parts may be bound up together, if required. If it be urged that, with so much assistance, the learner will feel inclined to dispense with the vocabulary, either wholly or in part, the Editor's reply is, that in order that the Student might be induced to use the vocabulary, and also to facilitate his attainment of a correct pronunciation, every Sanskrit word has been there repeated in the Roman character.

The general reader may be advantageously referred to a spirited and amusing translation of an abridgment of the Hitopadeśa, in prose and verse, by Edwin Arnold, M.A., Principal of Poona College.

HERTFORD,
1st January, 1864.

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INTRODUCTION.

REVERENCE TO GANESA.

- 1—MAY success, in what is to be accomplished, attend the good, through the favor of that Dhūrjati (ŚIVA), on whose brow [shines] a digit of the moon, like a streak of the foam of Gangā!
- 2—This Hitopadeśa (friendly advice), [when] heard, gives skill in Sanskrit words; everywhere a variety of expressions and knowledge of Policy.
- 3—A wise man should fix his thoughts upon knowledge and wealth as [if he were] undecaying and undying. He should practise duty as if [he were] seized by the hairs of his head by Death (as if he had not an instant to lose).
- 4—Amongst all things, knowledge, they say, [is] truly the best thing; from its not being liable ever to be stolen, from its not being purchaseable, and from its being imperishable.
- 5—Knowledge indeed introduces a man to a monarch difficult of access, as a low-flowing stream to the ocean; thence to exceeding prosperity.
- 6—Knowledge gives discretion. Through discretion [a man] attains fitness [for employment]. By fitness, he acquires wealth. From wealth, religious merit: thence [proceeds] felicity.
- 7—Arms and books [are] a science—these two sciences [conduce] to celebrity. The first [is liable] to ridicule in old age: the second is respected always.
- 8—Since an ornamental design impressed on a new [earthen] vessel cannot become otherwise (may not be easily effaced): therefore under the artifice of fables the political and moral instruction of youth is here inculcated (“just as the twig is bent the tree’s inclined”).
- 9—Acquisition of friends,—Separation of friends,—War, and also Peace,—[each] is [here] written; having been extracted from the Pancha Tantra, as well as [any] other [such] book.

THERE is on the bank of the Bhāgīrathī, a city called Pātaliputra. And in it there was a king by name SUDARŚANA (Good-sight), endowed with every princely virtue. That king one day overheard a couple of stanzas being recited by some person:

- 10—The resolver of many doubts, the exhibiter of invisible objects, the eye of all, [is] Learning. He, of whom it is not, verily [is] blind.

11—Youth; abundance of riches; high rank; inconsiderateness;—even singly, [each tends] to disadvantage: what then, where the four [are combined]!

Having heard this, the king, distressed in mind by the inattention to learning of his own sons, unread in learned writings, [and] ever following improper courses, reflected:

12—What benefit [accrues] by a son born, who [is] neither learned nor virtuous? Or what [is the use of] a sightless eye? Indeed [such] an eye [is] trouble merely.

13—Of [a son] unborn, dead, [or] a fool,—better the two first, and not the last. The two first cause unhappiness once: but the last, perpetually.

For:—

14—He [is] born, by whom [when] born, the family attaineth exaltation. In the revolving world, who, [when] dead, is not born [again]?

Again:—

15—If a mother [be] the mother of a son, through him [at] whose [name] the chalk falls not from overhaste at the commencement of the enumeration of a company of accomplished persons,—say, who forsooth [is] barren?

Moreover:—

16—He, whose mind [is] not intent on liberality, on piety, and on heroism; on knowledge and on the acquisition of wealth, [is] verily but [his] mother's excrement.

Again:—

17—Better one accomplished son. [There is] no [benefit] even by hundreds of fools. One moon dispels the darkness. [It is] not [dispersed] even by hosts of stars.

18—The son of him, by whom a very arduous penance [has been] performed at a holy place of pilgrimage, should become obedient, wealthy, virtuous, wise.

And so it has been said:—

19—Accession of wealth, and constantly freedom from disease; a beloved wife, and a sweet-spoken one; an obedient son, and useful knowledge, [are] the six felicities of life, O king!

20—Who [is] fortunate by many sons, [mere empty] measures filling up a granary? Better [is] one the supporter of his family, by whom the father is renowned.

21—A father a contractor of debts [is] an enemy; and [so is] an unchaste mother. A beautiful wife [is] an enemy. An unlearned son [is] an enemy.

22—In the absence of practice, knowledge [is] poison. In indigestion, food [is] poison. A court [is] the bane of a poor man. To an old man, a young wife [is] poison.

23—Of whomsoever the son [is] endued with good qualities, the man is honoured. A bow—though faultless as to the cane—stringless, what will it effect?

24—Alas, alas, my boy! who hast passed these nights without study; there-

fore, in the midst of the learned, thou breakest down like an ox in the mire.

Then, how may these my sons be now rendered accomplished?

25—Food; sleep; fear; copulation;—each [is] the common property of men with brutes. Virtue [is] really their superior distinction. Devoid of virtue, [they are] equal with brutes. For :—

26—Virtue; wealth; pleasure; liberation;—he in whom not one is found, his birth [is] useless, like the pendulous excrescence on a goat's neck.

And what is said :—

27—Age; actions; wealth; knowledge, and also death; these five are created for the embodied spirit even whilst existing in the embryo state.

Again :—

28—Inevitably, the conditions that are to be, happen, even of the mighty. Nakedness [is the fate] of NĪLAKANTHA (ŚIVA); sleep upon the great serpent [that] of HARI [VISHNU].

And also :—

29—“What will not be, that will not be: if [it] will be, it [can] not [be] otherwise :” why is not this medicine, the antidote of care, imbibed?

This [is] a saying founded on idleness, of certain persons incapable of doing what should be done.

30—Even whilst thinking upon destiny, one should not relinquish one's own exertion. Without exertion, one is not able to obtain oil from sesamum [seeds, which contain it in abundance]. Again :—

31—Fortune waits upon the enterprising lion of a man. Abject fellows say, “It is to be given by destiny.” Having resisted destiny, put forth manliness with the strength of the soul. If, when effort has been made, it succeed not, what blame [is] there in such a case?

32—For as by one wheel the motion of a chariot cannot be: so without human effort destiny succeedeth not. Also :—

33—An act wrought in a former birth, that is called “Fate.” Therefore, unwearied, one should make exertion with manly effort.

34—As from a lump of clay a workman makes whatever he pleases; in like manner, a man obtains destiny prepared by himself.

Moreover :—

35—Though discovering a treasure before [him] found as [unexpectedly as] the fruit of the palm [which fell and was broken in pieces before] the crow: yet fate itself does not pick it up: it waits for man.

36—For, by exertion objects are effected, not by wishes. Truly into the mouth of the sleeping lion the deer do not enter.

37—Well-trained by a mother [and] father, the child attains excellence. Merely by being born, a boy becomes not a scholar.

So also :—

38—The mother [is] an enemy, the father a foe, by whom a child [is] not instructed. He shines not in company. [He is] as a heron amongst swans.

39—Possessed of beauty [and] youth; sprung from a noble race; destitute of knowledge, they shine not. They are like the scentless kinsúka flowers [held worthless though beautiful].

40—Even a blockhead shines in an assembly as far as [he is] dressed in [fine] clothes; and so long shineth a fool, as he speaketh not anything.

Having reflected upon this, the Raja caused an assembly of learned men to be formed. The King said: O Pandits, be it heard. Is there any one so learned, who [is] able now, by instruction in books of Policy, to effect the new birth of my sons, ever following wrong courses, [and] unread in the learned writings? For :—

41—Glass, from the contiguity of gold, acquires an emerald lustre: so, by the proximity of the excellent, a fool attains to cleverness.

And it is said :—

42—The mind is lowered, O son! from association with inferiors. With equals it attains equality; and with superiors, superiority.

Thereupon, a great Pandit, by name VISHNU ŚARMAN, versed in the principles of all the writings upon Policy like VRIHASPATI, said: O King, these princes, sprung from a great family, are capable of being made to understand Policy by me.

For :—

43—Any labour bestowed upon a worthless thing, cannot be productive of fruit; even by a hundred efforts, a crane cannot be made to talk like a parrot.

Moreover :—

44—But in this family, offspring without virtuous principles is never born: in a mine of rubies, whence [could arise] the production of crystal?

In the space of six months, therefore, I will make your Majesty's sons versed in the works of Policy. The Raja courteously replied:

45—Even an insect by connexion with a flower, ascends the head of excellent persons. Even a stone attains divinity, [when] consecrated by the great.

Moreover :—

46—As on the eastern mountain a thing shines by the contiguity [of the sun]; so by association with the good, the outcast even is enlightened.

47—Those possessed of excellent qualities become judges of merit and demerit. They falling in with vicious [company], become vitiated. Rivers rise having their waters sweet; but having reached the sea, they become undrinkable.

You therefore [are] competent to the instruction in books of Policy of these my sons. Having said this, with much deference he gave [his] sons in charge to that VISHNU ŚARMAN. Then, by way of introduction, the Pandit said in the presence of the princes, as they sat at ease on the terrace of the palace: Princes, hear:

48—In the enjoyment of poetical writings the time of the wise passes away. But [that] of fools in dissipation, slumber or strife.

Therefore, for the amusement of your Highnesses, I relate the admirable story of the Crow, the Tortoise, and the rest. By the sons of the Raja it was said: Sir, let it be told. VISHNU ŚARMA answered: Attend now: The Acquisition of Friends is beginning, of which this [is] the first verse.

ACQUISITION OF FRIENDS.

1—The Crow, the Tortoise, the Deer, [and] the Mouse, without means, destitute of wealth, wise, [and] very friendly, speedily effect [their] purposes.

The princes said: How [was] that? VISHNU ŚARMA relates

FABLE I.

THERE is, on the bank of the Godāvārī, a large Śālmali (silk-cotton) tree, whereon birds, having come from various quarters and countries, roost at night. Now once upon a time, night being ended, as the divinity, the moon, the friend of the lotuses, was reclining on the summit of the western mountain, a Crow, by name LAGHU-PATANAKA (Light-falling), being awake, descried a fowler approaching, snare-in-hand, like a second angel of death. Having looked at him, he thought within himself: To-day, even betimes, has an unwelcome sight appeared. I know not what disappointment it will foreshew. So saying, by way of following him, he moved about perplexed. For:—

2—Thousands of occasions of sorrow, and hundreds of occasions of fear, daily overcome the fool, not the wise man.

Moreover: By those engaged in worldly pursuits this indispensably ought to be done.

3—Every day we rise, a great danger is nigh: it behoves us to consider, Of death, sickness, or sorrow, which shall befall to-day?

Afterwards a net was spread by that fowler, having scattered grains of rice, and he remained concealed. At that very time, the king of the pigeons named CHITRA-GRĪVA (Speckled-neck), gliding in the air, attended by his retinue, noticed those grains of rice. Then the king of the pigeons, seeing the pigeons greedy of the grains of rice, replied: Here, in a lonely forest, whence the production of grains of rice? Let it be seen into a little. I regard not this [as] fortunate. Haply by this greediness for the grains of rice, we also in like manner may become

4—As the Traveller sunk in an impassable quagmire through greediness for the bracelet, was seized by the old Tiger, [and] perished.

How [was] that? said the pigeons. The chief of the pigeons related.

FABLE II.

ONE day, whilst feeding in the southern forest, I observed an old Tiger, [that had] bathed, with Kuśa-grass in his paw, was calling out on the brink of a pond, Ho! ho! traveller; let this bracelet of gold be taken. Thereupon, a certain Traveller, lured by avarice, thought within himself: By good luck this happens—but in this internal doubt the attempt ought not to be made. For:—

5—Even in the acquisition of a wished-for [object] from an ominous [quarter], a prosperous issue results not. Wherever contact with poison is, in that case even ambrosia [tends] to death.

But everywhere in the acquisition of wealth, enterprize [is] at a risk. Thus it has been said:

6—A man, not having overcome doubt, sees not good things. On the other hand, having surmounted doubt, if he survive, he does see [them].

I [will] therefore just examine it. He [then] said aloud: Where [is] thy bracelet? The Tiger, stretching out [his] paw, displayed [it]. How, said the Traveller, [can] confidence [be placed] in thee, a ferocious creature? The Tiger replied: Hearken, O Traveller; formerly indeed, in a state of youth, I was exceedingly criminal. Because of the murder of many cows, Brahmans [and] men, my children in great numbers are dead, and my wife. I am now without a family. I was therefore thus exhorted by a certain righteous person: “Practise the duty of liberality.” Through his advice I [am] now a practiser of ablutions, generous,—old, with claws and teeth decayed: how, [then], not an object of confidence? It is said:—

7—Sacrifice—sacred study—almsgiving—pious austerity—truth—fortitude—patience—disinterestedness;—this is recorded as the eight-fold path of duty.

8—The former four-fold class is practised here even for ostentation’s sake; but the latter class of four dwells only in the magnanimous.

And to this extent [is] my freedom from selfishness, that I am willing to give to any one soever a bracelet of gold, although within my hand. Nevertheless, the popular saying, “The tiger devours man,” [is] truly hard to be suppressed. For:—

9—The world conforming to the past, holds not up as a model in religion a preaching procuress, any more than a cow-killing Brahman.

By me also have religious books been studied. Listen:

10—As rain on parched ground, so [is] food to one afflicted with hunger. A gift [which] is bestowed on the poor, [is] productive of fruit, O son of PĀNDU.

11—As life [is] dear to one’s self, so also [are] those of [other] beings. On account of the resemblance to themselves, the good exercise compassion towards [all] living beings.

Again:—

12—Both in refusing and in giving; in pleasure and in pain; in what is agreeable

and disagreeable; a man obtains a [sure] standard by a comparison with himself. Again:—

13—He who looketh on the wife of another as a mother, on the goods of another as a clod, and on all beings as himself, [is] a wise man.

And thou [art] distressed: therefore I [am] at pains to give unto thee. And thus it is said:

14—Nourish the poor, O son of KOONTĪ: bestow not wealth on the rich. For the sick medicine [is] proper: but what [has] the healthy [to do] with medicines?

Again:—

15—Since it is a duty to give;—Whatever gift is given to the helpless in place, and in season, and in the plate;—that they consider a beneficent gift.

Therefore, having bathed here in the lake, accept this bracelet of gold. Then as soon as he, confiding in his discourse, had entered the pool to bathe, immediately he sunk in a great quagmire, unable to escape. The Tiger, seeing [him] fallen into the mud exclaimed: Ha! ha! thou art fallen into a great slough; I [will] lift thee out. Saying this, he softly drew near; [when] the Traveller being seized by the Tiger, thought within himself,

16—Reading the Dharma-śāstras [has] no effect, and even repeating the Veda [has] no [effect]. The natural disposition of one innately bad predominates here in the same manner as the milk of cows [is] by nature sweet. Again:—

17—A moral act [incidentally performed] by those whose senses and heart are not held in subjection, [is transient] like the washing of an elephant, [that soon becomes as dingy and dirty as he was before]. Divine knowledge without [correspondent] practice, [is] an incumbrance, like ornaments on a woman disliked by her husband.

Then it was not well done by me, that confidence was placed here in a ferocious creature. For thus has it been said:—

18—Confidence ought never to be put in rivers; in those with weapons in their hands; in those having claws or horns; in women and in kings' families.

Again:—

19—The natural dispositions, not the other qualities of everyone are put to the test: for the natural disposition passing over all [other] qualities, stands on the head.

Moreover:—

20—Since even the moon sporting in the sky, destroying sin, possessing ten-hundred beams, marching in the midst of the stars—from the influence of destiny is swallowed by the dragon:—who [then is] able to efface what is written on [his] forehead [by the finger of destiny]?

Whilst thus reflecting, he was killed and devoured by the Tiger. Therefore I say: By the desire of a bracelet, etc. An act, then, not thoroughly deliberated upon, ought not to be done. For:—

21—Well-digested food; a very clever son; a well-governed wife; a king well-served; a speech well-considered; and an action well-weighed; in a very long time undergo not a change for the worse.

On hearing this discourse, a certain pigeon haughtily exclaimed: Oh! what is this which is said?

22—The saying of the aged ought to be received, the hour of danger being at hand; everywhere, indeed, with consideration. In eating, it has nothing to do.

Since:—

23—All meat and drink on the face of the earth [is] beset with [causes of] apprehension. Where [then] is business to be carried on? or how is life to be supported?

And thus it is said:—

24—The envious; the censorious; the discontented; the passionate; the ever-suspicious; and he who lives on another's fortune; these six have misery for their lot.

Having heard this, all the pigeons alighted there. For:—

25—Very learned [men], holding even the greatest sciences, and resolvers of difficulties, suffer pain [when] infatuated by cupidity. Again:—

26—From covetousness proceedeth anger; from covetousness ariseth lust; from covetousness [cometh] delusion and perdition. Covetousness [is] the cause of sin.

Again:—

27—The birth of a golden deer [is] an impossibility: nevertheless, RĀMA was instigated by desire for such a deer. Ofttimes in a season of impending calamity, even the intellects of the masculine wax dim.

Presently they were all caught in the net: thereupon all the birds reproach him at whose suggestion they had alighted there. Thus it has been said:—

28—One should not go in the van of a tribe: on the enterprize being successful, the booty [is] equal; if there should be a failure in the business, the leader is slain on the spot. Likewise it is said:—

29—The want of controul over the senses has been called the road to ruin; the victory over them the path to fortune. Go then by which you please.

CHITRA-GRĪVA hearing the censure of him, said: It [is] no fault of his. For:—

30—Even a friend becomes an aggravation of descending calamities; for the leg of the mother [at milking-time] becomes a post for the tying of the calf.

Moreover:—

31—He [is] a friend of the afflicted who [is] capable of rescuing from misfortune; not he [who is] clever in cavilling at a scheme for the deliverance of those in jeopardy.

And in a season of disaster, dismay [is] indeed the mark of a coward; therefore relying now upon fortitude, let a remedy be thought of. Because:

32—The perfection of the nature of great souls [is] this—fortitude in adversity; moderation in prosperity; eloquence in the assembly; valour in war; ambition for fame; perseverance in study.

33—Rarely does a mother give birth to that ornament of the three worlds—a son, of whom [there is] neither exultation in prosperity, [nor] dejection in adversity, and in battle steadfastness.

Again :—

34—Six vices ought to be shunned by a man seeking prosperity here :—Sleep ; sloth ; fear ; anger ; laziness ; prolixity.

Immediately let it thus be done :—with one accord having taken up the net, let us all fly away. For :—

35—A combination even of small things [is] effective of the business. Furious elephants are bound with straws [which have] acquired the consistency of a rope.

36—Combination of men [is] best with their own families, though small. Rices stripped of the husks, do not germinate.

Having considered this, all the birds, taking up the net, flew off. Presently, the fowler, from a great distance having seen those robbers of the net, [whilst] running after, thought within himself :

37—These travellers of the air, combined, are carrying off my net ; but when they shall alight, they will then come into my power.

As soon, however, as the birds had passed beyond the range of [his] vision, the fowler returned. Perceiving the fowler [to have] desisted [from the pursuit], the pigeons said : Master, what now [is] proper to be done ? CHITRA-GRIVA said :

38—A mother, a father, and a friend from natural disposition, [form] a friendly trio ; whilst others from some cause of a special or incidental kind, become friendly-minded.

My friend then, HIRANYAKA (Wealthy) by name, king of the mice, dwells in a charming wood on the bank of the Gandakī. By the strength of [his] teeth he will cut our snare. Having resolved on this, away they all went nigh unto the burrow of HIRANYAKA ; who, through an apprehension of danger continually, having made a hole with a hundred outlets, dwelt [therein].

39—An old mouse, skilled in the science of policy, foreseeing danger not yet arrived, inhabited a hole there, having a hundred openings.

Thereupon, HIRANYAKA, startled by the descent of the pigeons, remained silent. CHITRA-GRIVA called out : Friend HIRANYAKA, speakest not thou unto us ? HIRANYAKA, hearing [and] recognising that voice, exclaimed as he rushed forth in haste : Oh ! happy am I ; my dear friend CHITRA-GRIVA is come.

40—There is none here more happy than he, who has converse with a friend ; who has residence with a friend ; who has condolence with a friend.

But, when he saw them entangled in a snare, halting a moment with amazement, he exclaimed : Friend ! what [is] this ? CHITRA-GRIVA replied : This, friend, [is] the fruit of our conduct in a former birth.

41—From whomsoever, and by whomsoever, and howsoever, and whensoever, and whatsoever, and how muchsoever, and wheresoever,—good and evil—[it] is one's own act, and comes through the appointment of the Supreme Disposer.

42—Sickness, sorrow, anguish, bonds and afflictions :—these [are] the fruits of the tree of the personal transgressions of corporeal beings.

HIRANYAKA, on hearing this, quickly approached to gnaw asunder the snare of CHITRA-GRĪVA. Thereupon CHITRA-GRĪVA said: Nay, not so, friend; but first, just cut asunder the cords of these my dependants. HIRANYAKA replied: I [am] small of strength, and my teeth brittle; how then am I able to sever cords of these many? However, as long as my teeth do not break, I [will] cut thy cord; afterwards, to the utmost of my ability, I will sever the snare of the others also. Be it so, said CHITRA-GRĪVA; still to the utmost of thy ability, break the bonds of these. HIRANYAKA replied: The preservation of dependants by the sacrifice of self [is] not approved of by skilful moralists. For :—

43—[A man] should preserve [his] money against misfortune; with [his] money even he should preserve [his] wife: [and] even by [his] wife [and] even by [his] riches he should always preserve himself.

Moreover :—

44—[Our] lives [are] a means of the continuance of religion, wealth, pleasure and salvation—[the four objects of human existence]. By destroying them, what [is] not destroyed? by preserving [them], what [is] not preserved?

My friend, said CHITRA-GRĪVA, policy indeed [is] just such as this: but I am not able to endure the distress of those under my protection; therefore I say this. For :—

45—A wise man would resign riches and even life for the sake of others. A sacrifice in a good cause [is] the best thing, since death must inevitably come. And this [is] another incomparable argument:

46—Of birth, of substance, and of merit, they possess an equality with myself: say, [then,] when [and] what will be the fruit of my rank of commander?

Moreover :—

47—Although without a maintenance, they renounce not a close attendance upon me: therefore, preserve alive these my companions even at the expense of my own life. Again :—

48—O friend! discarding [all] consideration for this perishable body composed of flesh, urine, excrement, and bones, preserve my reputation.

Observe further :—

49—If enduring, unsullied fame may be obtained by a frail body charged with impurities, should it not, then, be obtained? For :—

50—Infinitely wide [is] the difference between the body and the properties [of the soul]. The body [is] extinct in a moment;—the qualities endure to the end of creation.

Hearing this, HIRANYAKA [was] delighted at heart, [and] his hair bristling up with joy, he exclaimed: Nobly! O friend, nobly! By this tenderness for thy dependants, the sovereignty even of the three regions of the universe is suited to thee. When he had spoken thus, he cut asunder the toils of all the pigeons. Then HIRANYAKA having respectfully congratulated [them] all, replied: Friend CHITRA-GRIVA, captivity here in the net being altogether a divine decree, disparagement ought not to be cast on thyself, suspecting a fault. For:—

51—The bird, which from a hundred leagues [and] more sees here the prey: even he, when he has reached his hour, perceiveth not the snare.

And also:—

52—Having observed the paining by the dragon of the moon and of the author of day; also the imprisonment of the elephant and of the serpent; and the penury of intellectual men—“Oh, methinks, destiny [is] mighty!” Again:—

53—Birds, although solitary wanderers in the sky, meet with misfortune. Fishes are caught by the expert, even from the sea whose waters are unfathomable. If destiny be untoward, what avails good conduct? in obtaining a station, what [is] the profit? For Time, with the hand stretched out for destruction, seizeth even from afar.

Having thus instructed, exercised hospitality, and embraced, he dismissed CHITRA-GRIVA: who, with his companions, departed for the land where his inclination led him.

54—Friends, whoever [they may be,] should be made, and hundreds [of them].

See [how] the Pigeons were set free from their bonds by a friendly mouse.

HIRANYAKA also retired into his hole. Then the Crow, named LAGHU-PATANAKA, [who had been] a spectator of the whole occurrence, with astonishment said this: Ho! HIRANYAKA, thou art to be praised. Henceforth I also desire to form a friendship with thee: thou must therefore favour me with [thy] friendship. When HIRANYAKA heard this, he called out, still keeping within his hole: Holla! who [art] thou? I [am] a crow, named LAGHU-PATANAKA, said the other. Then said HIRANYAKA, laughing: what friendship [can there be] with thee? For:—

55—With whatever whatsoever in the world agreeth, a wise man should unite that therewith. I [am] food; you a feeder: how will harmony subsist? Again:—

56—Friendship betwixt the food and the eater [will be] assuredly a cause of calamity. A Deer [which had been] trapped in a snare through [the artifice of] a Jackal, was rescued by a Crow.

How [was] that? said the Crow. HIRANYAKA related

FABLE III.

IN Magadha-deśa (South Behar) there is a forest named Champakavatī. In it, for a long while, a Deer and a Crow lived in great friendship. As the Deer, frisky and plump, was roaming about at his pleasure, he was seen by a certain Jackal. Having eyed him, the Jackal thought within himself: Ah! how may I feast on this very delicate venison?

Let be : meanwhile I [will] excite [his] confidence. Having resolved on this, he said as he drew near : Friend ! health to thee. Who [art] thou ? quoth the Deer. The Jackal replied : I [am] a Jackal named KSHUDRA-BUDDHI (Little-wit). Here in the forest, destitute of friend [or] relation, like one dead, I dwell alone ; but now having met with your Honour, a friend, I have again entered the land of the living. Now will I be wholly devoted to thy service. Be it so, said the Deer. Afterwards, as soon as the deity garlanded with scorching rays had sunk behind the western mountain, the Deer and the Jackal went towards the Deer's dwelling-place. There, upon the branch of a Champaka-tree, dwelt a Crow, named SUBUDDHI (Intelligent), an old friend of the Deer. On seeing them, the Crow said : Friend Deer, who [is] this second ? This [is] a Jackal, replied the Deer, come seeking my friendship. Friend, said the Crow, confidential communication all on a sudden with a new comer [is] indeed improper. It was not well done. Thus has it been said :—

57—House-room ought not to be given to any one unknown as to family and disposition : for through the fault of the Cat, the Vulture JARADGAVA was put to death.

How [was] that ? said they. The Crow related

FABLE IV.

ON the bank of the Bhāgīrathī, upon a mountain called Gridhra-kūta (Vulture-peak), there is a large waved-leaf fig-tree. In the hollow trunk of it lived an aged Vulture, by name JARADGAVA ; who, through the hard rubs of fortune, had well-nigh lost claws and eyes. For his subsistence, the birds lodging in the same tree, for pity's sake, contributed each a little from their own store. By that he lived. Now, one day, a Cat, named DIRGHA-KARNA (Long-ear), came there to prey upon the young birds. Perceiving him approaching, the little nestlings, overwhelmed with terror, made a scream ; on hearing which, JARADGAVA called out : Who [is] this [that] comes ? DIRGHA-KARNA, seeing the Vulture, said, with fear : Alas ! I am undone. But since :—

58—As long as danger [is] not imminent, so long is fear of danger to be entertained : but when a man perceives danger at hand, he should act becomingly.

At present, by reason of extreme nearness, flight [is] impossible ; therefore as fate will have it, so be it : I [will] go near him. Having resolved on this, he said as he approached, Master, I salute thee. Who [art] thou ? demanded the Vulture. I [am] a Cat, said he. O thou miscreant ! get thee to a distance, otherwise thou shalt be put to death by me, cried the Vulture. The Cat replied : Just let my speech be heard ; afterwards, if I [am] worthy of death, then [I am ready] to be killed. For :—

59—Is any one punished [or] respected any where, merely on account of birth ?

When his conduct has been scrutinized, he should be held amenable to punishment, or be honoured.

The Vulture said : Say, of what sort [is thy] calling ? He replied : Here on the bank of the Ganges I abide, performing daily ablutions, eating no flesh, practising the

task Chāndrāyana, according to the course of the religious student. The birds, the objects of the love and confidence of yourself conversant with the law, are for ever extolling in my presence your manifold excellences : therefore am I come hither to listen to an exposition of the law from your Honour, advanced in learning and in years. And doth your Worship so understand [your] duty as [to be] ready to slav me, a guest? And this hath been declared the duty of a householder.

60—Suitable hospitality should be exercised even towards an enemy arrived at the house. The tree withdraws not its protecting shadow from the wood-cutter.

Moreover, if there be no food in the house, then with kind language at least ought a stranger to be entertained. For it is said :—

61—Straw, room, water, and, fourthly, courteous language,—these things are never withheld in the house of the good.

Moreover :—

62—If either a boy, or an old man, or a youth, come to a house, respect must be paid to him. The visitor [is] every one's superior.

Again :—

63—The good shew pity even to worthless beings. The moon withholds not its light from the hovel of the Chāndāla (Hindu of the lowest caste).

Further :—

64—From the house of whomsoever a guest turns away disappointed in his expectation, he departs, transferring to him [his own] misdeeds, [and] taking away the religious merit [of the churlish householder].

Again :—

65—Even one of low caste, when come to the house of one of high caste, ought to be suitably entertained. A guest is an impersonation of all the deities.

The Vulture remarked : Since cats have a relish for flesh, and the young birds dwell here, therefore I speak thus. On hearing this, the Cat, having touched the ground, touched both ears, and said : This arduous task, the lunar penance, has been undertaken by me, studying the sacred law, [and] with passions gone. For the writings of divine authority, even when clashing one with another, here possess a unanimity, in that “abstinence from injury [is] a paramount duty.” For :—

66—The men who abstain from injury to all, and who patiently endure all, and have become a sanctuary to all : those men are going to heaven.

Again :—

67—Religion [is] indeed the one friend which follows even in death : whilst everything else goes to destruction along with the body. Moreover :—

68—Whenever any one eats the flesh of another, observe ye the difference of the two : the one has a momentary gratification ; the other is deprived of life.

And also :—

69—The pain which is felt by a man saying to himself, “It must [some day] be died by me”—by such a reflection another ought to be spared.

Listen again :—

70—What man would commit a crime for the sake of this craving stomach, which can be filled by vegetables growing spontaneously in the wood ?

In this manner having gained his confidence, the Cat remained in the hollow trunk of the tree. But as the days were passing away, he, invading the young birds, [and] bringing [them] into the hollow of the tree, devoured [them] daily. An inquiry, therefore, here and there, was commenced by those disconsolate birds whose offspring had been eaten. On being aware of that, Puss, slipping out of the tree, escaped. Afterwards, the bones of the young ones were found there in the hollow of the tree by the birds searching here and there; in consequence of which the Vulture was put to death by the birds combined together, after concluding for a certainty “by him our young ones have been eaten.” Therefore I say: Unknown as to family and disposition, etc. On hearing this, the Jackal said with anger: On the first day of the Deer’s seeing [you], your Honour also was unknown as to disposition: how then [is it], that even to the present day the course of his strong affection with you increases more and more ?

71—Where there is not a wise man, there one, though of moderate intellect, [is] entitled to commendation. In a country denuded of trees, even the castor-oil shrub ranks as a tree.

Moreover :—

72—“Is this one of our clan or a stranger ?” such is the calculation of the narrow-minded: but to those of a generous disposition, the earth itself is one family.

And as this Deer [is] my friend, so likewise [is] your Honour.—What need of this debate? let us all remain together enjoying happiness in free and confidential discourse, cried the Deer. For :—

73—No one [is] the friend of any one; no one [is] the enemy of any one. By behaviour, friends as well as enemies are produced.

At length the Crow said: Be it so; and early in the morning they all went to the part they liked best. One day, the Jackal said in a whisper: Friend Deer, in this one part of the forest is a field full of corn; having taken thee there I [will] shew it. This being done accordingly, the Deer going there daily, feeds upon the corn. In the course of a few days, the owner of the field, having discovered him, laid there a snare. Afterwards the Deer came again; and there, whilst grazing, was caught in the snare. Who, thought he, other than a friend, [is] able to draw me hence from the hunters’ toils, so like the snares of death? By and by, the Jackal coming to the spot, thought within himself as he drew near: Ah! our deep-laid plot [is] so far successful; the fulfilment of my wishes will be on an ample scale: for the flesh-and-blood-stained bones of him being cut up, will assuredly be obtained by me. On seeing him, the Deer called out elate with joy: O friend Jackal! just sever my bonds; speedily deliver me.

For :—

74—In misfortunes one may know a friend: in battle, a hero: in a debt, an honest man: a wife, in reduced fortunes: and kinsmen in afflictions.

Moreover :—

75—He who stands [by one] at a feast, and also in affliction, in famine, in an invasion of the country, at the king's gate, and at the cemetery, is a kinsman.

The Jackal having eyed the snare again and again, thought to himself: the Deer so far is fast caught in the trap. These snares, friend Deer, said he, are made of sinews; therefore now on the Lord's-day, how can I touch them with [my] teeth? Far be it from our thoughts, my friend! But to-morrow morning, whatever may be suggested by thee, shall by me be done. Having spoken to this effect, he remained silently waiting inside a thin bush. Meanwhile the Crow perceiving that the Deer had not returned in the evening, began searching here and there; when having discovered him in that condition, he said: Friend, what [is] this? This, replied the Deer, [is] the fruit of a friend's slighted counsel. As it has been said:

76—Misfortune [is] nigh unto him who hearkens not to the voice of well-wishing friends: that man [is] the rejoicing of [his] enemies.

But where [is] the Jackal? said the Crow. Actually there he stands in the glade, watching for my flesh, replied the Deer. Friend, I said as much before, observed the Crow.

77—"I have done [him] no wrong,"—this [is] not a reason for confidence: for to the virtuous danger from the vicious always exists.

78—They whose lives are drawing to a close, neither smell the stench of an expiring lamp, nor listen to the advice of a friend, nor see the morning star.

79—One should avoid such a friend as mars [one's] business behind [one's] back, [and] speaks kindly to [one's] face. He [is] a jar of poison with milk on the surface.

Then the Crow, fetching a long-drawn sigh, [ejaculated]: O deceitful wretch! what has been done by thee, agent of wickedness! For:—

80—What mighty achievement is it in the world to act perfidiously towards confiding suitors full of hope, who have been talked over with honied words, and charmed by pretended services?

Again:—

81—O venerable Earth! how canst thou bear that treacherous man, who, towards an unsuspecting, pure-minded benefactor, practiseth villainy?

82—One should allow [one's-self] to form neither friendship nor even acquaintance with one of evil character. Charcoal [if] hot, burns; [if] cold, blackens the hand.

But this [is] the habit of the treacherous.

83—At first he falls at [your] feet: [afterwards] he bites the flesh of [your] back. In [your] ear he softly hums some charming tune. Having discovered an aperture, suddenly he enters without fear. The mosquito practises every act of the treacherous man.

Thus :—

84—One of evil character [may be] a kind speaker ; that [is] no reason for trusting [him]. He carries sweetness on the tip of [his] tongue ; poison the most deadly [lurks] in [his] heart.

Then early in the morning, the owner of the field, coming in that direction, staff-in-hand, was descried by the Crow. As soon as the Crow saw him he said : Friend Deer, do thou, having made thyself appear as dead, filling [thy] belly with wind, [and] stiffening [thy] legs, lie still ; when I make the cry “Caw,” then thou, starting up quickly, wilt run away. The Deer then lay down, in conformity with the suggestion of the Crow ; and was now perceived by the master of the field, his eyes expanding with joy. But when he saw the Deer in that state, he exclaimed : “Ah ! he is already dead,”—and after extricating the Deer from the toils, the farmer began to fold up the nets. When the owner of the field had withdrawn to a little distance, the Deer, hearing the Crow’s voice, started up in haste, and made off at full speed ; and the staff aimed at him was flung by the farmer. By a blow of the staff hurled by him the Jackal was killed. For thus it is said :

85—Within three years, within three months, within three fortnights, [or] within three days, one reaps, even here, the fruit of extraordinary vices or virtues.

Wherefore I say : Friendship between food and feeder, etc. The Crow replied :—

86—By thee though eaten, a meal sufficient for me [would] not [be]. In thee living I live, oh thou harmless as CHITRA-GRIVA.

Again :—

87—Even amongst brutes whose actions are innocent and single, confidence is seen : for by reason of the innate disposition of the good, the natural quality varies not.

Further :

88—The mind of a good [man], even when he is moved to anger, undergoes no change : for the water of the ocean cannot be made hot by a torch of hay.

HIRANYAKA said : thou [art] fickle ; and with the fickle, friendship must on no account be formed. As it has been said :—

89—A cat, a buffalo, a ram, a crow, and also a base man ;—these, through confidence gain the ascendancy ; to confide in them, therefore, is inexpedient.

But, besides, you [are] on the side of our enemies : and it is said,

90—With an enemy one should not form an alliance, at least by a closely cemented union. Water, though well heated, nevertheless quenches the fire [that warmed it].

91—A bad man ought to be shunned, although being adorned with knowledge. The serpent [is] adorned with a jewel ; [still] is he not dangerous ?

92—What [is] impossible, cannot be done : what [is] possible, that alone may be attempted. A cart goes not on the water, neither does a ship sail on dry land.

Moreover :—

93—He who, by [reason] even of a large sum of money, [allowing himself to be blinded] confides in enemies or in wives whose affections are alienated ;— there ends his life.

All has been heard by me, said LAGHU-PATANAKA : nevertheless, such in truth [is] my determination, that a friendly acquaintance with thee must absolutely be formed by me ; if not, at thy door, my own body shall be left my me [dead] with fasting. For :—

94—One of evil character, like an earthen jar, may easily be broken, but [is] repaired with difficulty : whilst a good person, like a vessel of gold, [though] difficult to be broken, may quickly be joined again.

Again :—

95—The union of all metals [is] from fusion : of beasts and birds, from instinct : of fools, from fear and from love of gain : of good men, from sight.

Again :—

96—For good men are seen formed like the cocoa-nut : others [are] like the fruit of the jujube, charming enough externally.

Knowing this, the society of the good is desired. For :—

97—Even upon an interruption of friendship, the virtuous principles of the good undergo no change. In [the case of] a bending of the stalks of a lotus, the filaments within remain connected.

Moreover :—

98—Purity, liberality, heroism, participation in joy and sorrow, candour, attachment and truthfulness, [are] the qualities of a friend.

What friend other than yourself am I likely to find endowed with these qualities? When he heard this discourse and more to the same effect, HIRANYAKA came forth and said : I [am] regaled by this nectar of your discourse. For thus has it been said :—

99—Not bathing with very cold waters, nor a necklace of pearls, nor sandal-ointment although applied to every limb, so refreshes one oppressed with heat, as the conversation of excellent men, for the most part seasoned with good taste, and resembling a magic charm of attraction, has power for the gratification of the mind of the virtuous.

Moreover :—

100—Betraying a secret, importunity, harshness, fickleness of mind, anger, falsehood, gaming :—This [is] the corrupting of a friend.

Not even one of the faults in this catalogue is discerned in thee. For :—

101—Eloquence [and] truth-speaking is known by discourse : unsteadiness [and] the absence of fickleness is discovered by observation.

Again :—

102—The friendship of him whose inmost soul is transparently pure, will be of one kind ; and the conversation of him whose heart is affected with deceit tends in an opposite direction.

103—In the mind of the wicked [there is] one thing; in the discourse another; [their] conduct [is] another. In the heart of those of great souls [there is] oneness, in the speech oneness, in the conduct oneness.

Then let it be even as your Honour wishes. Saying this, HIRANYAKA having established a friendship, [and] regaled the Crow with the choicest of provisions, entered [his] hole. The Crow also departed to his own place. After this, some time passed away in making presents of food to one another, in enquiries after each other's health, and in confidential discourses. One day the Crow said to HIRANYAKA: My friend, this [is] a place where Crow's food [is] with much difficulty procurable; therefore, having left it, I wish to go to another place.

HIRANYAKA replied:—

104—Knowing this, that teeth, hair, nails, [and] men, removed from their place, appear not to advantage, a prudent man should not quit his own station.

Friend, said the Crow, this [is] the speech of a weak man.

For:—

105—Lions, good men [and] elephants, abandoning a place, depart: crows, cowards, [and] deer, find their death in the same spot.

106—By the strong-minded hero what country is called his own? or what, a foreign land? To whatever country he resorts, the same he makes [his own], acquired by the strength of [his] arm. Whatever forest the lion, armed with teeth, claws, and tail, ranges, in the same he slakes his thirst with the blood of the royal elephant slain.

Friend, whither must we go? said HIRANYAKA. For thus it has been said:—

107—With one foot a wise man moves; with one he stands still. Without having seen another place [of abode], he ought not to leave a former habitation.

Friend, said the Crow, there is a place well examined: thither [will] I conduct you. What is that? said HIRANYAKA. The Crow replied: In the Dāndaka-forest is a pool named Karpūra-gaura (white as camphor), where dwells a beloved friend of mine, acquired a long time ago, a Tortoise of innate virtue, MANTHARA (Slow) by name.

For:—

108—In giving advice to another, learning may be easy to all persons: but conformity to duty personally [is the characteristic] of one of an exalted mind.

And he will abundantly regale me with the choicest of fish and [other] food. HIRANYAKA said: What am I then to do remaining here?

For:—

109—In whatever country [there is] neither respect for the good, nor the means of earning a livelihood, nor friends, nor the advancement of knowledge, that country any person would forsake.

110—One should not fix one's abode there, where five [things] are not found: a monied man, a divine teacher, a king, a river, and fifthly, a physician.

Moreover :—

111—Where five [things] exist not,—Traffic, fear, shame, honesty, [and] a disposition to liberality : there one should make no permanent stay. Again :—

112—There, O friend, it is not proper to reside, where [these] four are wanting—a payer of debts, a physician, a Brahman learned in the Vedas, [and] a river with wholesome water.

For this cause take me also there. Be it so, said the Crow : and straightway he set out towards the pool, along with that friend, happy in discoursing on various subjects. Then MANTHARA, whilst yet at a distance, perceiving LAGHU-PATANAKA, rose up, [and] having performed the duties due to a guest in a suitable manner, extended the good offices of hospitality to the Mouse also. For :—

113—Fire [is] the superior of the twice-born. Of the [four] classes, the Brahman [is] the superior. The husband [is] the sole superior of wives. Everywhere the guest [is] the superior.

Friend MANTHARA, said the Crow, pay especial attention to this [stranger]; for he [is] richly laden with virtuous deeds,—an ocean of kindness. His name [is] HIRANYAKA, the prince of mice. The Serpent-king (Ananta) with [his] two thousand tongues is not able to celebrate his worth. When he had said this, he related the story of CHITRAGRĪVA. Thereupon MANTHARA, respectfully saluting HIRANYAKA, said : Be pleased, good Sir, to state the reason of your resorting to an uninhabited forest. HIRANYAKA replied : I [will] tell [you]; be attentive.

FABLE V.

IN a town called Champaka, there is a college of religious mendicants. One of them, called CHŪRĀ-KARNA, has his abode there ; and is used to sleep, having placed on a forked stick [his] beggar's-dish, containing food given in alms, the remains of meals : and of this food, I, having leaped up, used daily to eat. Some time after, an intimate friend of his, a mendicant named VĪNĀ-KARNA, came. Whilst engaged with him in various topics of conversation, CHŪRĀ-KARNA, in order to scare me away, kept striking the ground with a piece of split cane. VĪNĀ-KARNA, observing him, said : Friend, how is it that you, inattentive to my conversation, [are] intent on something else ? For :—

114—A pleasant countenance, and a sparkling eye ; attention to conversation, and sweet speech ; much kindness, and a shew of respect ; [is] always a sign of a friendly man.

115—A giving of dissatisfaction, an ill requital of former kindness, disrespectful behaviour, a publishing of [one's] failings, and a forgetting of [one's] name in conversation, [is] the mark of a man whose affection is alienated.

My good Sir, said CHŪRĀ-KARNA, I [am] not inattentive ; but see, this mouse, my enemy, is for ever eating the food I get by begging, kept in the dish. When VĪNĀ-KARNA had examined the forked stick [in the wall], he said : How can this puny mouse jump up so far ? there must be some cause for it here ; as it has been said :—

116—[When] without any cause, a young wife, pulling [her] old husband by the

locks, [and] hugging [him] unmercifully, kisses [him], there will be a reason for it.

CHÜRĀ-KARNA demanded how that [was]. VĪNĀ-KARNA related

FABLE VI.

IN the province of Gaur there is a city called Kausāmbī. In it dwelt an opulent merchant named CHANDANA-DĀSA (Sandal-slave). Being in the latest stage of life, with his mind swayed by desire, in the pride of [his] wealth, he wedded a merchant's daughter named LĪLĀVATĪ (Sportive). She was in her youthful prime, resembling the victorious banner of MAKARA-KETU (the fish-bannered god Cupid); consequently that aged partner was not to her liking. For :—

117—As the feelings of those pinched with cold find no pleasure in the [rays of the] moon; nor of those oppressed with heat in the [beams of the] sun : [so the heart] of women [takes no delight] in a husband whose organs of sense are impaired by old age. Moreover :—

118—When a man's gray hairs have appeared, what passion forsooth [can there be]? since women, having their hearts fixed on others, regard [him] as a drug. Still, the old husband [was] dotingly fond of her. For :—

119—The lust of wealth, and the love of life, in living beings [is] always strong : but to an old man a youthful wife [is] dearer even than life itself.

Also :—

120—A decrepit old man is neither able to enjoy nor to renounce the pleasures of sense; as a toothless dog only licks a bone with [his] tongue.

Now LĪLĀVATĪ, through the impetuosity of youth, violating the honour of [her] family, became enamoured of a certain son of a merchant. For :—

121—Absolute liberty; residence in [her] father's house; attendance at festivals; want of restraint in the presence of distant male relatives; living in a foreign country; frequent intercourse with loose women; waste of her substance; the old age, jealousy, [and] sojourn abroad of the husband; [are] the cause of a woman's ruin. Again :—

122—Drinking; mixing with bad people; absence from [her] husband; gadding about; [much] sleep; dwelling in another's house; [are] six things injurious to women. Moreover :—

123—There is no place,—there is not a [favorable] moment,—there is no man a suitor,—through that, O NARADA, doth the chastity of women arise.

Again :—

124—To women no one soever is found disagreeable or agreeable; as cattle in a forest seek pasture fresh [and] fresh.

125—It is notorious that females [have] ever [been] inconstant, even among the celestials. And happy indeed [are] those men of whom they are kept [from going astray].

126—Neither shame, nor decorum, nor honesty, nor timidity : lack of a suitor [is] indeed the cause of a woman's chastity.

127—A woman [is] like a jar of g'hee. A man [is] like a glowing coal. A prudent person, therefore, should not place g'hee and fire together.

128—In maidenhood, the father protects ; in youth, the husband protects ; and in old age the sons. A woman is not fit for independence.

129—With a mother, with a sister, or with a daughter, [a man] should not sit in a sequestered spot. Powerful [is] the assemblage of corporeal organs, [and] draws even a wise man [into danger].

One day she, LĪLĀVATĪ, was sitting at her ease in familiar chat with that merchant's son on a couch variegated with the lustre of strings of jewels ; when, seeing him, the husband arrived unobserved, she rose up with precipitation, caught him by the hair, and, ardently hugging, kissed him. Meanwhile, the gallant rose up and escaped. It is said :—

130—Whatever science UŚĀNAS (regent of the planet Venus) knows, and what VRIHASPATI knows, all that [is] by nature firmly implanted in the understanding of women.

A procuress being near, seeing that embracing, thought to herself : Without a why or wherefore she has embraced him. But afterwards LĪLĀVATĪ was fined secretly by the procuress, discovering the gallant to be the cause. Therefore I say, "Without any cause, a young wife," etc. And so there must here be some cause that ministers to the strength of this mouse. And the reason here appears to be an abundance of wealth, said the mendicant, after a moment's consideration.

For :—

131—In this world, every wealthy [man is] every where every while strong. For even the power of kings arises, founded upon wealth.

Then was my long-accumulating hoard seized by the mendicant, having taken a pick-axe, and dug open the hole. After that, day by day, losing my strength, bereft of spirit and energy, unable even to procure food for myself, timidly [and] softly creeping about, I was observed by CHŪRĀ-KARNA. He then repeated as follows :—

132—By wealth every one [is] powerful : through wealth one becomes learned. Behold this wicked mouse ! he is reduced to the level of his species.

Again :—

133—All the acts of a man deprived of wealth [and] of little understanding, die away like brooks in the summer's heat.

Moreover :—

134—He who hath riches hath friends ; he who hath riches hath relations ; he who hath riches [is] a man [of consequence] in the world ; he who hath riches [is] even an oracle of wisdom.

Moreover :—

135—Empty [is] the house of a man who has not a son ; and of him who is destitute of a true friend. Empty [are all] the regions of the world to an ignorant man. Poverty [is] a total blank.

Verily :—

136—Of poverty or of death, poverty is declared the worst. Death [is attended] with transient pain ; poverty [is] very hard to endure.

Moreover :—

137—Those senses [are] unimpaired. That name [is] still the same. That understanding [is] uninjured. The same also [is] that voice. Still at the moment a man [is] deprived of the [animating] glow of riches, he becomes a different person. Strange this !

Having overheard all this, I considered : My staying here [is] now unsuitable ; and to communicate this incident to another [is] equally improper. For :—

138—A prudent person should not divulge the loss of property, distress of mind, mal-practices at home, being cozened, and disgrace. Also :—

139—Nine [things] ought carefully to be concealed,—age ; wealth ; domestic trouble ; private consultation ; conjugal rites ; taking medicine ; penance ; almsgiving and dishonour.

It has also been said :—

140—Fortune being exceedingly unfavourable, and human effort exerted in vain ; whence, except from the forest, [can] comfort for the poor man endued with sensibility [be hoped for] ? Moreover :—

141—The man of feeling dies without reluctance, but submits not to penury. Fire, though it may experience extinction, descends not to coldness.

142—As of a cluster of flowers, the states of the intellectual man [are] two ; either he should stand at the head of all, or he should wither away in the forest.

And as to living here by mendicancy, that [were] exceedingly despicable. For :—

143—Better that the [funeral] fire were fed with the vital breath by him who is deprived of his riches, than that a sordid wretch lost to kindly feeling be solicited. Again :—

144—From poverty he comes to shame : overwhelmed with shame, he loses spirit : broken in spirit, he is despised : through contempt he proceeds to self-disparagement : self-disparaged, he sinks into melancholy : impaired by melancholy, he is forsaken by reason : bereft of reason, he goes to destruction. Alas ! poverty [is] the seat of all calamities.

Further :—

145—Better silence to be kept, and not a word spoken which [is] untrue. Impotency [is] better for men than intercourse with the wives of others. Better [is] the renunciation of life, than delight in the words of the slanderer. Better a subsistence on alms, than the pleasure of feasting on another's wealth.

146—An empty hall rather than a chief who [is] a vicious bull. A harlot for a wife rather than a woman of good family married again. A residence in a forest rather than in a city whose ruler is unjust. Suicide rather than association with the base.

Also :—

147—Beggary totally takes away a hundred virtues : as servitude, respect ; as moonlight, darkness ; as old age, beauty ; as discourse about HARI (VISHNU) and HARA (ŚIVA), sin.

After reasoning thus, how could I regale myself with the cates of another? O the wretchedness ! that surely [were] a second death's door. For :—

148—Superficial learning ; sexual pleasure purchased with a price ; and subsistence at the will of another ; [are] three miseries of men.

Moreover :—

149—[The life] which the invalid, the [man] long an exile, the eater of another's food, [and] the sleeper in another's house lives, that [is] death ; what [is] his death, that [is his] repose.

Though I had considered this, still from cupidity, again I made an effort to take the food belonging to him. For thus it has been said :—

150—Through covetousness reason staggers. Covetousness engenders insatiability. Tormented with insatiability, a man experiences misery here and hereafter.

Afterwards, struck by VĪNĀ-KARNA with that piece of split cane, I thought to myself :

151—One greedy of wealth, of uncontrolled spirit, of unsubdued senses, [is] discontented. All misfortunes indeed [are] his, whose mind [is] not contented.

In like manner :—

152—Whoever hath a contented mind, hath all riches. To him whose foot is enclosed in a shoe, is not the earth, as it were, carpeted with leather?

Again :—

153—Whence have they, who, greedy of wealth, are running hither and thither, the happiness which those placid spirits enjoy, who are satisfied with the nectar of contentment? For :—

154—All hath been thoroughly read by him, heard by him, practised by him, who, having cast hopes behind his back, places no reliance on expectation.

And also :—

155—Happy the life of any one that hath not waited at the door of the wealthy ; that hath not experienced the pangs of separation, that hath not spoken idle words. For :—

156—A hundred leagues [is] not far for him who is being borne away by the thirst [of gain] : whilst the contented [man] feels no regard even for a treasure gotten in hand.

Therefore the adoption of practice suited to [one's] situation [is] best here. For it is said :—

157—What [is] religion? Tenderness towards [all] creatures. What [is] happiness? To a living being in this world, health. What [is] kindness? A benevolent disposition. What [is] learning? Discrimination. Thus:—

158—For when a calamitous condition has befallen one, discrimination [is] learning. Misfortunes will be perpetually overtaking those incapable of exercising discrimination. For instance:—

159—[A man] should leave an individual for the sake of a family; for the sake of a village he should abandon a family; a village he should renounce for the sake of a country; for the sake of the soul, the world.

Moreover:—

160—Either water without labour, or dainty food attended with danger:—having duly deliberated, I plainly perceive that [to be] happiness where [there is] repose.

So, having considered this, I resorted to an uninhabited forest. For:—

161—A forest haunted by tigers and huge elephants, with trees for a habitation, ripe fruits and water for food, grass for a bed, bark for clothing; is preferable to living, deprived of wealth, amongst relations.

Afterwards, through my good fortune, I was favoured by this friend with an uninterrupted succession of kindness; and now, by a continuation of the same good luck, your Honour's protection, a heaven in itself, has been obtained by me. For:—

162—The poisonous tree of the world bears indeed two sweet fruits; enjoyment of the taste of the nectar of poetry, [and] association with the good.

Moreover:—

163—Society, faith in KEŚAVA, immersion in Gangā's water:—one should truly esteem the three best things in a world flat, stale, and unprofitable.

MANTHARA said:—

164—Riches [are] like the dust of the feet. Youth [is] like the impetuosity of a mountain-torrent. Manhood [is] fickle [and] unsteady as a drop of water. Life [is] like froth. Whoever, with a steady mind, performs not the duties of religion to unbolt the bars of heaven, will, when stricken with repentance and weighed down with old age, be consumed by the fire of grief.

The evil of it [was] this; too large a stock was laid up by you. Attend:—

165—Liberality [is] truly a preservation of accumulated treasures; as a pipe for carrying off the waters impounded in a tank. Again:—

166—When the niggard buried [his] wealth deep in the ground, he then made a road beforehand to go to a mansion below. For:—

167—He who, opposing his own happiness, seeks the acquisition of money, [is] like a bearer of burdens for others, truly a vessel of trouble.

Thus it has been said:—

168—If we [are] rich with money neither given nor enjoyed, [we are] rich with the wealth buried in the caverns of the earth.

169—He whose days pass without giving or enjoying; although puffing like a blacksmith's bellows, he does not live

170—What [right has he] with wealth, who neither gives nor enjoys? Of what use is strength to him, who resisteth not [his] foes? What [has he to do] with Scripture who practises not the duties of religion? Of what use is a soul to him, whose senses are not kept in subjection? Moreover:—

171—By non-enjoyment a miser's wealth [is] common property [shared] by others: [his own] interest [in it is], "This [is] his." At the loss [of it] he is oppressed with grief. Also:—

172—The wealth of the miser goes neither to God, nor to a Brahman, nor to relations, nor to himself; [but is consumed] by fire, thieves, [or] the king [by confiscation]. Moreover:—

173—Distribution,—enjoyment,—loss; are the three destinies of wealth: the third doom awaits him who neither imparts, nor enjoys.

Thus it has been said:—

174—Liberality accompanied with kind language; divine knowledge without conceit; valour united with mercy; and wealth accompanied with a generous contempt of it; these four excellences [are] hard to be found.

It is said:—

175—A store should always be made; too much accumulation should not be made. Behold [how] that Jackal of a hoarding disposition was killed by a Bow.

How [was] that? said HIRANYAKA. MANTHARA relates

FABLE VII.

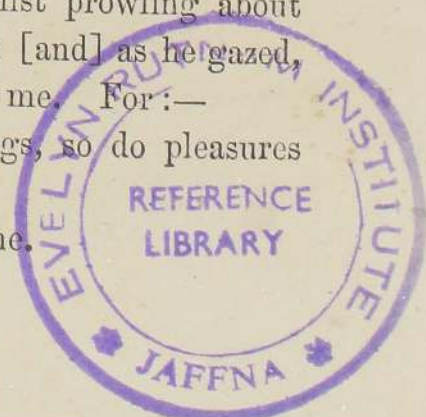
THERE was a Huntsman named BHAIRAVA (Terrible), an inhabitant of Kalyāna-kataka (Happy-camp). One day he had a craving for animal food; [so] taking [his] bow, he went into the Vindhya-forest, and killed a deer there. Having taken the deer, as he was going along, he saw a pinky-eyed boar of an awful form. Then laying the deer on the ground, he wounded the boar with a very sharp arrow. The boar approaching, and making a roar dreadful as the thunder-clouds at the dissolution of the universe, struck the hunter in the groin; whereby he fell to the ground like a tree cut down. For:—

176—A corporeal being having encountered any [sufficient] cause whatever—[be it] water; fire; poison; sword; hunger; sickness; a fall from a precipice,—is deserted by the vital spirit.

Moreover, by the trampling of the feet of those two a serpent also lost his life. Just at that moment, a Jackal, by name DĪRĠHA-RĀVA (Long-yell), whilst prowling about in quest of food, saw them, the deer, hunter, serpent, and boar, dead; [and] as he gazed, he thought within himself: Oh the luck! a great feast is prepared for me. For:—

177—Just as unthought-of troubles come upon corporeal beings, so do pleasures too; but here I trow, fortune is overflowing.

Be it so: with their flesh three months will pass pleasantly with me.



178—The man will last for one month; the deer and the boar two months; the snake will serve [me] a day; the bowstring must be eaten now.

But in the first cravings of hunger, I [will] eat this unsavoury sinew-brace fastened to the horn of the bow. Saying this, he did so; but on the sinew-brace being gnawed asunder, DĪRGHA-RĀVA, by the bow springing up quickly, being pierced in the heart, was suddenly resolved into his five constituent elements. Wherefore I say: "A store should always be made," etc. So also:—

179—What he gives [and] what he enjoys, that [is] a rich man's real wealth. Others [will] sport with the wife and with the riches of the deceased.

180—What thou givest to excellent persons, and what thou eatest day by day—that I consider thy wealth: the hoard thou keepest [is] for somebody else.

But now let this pass. What use of any lengthened description. For:—

181—Philosophic-minded men hanker not after the unattainable, are not inclined to grieve for the lost, nor are they perplexed even in calamities.

Therefore, friend, thou shouldst always keep up thy spirits. For:—

182—Even they who have read the scriptures may still be ignorant; whilst he who [is] practical [is] the truly learned man. A well-devised medicine, merely by its name, restores not the health of the sick

Moreover:—

183—A maxim of wisdom yieldeth not the smallest benefit to one afraid of exertion. What object here doth a lamp, though standing on the palm of the hand, make clear to a blind man?

Therefore, here, Oh friend! under existing circumstances, tranquillity ought to be maintained.

184—One should turn one's attention to pleasure when it comes, and likewise to trouble when it presents itself. Pains and pleasures have their revolutions like a wheel. Moreover:—

185—As frogs to the pool, as fishes to the full lake; [so] to the enterprising man do all riches unresisting come

Also:—

186—The goddess of prosperity repairs of her own accord for the sake of a residence to one endued with resolution, unprocrastinating, knowing the right way to act, unaddicted to vices, brave, grateful, and staunch in friendship.

And especially:—

187—Even without riches, the steady [man] attains the post of honour and elevation. A mean wretch, though amply endowed with wealth, treads the path of infamy. Can a dog, although wearing a golden collar, acquire the noble spirit of the lion, derived from nature, [and] familiar with the attainment of a multitude of excellences?

Moreover:—

188—Because rich, wilt thou be proud? When thy wealth is gone, wilt thou sink

into despondency? The falls and risings of men [are] like a ball tossed by the hand. Again :—

189—The shadow of a cloud, the friendship of the base, new corn, women, youthful pleasures and riches, are to be enjoyed but a short time.

Moreover :—

190—One should not strive over-much for a subsistence, since it is already provided by the Creator. As soon as a living being has dropped from the womb, both teats of the mother stream.

Listen, my friend :—

191—He, by whom swans were formed white, and parrots made green ; by whom peacocks were painted of various hues, will make provision for thee.

Attend to another secret of the good, my friend.

192—How do riches confer happiness? They create trouble in the acquiring, inflict pain at their loss, and in their abundance perplex.

Moreover :—

193—The absence of [all] desire is better for any one than the desire of wealth, even for pious purposes. Avoiding the contact of mud [by keeping] aloof, is surely better than washing it off. For :—

194—For as prey is eaten by birds in the air, by beasts on the earth, and by fishes in the water : so [is] a rich man everywhere [liable to be preyed upon].

Moreover :—

195—As living beings have a fear of death, so have the rich constant apprehension from the Raja, from flood, from fire, from robbers, [and] even from their own folk. For :—

196—In a life abounding with troubles, can any misery be beyond this,—where the accomplishment of [one's] wishes is not, [and still] where the wish ceaseth not?

Again, O brother, hear :—

197—Wealth [is] not so easy of acquisition ; [when] acquired, with difficulty it is preserved. The loss of what has been acquired [is] like death ; therefore one should not be anxious about it.

198—If that thirst were renounced, who [would be] poor, who rich? Let way be but given to it, and slavery stands on the head. Moreover :—

199—Whatever [a man] may wish for, after that [his] desire makes a start. That object [is] virtually obtained, the desire for which has ceased.

But what [need] of much [argumentation?] Let the time be passed in free and confidential chat with me here. For :—

200—The friendships of those of elevated souls, terminate [only] at death ; [their] resentments [are] instantly appeased ; and disinterested [is their] liberality.

Having listened to this, LAGHU-PATANAKA exclaimed : Happy art thou, O MAN-THARA ! thou art ever to be resorted to for protection. For :—

201—The good indeed [are] always competent to the extrication of the good from difficulties. Elephants alone [are] the rescuers of elephants sunk in the mire. Thus :—

202—One who can appreciate merit takes delight in a virtuous person ; but one of a vicious disposition has no pleasure in the virtuous. The bee repairs from the forest to the water-lily : but not so the frog, although an inhabitant of the same abode. Again :—

203—He alone on earth [is] worthy to be praised,—of human beings, he [is] the best,—a real man,—he [is] happy, [from] whose [presence] neither suppliants nor refugees, disappointed in their expectations, with averted faces retire.

In this manner then, did they, feeding and roving at their own pleasure, live at ease contented. But one day a Deer named CHITRĀNGA (Dapple-body) alarmed by somebody, came there and joined their company. MANTHARA, therefore, supposing the cause of [his] alarm [to be] coming behind, entered the water. The Mouse retreated into a hole; and the Crow, flying up, perched on the top of a tree. No cause whatever of alarm was discovered by LAGHU-PATANAKA after looking to a great distance: therefore, having come back, they all re-assembled, and sat down. All hail! good Deer, said MANTHARA: may provision of water and the rest be enjoyed according to thy wishes. By [thy] residence here, let this forest be made to own a master. CHITRĀNGA replied: Alarmed by a hunter, I am come to you for protection. For :—

204—The sin of him, who, whether from avarice or from fear, should desert one come for protection, the wise have pronounced equal to the murder of a Brahman.

And on that account I long for friendship with you. HIRANYAKA said: As to that, your friendship with us [is] settled without difficulty. For :—

205—A friend is to be regarded as of four kinds: one's own offspring; one formed by connexion; one lineally descended; and one rescued from dangers.

Stay here then with no difference from your own home. The Deer delighted on hearing this, grazed at his pleasure; and having drunk of the water, laid himself down in the shade of a tree, near the pool adjoining. For :—

206—Well-water, the shade of a Bata-tree, a swarthy woman, a brick-house,—in cold weather should be warm, and in warm weather cool.

Friend Deer, said MANTHARA, by whom wert thou alarmed? in this desolate forest do hunters ever rove? The Deer replied: In the country of Kalinga there is a king named RUKMĀNGADA (Gold-armlet). The same advancing in the course of the business of subjugating the adjacent regions, sits with his camp pitched on the bank of the river Chandrabhāgā. From the mouth of the hunters a rumour has been heard, that tomorrow betimes, he will come here, and halt near the lake Karpūra. Therefore, should a stay here until the morning be regarded as a cause for alarm, let that which ought to be done be set about. The Tortoise, on hearing that, said with fear: Friend, I go to another lake. The Crow and the Deer too, said: Be it so, friend. HIRANYAKA having

pondered, said : Could a lake again be found, [there would be] safety for MANTHARA ; but what safety [can there be] for him going on dry land ? Because :—

207—The chief strength of aquatic animals [are] the waters, of those dwelling in strongholds, a fortress ; of beasts of prey and the like, their own ground ; of kings, an army.

Friend LAGHU-PATANAKA, by this counsel it will be thus,

208—As the Son of the merchant having himself witnessed the budding bosom of [his] wife pressed, became wretched ; precisely so wilt thou become.

How [was] that ? said they. HIRANYAKA related

FABLE VIII.

IN the country of Kānyakubja (Kanoge) there is a Raja by name VIRASENA (Hero-host). By him was the prince, named TUNGABALA (High-might), made viceroy in a city called Virapura (Hero-city). He [was] immensely rich, [and] in the prime of youth. One day as he perambulated his own city, he saw LĀVANYAVATĪ, the wife of a merchant's son, in the height of her youthful bloom. When he came to his palace, he despatched a female messenger for her, his mind being distracted with passion. For :—

209—As long as these arrows of the eyes of wanton women, feathered with black eyelashes, reaching to the ear, drawn and shot from the bow of the eye-brow, and robbing of steadfastness, fall not upon [his] heart ; just so long doth a man continue in a virtuous course ; so long has he the mastery of his passions ; so long observes he modesty ; and so long he maintains decorum.

LĀVANYAVATĪ too, from the moment of seeing him, her bosom torn with wounds from the shafts of the god of love, became with her thoughts fixed on him alone. Thus it has been said :—

210—Falsehood, precipitancy, guile, envy, and extreme avariciousness ; want of principle, [and] impurity, [are] the inbred faults of women.

Having listened to the messenger's discourse, LĀVANYAVATĪ replied : How can I engage in this unrighteous act—sinning against a husband ? I [am] devoted to [my] husband, and do not so much as touch another man. For :—

211—She [is] a wife who in the house [is] clever. She [is] a wife who [is] prolific. She [is] a wife who lives in her lord [or who is the life of her lord]. She [is] a wife who [is] faithful to [her] husband.

212—The beauty of cuckoos [is their] note. The beauty of a woman [is] constancy to [her] husband. The beauty of the ill-favoured [is] knowledge. The beauty of the pious [is] patience.

Further :

213—She in whom the husband delighteth not, is not to be styled a wife. When the husband of women is pleased, all the celestials become gratified.

Whatever, therefore, the lord of my life commands, even that I unhesitatingly do. [Is] that true ? said the messenger. It [is] certainly true, replied LĀVANYAVATĪ. The

female emissary then went away, and in the presence of TUNGABALA reported everything exactly as it had been spoken by LĀVANYAVATĪ. On hearing that, TUNGABALA said: Wounded in the heart by the five-arrowed [god], without her how shall I live? The female pander replied: She must be brought and surrendered by [her] husband. How [is] that possible? exclaimed he. The procuress replied: let stratagem be employed; For it is said:—

214—That may be accomplished by stratagem, which could not be accomplished by prowess. An Elephant was deprived of life by a Jackal going along a miry road.

The prince asked, how that [was]. She related

FABLE IX.

IN the forest of Brahma there was an Elephant named KARPŪRA-TILAKA (Camphor-spotted). All the Jackals, having observed him, said among themselves: If by any means he were to die, then with his carcase there would be four months' provision for us to our heart's content. Thereupon, an old Jackal from among them made a promise: "Through the energy of [my] genius shall his death be brought about by me." Accordingly the wily animal having gone close up to KARPŪRA-TILAKA, [and] saluted [him] with reverential prostration, spoke: Divine beast! grant the favour of a look. Who [art] thou? [and] whence come? said the Elephant. He replied: I [am] a Jackal despatched to your august presence by all the beasts, inhabitants of the forest assembled together. Since to live without a chief [is] not proper; therefore hath your Honour, endowed with every princely virtue, been fixed upon to be inaugurated here in the sovereignty of the forest. For:—

215—He [who is] immaculate in domestic duties and in social duties, majestic just, skilled in policy, is fit [to be] a ruler upon earth. Observe further:—

216—One should first find a king, next a wife, then property. Were there no king in this world, whence a wife? whence riches? Again:—

217—Like the cloud, the lord of the earth [is] the supporter of [all] creatures. Even though the cloud fail, it is possible to live; but not if the king [fail]

Moreover:—

218—In this world subject to another [*i.e.* to a king], one who abides in his appointed sphere [does so] chiefly through the use of the rod; [for] one of virtuous principles [is] hard to be found. Through dread of the rod, a woman of family obeys a husband, although weakly or maimed, or sick or penniless.

Therefore, having so contrived that the auspicious moment may not slip away, let your Majesty come quickly; saying which, he arose and proceeded. Then as KARPŪRA-TILAKA, lured by the lust of power, was running along the road indicated by the Jackal, he foundered in a great slough. Friend Jackal, cried the Elephant, what's to be done now? I have fallen into a great quagmire; I lose my life: turn back and see. The Jackal replied, laughing: My lord, apply [your] trunk to the tip of [my] tail, and get up. This [is] the recompense of him on whose word reliance was placed by thee. Thus it has been said:—

219—As often as thou shalt be deprived of the company of the good, so often shalt thou fall amongst gangs of rogues.

Afterwards the Elephant, immersed in the great quagmire, was devoured by the Jackals. Wherefore I say,—“That may be accomplished by stratagem,” etc. Then by the old woman’s advice, the Prince made that merchant’s son whose name was CHĀRU-DATTA (Pretty-gift) [his] servant: and subsequently he became employed by him in all affairs of confidence. One day, at the suggestion of the procuress, the Prince being anointed fresh from the bath, and wearing ornaments of gold, said: Ho CHĀRU-DATTA! I must perform a vow to GAURĪ, for the space of a month. Beginning therefore to-day, bring [me] every evening a young lady of good family; and she shall be honoured by me in due form. Accordingly, CHARU-DATTA, having brought a young woman of that description, presented her; and afterwards, secreting himself, he watched to see what he would do. TUNGABALA, without so much as touching the young lady, having done homage at a distance, with vestures, jewellery, perfumes and sandal, dismissed her immediately in the care of a guard. The merchant’s son seeing this, grew confident; and his mind being warped by the lust of gain, he brought his own wife and presented her. As soon as TUNGABALA recognized LĀVANYAVATĪ, the delight of his heart, he rose up with haste, and ardently embraced her, his eyes expanding with joy, his heart overflowing with delight; and after indulging in amorous dalliance of many kinds, he sported with her on the couch. At the sight of this, the merchant’s son, [motionless] as a picture, [and] wholly at a loss what to do, became overwhelmed with anguish. And so will it be with thee too. MANTHARA, however, paying no regard to this discourse, quitted the lake in great trepidation, and started off. They also, HIRANYAKA and the rest, from affection, apprehensive of something disagreeable, followed him. Presently, however, MANTHARA, whilst going on dry land, was overtaken by a certain hunter, as he beat the thicket; who, having caught, picked up and tied him to [his] bow, set out with his face turned homewards, saying, I’ve been lucky: but they, the Deer, Crow, and Mouse, oppressed with extreme sorrow, followed him. Thereupon, HIRANYAKA mournfully exclaimed,

220—Ere I have reached the end of one trouble, like ocean’s further shore, lo! a second is ready to succeed. For my faults, troubles are multiplied.

221—A friend who [is] such by nature, is produced by good fortune; his unfeigned friendship he renounces not, even in imminent danger.

Also:—

222—Not in a mother, nor in a wife, nor in a brother of the whole blood, nor in a son, have men such confidence as in a friend produced by natural disposition.

Having thought on this again and again, [he exclaimed]: Alas my ill-fate! For:—

223—The effects of the offspring of my actions, both good and bad, occurring in the revolution of time,—these different conditions have been experienced by me, even in this life, like different births.

But even so it is:—

224—The body has death close at hand. Successes [are] the seat of misfortunes. Meetings have their departures. Everything that springs up [is] evanescent.

Again having pondered, he said :

225—By whom was created this jewel, “MITRAM,” a word of two syllables, the preserver from sorrows, enemies and danger, the depository of affection and confidence.

Moreover :—

226—That friend, who will be an elixir of joy for the eyes, the delight of the heart, a participator of pleasure and pain with a friend, [is] hard to be acquired. Others who [are] friends in the season of prosperity, filled with the greed of self, they everywhere abound. Adversity [is] the touchstone of their principles.

In this manner, HIRANYAKA having greatly lamented, said to CHITRĀNGA and LAGHU-PATANAKA : Ere this hunter departs from the wood, let an effort be made to rescue MANTHARA. Then said both of them : Point out quickly what must be done. Let CHITRĀNGA, said HIRANYAKA, go near the water, and make himself appear motionless, as if dead ; and let the Crow, standing over him, peck [him] a little with [his] beak. The hunter, longing for venison, will assuredly leave the Tortoise there to approach in haste ; in the meanwhile I will gnaw MANTHARA'S bonds asunder. CHITRĀNGA and LAGHU-PATANAKA having gone quickly, did as they had been instructed. The weary hunter, as he sat under a tree after drinking water, saw the Deer in the situation above described ; whereupon, laying down the Tortoise near the water, and taking a hunting-knife, he went towards the Deer with a joyful heart. In the interim, the Tortoise, his string being gnawed asunder by HIRANYAKA, who had joined him, entered the water with haste ; and the Deer, seeing the hunter close upon him, started up and quickly ran away. The hunter, then turning back, came to the foot of the tree ; when no longer seeing the Tortoise, he thus reflected : This is just what I deserved for acting without circumspection. For :—

227—Whoever, quitting certainties, pursues things uncertain, loses his certainties. What is uncertain, [is] already lost.

He then returned to the village, disappointed through the influence of his actions [done in a former birth]. MANTHARA and the rest, all free from danger, went to their respective places, and lived happily together. The Raja's sons then said with delight : We have heard all, [and are] pleased : what we wished for [is] completed. VISHNU ŚARMA said : With this much has your wish been realized ; and may this other also :

228—May you, ye good, acquire a friend ! May the goddess of abundance be obtained by populous communities ! May monarchs ever steady in their own duty, protect the earth ! May your Policy, like a newly-wedded bride, endure for the gratification of the minds of the virtuous ! And may the god, the jewel of whose diadem is the lunar crescent, grant prosperity unto men !

END OF THE FIRST CHAPTER, ENTITLED ACQUISITION OF FRIENDS.

SEPARATION OF FRIENDS.

AFTERWARDS the princes said: Respected Sir; the Acquisition of Friends has been thus far heard by us: we now wish to hear of the Separation of Friends. Attend, said VISHNU ŚARMA, to the Separation of Friends, of which this [is] the first verse:—

1—The great, the increasing friendship between a Lion and a Bull in a forest, was destroyed by an insidious [and] very greedy Jackal.

The sons of the Raja said: How was that? VISHNU ŚARMA related

FABLE I.

IN the Deccan there is a city called Suvarnavatī (Golden). In it resided a very wealthy merchant, by name VARDHAMĀNA (Thriving). Although his wealth was ample, [yet] seeing others, [his] relations, extremely opulent, [his] opinion was that a further increase of riches ought to be made. For:—

2—Whose greatness is not enhanced [whilst] looking down [on those] below [himself]? [whilst] all who are looking up [to those] above [themselves feel that they] are poor. Moreover:—

3—Even a man who has murdered a Brahman [is] held in respect, provided he has abundant wealth. Although of a race equal to the moon, [if] poor, he is despised.

Again:—

4—As a charming young woman loves not to embrace an old husband, so LAKSHMĪ [deigns not to favour] the inactive, the lazy, the fatalist, or the coward.

Moreover:—

5—Idleness, dangling after women, ill-health, a [foolish] fondness for one's native place, contentment, [and] timidity, [are] six obstacles to greatness. For:—

6—Whoever, with a competency, although very small, fancies himself well provided for; Providence, methinks, having done all it ought to do, will not augment it for him. Moreover:—

7—May no woman whatever give birth to a son such as this,—without energy, cheerless, destitute of courage, the joy of [his] foes.

For thus it hath been said:—

8—And one should also strive to gain [what is yet] unobtained; with care he should preserve [what has been] obtained: [what has been] preserved he should by proper means increase; [when] increased he should bestow [it] at places of holy visitation.

And unincreasing wealth, by ever so small an expenditure, goes to waste in time, like collyrium (a powder applied to the eye-lashes of females to darken and improve them, and a universal article of the Eastern toilet); and not being enjoyed, [is] wholly useless. For it is said:—

9—Having observed the [almost imperceptible] decrease of a collyrium, and the [gradually] raised hillock of the white ant (a pyramid sometimes ten feet high); [a man] should make [each] day fruitful by liberality, study, [and other good] works. For :—

10—By the fall of drops of water, the jar is gradually filled: this [is] the cause of all sciences, of religion, and of wealth.

Having indulged in reflections such as these, VARDHAMĀNA yoked to the pole two bulls, named SANJĪVAKA and NANDAKA; [and] having filled a cart with wares of various kinds, he set out on a trading expedition to Kashmīr. For :—

11—What burthen [is] too great for those who can bear [it]? What [is] distance to the indefatigable? What country [is] foreign to those who have knowledge? Who [is] a stranger to those who speak kindly?

Now as he was going through a great forest called Durga (Hard to pass), SANJĪVAKA fell down breaking his knee; seeing which, VARDHAMĀNA thought to himself :—

12—Let the prudent man, indeed, transact his business here and there; after all, the result will be just that which is fixed in the mind of the Supreme Disposer.

But :—

13—Dismay, the obstacle of all achievements, must on every account be eschewed: therefore, by discarding dismay, success in the undertaking is obtained.

Having settled this point, VARDHAMĀNA proceeded, leaving SANJĪVAKA there. SANJĪVAKA, however, by some means or other, resting [his] weight on three hoofs, remained there in the forest. For :—

14—The [allotted] age preserves the vitals of one plunged in the abyss of the ocean, fallen from a precipice, or even bitten by a malignant serpent. Moreover :—

15—Though pierced by hundreds of arrows at the wrong time, an animal dies not; touched only by the point of a blade of grass, when he has reached his hour, he lives no longer. For :—

16—[An object] unguarded, continues [safe, if] guarded by destiny; [though] well-guarded, [if] stricken by destiny, [it] perishes. Though turned adrift in a forest without a protector, one lives: though using every precaution at home, he lives not.

Afterwards, as the days passed away, SANJĪVAKA, by procuring food, etc., to his liking, waxed wanton and fat; and as he ranged that forest, he bellowed lustily. In the same forest a Lion named PINGALAKA (Tawny), continued enjoying the sweets of supreme dominion acquired by his own arm: According to the saying :—

17—No sprinkling with holy water, no rite of consecration, is performed by the beasts for the lion. The sovereignty of the ferine species is naturally the right of him who has acquired the dominion by [his] prowess.

One day, [being] tormented with thirst, he went to the bank of the Jumna to drink water; and there, the bellowing of SANJĪVAKA, hitherto unheard by the Lion, and resembling the roar of the thunder-clouds at the dissolution of the universe, was heard by him.

No sooner had he heard it, than timidly retreating and coming to his place without drinking the water, he stood musing in silence, what it could be. In this posture he was discovered by two Jackals, KARATAKA and DAMANAKA, children of his ministers : the latter of whom seeing him in that situation, said to the former : Friend KARATAKA, how is it that this our master, who was longing for water, softly slinks away without drinking. Friend DAMANAKA, replied KARATAKA, truly service is not done for him with my concurrence ; what [use] then [is there] in watching his motions? for great [is the] suffering endured by us two, neglected [as we are] by this Raja.

18—See what is done by servants seeking wealth through service : that personal independence which [is their natural right] by the blockheads is allowed to be taken away. Moreover :—

19—They who [are] dependants of another, endure cold, wind, heat, and weariness. Even with a fraction of that, a wise man having done penance, might be blest.

Again :—

20—The benefit of existence [extends] so far as one's condition [is] independent ; [if] they who are reduced to a dependent condition live, who [are] dead?

Again :—

21—“Come, go, fall, stand up, speak, keep silence ;”—in this way do the wealthy sport with the needy, held fast by the gripe of expectancy.

But :—

22—For the acquisition of pelf [it is] the same with [such] idiots as with harlots ; adorning [and] adorning, their person [is] made the instrument of others.

Moreover :—

23—Servants greatly honor the very look of their master, which [being] by nature capricious, falls even upon the base.

And especially :—

24—He stoops in order to rise. For the sake of living he resigns [his] breath. He becomes miserable for the sake of pleasure. Who [is] a greater fool than him who serveth? Moreover :—

25—For [his] silence [he is thought] a fool : [if] fluent in speech, [he is] crazy or a babbler : by patient submission [he is regarded as] timid : if he cannot endure [bad treatment, he is] for the most part [considered] ill-bred. Does he sit at [your] side?—[he is] sure to be intrusive : at a distance?—diffident. The duty of service [is] extremely embarrassing, [if not] unattainable, even of those who have acquired superhuman power.

Friend, said DAMANAKA, sentiments like these must on no account be entertained.

26—How, forsooth ! are not those mighty lords to be diligently served, who, when pleased, fulfil without delay the wishes of the heart? Moreover :—

27—Whence can they who are destitute of employ enjoy the exalted honours of the chowrie, the white umbrella borne on a lofty pole, the [sumpter] horse, the [gorgeous] elephant, the [splendid] litter?

Nevertheless, observed KARATAKA, what have we [to do] with this not [our] affair? Interference in matters that concern us not, must by all means be avoided. Behold:—

28—The man who desires to meddle in matters with which he has no concern, may lie on the ground, repulsed, like the Ape that drew out the Wedge.

How [did] that [happen]? asked DAMANAKA. KARATAKA related

FABLE II.

IN Magadha-deśa (South Behar), on a plot of ground adjoining the forest of Dharma, a play-house had begun to be built by a man of the writer caste, whose name was ŚUBHA-DATTA (Auspiciously-given); where, between two parts split up a little way of a beam of wood that was being cut with a saw, a wedge had been inserted by a carpenter. To that spot a large herd of monkeys inhabiting the forest came for pastime; when one of them, as if directed by the wand of Death, sat down grasping the Wedge with both paws; his lower parts dangling, entered between the two pieces of wood. Presently, through the giddiness natural to him, he with a great effort tugged at the Wedge; and on the Wedge being drawn out, his lower parts were crushed by the two pieces of wood, and he perished. Therefore, say I: “The man who will meddle,” etc. Nevertheless, said DAMANAKA, a servant must needs keep an eye on the actions of his master. KARATAKA observed: He who [is] appointed to the universal superintendence [is] prime minister: let him do it; for interference in another’s department should not be attempted by one in a subordinate station. Observe:—

29—He who will meddle in another’s department from a regard to his master’s welfare, may rue it, like the Ass that was cudgelled for his braying.

DAMANAKA enquired how that [happened]. KARATAKA related

FABLE III.

AT Benares lived a washerman name KARPŪRA-PATA (Camphor-cloth). One day, after amusing himself for a long time with his youthful wife, he fell into a sound sleep. In the meantime, a certain thief entered his house to carry off the chattels. In his courtyard an Ass was standing tied up, and a Dog was sitting. The Ass, on seeing the thief, said to the Dog: This [is] thy business: how is it then thou dost not bark aloud and waken the master? The Dog replied: It behoves thee not to concern thyself about this business: thou knowest full well how I guard his house. But, forasmuch as he has been at his ease for a long while, he considers not my merit, and has therefore now grown remiss in giving my allowance of food. Without the appearance of something alarming, masters are apt to become inattentive to their dependants. Hear thou blockhead, cried the Ass:

30—Is he a servant, is he a friend, who in a pressing emergency demands [wages]?

The dog replied:—

Is he a master, who at working-time would not reward the servants?

Moreover:—

31—In the maintenance of dependants, in the service of a master, in the discharge of duty, and in the begetting of a son, there are no proxies.

The Ass then with anger exclaimed : Ah ! a very wretch [art] thou, that neglectest [thy] master's business. Well ; I must do something that my master may awake

For :—

32—With the back one should serve the sun ; with the breast, fire ; a master, with all the soul ; the next world, with sincerity.

Thus having spoken, he brayed to his utmost. The washerman awoke at the noise ; [and] rising up in a rage on account of the breaking of [his] slumbers, he belaboured the Ass with [his] washing-stick. Through that drubbing the Ass died. Wherefore I say—“ He who should meddle,” etc. Behold ! the hunting of beasts is our appointed duty ; let us, therefore, mind our own business. Then pausing [he added] : but there [is] no need even to care about that to-day, since we have a plenteous meal of leavings. DAMANAKA replied with wrath : What ! servest thou the king merely for the sake of food ? This by a servant [is] ill spoken. For :—

33—For the sake of the assisting of friends, as well as for the sake of the injuring of enemies, the favour of a monarch is coveted by the wise. Who does not simply pamper [his] belly ?

34—Useful [is] the life of him, in whose life Brahmans, friends, [and] relations live. Who lives not for himself ?

Moreover :—

35—But let him live, in whom living, many live ! for doth not even the crow fill his crop with [his] beak ?

Observe :—

36—One man submits to service for five purānas ; another, a clever fellow, for hundreds of thousands ; another is not to be had even for hundreds of thousands. For :—

37—The human race being equal, servitude [is] exceedingly degrading. Whoever [is] not first there, that person is [merely] reckoned amongst live stock.

Thus it has been said :—

38—The difference between a horse, an elephant, and iron [utensils] ; between wood, stone, and raiment ; between women, men, and water, [is] a great difference.

For instance :—

39—A dog having gotten a greasy, dirty little bone, with a few sinews and no flesh upon it, is delighted, though it [be] not [sufficient] for the satisfying of his hunger ; whilst the lion, letting go the jackal already within his grasp, slays the elephant. Every one, though reduced to difficulties, desires a gain suited to his nature.

Observe further, the difference between him that is served and him that serveth.

40—The dog wags his tail, crouches at the feet, and falling on the ground, shews his face and belly to him that gives a mouthful : while the princely elephant looks gravely, and [only] after hundreds of coaxings, eats.

Moreover :—

41—Even the briefest space of time which is lived here, celebrated by men, being closely filled up with knowledge, valour and fame, that competent judges truly call living. Even the crow lives for a long while, and eats the sacred offering. Moreover :—

42—What [is] the difference between the brute and the beast of a man whose reason is incapable of discriminating between wrong and right, who is excluded by multitudes learned in heavenly wisdom, and solicitous only about the mere filling of [his] belly.

Both of us, at least, are without authority, said KARATAKA : then what have we [to do] with these reflections? In how much time, continued DAMANAKA, may a minister gain the rank of principal, or a subordinate rank? For :—

43—No one here below by nature becomes illustrious, respected of any, or vile. His own actions really lead a man to respectability, or the reverse, in the world.

Again :—

44—As, by great effort a stone is raised upon a hill, [but] is thrown to the bottom in an instant ; so the soul in virtue and vice ; [the former being acquired with difficulty, the latter with ease.]

Therefore, worthy friend, every one's self [is] dependent on his own exertions.

45—A man really goeth downwards [or] goeth upwards by his own acts, in the same manner as the digger of a well, [or] like the builder of a wall.

But, observed KARATAKA, what is it thou art speaking about? Why, replied DAMANAKA, this master PINGALAKA, through fear of some one or other, has timidly slunk back without drinking water, and sits [at home]. How knowest thou that? demanded KARATAKA. What, asked DAMANAKA, is unknown to the wise? It has been said :—

46—A meaning uttered is apprehended even by a brute. Horses and elephants move onwards [when] bidden. A wise man guesses even what is not uttered : because [acute] intellects [are] fruitful in the discovery of another's secret intentions. Moreover :—

47—By external appearances, by hints, by the gait, by a gesture, and by a word ; by a change of the eye [or] mouth, the inward thought is discovered.

Here, then, on an occasion [arising from his] fears, by the superiority of [my] wisdom, I will make him my own. For :—

48—He [is] a wise man who knows [how to make] a speech suited to the occasion ; [how to do] a kindness in an amiable manner ; [and how to manifest] resentment proportioned to his strength.

Friend, said KARATAKA, thou [art] ignorant of service. Observe :—

49—But he who should enter uncalled for ; unasked, speaks much ; [or] fancies himself a favorite of [his] prince, [is] dull of understanding.

My good friend, says DAMANAKA, how [am] I ignorant of service? Observe :—

50—Is anything naturally beautiful or not beautiful? Whatsoever indeed is pleasing to any one, to him that will be beautiful. Moreover :—

51—Whatever [be] the natural disposition of any one, an intelligent person having thereby insinuated himself, [can] quickly bring that man under his power.

Again :—

52—[Upon hearing] “Who [is] there?” he should reply, “I—command [me] in everything;” [and] to the utmost of his ability he should execute the exact command of [his] sovereign. Moreover :—

53—One moderate in his desires, steadfast, wise, ever in close attendance like a shadow, and when commanded will not hesitate ;—he may dwell in a king’s palace.

Sometimes, observed KARATAKA, our master is displeased at thee for unseasonable intrusion. Granted, said DAMANAKA ; nevertheless, a servant is under an obligation to present himself. For :—

54—Not to begin for fear of doing amiss, [is] the mark of a weak man. O brother ! by what persons is food wholly renounced through fear of indigestion ?

Observe :—

55—The sovereign favours the man [who is] close [to him, though] unlearned, of obscure family, or unpolished. Princes, buxom women and tendrils, for the most part entwine about him [or it] who is seated at their side.

Well, said KARATAKA, when thou hast gone there, what wilt thou say ? Listen, replied DAMANAKA : I will just ascertain whether the master [be] favourable, or unfavourably disposed towards me. What [may be] the sign [leading] to that discovery ? said KARATAKA. Hear, said the other :—

56—A look from a distance ; an exceedingly affable smile in enquiries ; commendation of qualities even in absence, and remembrance in things agreeable :

57—Kindness towards an incompetent servant ; liberality ; augmentation of [one’s] enjoyment ; acknowledgment of merit even [when] in fault ; [are] signs of a master well disposed.

58—A shrewd man will know the taking up of [one’s] time, the raising of expectations, [and] the withholding of rewards [to be] marks of a master unfavourably disposed.

When I have made this discovery, I will speak to the effect that he shall become subservient unto me. Since :—

59—The wise exhibit, as if breaking forth before [us], as the result of the rules of polity, disaster occasioned by the manifestation of helplessness, and success resulting from the exhibition of contrivance. Again :—

60—Qualities [are] of three sorts in [the estimation of] a master ; with an indulgent one, failings [are] virtues ; with an austere one, virtues [are] failings ; with an impartial one, failings [are] failings, [and] virtues virtues.

KARATAKA said : Nevertheless, so long as an opportunity is not found, thou oughtest not to speak. For :—

61—Even VRIHASPATI, speaking an unseasonable speech, would incur contempt [for his] understanding, and eternal disgrace.

Don't alarm thyself, friend, said DAMANAKA : I will not speak an unseasonable word. For :—

62—In imminent danger, in straying from the road, and when the opportunity for acting is passing away, a servant who seeks [his master's] good, ought to speak, although unasked.

And if counsel must not be spoken by me on a suitable occasion, then [is] my duty of minister reduced to nothing. For :—

63—That talent, by which one earns a livelihood in the world, and for which one is commended by the good, ought by its possessor to be preserved and improved.

Consent, therefore, good Sir, that I go to PINGALAKA. KARATAKA replied : May success attend ! may the issue be according to thy wishes !

64—Go, for the acquisition of wealth, for prosperity, and for victory, for the destruction of the enemy, and for a [safe] return.

DAMANAKA then, as if amazed, went towards PINGALAKA. Being seen by the Raja whilst yet at a distance, he was courteously allowed to enter [the cave]. With profound reverence having bowed to him, he sat down. The Raja said : After a long while thou makest thy appearance. DAMANAKA replied : Although the glorious feet of your Highness have no need whatever of me a servant, still on a suitable occasion, attendance ought indispensably to be given by a dependant ; therefore am I come.

65—Grandees, O Prince, have occasion for a straw to pick the teeth, or to tickle the ear withal ; how much more then for a man endowed with mind, speech, and hands !

And although a decay of intellect in me long neglected by [my] lord, be suspected, truly it [is] not so. For :—

66—A gem may play about the feet [as in an anklet]. Glass may be raised upon the head. At the time of buying and selling, glass [is] glass, a gem [is] a gem.

Again :—

67—Loss of understanding is not to be apprehended in one of resolute habits, although calumniated. The flame of fire which may have been overturned, never goes downward.

Please your Majesty, on every account a master ought to be capable of discrimination. For :—

68—When a king indiscriminately behaves to all persons alike, then doth the energy of those capable of exertion become prostrated.

Moreover :—

69—Men [are] of three sorts, O king ! superior, inferior, middling ; them, therefore, should he accordingly employ in works of three kinds. For :—

70—Servants and ornaments in their proper place are becoming. A crest-jewel [is] not [worn] on the foot, nor an ankle-ring on the head.

Moreover :—

71—If a gem, worthy of being set in an ornament of gold, be set in lead, it

neither tinkles nor glitters. The blame, however, attaches to the setter.

Again :—

72—[If] glass [be] mounted on a diadem, and a jewel on an ornament for the foot, it is not the jewel's fault, but the good man's ignorance. Observe :—

73—A king who knows how thus to discriminate between servants,—“This [is] an intelligent fellow; [that] a faithful one; here [is] one endued with both qualities,”—[such a king] is abundantly supplied with [efficient] servants.

For :—

74—A horse; a weapon; a book; a lute; a speech; a man and a woman; become serviceable or unserviceable, according to the peculiar character of the person into whose hands they fall. Moreover :—

75—What [benefit accrues] by one faithful, without ability? [or] what [benefit] by one able [but] hostile? Me, [who am] faithful and able, O king! thou oughtest not to despise. For :—

76—Through the prince's contempt, the people about him become devoid of understanding; upon that principle, therefore, a wise man will not go near. When a government is deserted by the wise, the administration becomes unsound; on the administration breaking down, the whole world, reduced to anarchy, sinketh.

Moreover, Sire.—

77—Subjects always respect a man respected by the monarch: but he who [is] degraded by the monarch [is] despised by all.

Moreover :—

78—A pertinent remark even from a child should be received by the wise. On the disappearance of the sun, is not the light of the lamp [prized]?

PINGALAKA said: Worthy DAMANAKA, how [is] this? Thou, the intelligent son of our chief minister, in consequence of some slanderous talk, hast passed all this time without ever coming near. Now then, speak thy mind freely. Please your Majesty, said DAMANAKA, seriously, I ask;—just please to say, how was it that my lord, when seeking water, retreated without drinking, like one amazed? Well spoken by thee, replied PINGALAKA; but we have no one trustworthy enough to tell this secret to. Thou, indeed, [art] such a character; listen, therefore; I tell [thee]. This forest [is] now lorded over by an animal heretofore unknown: therefore of us must be forsaken. And the uncommon great noise was likewise heard by thee also. According to the voice, that living creature must be endued with prodigious strength. Sir, said DAMANAKA, this is so far a great cause for apprehension. The noise was also heard by us. But is he a minister, who at first, in the absence of consultation, urges on [his] sovereign abdication or preparation for war? Besides, Sire, in this dilemma, the ability of [your] servants is to be discovered. For :—

79—On the touchstone of calamity a man ascertains the strength of the intellect, and of the moral energy of relations, of wife, of servants, and of himself.

Friend, said the Lion, a great apprehension disturbs me. Were it not so, thought DAMANAKA to himself, how couldest thou speak to me of resigning the sweets of royalty, to go to another place. Sire, said he aloud, as long as I live, you need be under no alarm: but let KARATAKA and the rest also be encouraged; because a combination of men for the averting of misfortune [is] hard to be obtained. Then they both, DAMANAKA and KARATAKA, being honoured by the Raja with a munificent present [of food], departed, promising to defeat the [threatened] danger. Whilst going along, KARATAKA said to DAMANAKA: Friend, without knowing whether this cause of apprehension be capable of being averted, or incapable of being averted, how is it we have accepted this great present, promising to obviate the danger? Since without having rendered a service, one ought not to accept a complimentary gift of anybody; especially from a king. Observe:—

80—He in whose favour prosperity is seated, in [whose] prowess [is] victory, and in [whose] anger death resides, surely [is] all-glorious. For:—

81—Though but a child, a monarch is not to be lightly thought of, as though he were an ordinary mortal; for a mighty divinity [is] this [who] appears in human form.

Friend, said DAMANAKA, laughing, hold thy peace. The cause of the alarm was known by me—the bellowing of a bull: and bulls [are] food for us; how much more for a lion! If so, said KARATAKA, then why was our master's fear not dispelled upon the spot? DAMANAKA replied: Had the fear of his Highness been dispelled on the spot, how then would there have been the acquisition of this magnificent largess? Besides:—

82—A master ought never to be rendered free from solicitude by [his] servants. By making [his] master free from apprehension, a servant would be like DADHI-KARNA.

How [was] that? demanded KARATAKA. DAMANAKA related

FABLE IV.

IN the north, upon a mountain called Arbuda-Śikhara (Million-peaked), there was a Lion, named MAHĀ-VIKRAMA (Great in valour); the tips of whose mane, as he lay asleep in a cavern of the mountain, a certain Mouse was wont to nibble. The Lion perceiving the tip of his mane gnawed, became displeased; but not being able to catch the Mouse, which slipped into its hole, he said within himself: What is to be done in this case?—Well, it is commonly said,

83—Whoso hath an insignificant foe, he is not to be overcome by valour; [but] a combatant [that is] a match for him must be employed to take him.

Having thus reflected, [and] gone to a village, [and] gratified with flesh and other kinds of food, [and] after much pains, brought [him], a Cat named DADHI-KARNA (Curd-ear) was placed by him in his den. After that, through fear of him, the Mouse never ventured out. The Lion, therefore, slept comfortably with his mane unnipped. As often as he heard the noise of the Mouse, he would then in an especial manner regale the Cat with a present of animal food. But one day as the Mouse, pinched with hunger, was sneaking out, he was pounced upon by the Cat, killed and eaten. After that the Lion heard the

noise of the Mouse no more; and then, from the want of further use, he became remiss in giving food to the Cat. Wherefore I say: "A master ought not to be rendered free from apprehension," and so forth. DAMANAKA and KARATAKA then went near SANJĪVAKA; and KARATAKA there seated himself in a stately posture at the foot of a tree, whilst DAMANAKA went up to SANJĪVAKA, and accosted him: Holla, O Bull! it is I who am appointed by the Raja PINGALAKA to guard the forest. General KARATAKA commandeth: Come quickly; if not, move off to a distance from this forest; otherwise the consequences will be disagreeable to thee; I know not what [my] incensed master may do. Because:—

84—Breaking the commands of kings; disrespect to Brahmans; and a separate bed for women, [is] death though not inflicted by a weapon.

SANJĪVAKA, ignorant of the customs of the country, timidly advanced towards KARATAKA, and made a profound reverence. Thus it has been said:—

85—"Reason indeed [is] stronger than brute force; for want of which such is the condition [of subjection] of the elephants." The sounding elephant's drum beaten by the elephant-driver proclaims, as it were, this [truth].

Then SANJĪVAKA, with alarm, said: O General! let it be declared what I am to do. KARATAKA replied: If thou, O Bull, hast a wish to remain here in the forest, then go and bow down to the lotus of our monarch's foot. SANJĪVAKA replied: Give then a promise of safety: I come. KARATAKA said: Listen, O Bull! away with this apprehension. For:—

86—KEŚAVA (Krishna) gave no reply to the king of Chedi cursing; for the maned monarch of the forest roars responsive to the thunder-cloud, not the yells of the jackal. Moreover:—

87—The hurricane uproots not the pliant grasses that lie altogether prostrate. It shatters indeed the lofty trees. Only against the mighty doth the mighty put forth [his] strength.

Then they both, making SANJĪVAKA stand at no great distance, went towards PINGALAKA; and being courteously looked upon by the Raja, made their salutations, and sat down. Has he been seen? said the Raja. Sire, replied DAMANAKA, he has been seen. What your Highness heard, [was] indeed true: he [is] endued with enormous strength, [and] desires to see your Majesty's foot. Let your Highness be prepared, therefore, and seated. But at a mere sound one ought not to be alarmed.

88—An embankment is broken by the water; and so [is] secret counsel not kept. By tale-bearing, friendship is broken; and a coward is to be overcome by words.

Thus it has been said:—

89—At a mere noise one ought not to be terrified, so long as one knows not the cause of the noise. By discovering the cause of a noise, a woman of bad character acquired reputation. How [was] that? said the Raja. DAMANAKA related

FABLE V.

IN the midst of Śrī-parvata (a mountain or range of mountains so called), is a town called Brahmapura. A popular rumour was rife there, that a goblin, by name GHANTĀKARNA (Bell-ear), lived on the summit of the mountain. One day a certain thief, having

taken somebody's bell, as he was making off, was killed by a tiger. The bell, [which] dropped from his hand, was picked up by [some] monkeys; and those monkeys every now and then kept ringing the bell. Now it was discovered by the townspeople that a man had been devoured, and the ringing of the bell was incessantly heard. The people, therefore, averring that GHANTĀ-KARNA, furious, was devouring men and ringing his bell, all fled from the town. At length, the Raja was respectfully addressed by a procuress named KARĀLĀ, who, after mature reflection, had satisfied herself that monkeys were ringing the bell:—"Please your Majesty, if a trifling outlay of money were made, I could finish this GHANTĀ-KARNA." Thereupon the money was given to her by the Raja, well-pleased. The procuress then having drawn a [magic] circle, and having there made a shew of homage to GANEŚA and the rest, took with her such fruits as monkeys like, and having entered the wood, scattered the fruits about. The monkeys then leaving the bell, fastened upon the fruits; and the Woman, picking up the bell, returned to the town, [and] became an object of veneration to the whole community. Wherefore I say: "At a mere noise one should not be alarmed," etc. Then having brought SANJĪVAKA, they effected an interview. After that, for a good while, he dwelt there in the forest in great amity.

Now one day, a brother of the Lion, by name STABDHA-KARNA (Stiff-ear) came [on a visit]. PINGALAKA having exercised towards him the rites of hospitality, and made him be seated, was going out to kill beasts for his repast; whereupon, SANJĪVAKA remarked: Please your Highness, where [is] the flesh of the deer that were killed to-day? The Raja replied: DAMANAKA and KARATAKA know. Let it be ascertained whether there is or is not any, said SANJĪVAKA. There is none, then, said the Lion, laughing. What! exclaimed SANJĪVAKA, so much meat as that eaten by those two! Eaten, given away, and wasted, replied the Raja; [and] this [is] the case every day. And without the cognizance of your Highness is this done? demanded SANJĪVAKA. Truly without my knowledge it is done, answered the Raja. That is not proper, observed SANJĪVAKA. For it is said:—

90—Otherwise than for the prevention of misfortune, [one] should not of himself do any act for a master, without having apprized [him], O lord of the earth!

Moreover:—

91—A minister, O king! [should be] like an ascetic's gourd, letting out little, taking in much. What's-a-moment (Mr. Wait-a-while) [is] a blockhead; What's-a-cowrie (Mr. 'Tis-but-a-penny) [will be] poor.

92—He truly [will be] always the best minister, who should swell [the exchequer], though it be but by a kākini (a sum equal to twenty cowries). The treasury [is] the life of a king who has a treasury: the animal spirits [are] not [his] vitals.

93—A man, moreover, attains not the condition of being respected by others through the peculiar observances of caste. Destitute of wealth, he is desecrated even by his own wife; how much more by strangers!

And this in a state, [is] a grave fault. Observe:—

94—Excessive expenditure and want of inspection; also accumulation by unrighteous

means ; peculation by those at a distance ; are called the bane of the treasury.

For :—

95—A rich man equal to KUVĒRA (the Hindū Plutus), improvidently spending [his] income according to his inclinations, is speedily reduced to the condition of a beggar.

STABDHA-KARNA having attended to this, said : Listen, brother ; These two, DAMA-NAKA and KARATAKA [are] dependants of old standing, administrators of the affairs of peace and war. An administrator of the executive ought not to be appointed to the control of the treasury. Moreover, what little I have heard upon the subject of public functionaries, that I [will] state.

96—A Brahman, a soldier, [or] a kinsman, is not approved of at the head of affairs. A Brahman, even with severe pressure, yields not up money although due.

97—A soldier being employed in a pecuniary matter, straightway shews the sword. A kinsman encroaching on the ground of relationship, swallows up all the substance.

98—An old servant, filling a situation, [is] fearless although in fault : and despising his master, he will act without restraint.

99—When one who has rendered a service, [is] invested with much power, he cares nothing about his offence. Setting up his services as a banner, he plunders everything.

100—A minister being made the companion of [a king's] private amusements, plays the king himself unchecked : from familiarity, contempt is infallibly shewn by him always.

101—One inwardly corrupt, endued with patience, [will] assuredly [be] a perpetrator of every evil : ŚAKUNI (the counsellor of DURYODHANA) and SAKATĀRA (the minister of King NANDA), [are] two illustrations in point, O king.

102—Every one affluent should indeed never be appointed a minister. It [is] a maxim of the seers, that prosperity [is] a perverter of the mind.

103—Not securing advantages gained ; the bartering away of property ; compliance ; negligence ; deficiency of judgment ; [and] love of pleasure, [are] the ruin of a minister.

104—To kings belong the expedient of confiscating the wealth of those in office ; constant inspection ; the gift of preferment, and change of office.

105—Public functionaries for the most part become like obstinate tumours ; until they are squeezed, they disgorge not the treasure of the sovereign secreted within.

106—Public officers, holders of the treasure of the sovereign, are ever and anon to be cleared out. Would a bathing-dress, wrung [but] once, let out much water ?

Knowing all this, public business must be conducted as occasion may demand. It is even so, said PINGALAKA : but these two [are] altogether disobedient to my word. That is every way wrong, observed STABDHA-KARNA ; For :—

107—A king should not tolerate even [his own] children breaking his commands ; else what [is] the difference between a king and the picture of a king? Moreover :

108—The glory of the inflexible perisheth ; [as doth] the friendship of the dishonest ; the family of him whose organs of sense are destroyed ; the religion of him who is greedy of gain ; the fruit of knowledge of him who is addicted to vice ; the peace of a miser ; [and] the kingdom of the monarch who has a negligent minister. Especially :—

109—A king should protect [his] subjects, like a father, from robbers, from government-officers, from foes, from a court-minion, and from his own avarice.

“Brother, by all means let my advice be acted on. We have made our meal to-day. Let this grain-eating SANJĪVAKA be appointed to control the victualling-office.” When it had been done according to his suggestion, the time of PINGALAKA and SANJĪVAKA passed in great friendship, to the relinquishment of all [other] connexions. By and by, from perceiving a slackness in the serving out of provisions to the inferior dependants, DAMANAKA and KARATAKA communed with each other : What [is] to be done here? said DAMANAKA : this fault has been committed by ourselves. To lament over an evil occasioned by one’s self [would be] absurd. Thus it has been said :—

110—I, for having touched SWARNA-REKHĀ (Gold-streak) ; the female Messenger for having bound herself ; and the Merchant attempting to take the jewel : these suffered through their own fault.

How [was] that? demanded KARATAKA. DAMANAKA related

FABLE VI.

IN a city called Kānchana-pura (Golden town), there was a Raja named VĪRA-VIKRAMA (Hero-valour). As a certain barber was being led to the place where criminals were punished by his minister of justice, one KANDARPA-KETU (Cupid’s banner), a wandering Mendicant, accompanied by a Trader, laying hold of him by the skirt of [his] garment, cried out : This [man] must not be punished. Why is he not to be punished? said the king’s men. Hear me, quoth he : and then repeated [this verse], “ I for having touched SWARNA-REKHĀ,” etc. What [may] that [mean]? said they. The wandering Mendicant then related [as follows] : I [am] KANDARPA-KETU, son of JĪMŪTA-KETU (Cloud-banner), king of Singhala-dwīpa (Ceylon). One day as I was in the pleasure-garden, I heard from the mouth of a voyaging merchant, that on the fourteenth day of the moon, in the midst of the sea which was near, beneath what had the appearance of a kalpa-tree, there was to be seen, seated on a couch variegated with radiant strings of jewels, a certain damsel, as it were LAKSHMĪ, bedecked with all [kinds] of ornaments, [and] playing on a lute. I therefore having taken the voyaging merchant, [and] having embarked on a vessel, went there. On reaching the spot, she was seen by me exactly [as she had been described] ; and allured by the style of her beauty, I leaped after [her into the sea]. Immediately. I reached a golden city ; where, in a palace of gold, I beheld her, even so, reclining on a couch, [and] being waited upon by Nereids in the bloom of youth. When she perceived me, although at a distance, she sent a female friend : and I was courteously accosted. On

being asked, her friend said : That [is] RATNA-MANJARI (Jewel-stalk), daughter of KANDARPA-KELI (Cupid-sport), emperor of the Vidyādhara. She has made a promise to this effect : “ Whosoever shall come and see the city of gold with his own eyes, the same shall marry me, even without [my] father’s consent.” Accordingly I wedded her by [that form of] marriage [called] Gandharva. Afterwards, on the rite being concluded, I remained there a long while delighting myself with her. One day she said [to me] in private : My beloved husband, all this may be freely enjoyed ; but that portrait of the Nereid, named SWARNA-REKHĀ, must never be touched. Some time afterwards, my curiosity being excited, I did touch SWARNA-REKHĀ with my hand. For doing so, I was spurned by her although [only] a picture, with her foot beautiful as the lotus, so that I alighted in the country of Surat. Since then, whilst roaming the earth a wretched mendicant, I reached this city ; and the day being now far advanced, I went to lodge at the house of a cow-keeper, where I witnessed [the following adventure] : The herdsman, after entertaining [his] friends, in the evening returned from the station where his cattle grazed, [and] surprised his wife holding a consultation with a Procuress. Then, having beaten her, and tied her hands to a post in the house, he went to sleep. At midnight, the Procuress, the wife of this barber, came again, and said to the herdsman’s wife : The noble lover, consumed by the fire of thy absence, is now likely to die : I, therefore, will bind myself, and remain here. Go thou there, and after thou hast conversed with him, return soon. This was done ; and the herdsman waking, said : Why dost not thou now go to thy gallant ? When the Procuress made no reply, the wicked fellow, crying out, “ Through pride, then, thou givest no answer to my words,” straightway cut off her nose, under an erroneous idea that she was his wife. When the herdsman had so done, he laid himself down again and fell asleep. The herdsman’s wife, having conversed with her paramour, returned, [and] quickly asked the Procuress, going close to her ear, “ Goody ! what news ? ” Look, answered the Procuress, my face will tell the news. The herdsman’s wife then binding herself in the same manner, stood ; and the Procuress, picking up the severed nose, went to her own home. Early in the morning, on being asked by this barber for the razor-case to make his rounds in the town ; she, instead of giving him the case of razors, gave him one razor : upon which this barber, flying in a passion at not receiving the entire box, flung the razor from a distance at [his] wife. Whereupon, she cried out like one in pain, “ Without any provocation, my nose has been cut off by him ; ” and brought him before the magistrate. The herdsman’s wife, being questioned by her husband, exclaimed : O wicked wretch ! who [is] able to disfigure me, most chaste ? The eight guardian deities of the world are privy to my conduct.

111—Sun and moon, wind and fire, heaven, earth, and water, the heart and YAMA, day and night, both twilights, and Justice, are acquainted with the conduct of man.

If, therefore, I be perfectly chaste, and leaving thee, I know not another, and so much as in a dream have no carnal knowledge of another man, then let my face be intact. Accordingly, as soon as the herdsman had brought a light, and examined her face, seeing it unscathed, he threw himself at her feet, and having ardently embraced her, made

an apology.—As to this Trader who stands by, attend ye likewise to his story. He from his own home went forth. After twelve years [he] came from the neighbourhood of the Malaya mountains to this city, and here he went to lodge at a harlot's house. On the head of a demon carved out of wood, [and] set up by the Procuress at the house-door, was fixed a valuable jewel. Seeing that, this Trader, greedy of gain, having risen in the night, put forth his hand to the jewel to ascertain how much this wonderful jewel was worth; and the jewel was pulled with an effort. In that instant, being squeezed by the arms of the demon moved by wires, he roared out in pain. The mistress of the house then getting up, said: Thou art come, child, from the neighbourhood of the Malaya mountains: then give up all the jewels: otherwise thou wilt not be released by him; for thus this servant [is used to do]. Thereupon, he surrendered the whole of his jewels: and now, stripped of his all, he too has joined us. The whole having been heard, justice was administered by the officers of the king:—the barber's wife had her head shaved; the herdsman's wife was banished; the bawd was fined; and the Merchant's property restored. Wherefore I say: "I, for having touched SWARNA-REKHĀ," etc. This fault, then, [added DAMANAKA,] was committed by ourselves: to complain in this case [would be] absurd. Then, reflecting for a moment, [he continued]: Friend, like as the friendship of these two was on a sudden cemented by me, so likewise shall a separation be made; Since:—

112—Ingenious men can make even falsehoods look like truths; as persons skilled in the art of painting, [can make] hollows and eminences [appear] on a flat surface. Moreover:—

113—He, whose [presence of] mind is not lost when unexpected occurrences arise, gets through difficulties; like the farmer's Wife [and] the two gallants.

How, asked KARATAKA, [was] that? DAMANAKA related

FABLE VII.

IN the village Dwārāvati a certain herdsman had a Wife, a woman of loose conduct, who used to amuse herself with the Magistrate of the village, and with his son; according as it is said:—

114—Fire is not satisfied with fuel; nor the ocean with rivers; nor death with all creatures; nor bright-eyed women with men. Again:—

115—Neither by gifts, nor by honours, nor by uprightness nor by devotedness, nor by punishment, nor by precept, [are] women [to be rendered faithful; they are] altogether dishonest. For:—

116—Women, forsaking a husband endued with good qualities, renowned, handsome, an adept in the art of love, rich, [and] young, betake themselves straightway to a man destitute of amiability, merit, and so forth. Moreover:—

117—Although lying at ease on an embroidered bed, a woman experiences no such satisfaction as the pleasure she derives from the company of a strange lover on the ground, littered with doob-grass, and the like.

One day, as she sat diverting herself with the Magistrate's son, the Magistrate also arrived. When she saw him, she shut his son in the store-room, and began sporting in

the same manner with the Magistrate. In the meantime, the herdsman, her husband, returned from the fold. On seeing him, the herdsman's wife said : O Magistrate, do thou, taking a stick, [and] putting on a shew of anger, depart with haste. This was done ; and now the herdsman coming up, asked his wife : On what business came the Magistrate here ? She replied : For some reason or other, he [is] angry with [his] son ; who, being pursued, came in a fright [and] entered here. Him I have made secure in the store-room. His father seeking [him], and not finding [him] in the house, is therefore going off in a rage. Then having brought down his son from the store-room, she shewed [him to her husband]. And thus it has been said :—

118—Women's appetite is stated [to be] two-fold, their wit four-fold, [their] ingenuity six-fold, and passion eight-fold.

Therefore I say : "When unexpected occurrences arise," etc. Be it so, said KARATAKA ; but the inherent friendship of these two [is] great ; how can it be broken off ? DAMANAKA replied : An expedient must be devised ; for it is said :—

119—That which could not be accomplished by prowess may be effected by stratagem.

A hen Crow, by [means of] a gold Chain, caused a black Serpent to be put to death.

How [was] that ? asked KARATAKA. DAMANAKA related

FABLE VIII.

IN a certain tree lived a male and female Crow, whose young ones were devoured by a black Serpent that lurked within its hollow trunk. [Finding herself] breeding again, the female Crow thus addressed [her mate] : My lord, let this tree be forsaken ; for as long as this black Serpent is here, we shall never rear [any] offspring ? For :—

120—A perverse wife, a false friend, a servant that gives [saucy] answers, and a residence in a house infested by serpents, [is] death beyond a doubt.

My beloved, said the Crow, there is no cause for alarm. Time after time has the enormous offence of his been borne by me ; [but] is now no longer to be endured. How, enquired the female, [are] you able to contend with this powerful black Serpent ? Away with apprehensions of this kind, replied the Crow. For :—

121—He who hath sense, hath power ; but whence hath a fool power ? See [how] a Lion, intoxicated with pride, was hurled to destruction by a Hare !

How [was] that ? said the female. The Crow related

FABLE IX.

UPON a mountain called Mandara, there was a Lion by name DURDĀNTA (hard-to-tame). The same was for ever making a massacre of the beasts. At length the Lion was thus respectfully remonstrated with by all the beasts forming an assembly : "Please your Highness, for what purpose is a slaughter of all the beasts made at once ? We ourselves, as a free gift, [will] furnish day by day a beast, one at a time, for your Highness's repast." If that [be] agreeable to you, said the Lion, then let it be so. Afterwards they all in rotation

furnished a beast daily : and thenceforward he used daily to eat the allotted beast one by one. Now, on a certain day, the turn of an old Hare being come, he thought within himself :

122—On account of fear, homage is paid in hope of life ; but if I must meet [this] fate, what need for my cringing to the Lion ?

I [will] therefore approach very leisurely. Pressed by hunger, the Lion called out to him in a rage : Wherefore comest thou after [so long] delay ? The Hare replied : I [am] not in fault. On the road I was forcibly detained by another Lion ; [but] having made an oath before him to return, I am come here to inform [my] lord. The Lion with anger exclaimed : Go quickly, and shew me where the audacious wretch is to be found. The Hare then taking him, came close to a deep well ; and when he had said, “ Let my lord come hither and see,” he shewed [him] his own image reflected in the water of the well. Thereupon he, swelling with rage, in [his] pride cast himself down upon it and perished. Therefore, I say : “ He who hath sense,” etc. I have listened, said the hen Crow ; declare what is to be done. My dear, said the Crow, the Raja’s son comes daily and bathes in the adjacent pool. With [thy] beak having seized the gold chain when taken from off his person, [and laid] on that stone, thou must bring [it] and place [it] in this hollow trunk. Accordingly, some time afterwards, as soon as the Raja’s son had entered [the water] to bathe, after laying the gold chain on the rock, the [plan] was executed by the hen Crow ; and the black Serpent being discovered in the hollow of the tree by the Raja’s servants [whilst] engaged in searching for the gold chain, was put to death. Wherefore, I say : “ That may be effected by stratagem,” etc. If so, said KARATAKA, then go. May the paths be prosperous for thee. DAMANAKA then approaching PINGALAKA, and paying homage, said : Please your Majesty, thinking over a somewhat disastrous and very fearful business, I am come to announce [it].

For :—

123—In [a case of] misfortune, in going in a wrong road, and when the opportunity for action is all but lost : a friendly man, although unmasked, should suggest wholesome counsel.

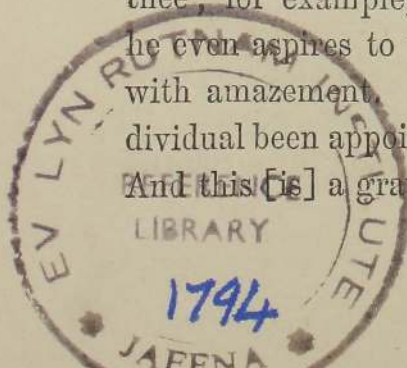
Again :—

124—The Raja [is] a vessel of enjoyment. The minister [is] a vessel of business. From the ruin of the Raja’s interests, a minister is tainted with criminality.

The course for ministers [is] this :—

125—Self-destruction, or even decapitation, [is] preferable ; but no connivance at one meditating the crime of usurping the station of [his] lord.

But what [is it], said PINGALAKA mildly, that you mean to say ? DAMANAKA replied : Why, that this SANJĪVAKA has been detected acting in an unseemly manner towards thee ; for example, in my presence shewing contempt for the three powers of my Lord, he even aspires to the kingdom. PINGALAKA, hearing this, stood mute with fear [and] with amazement. Please your Majesty, continued DAMANAKA, by thyself hath this individual been appointed to the control of all affairs, after discarding every [other] minister. And this [is] a grave error. For :—



126—When the minister and the king is [each] very high, Fortune stands in attendance, planting [her] two feet immoveably. From her female disposition, impatient of the burden of the two [at once], she deserts one or other of the twain. Again :—

127—When a sovereign makes a minister sole chief in the realm, through delusion of mind, pride possesses him ; and through the laziness of pride, he is ruined. The desire of arbitrary power obtains a footing in the heart of him perverted ; thence, through a desire for independence, he plots the death of the king.

And it is said :—

128—Clean riddance of poisoned food, of a loose tooth, and of a wicked minister, [gives] ease. Further :—

129—The sovereign who shall make fortune dependent on a minister, will, when calamity overtakes him, be lost like the blind without guides.

And in all matters he acts according to his own arbitrary pleasure. Here, your Majesty [is] the authority (*i.e.* what you please to order in this case is right) : but this I do know from experience :—

130—There exists not upon earth the man who desires not fortune. Who does not look wishfully on the young charming [wife] of a neighbour ?

After musing, the Lion said : What if it be so, my good friend, still my affectionate regard for SANJĪVAKA [is] great. Observe :—

131—He who [is] beloved, [is] still beloved, even whilst committing improprieties. To whom [is] not the body dear, although tainted by distempers without end ? Again :—

132— He who [is] a favourite, [is still] a favourite, although doing things displeasing. Who feels not veneration for fire, even when it has consumed the choicest of mansions ?

But, Sire, said DAMANAKA, that [is] a fault.

133—That man is courted by Fortune, upon whom, [whether] son, minister, or stranger, the king fixes an extraordinary regard. Hear, Sire :—

134—The last state of [whatever is] wholesome, although unpalatable, brings ease. Wherever a speaker and a hearer [of such truths] may be found, there successful fortunes disport themselves.

And so after discarding old servants, this stranger hath been preferred by thee ! This [was] improperly done. For :—

135—[A prince] should not patronize new comers because of the fault of an hereditary servant ; for there is nothing which causes greater dissensions in the realm than this.

Mighty strange ! cried the Lion : since he has been brought and promoted by me, after giving him a promise of security ; how can he then be meditating mischief ? Please your Highness, said DAMANAKA :—

136—Even whilst being raised to honour, a bad man invariably reverts to his natural

habit; as a dog's tail, after [all] the appliances of sudorifics and unguents, [remains] curled. Again :—

137—A cur's tail, sweated, pressed and swathed with bandages—on being set free after twelve years, returned to its natural form.

Again :—

138—How should promotion and honour [avail] for the conciliation of the wicked? Even after a watering with nectar, upas-trees bear not wholesome fruits.

Wherefore I say :—

139—Although unasked, he who desireth not one's ruin should speak for his good. This [is] indeed the law of the virtuous: the reverse of this, that of the wicked. Thus has it been said :—

140—He [is] kind, who shields from harm. That [is] an action, which [is] pure. She [is] a wife, who [is] obliging. He [is] a wise man, who is honoured by the good. That [is] prosperity, which excites not pride. He [is] happy, who is free from insatiability. That [is] a friend, which [is] unfeigned. He is a man, who is not tormented by [his] passions.

If, therefore, my lord [be] injured by the wickedness of SANJĪVAKA, [and] desists not after being apprized, then [it is] not [your] servant's fault. For :—

141—A voluptuous king calculates neither duty nor interest. He rambles at liberty as his inclination leads him, like an elephant drunk with passion. At length, when puffed up with pride, he falls into a labyrinth of distress, he then casts the fault on [his] servant, and recognizes not his own want of discretion.

PINGALAKA to himself :—

142—[A king] should not inflict punishment on others upon the secret accusation of another: but after he has made enquiry personally, he should either imprison or dismiss with respect.

Thus it has been said :—

143—[The conferring of] favour, [or the infliction of] punishment, without having in due form ascertained merit [or] demerit, [tends] to one's own destruction, as [when] the hand [is] rashly placed on the mouth of a serpent.

He then said aloud: Should SANJĪVAKA, then, be solemnly admonished? Nay, Sire, not so on any account, replied DAMANAKA in a flurry: a breach in [our] secret counsel would be the consequence. Thus it is said :—

144—This secret seed of counsel should be so guarded as that it may not be broken ever so little: broken, it cannot grow. Again :—

145—Time drinks up the spirit of what ought to be taken [or] to be given, and of a work to be done, not being speedily done.

Then, [a matter] commenced in earnest, must of necessity be brought to a conclusion with great diligence. Again :—

146—Secret counsel [is] like an unsteady warrior: even with all [his] members defended, he cannot bear to stand long, for fear of a defeat from the foes.

If he, although detected in a fault, [and] being turned from [his] evil way, is to be re-admitted to favour, that [were] highly improper. For :—

147—He who consents to re-admit to friendship a friend who has once offended, receives death, like a she-mule, an embryo. (See the Vocabulary.)

At all events, said the Lion, let us know what he [is] able to do against us. Sire, said DAMANAKA :

148—So long as the nature of [a person's] connections are unknown, how [can there be] an accurate knowledge of [his] strength? Behold how the Sea was confounded by a mere Sandpiper!

How [was] that? demanded the Lion. DAMANAKA related

FABLE X.

ON the sea-shore dwelt a pair of Sandpipers. The hen-bird being about to lay, said to [her] lord: Master, let a place convenient for laying in be sought out. Is not this self-same spot fit for laying in? said he. This place, replied she, is overflowed by the ocean's tide. My good wife, quoth he, am I without resource, [that] the eggs lying in my house are to be swept away by the Sea? My dear, replied the hen-Sandpiper with a smile, betwixt thee and the Sea the difference [is] great. Now :—

149—He who has sagacity enough [to perceive] whether he himself be competent or not to relieve [his] distress, sinks not under a difficulty. Also :—

150—Undertaking an improper business; opposition to one's own folk; rivalry with a stronger; [and] reliance on the fair sex, [are] four avenues to death.

Afterwards, at the bidding of [her] mate, she laid in the same spot. The Sea having overheard all this, intent on knowing their strength, carried off her eggs. Thereupon the female bird, overwhelmed with grief, said to her husband :—O my lord! a sad catastrophe has happened; my eggs are lost. Fear not, my beloved, said the male Sandpiper: and having so spoken, and convening an assembly of the birds, he repaired to the presence of GARUDA, sovereign of the feathered tribes, and gave an account of the loss of their eggs. When he of mighty wing had heard the case, he gave information to [his] lord, the divine NĀRĀYANA, the Cause of creation, preservation, and dissolution. Then having placed the rescript of his Holiness upon his coronet, he went to the Sea. On hearing the command, the Sea surrendered those eggs. Wherefore I say: "As long as the nature of [one's] connections are unknown," etc. How, asked the Raja, is he to be known as maliciously disposed? To this DAMANAKA replied: When he comes prepared to gore with the points of [his] horns, as if apprehensive, then my lord will know. When he had said this, he set off towards SANJĪVAKA; and having gone thitherward, slowly drawing near, he made himself appear like one overwhelmed with amazement. Then said SANJĪVAKA courteously: Worthy DAMANAKA, is it well with thee? How, answered DAMANAKA, [can it be] well with those who are in a state of dependence? For :—

151—They who are dependent upon kings—their fortunes [are] in the power of others: [their] mind [is] ever ill at ease; and even of their own life they have no assurance. Again :—

152—Who that has acquired riches, [is] not lifted up with pride? Of what worldling [are] the troubles gone to their setting? On earth, whose mind [is] not distracted by women? who is beloved of princes? Who enters not into the arms of death? What beggar [ever] attained respect? or what man, having fallen into the snares of the wicked, hath escaped with safety?

But declare, my friend, said SANJĪVAKA, what this [means]. DAMANAKA replied: What can I say? unhappy wretch [that I am]! Observe:—

153—As [when one] sinking in the ocean, and clinging for support to a serpent, can neither let go nor retain his hold,—so am I now similarly perplexed.

For:—

154—On the one hand, the king's confidence is lost: on the other hand, [my] friend. What can I do? whither can I go? fallen [as I am] into a sea of trouble!

When he had thus spoken, he fetched a long-drawn sigh and sat down. Nevertheless, my friend, said SANJĪVAKA, let that which is passing in thy mind be related in detail. DAMANAKA then said in a whisper: Although the confidential communication of a king ought not to be disclosed to another; still, as your Honour, from my oath, has come and remained here; therefore, as I am a candidate for the next world, I must needs inform thee of that which concerns thy welfare. Hear then: This master whose mind is turned against thee, has thus declared in private: I will kill SANJĪVAKA, and regale my household [with his flesh]. On hearing this, SANJĪVAKA sank into deep dejection. DAMANAKA continued: Away with melancholy; let measures worthy of the occasion be adopted. SANJĪVAKA having pondered for an instant, replied: So justly indeed has it been said:—

155—Women [are] accessible to worthless men. Ofttimes doth a king become the patron of the undeserving. Wealth is an attendant on the niggard; and the cloud pours its rain on the [barren] mountain and in the sea.

Likewise:—

156—LAKSHMĪ patronizes the base. SARASWATĪ [consorts] with the plebeian. A woman pays court to the unworthy. The cloud rains on the mountain.

To himself: Whether this be his (the Jackal's) doing or not, cannot be ascertained from his behaviour. For:—

157—Many a bad man derives lustre from the comeliness of [his] patron, like the sooty powder applied to the eye of a lovely woman.

Then reflecting a little, he exclaimed: Alas! what [is] this [that has] befallen [me]? For:—

158—A king, even whilst being served with unremitting pains, is still dissatisfied,—what is there astonishing in that? But this [is] a sort of character without a parallel, who, being served, proceeds to hostility.

Here, then, diligence [is] unavailing. For:—

159—He, who for a just cause is angry, certainly becomes pacified on the removal of it; but how, forsooth, will a man give satisfaction to him whose mind [is] rancorous without a cause?

Have I committed an offence against the king? or [is it that] kings [become] enemies without a reason? It [is] even so, said DAMANAKA. Listen :—

160—Even a service rendered by certain discreet [and] affectionate [persons] incurs displeasure; whilst an injury done by others before the face finds favour. How strange then [is] the behaviour of those who are subservient to more than one nature! The duty of service [is] pre-eminently difficult, impracticable even to Yogīs (persons who have attained superhuman powers).

Moreover :—

161—A hundred kind acts [are] lost on the wicked. A hundred eloquent speeches [are] lost on the stupid. A hundred wise maxims [are] lost on the froward. A hundred sensible hints [are] lost on the thoughtless. Again :—

162—In sandal-trees [are found] serpents. In the waters, lotuses; but alligators also. In [our] enjoyments [are] tale-bearers, who detract from [our] merits. No pleasures without crosses. (Nulla est sincera voluptas). Moreover :—

163—The root [swarms] with serpents; the blossoms with bees; the branches with monkeys; the summits with bears. In short, there is not that [part] of the sandal-tree which [is] not infested by the vilest impurities.

This lord [of ours], said DAMANAKA, is known to me as having honey in his speech, and poison in his heart.

164—With hand outstretched at a distance,—with eyes suffused,—half the seat relinquished,—intent on a close embrace,—respectful in kind conversation [and] enquiries,—having poison concealed within,—and made up of honey without,—beyond measure an adept in guile :—what a wondrous art of mimicry truly this [which is] learned by the wicked!

In like manner :—

165—A barque [serves] in crossing the mass of waters difficult to be crossed; a lamp at the approach of darkness; a fan in a calm; a hook for curbing the fury of an elephant blind with passion :—thus there is nothing upon earth for which a thought of an appliance has not been bestowed by the Creator; but I believe the Creator himself [would be] baffled in his efforts to check the course of the thoughts of the wicked.

Miserable! O miserable! said SANJĪVAKA to himself, that I, a vegetarian, [am] to be slain by the Lion! For :—

166—Between two of equal wealth, between two of equal might, a controversy may be imagined; but nowhere between two, the one high, the other low.

Having again reflected, he said: By whom has this Raja been turned against me? Fear must ever be entertained of a king resolved on a breach of friendship. For :—

167—If anywhere the mind of a king, like a bracelet of crystal, be damaged by the minister, who [is] artist [sufficient] to restore it? Again :—

168—A thunderbolt and the fury of a king [are] indeed both very terrible; [but] the one falls [only] on one spot, [whilst] the other falls all around.

Therefore, in battle, let death be sought as a refuge. Obedience to his mandate [would] now [be] improper. For :—

169—Either [by] dying he obtains heaven, or having slain the enemy, [earthly] joys : both these blessings, very difficult of acquisition, [are the prerogatives] of heroes.

This too [is] the time for battle.

170—When out of battle destruction [is] a certainty, [and] in battle [there is] a chance of life ; that the wise call just the time for battle.

For :—

171—When out of battle he cannot see any thing advantageous to himself, then a sensible man dies combating with the foe.

172—And in victory he acquires fortune ; by death a celestial bride. Bodies [are] extinct in an instant ; what hesitation [should there be] about dying in battle?

Having thought upon this, SANJĪVAKA said : O my friend ! how [is] he to be known as designing to slay me ? When, said DAMANAKA, he stares at thee, with ears erect, tail cocked, paw upraised, [and] mouth wide open ; then wilt thou likewise display thy prowess.

For :—

173—To whom [is] one destitute of fire, although strong, not an object of contempt ? Observe [how] fearlessly the foot is set by persons on a heap of ashes.

But all this must be conducted with the utmost secrecy ; otherwise, neither thou nor I ———. When DAMANAKA had said this, he went to KARATAKA, who asked what had resulted. A breach on both sides between these two has resulted, replied DAMANAKA. What doubt of that ? said KARATAKA. For :—

174—Who indeed [is] a friend of the wicked ? Who would not be angry, [if] importuned over-much ? Who is not rendered arrogant by riches ? Who [may] not [be] an adept in villainy ?

175—An illustrious character is corrupted by knaves for their own aggrandizement. Doth not intimacy with the wicked act as a devouring fire ?

Then DAMANAKA having gone to PINGALAKA, said to him : Please your Majesty, that evil-intentioned one is come ; stand therefore on your guard. When he had so spoken, he made him assume the appearance described above. SANJĪVAKA then drew up ; and seeing the Lion in that manner altered in appearance, he displayed a corresponding show of defiance. Thereupon, in the mighty conflict that ensued between the two, SANJĪVAKA was killed by the Lion. PINGALAKA having slain [his] servant SANJĪVAKA, sat down to rest in sorrow, and said : What an atrocious deed has been perpetrated by me !

For :—

176—By others is the kingdom enjoyed, whilst he himself [is] a vessel of iniquity. By outraging justice, a king [is] like a lion after the slaughter of an elephant, (incurring the guilt of murder, whilst others appropriate the pearls which are found in his head.) Moreover :—

177—In [estimating] the loss of a portion of territory, or of a virtuous [and] wise

minister ; the loss of a minister [is] the death of princes. Territory, but not ministers, although lost, may easily be regained.

My lord, said DAMANAKA, what new philosophy [is] this, that remorse is felt for slaying an enemy ? For thus it has been said :—

178—If either a father or a brother, if either a son or a friend, [be] conspirators against [his] life ; they ought to be put to death by a prince wishing for prosperity. Moreover :—

179—[A king] who understands the principles of duty, interest, and pleasure, should not be over-merciful ; for one [over-]lenient [is] not able to defend the property already in his grasp. Still further :—

180—Forgiveness towards a foe as well as towards a friend [is] undoubtedly the ornament of sages who have subdued their passions : [but] towards offending beings, in a monarch it [is] a fault. Besides :—

181—For him who, through the lust of dominion [or] through egotism, is aspiring to [his] master's station, forfeiture of life [is] the sole expiation : there [is] none other. Further :—

182 A king over-merciful ; a Brahman who eats all things [alike] ; a disobedient wife ; an ill-natured companion ; an unruly servant ; a negligent officer ; and one who acknowledges not a benefit received (*i.e.* the ungrateful man) ;— these ought to be shunned. And especially :—

183—The policy of princes, like a courtesan, assumes many forms : true and false ; harsh and kindly speaking ; cruel and merciful ; rapacious and generous ; always spending, and [still intent] on ample hoards of jewels and money.

Tranquillized by DAMANAKA thus with artful language, PINGALAKA regained his natural temper, [and] sat on his throne. DAMANAKA, being overjoyed in heart, said to the Raja : May the great Monarch be victorious ! may all the world enjoy prosperity ! When he had thus spoken, he continued at his ease.

You have heard, said VISHNU ŚARMA, the Separation of Friends. And we [are] gratified, said the princes. Let this other also be added, said VISHNU ŚARMA :—

184—May a breach between friends be found only in the dwelling of your enemies ! Day by day, may the traitor, dragged by time, draw near unto perdition ! May mankind ever be the abode of all happiness and prosperity ! And may [every] boy always find recreation here in the delightful garden of fable !

END OF THE SECOND CHAPTER, ENTITLED SEPARATION OF FRIENDS.

W A R.

AGAIN, at the season for commencing conversation, the princes said : Revered Sir ! we [are] sons of a Raja ; therefore we have an earnest desire to hear about War. VISHNU ŚARMAṆ replied : I discourse upon that which is agreeable to your Highnesses. Let War be listened to, of which this [is] the first couplet :—

1—In a contest, equal in valour [on both sides], of Peacocks with Geese ; the Geese having been induced to confide, were betrayed by the Crows, which had lived in the enemy's camp.

How [was] that ? said the princes. VISHNU ŚARMAṆ related

FABLE I.

THERE is, in the isle of Karpūra (Camphor), a lake called Padma-keli (Lotus-sport). In it resided a Flamingo, named HIRANYA-GARBHA (Gold-breast). The same had been inaugurated in the sovereignty of the feathered tribes by all the aquatic fowls assembled together. For :—

2—If there were no king, a competent leader, then would the people be tossed about here like a ship at sea without a steersman. Again :—

3—The king protects the people. They aggrandize the king. Protection [is] more excellent than aggrandizement ; in the absence thereof, even that which [is] existent, [is] non-existent.

One day, when the Flamingo, encircled by the attendants of his court, was sitting at his ease on a well-spread lotus-bed, a Crane, named DĪRGHA-MUKHA (Long-bill), having arrived from some [distant] country, made his obeisance and sat down. DĪRGHA-MUKHA ! said the Raja, thou art come from a foreign land : relate the news. Please your Majesty, said he, there is important news ; and anxious to tell it, I am come with speed. Let attention be paid. In Jambu-dwīpa there is a mountain called Vindhya, whereon dwells a Peacock, named CHITRA-VARNA (Spotted-colour), king of the birds. As I was seeking food in the midst of a parched wood, I [was] discovered by his attendants and questioned : Who [art] thou ? whence art thou come ? I then replied : I [am] a subject of HIRANYA-GARBHA, king of the island of Karpūra. Through curiosity am I come to see foreign lands. The birds hearing that, said : Of the two, which country or king then [is] the better ? Oh ! what a question ! replied I : great [is] the difference ; for the isle of Karpūra [is] one province of paradise, and the king a second lord of paradise. How can it be described ? What are you doing here, alighted on [such] a barren spot ? Come away, and repair to my country. Then, on hearing these words, the birds became incensed. As it is said :—

4—A draught of milk [is] only an increasing of serpents' venom : thus, good advice [ministers] to the exasperation, not to the conciliation, of fools. Again :—

5—A sensible man may properly be admonished, but a blockhead never. [Certain] Birds having given advice to [some] stupid Monkeys, departed, ousted from their homes.

How [happened] that? said the king. DĪRGHA-MUKHA related

FABLE II.

IN a valley on the bank of the Narmadā (Nerbudda) stands a large Seemul-tree. There, inside of nests constructed by themselves, Birds dwelt in comfort even during the rains. Now, after the nether sky had become overspread with masses of clouds, as if with sheets of indigo, a great rain fell in torrents. Then the Birds seeing [some] Monkeys huddled together at the foot of the tree, pinched with cold [and] shivering, called out through pity : Hallo ! Monkeys, hearken :

6—Nests have been built by us with straws brought merely in [our] beaks : how is it that you, furnished with paws, feet, etc., sink down [in despair] ?

The Monkeys were displeased at hearing that, and said amongst themselves, Oh ! oh ! the comfortable Birds sitting in the midst of nests sheltered from the wind, are taunting us. So let them, until [there be] an abatement of the shower. Afterwards, as soon as the rain of waters had abated, the nests were all broken, and the Birds' eggs thrown down by the Monkeys, having climbed the tree. Wherefore I say : "A sensible man may properly be admonished," etc. Well, said the Raja, what did the birds say next? DĪRGHA-MUKHA resumed : The birds then said in a rage : By whom was that Flamingo made king? Then I retorted, waxing wroth : By whom was that Peacock of yours made king? On hearing that, the birds were ready to kill me ; whereupon I also made a goodly display of valour. For :—

7—At another time, forbearance [is] the ornament of a man, as modesty [that] of a woman. At an insult, valour [is requisite], as in conjugal embraces, impudicity.

The Raja smiling, said :—

8—He who, well comparing the strength and weakness of himself and of others, can not perceive the difference, is made an object of scorn by [his] enemies. Again :

9—The stupid Ass, dressed up in a tiger's skin, and too long a time grazing daily on the corn in a field, was killed for the offensiveness of [his] voice.

How [was] that? asked the Crane. The Raja related

FABLE III.

IN Hastināpura (ancient Delhi) there was a washerman, named VILĀSA (Sport). His Ass, from over-carrying of burdens, had become weak [and] ready to die. He was therefore turned loose into a corn-field hard by a forest by the washerman, after having clothed [him] with a tiger's skin. The owners of the field, seeing [him] from afar off, fled away in haste, under the idea [of his being] a tiger. After a while, a certain watcher of the corn, having enveloped himself in a covering for the body made of a grey blanket, and gotten ready a bow and arrow, stood in a crouching posture in a retired spot. The Ass, whose vigour was [now]

recruited, espied him at a distance; and supposing him to be a female of his own species, trotted up towards him braying; but through [his] gamesomeness he was killed by the watcher of the corn, when he discovered him to be but an Ass. Wherefore I say: "For too long a time feeding daily," etc. Afterwards, continued DĪRGHA-MUKHA, the birds cried out, O rascally, vile Crane! [whilst] feeding on our soil, thou revilest our sovereign: that [is] no longer to be endured. With these words, they all, having pecked me with [their] beaks, added with anger: See, thou blockhead! that Gander thy king [is] altogether without spirit: he has no right to rule; because one gentle to a weakness [is] unable to keep the property already in his hand: how then should he rule the earth? or what realm can he have? But thou [art] a frog in a well; therefore dost thou recommend his protection. Hear:—

10—A great tree yielding fruit and shade, is to be had in honour. If, by heaven's will, there be no fruit, why must the shade be forbidden? Again:—

11—Court should not be paid to the base. To the great must resort for protection be made. Even water in the hand of the mistress of a dram-shop, is called spirituous liquor. (Tell me with whom you associate, and I will tell what you are.)

12—Through the favour of the lion, the she-goat grazes fearlessly in the forest. VIBHĪSHANA having met with RĀMA, obtained sovereignty in Lankā.

Moreover:—

13—By the effect of the supporter on the object to be supported, even a great [man] largely endued with good qualities, [relying] on a worthless [patron] is reduced to insignificance, like [the image of] a royal elephant in a [convex] mirror.

Especially:—

14—Even in a fiction there may be success against a very powerful king. By a fiction [relating] to the Moon, [certain] Hares dwelt free from annoyance.

How [was] that? said I. The birds related

FABLE IV.

ONCE upon a time, for want of rain even in the rainy season, a herd of elephants distressed with thirst, addressed [their] chief: Master, we have no means of living. The lesser animals have room to wash; but we, for want of bathing, [are] blinded as it were. Where [shall] we go? or what [shall] we do? Upon which, the elephant-king, having gone to no great distance, showed [them] a limpid pool. Soon after, however, certain Hares, dwellers on the margin of it, were ground to powder by the trampling of the troop of elephants. Thereupon, one of them, whose name was ŚILĪMUKHA, thought within himself: "This troop of elephants, tormented with thirst, will be coming here every day; consequently our tribe [will be] exterminated." But an old buck, named VIJAYA (Victory), said: Be not discouraged; I will provide a remedy. Having thus promised, he set off; and, whilst going along the road, he began to consider within himself: How am I to approach and address the lord of a herd of elephants? For:—

15—Even [when] touching, an elephant kills; a serpent, smelling; a king, protecting; [and] a treacherous man, smiling.

Having therefore climbed the hill-top, I [will] accost the lord of the herd. This being

done accordingly, the chief of the herd said : Who [art] thou? [and] whence [art thou] come? He replied : I [am] an ambassador despatched by his Holiness CHANDRA (the moon). Let [your] business be stated, said the lord of the herd. VIJAYA said :—

16—Even after the weapons of war have been uplifted, an envoy speaks not otherwise [than his errand] ; for in virtue of [his] sacred character, he [is] always a speaker of the plain truth.

By his command, therefore, I speak. Attend : Whereas these Hares, guardians of the pool [sacred to] CHANDRA, have been evicted by thee : that was not rightly done ; and because those Hares [are] my guards, hence my title ŚAŚĀNKA (marked with a hare). When the [pretended] ambassador had spoken thus, the lord of the herd with fear said this : “ Please your Excellency, this was done through ignorance ; I will not go again.” “ In that case,” said the ambassador, “ when you have made obeisance, and propitiated his Holiness CHANDRA, shaking with rage here in the pool, go about your business.” Afterwards, the lord of the herd, having been conducted by him at night, and made to see the reflected orb of the moon quivering in the water, was forced to prostrate himself. Then when the Hare had said, “ Please your divinity ! the offence was committed by him through ignorance : therefore, be moved to forgiveness,” he sent the Elephant away. Wherefore, I say : “ Even in fiction success may be,” etc. After that, I said : He, our sovereign, [is] also great in dignity, very powerful : the dominion even of the three worlds is centred in him ; how much more a kingdom ! Whereupon, I was haled in the next place to the presence of King CHITRA-VARNA by those birds, speaking thus : “ Vile wretch ! dost thou walk over our land ?” Then having exhibited me before the king, after due salutation, they said : Please your Majesty, let attention be paid : This wicked Crane, although feeding in our land, treats with contumely your royal feet. Who [is] he ? said the Raja : [and] from whence comes he ? They answered : He [is] a servant of a Flamingo named HIRANYA-GARBHA, [and] come from the isle of Karpūra. I was then asked by the prime minister, a Vulture : “ Who [is] chief minister there ?” I replied : A Chakravāka (Brahmany goose), by name SARVAGYA (All-knowing), thoroughly versed in all the sciences. It is meet, said the Vulture ; he [is] a fellow-countryman. For :—

17, 18—A king may properly appoint for his minister a native of his own realm, correct in the observance of caste, approved in all the tests of loyalty, familiar with the sciences, unaddicted to idle pleasures, free from immoral habits, one who has read the body of laws, renowned, of an ancient family, clever, and an able financier.

Thereupon a Parrot, the Lord Chief-Justice, said : Sire, the island of Karpūra and the rest [are] insignificant isles lying within Jambu-dwīpa. The authority of your Majesty's feet [extends] there likewise. Most true, replied the King. For :—

19—A king ; a madman ; and a child ; a silly woman ; a purse-proud [man], hanker even after the unattainable ; how much more after what [is] attainable !

Then, said I : If, indeed, by mere talk, the authority of your glorious Majesty's feet there is proved, then has my master HIRANYA-GARBHA a territorial right even over Jambu-

dwīpa. How [is] that to be demonstrated? demanded the Parrot. By war, replied I. Return, then, to thine own master, said the king, smiling, and make preparation. Then I said: Let your own ambassador also be sent. Who will go on an embassy? said the king: for an ambassador such as this should be appointed:

20—An ambassador should be loyal, talented, pure, dexterous, bold, free from vice, patient, a Brahman, knowing the thoughts of others, plausible.

There be many such, said the Vulture; still a Brahman should be made envoy. For:—

21—Purity [of character], not the high birth of the lord, constitutes [true] dignity. The blackness of the venom, after its union with ŚIVA, departs not.

Then let the Parrot go, said the king: Parrot, do thou go along with him thither, and declare our pleasure. As your Majesty commands, replied the Parrot; but this Crane [is] a bad character; [and] along with a bad character I travel not. For so it has been said:

22—A villain does a bad action; it produces its effect amongst the good. Should the ten-headed one (RĀVANA) carry off SĪTĀ, the binding of the ocean might ensue. Further:—

23—One ought not to stand, nor ought one to go anywhere with a wicked person.

From association with a Crow, a Gander was killed standing, and a Quail going.

How [was] that? said the king. The Parrot related

FABLE V.

ON the road to Ougein, by a lonely way-side, stands a large Peepul-tree, whereon a Gander and a Crow lived together. Once upon a time, in the hot season, a certain wearied traveller, having laid [his] bow and arrows there under the tree, dropt asleep. After a very little while, the shade of the tree passed away from off his face. Then seeing his face scorched by the glare of the sun, through pity, the charitable-souled, inoffensive Gander, perched on the Peepul-tree, by spreading forth [his] wings, again cast a shade on his face. Presently the weary traveller, overcome by walking along the road, opened [his] mouth whilst enjoying a sound sleep; when the Crow, through the malignity of his nature, impatient of another's comfort, dropped [his] excrement into his mouth, and flew away. Afterwards, as soon as he awoke, he looked up and saw the Gander. Then his wrath being kindled by thinking that the voiding of the excrement into his mouth had been done by him, he shot him with an arrow and killed him. Therefore I say: "One ought not to stand," etc. Wherefore:—

24—Forsake the society of the wicked. Cultivate the society of the good. Practice virtue day and night. Remember always [your] transitory state.

Sire, I relate also the story of the Quail.

FABLE VI.

ON the branch of a tree lodged a Crow, and beneath on the ground dwelt a Quail. Once upon a time, all the birds set off towards the sea-shore in solemn procession [in honour] of his Worship GARUDA. To that spot went a Quail along with a Crow. Then from out of a pot resting on the head of a dairyman going on the road, some curds were ever and anon pecked by the Crow. At length, when he had set the pot of curds down on the

ground, he looked upwards and saw the Crow and the Quail; the former of whom being scared by him, flew away; but the Quail [being] slow of motion, was overtaken by him [and] killed. Wherefore I say, "One ought not to go," etc. Then said I: Brother Parrot, speakest thou so? In my estimation thou [art] even as the glorious feet of his Majesty. That may be, replied the Parrot; but

25—Even kind [words] accompanied with smiles, being spoken by evil persons excite my fears, like [the scent of] flowers out of season.

And [thy] villainy [is] made evident by the style of thy conversation: for, in [the event of] a war between those two monarchs, thy talk [will have been] the primary cause.

Observe:—

26—A blockhead may be soothed by coaxing language, although the offence be committed in his presence. A Wheelwright placed upon his head his Wife with her Paramour.

How [was] that? said the king. The Parrot related

FABLE VII.

IN ŚRĪNAGARA lived a Wheelwright named MANDA-MATI (Dull-wit). He knew his wife [to be] unchaste; but with his own eyes he had not seen her alone with [her] gallant. The Wheelwright, however, desirous to see, said: "To-day I shall go to another village," and started off: but after he had gone a little distance, he returned to his house privately, and secreted himself under the bed. In the evening, the adulterer was sent for by the wife full of confidence, saying, "My husband is gone to another village." Afterwards whilst sporting with the gallant on the bed without restraint, the Wheelwright's wife having recognized [her] roguish lord from a slight touch of the body of her husband crouched beneath the bed, became disconcerted; whereupon the gallant exclaimed: How is it thou dost not amuse thyself much with me to-day? thou appearest dismayed as it were. To this she replied: Thou [art] an ignorant fellow. He who [is] lord of my life, went to-day to another village. Without him, this village, though ever so full of people, appears to me like a wilderness. My heart breaks at thinking upon what may happen there in a strange place; of what he has had to eat, or how he will be lodged. Is then that churlish husband of thine such an object of affection as all this? said the gallant. Ah! unfeeling wretch! cried the strumpet, what is it thou sayest? Listen:—

27—Virtuous and amiable [is] that woman, who, when roughly spoken to, or viewed with a scowling eye, maintains a very placid countenance towards [her] husband. Moreover:—

28—Realms of exalted bliss [are the portion] of those women whose husband [is] beloved, be he citizen or forester, sinner or saint. Again:—

29—For a husband [is] a wife's chiefest ornament, without [other] ornaments Deprived of him, she shineth not, although adorned.

And thou, a graceless paramour, art occasionally made use of, from a fit of caprice, like a flower, or betel, or sandal perfume. But he, my master, the taker of my hand,

although far away, [is] able to sell me to the gods or to give [me] to the Brahmans. What [need] of much [argument]? In him living, I live; and at his decease I will follow in death. Thus stands the plighted troth. For :—

30—The hairs which [are] on a man, [are] three crores and half a crore (thirty-five millions); for so many years shall [she] who accompanies [her] husband, dwell in paradise. Again :—

31—As a snake-catcher by force draws up a serpent from [its] hole; in the same manner shall she, taking [her] husband enjoy felicity with him.

Moreover :—

32—The loving one who, embracing [her] lifeless husband, resigns her own body on the pyre; she, having effaced a hundred thousand sins, a hundred times told, [and] taking [her] husband shall obtain a mansion among the gods. For :—

33—Him, to whom a father, or a brother with a father's consent, may give her, she should dutifully obey [whilst] living, and [when] silent in death she should not dishonour.

The Wheelwright, on hearing all this, settled it in his mind, saying: "I [am] a happy fellow to have such a wife as this, so kindly-speaking, so doting on her husband,"—then raising on [his] head the bedstead with [his] Wife and the Man upon it, that simple-minded one danced for joy. Wherefore, I say, "Though the offence be committed in his presence," etc. I was then dismissed by the king, after paying me the usual compliments. The Parrot likewise is actually coming after me. Knowing all this, let that which is proper to be done, be the subject of inquiry.

Please your Majesty, said the great minister the Chakravāka with [an ironical] smile, the Crane, by going to a foreign country, has already executed the king's business to the utmost of his ability: but such indeed [is] the nature of fools. But :—

34—The opinion of a wise man is, "One should yield a hundred rather than quarrel." Contention, although without a cause, [is] the mark of a fool.

The king said: Enough of this reviling of what is past; let the matter in hand be attended to. Sir, said the Chakravāka, in private I [would] speak. For :—

35—Sagacious persons can interpret the inward thoughts by the colour, by external appearances, by sounds, by a change in the eye or mouth: one should therefore consult in private.

The Raja and the minister then remained there. The others withdrew. Please your Majesty, said the Chakravāka, I suspect that this has been brought about by the Crane at the instance of some officer of our government. For :—

36—A sick man [is] the best [subject] for physicians; a profligate fellow for the officers of government: a fool [is] a livelihood for the learned; and a contentious man for a king.

Be it so, said the king: the cause in this instance can be inquired into afterwards; but say what ought to be done now. Sire, said the Chakravāka, just let a spy go thither; thus we [shall] discover what is his aim, strength, and weakness. For indeed :—

37—A spy should be for the inspection of what is practicable or impracticable in his own and foreign countries. He [is] the king's eye. Whoever has not one, he [is] even blind.

And let him depart, taking [with him] a second, a confidential assistant : and when, in a very private manner, he has gathered correct information touching the secret counsel and business of that country, [then,] having told it to [his] second, let him despatch him with it, he himself remaining there. Thus it has been said :—

38—[A king] should maintain a correspondence with his emissaries, wearing the badge of ascetics, under the pretext of studying the holy books at places of pilgrimage, colleges, and temples.

And a secret emissary [must be one] who can travel by water [or] by land. Therefore let this same Crane be appointed : also let such another as himself go in the capacity of second : and let the people of his household remain at the king's gate [as hostages]. But, please your Majesty, this also must be managed very secretly. For :—

39—Secret counsel between six ears is divulged and gets picked up by common report. Consultation should therefore be made by a king, with himself [and] a second. Moreover :—

40—The mischiefs which befall a prince through a breach of counsel, cannot be repaired : such is the opinion of skilful moralists.

After musing a little, the king exclaimed : I have found such an emissary as that. Then, please your Majesty, said the minister, in war will victory be gained. At the same instant, a warder having entered, made his obeisance and said : Sire, let attention be given. At the gate stands a Parrot come from Jambu-dwīpa. The king looked the Chakravāka in the face, who said : Let him retire to a prepared apartment, and remain awhile ; by and by he shall be received. As your Highness commands, said the porter ; and then withdrew, taking the Parrot with him. So, said the king, war is now settled. Yet, please your Majesty, said the Chakravāka, war in a hurry [is] not the rule.

41—Is he a [prudent] minister, or counsellor, who at the very outset, without due consideration, recommends to [his] sovereign, preparation for war, [or] abdication of his country ? Moreover :—

42—He should strive to vanquish enemies ; [but] never by war : because between two parties fighting, victory is seen [to be] uncertain.

Moreover :—

43—By conciliation, by gifts, by sowing dissension ;—by all these, combined or separately, he should strive to subdue [his] enemies : [but] never by battle.

For :—

44—Every man who has not engaged in battle [may] forsooth [be] valiant : and who that has not yet seen the enemy's strength could not be confident ?

Moreover :—

45—A large stone is not lifted with such facility by animal strength as by a lever. From small means, a mighty result : such [is] the great benefit of counsel.

But, seeing war [is] imminent, let it be prosecuted vigorously. For:—

46—As husbandry will be fruitful from labour bestowed at the proper season; in like manner this political measure, O king! produces fruit after awhile, not immediately. Moreover:—

47—Cautiousness when at a distance, courage when close at hand, [is] the quality of a great [mind]: for in adversity [he who is] great in the world evinces fortitude. Again:—

48—Undue warmth [is] certainly the first obstacle of all successes. Doth not water, although ever so cold, penetrate the surface of the earth?

And especially, please your Majesty, that Raja CHITRA-VARNA, the Peacock-king, [is] very strong. For:—

49—There is no ordinance that says, one ought to fight with a strong [foe]. A combat of men with an elephant [is] not like a battle on foot.

Moreover:—

50—He who engages with an opponent before he has found a [suitable] opportunity, [is] a fool. A contest with the strong [is] like an attempt to soar with an insect's wing. Yet more:—

51—A politic [soldier] having betaken himself to [his] tortoise-like shelter, should sustain the [first] shock: but when he has found his opportunity, he should rise up like a remorseless serpent.

Listen, O king!

52—One skilled in expedients can be equally powerful against a great as against a paltry [foe]: as the current of the river [is able] to uproot trees as well as grass.

Then let the ambassador, this Parrot, be cheered and detained here awhile until the fortress is made ready. For:—

53—One bowman stationed on a rampart can fight a hundred; a hundred, ten thousand: therefore is a fortress recommended. Further:—

54—By what enemy [is] an unfortified country not liable to subjugation? A prince without a fortress [is] helpless as a man fallen out of a ship.

55—He should construct a fortress with a great moat, surrounded by a lofty wall, having engines, water, and rock, [and] protected by a river, a barren plain and a forest.

56—The seven valuable properties of a fortification [are] these: spaciousness, extreme unevenness, a store of liquor, grain and fuel, with ingress and egress.

Who, said the king, should be employed to put the fort in order? The Chakravāka replied:

57—Whoever is skilful in work, him should [your Majesty] there employ. Whoever has not seen business, though he may be acquainted with the sciences, is at a loss in practical matters.

Then let the General Sārāsa [Indian crane] be called. This being done accordingly,

the king, looking at the Sārāsa [now] arrived, said : O Sārāsa ! do thou quickly put the fortress in good condition. The Sārāsa bowing, replied : As to the fortress, please your Majesty, for a long time it has been prepared. [It is] a large pool. But let a store of provisions be made in the island in the middle of it. For :—

58—A store of grain, O king ! is better than every [other] store : for a jewel cast into the mouth could not sustain life. Moreover :—

59—Of all flavours, salt is called the best flavour : for without it, O king ! sauce is as unsavoury as cowdung.

General Sārāsa, go quickly, said the king, and let everything be attended to. The door-keeper then re-entering, said : Please your Majesty, the king of the Crows, MEGHAVARNA (Cloud-colour) by name, arrived from Singhala-dwīpa (Ceylon), is waiting at the gate. Attended by a retinue, he does homage, and desires to see the feet of your Majesty. The Crow, at least, said the king, [is] wise, and has seen much : therefore it is understood that he ought to be received. Be it so, O king ! said the Chakravāka ; still the Crow [is] a land-going [bird], of a different party to us, [and] therefore engaged on the side of our opponents. How can he be admitted ? It is said :—

60—The blockhead who, after deserting his own party, devotes himself to the opposite party, gets killed by the others, like the blue-coloured Jackal.

How [happened] that ? said the king. The minister related

FABLE VIII.

A CERTAIN Jackal, as he rambled for his pleasure on the outskirts of a town, fell into a vat for steeping indigo. Afterwards, being unable to get out, in the morning he lay still, making himself appear as dead. He was therefore lifted out by the owner of the indigo-vat, carried to a distance, and left. He then ran off to the wood ; and perceiving himself [to be] of a blue colour, he thus reflected : I [am] now of the finest hue ; cannot I manage to raise my condition ? When he had so considered, he called together the jackals, and said : O ye denizens of the forest ! I have been anointed to be king of the forest with an extract of every medicinal herb by the adorable divinity of the wood, with her own hand. Behold my colour ! Beginning therefore from to-day, judicial proceedings must be conducted in this forest according to my command. The jackals, seeing him of [such] a distinguished colour, said, as they reverentially prostrated themselves, “As your Majesty commands.” By this means the sovereignty over all [the jackals] inhabitants of the forest became his ; and subsequently supremacy was acquired by him, surrounded by his own kindred. But afterwards, when he had procured attendants of a higher rank, [as] lions, tigers, and the like, he looked down upon the jackals in the assembly, and treating his own kinsmen with disrespect, he removed them to a distance, being ashamed of them. Then, perceiving the jackals [to be] sad, an old jackal made a promise,—If we who know him thoroughly be treated with contempt by this imprudent [kinsman],—do not despond : I can manage so that he perish. Since these tigers and the rest are deceived solely by [his] colour, [and] not knowing [him] to be a jackal, fancy him a king : therefore do ye something whereby he may be detected. According as I

suggest, it must here be carried out. At even-tide, you will all at once set up a great yell near him; then, when he hears that noise, he will naturally make a cry also. For:—

61—The natural disposition of any one, whatever it may be, [is] hard to be overcome of him. If a dog were made king, would he not gnaw [his] shoe-latchet?

He then will be killed by the tiger discovering [him] by the voice. This being executed, the [predicted result] came to pass. Thus has it been said:—

62—A natural enemy knows every weak point, [our] inmost thought, and courage: and having gotten within, consumes, as fire a dry tree.

Wherefore, I say: “By deserting his own party,” etc. What if [it be] so, said the king, still [as] he is come from a distance, let him at least be seen: [afterwards] about receiving him, deliberation may be made. Please your Highness, said the Chakravāka, the spy has been despatched, and the fortress is put in order. Let the Parrot, therefore, when your Majesty has seen him, and given him an answer, be permitted to depart. But:—

63—CHĀNAKYA slew NANDA by employing a subtle messenger: therefore, encircled by [his] warriors, let [a king] receive an ambassador separated by a wide space.

Then, when [the king] had called a court, the Parrot was introduced, [and] the Crow likewise. The Parrot raising his head a little, [and] seating himself on a seat presented [to him], said: O HIRANYA-GARBHA! the Peacock-king, CHITRA-VARNA, sovereign paramount of Mahārājas, whose lotus-foot is irradiated by dazzling strings of rubies in the diadems of all [prostrate] monarchs, commandeth: If thou hast any occasion for life or fortune, then speedily come and pay homage to our feet: if not, bethink thyself of moving away to another place. The king, on hearing this, exclaimed with indignation: Ha! is there not found anyone in the court before us who can silence him? Thereupon MEGHA-VARNA, rising up, cried out: Give the word, O king! and I [will] put to death this vile Parrot. Not so, worthy Sir, said the Minister. Listen a little:—

64—That [is] not a council where there are no elders: those [are] not elders who declare not the law. That [is] not law where truth is not: that [is] not truth which fear influenceth.

For this truly [is] law:—

65—An ambassador, although a barbarian, ought not to be put to death, because a king makes an ambassador his mouthpiece. Even when the weapons of war are lifted up, an ambassador speaks not otherwise [than his message.]

Moreover:—

66—Who believes his own inferiority, [or] the superiority of the opposite party, on the [mere] assertions of an ambassador? for an ambassador, in virtue of [his] inviolable character, always blurts out everything [he has to say].

The king and the Crow then recovered [their] natural temper. The Parrot also, rising up in haste, withdrew; and being dismissed by the Chakravāka, after bringing [him] back, apologizing, [and] giving [him] ornaments of gold and the like, went to his own country. Then when he had gone to the Vindhya-mountain, he paid his respects to his own sovereign, CHITRA-VARNA. The king on seeing him said: Parrot, what news?

What [is] that country like? Please your Majesty, replied the Parrot, the news in brief [is] this: let active preparation for war be made forthwith; for that country, the isle of Karpūra, [is] a terrestrial paradise: how can [it] be described?

When the king had convened all [his] chiefs, he sat down to hold a council, and said: Say, Father, what is now to be done; for war indeed must positively be made.

As it is said:—

67—Discontented Brahmans [and] contented monarchs [are] always ruined. A modest harlot and an immodest woman of family [are alike] undone.

Then the minister, a Vulture named DŪRA-DARŚIN (Far-seeing), spoke: O king! war [entered upon] through a disorderly squabble [is] not the rule. Because:—

68—When friends, ministers and allies, shall be firm in their attachment, and [those] of the enemies the reverse, then ought war to be made.

Moreover:—

69—Territory, an ally, and treasure [are] the triple fruit of war. Whenever this shall be assured, then should war be made.

The king said: In the meanwhile let the minister review my forces; and so let their efficiency be ascertained. In the next place, let the astrologer be called, and let him determine a propitious moment for the expedition. The minister said: O king! marching with precipitation [is] nevertheless improper. For:—

70—Those fools who rashly engage without having ascertained the enemy's strength, most assuredly receive an embrace by the edge of the sword.

Minister, said the king, do not on every occasion repress my energy; but instruct [me] how one bent on conquest should invade an enemy's country. Please your Majesty, said the Vulture, I [will] declare it; but only [when] followed, does it yield fruit. Thus it has been said:—

71—Of what use to a prince [is] advice according to the authority of books if it be not followed? Nowhere can there be the cure of a disease from a [mere] knowledge of [the proper] medicine.

As the command of a king must not be disobeyed, I declare what I have heard: Attend, O king!

72—At rivers, mountains, forests, and difficult passes, wherever danger [is], O king! there should the commander-in-chief go with the forces drawn up in array.

73—In the van the inspector of the troops should march, accompanied by the bravest men: in the centre, the women, the swāmī, the treasure, and whatever force [is] weak.

74—On both flanks, the horse; on the flanks of the horse, the chariots; on the flanks of the chariots, the elephants; and [on the flanks] of the elephants, the foot-soldiers.

75-76—In the rear the general should march, encouraging now and then the dispirited. The king, attended by counsellors, [and] valiant heroes, and taking a [large] force, should go over uneven, swampy, [and] hilly [ground]

with elephants; on level [ground] with horses; over water, with boats; and everywhere with the foot-soldiers.

77—The marching of elephants is pronounced best on the approach of the rains; of cavalry at any season other than that; of infantry at all seasons.

78—Among hills, whose paths are difficult to march in, the safety of the king must be attended to: the slumber [of a king], although guarded by his brave warriors, [should be on a par] with a Yogī's nap [for brevity and lightness.]

79—He should destroy, he should drag the enemy through defiles, thorny brakes, and mire; and on entering the enemy's territory, he should set the pioneers in front.

80—Where'er the Raja [is], there [should] the treasure [be]. Without a treasure [there is] no reigning. He should distribute thereof to the valiant; for who will not fight for a [liberal] donor?

For:—

81—Man [is] not the slave of man, O king! but of Mammon. Consequence or insignificance [is] contingent on money or on the want of money.

82—They should fight without breaking [ranks], and should protect one another: and in the centre of the phalanx he should place whatever part of the host is weak.

83—The sovereign prince should set the foot-soldiers in the van of the army: and whilst he may sit blockading the foe, he should desolate his country.

84—On level ground he should engage with chariots and horses; on watery ground with boats and elephants; on ground covered with trees and bushes, with bows, swords, shields, and [other] weapons.

85—He should always render useless his forage, provisions, water, and fuel: and he should also break down the tanks, ramparts, and trenches.

86—Amongst the king's forces the elephant [is] chief. There [is] none other like him. By his own limbs alone, an elephant [is] regarded as furnished with eight weapons.

87—The horse [is] the strength of armies, [being] considered a moving bulwark: a king, therefore, superior in cavalry, [will be] victorious in a land-fight.

Thus it has been said:—

88—Those who are fighting mounted on horses [are] hard to be conquered, even by the gods. Their enemies, although situated at a distance, are in their hands.

89—The first work [in] war [is] the preservation of the entire army. The clearing of the roads in different directions they call the business of the infantry.

90—They consider the most effective force [that which is] naturally brave, skilled

in arms, loyal, inured to fatigue, consisting chiefly of renowned Kshatriyas.

91—Men on earth fight not so boldly for many things given, as for the honour conferred by the chief, O king!

92—A small choice army [is] better than a numerous host of shaven polls (of men disgraced): for the flight of the bad ones would clearly cause the rout of the good.

93—Want of kindness; not being present; appropriating the shares that ought to be distributed; procrastination; non-retaliation; this [is] the cause of disaffection.

94—One bent on conquest should march forth against the enemies without distressing [his own] force. An army distressed by long marches [is] easily to be defeated by the enemies.

95—There is no stroke of policy destructive to the enemies more efficacious than [the raising up of] a pretender [to the throne]. With great pains, therefore, he should raise up a claimant to his enemy.

96—Having formed an alliance with the young claimant, or with the chief minister, he should stir up the inward wrath of that resolute-minded pretender.

97—And he should either destroy the enemy (literally, false ally) by routing him in a [pitched] battle; or else by capturing and carrying off his cattle after making prisoners of [his] chief dependants.

98—A king should populate his own realm after spoiling the country of the enemy: or that [enemy's country] being colonized with liberality and respect, will yield a revenue.

Ah! said the Raja: what [need] of much talk?

99—One's own rise and one's enemy's fall, [these] two [constitute] the whole extent of policy; assenting to this, the doctrine of VĀCHASPATI is held (believed in) by experienced persons.

The minister, smiling, replied: All this [is] true. But:—

100—One nature [is] ungovernable; another [is] restrained by moral laws. How can a common locality [be predicated] of light and darkness?

At length, the Raja rising up, set out at the time of the sun's passing through the sign specified by the astrologer. Shortly afterwards, a messenger [who had been] despatched by the spy arrived; and after making obeisance to HIRANYA-GARBHA, said: Please your Majesty! Raja CHITRA-VARNA is almost arrived; and is now actually encamped at the foot of the Malaya-mountains. Let a clearance of the fortress instantly receive due attention; for that Vulture [is] a very shrewd minister. Besides, I have picked up a hint [dropped] by him in the course of a confidential discourse with a certain one, that already in our fortress there is somebody employed by him. O king! said the Chakravāka, this must be the Crow. That [can] never be, said the Raja: if so, would he then have evinced such alacrity for the castigation of the Parrot? Besides, his determination for war [was

made] subsequently to the return of the Parrot; whereas he [the Crow] has been here for a long time. Nevertheless, replied the minister, a new comer [is] to be suspected. Even new comers, answered the king, appear capable of requiting favours. Listen:—

101—Even an enemy, [if] kind, [is] a friend. A kinsman, [if] unkind, [is] an enemy. A distemper, though bred in the body, [is] malignant. A drug, [though] grown in the woods, [is] healing. Again:—

102—King ŚŪDRAKA had a servant, by name VĪRA-VARA, who in a very short time gave up his own son.

How, asked the Chakravāka [did] that [happen]? The Raja related

FABLE IX.

IN a pleasure-lake that belonged to King ŚŪDRAKA, I formerly had a great affection for KARPŪRA-MANJARĪ, the daughter of a Flamingo, named KARPŪRA-KELI. [One day] a Rajaputra, named VĪRA-VARA, having arrived from some country, presented himself before the warder at the palace-gate, and said: I [am] a Rajaputra, in quest of a livelihood; procure me a sight of the king. Accordingly, upon being introduced by him into the royal presence, he said: If your Highness has any use for me a servant, then let my stipend be fixed. What [must] thy stipend [be]? said ŚŪDRAKA. Four hundred suvarnas a-day, answered VĪRA-VARA. What [are] thy accoutrements? demanded the king. Two arms, replied VĪRA-VARA, and a sabre [for] a third. The king, pausing an instant, said with surprise: My good fellow, this cannot be. On hearing that, VĪRA-VARA made his bow and withdrew. Then said the ministers: Please your Majesty! By giving four days' stipend, let his character be known, [and] whether he be worthy or unworthy to receive such a stipend as this. Then, at the instance of the ministers, he called [him] back; and having presented betel, he gave [him] those wages. For:—

103—Betel [is] pungent, bitter, spicy, sweet, alkaline, astringent: a carminative, anti-phlegmatic, a vermifuge: a sweetener of the breath, an ornament of the mouth, a detergent, and a kindler of the flame of love. O friend! these thirteen properties of betel [are] hard to be met with, even in paradise.

The mode of disposing of the stipend was very narrowly watched by the king:—a moiety thereof was given by VĪRA-VARA to the gods [and] to the Brahmans; a half of the residue to the needy; [and] the remainder of it was spent in food and amusements. When he had done all this, a daily practice, he would wait sword-in-hand day and night at the palace-gate: and when the king himself gave command, he would then return to his own home. Now, on the fourteenth night of the dark [half] (or wane of the moon), the Raja heard a piteous weeping-noise; upon which he called out, Who? who waits here at the gate? To which he replied: Please your Majesty, I, VĪRA-VARA. Let an inquiry be made into [that] wailing? said the king. As your Majesty commands, said VĪRA-VARA, and straightway departed. The king then thought within himself: This Rajaputra all alone has been sent by me in darkness which might be pierced with a needle: that [is] not proper. I also will go likewise and see what [is] the matter. Then taking [his]

sword, the Raja in the course of following [him] went outside of the city-gate. When VĪRA-VARA arrived at the spot, he saw a certain female, young and beautiful, adorned with all [sorts of] jewels, weeping; and asked her, "Who art thou? [and] wherefore weepest thou?" The female replied: I [am] the Fortune of this king ŚŪDRAKA. For a long time beneath the shadow of his arm very happily I have reposed. On the third day the king will die. I shall be without a protector, and shall stay no longer: therefore do I weep. By what means, said VĪRA-VARA, may your Grace reside here still? The Fortune [of the king] replied: If thou, with thine own hand, having cut off the head of thy son ŚAKTI-DHARA, [who is] possessed of thirty-two marks of a great man, [wilt] make an offering to the all-auspicious [one], then shall the Raja continue for a hundred years, [and] I [shall] dwell happily: saying which, she disappeared. Then VĪRA-VARA, filled with joy, went to his house, and awoke his wife and son, who were in a profound sleep. When they had shaken off sleep, they sat up: [and] VĪRA-VARA reported all that speech of [the king's] Fortune; which, when ŚAKTI-DHARA had heard, he exclaimed with rapture: Fortunate [am] I [then] to possess such a fitness for preserving the dominions of my prince! Father! what [reason can there] now [be for] delay? since at any time the offering up of this body in such a cause as this [would be] praiseworthy.

104—A wise man would give up riches and even life for the sake of another. A sacrifice in a good cause [is] a privilege, death being inevitable.

The mother of ŚAKTI-DHARA said: O husband! if this is not to be done for the welfare of our master, then by what other act will there be a requital of the great salary? Having thus determined, they all repaired to the temple of SARVA-MANGALĀ. When they had there paid adoration to the goddess, VĪRA-VARA said: O goddess, be favourable: let the great Raja ŚŪDRAKA be victorious! Let this offering be accepted! So saying, he struck off the son's head. VĪRA-VARA then thought within himself: Acquittance in full has been made for the salary received from the king. Life now without [my] boy [would be] a grievous burden. After this brief meditation, he cut off his own head. The like was also done by his wife, overpowered with grief for the loss of her husband and son. The Raja, overhearing and witnessing all this, reflected with astonishment:

105—Insignificant creatures such as I are born and die: [but] the like unto this [man] hath not been in the world, nor will be.

What use [is there] even for a kingdom deprived of him? Then when he had said this, the sword was unsheathed by ŚŪDRAKA to strike off his own head. Then the compassionate goddess on whom the happiness of all depends, appearing, stayed the king's hand, and said: Son, away with rashness! there shall now be no breach in thy kingdom. The Raja, falling prostrate, exclaimed: Goddess! I have no occasion for realm, life, or fortune. If I be deserving of pity, then by the [sacrifice] of the remnant of my life let this distinguished minister, my servant, the Rajaputra, with his wife and son, live: otherwise I will share the fate they have met. The goddess replied: I am every way satisfied with this true magnanimity, and affection [for] thy servant: Go, be victorious; [and] let this Rajaputra likewise

along with his family be restored to life. Thereupon VĪRA-VARA, with [his] son and wife, being restored to life, went home. The Raja having returned unobserved by them, laid himself down to sleep on the palace-roof as before. VĪRA-VARA, on guard at the gate, being again questioned by the Raja, said: Please your Majesty: that weeping woman, on seeing me, disappeared. There is no other news whatever. The Raja, delighted at hearing this answer, reflected with amazement: How can this most excellent creature be [sufficiently] commended? For:—

106—He who is free from meanness should speak kindly. The hero should be no boaster. The generous [man] should shower [his bounty] on the good and the deserving. The confident [man] should be free from harshness.

This [is] the characteristic of a great man. In him is all this [found]. Early in the morning the Raja, having summoned a special council, and declared publicly all the proceedings of the night, conferred on him, as a mark of approbation, the kingdom of the Carnatic. How, then, is a stranger [necessarily] an enemy? Amongst them also there are good, bad, and indifferent. The Chakravāka then said:—

107—Is he a minister, who, at the king's desire, enjoins what ought not to be done, as if it were proper to be done? Better were it to wound the feelings of a prince, than that his destruction [should ensue] through misconduct.

108—The king, of whom the physician, spiritual guide, and counsellor [are] flatterers, is speedily bereft of [health of] body, piety, and treasure. Hearken, O king:

109—“That which hath been gained by one [person] through religious merit, shall be [gained] also by me.” From such a delusive idea, a treasure-seeking Barber was put to death himself for killing a Beggar.

How, asked the Raja, did that [happen]? The minister related

FABLE X.

IN the city [of] Ayodhyā (Oude) there was a soldier named CHŪRĀ-MANI; who, being anxious for money, for a long time with pain of body worshipped the deity the jewel of whose diadem is the lunar crescent. Being at length purified from his sins, in sleep he had a vision, in which, through the favour of his Holiness ŚAMBHU, he was instructed by the lord of the Yakshas (Kuvera, the god of wealth): “O prince of soldiers! this day, early in the morning, after having been shaved, thou must stand, staff-in-hand, concealed behind the door of thy house; and the very [first] Beggar whom thou seest come into the court, thou wilt put to death without mercy by blows of the staff. The Beggar will instantly be changed into a jar full of gold, by which thou with thy household wilt be comfortable for the rest of thy life.” These instructions being followed, it came to pass accordingly. The Barber, however, who had been brought to shave [him], having witnessed it all, thus reasoned within himself: Oh! this [is] the mode of gaining a treasure: why then should not I also do the same? From that day forwards, the Barber, in the same way, club-in-hand, day after day awaited the coming of a Beggar. One day, a Beggar of that kind being so caught, was assaulted by him with the stick and killed. For this offence, the Barber himself was bastinadoed to death by the king's officers. Wherefore

I say: "That which hath been meritoriously gained by one," etc. The Raja said:—

110—By bringing up tales of former events, how can it be determined whether a stranger be a friend without a motive, or a violator of confidence?

Come along, come along, let the matter in hand be attended to. King CHITRA-VARNA is actually encamped on the table-land of the Malaya: what therefore [is] now to be done? Please your Majesty, replied the minister, I have heard from the mouth of the spy newly arrived, that CHITRA-VARNA has evinced a disregard to the advice of the great minister, the Vulture: that indiscreet [prince] may therefore be easily subdued. For it has been said:—

111—The avaricious; the cruel; the intractable; the liar; the careless; the timid; the unstable; the blockhead; and the despiser of warriors, is declared [to be] an enemy easy to be defeated.

Therefore, whilst as yet he has not laid siege to our fortress, let the generals, the Sārāsa and the rest, be commissioned to slay his forces in the rivers, on the mountains, in the forests, and on the roads. For thus it has been said:—

112—113—114—A king should discomfit an enemy's army thus circumstanced;— fatigued by long marches, hemmed in by rivers, mountains, and forests, terrified by the apprehension of dreadful fires, enfeebled by hunger and thirst, deficient in vigilance, straitened for provisions, wasted with sickness and famine, unsteady, not very numerous, embarrassed by rains and storms, bespattered with mud, dust and water, greatly bewildered, [and] thrown into confusion by lawless brigands.

Moreover:—

115—A king should always smite a drowsy army slumbering in the daytime, exhausted by watching through fear of a nightly surprize.

Wherefore, let the Sārāsa and the rest, marching against the force of that negligent [Peacock], harass [it] by day and night as opportunity may be afforded. It being done accordingly, many of CHITRA-VARNA'S soldiers and general officers fell. Being exceedingly depressed in spirits on that account, CHITRA-VARNA said to his minister DŪRADARŚIN: Father! has any negligence been evinced by thee towards me? or has there been indiscretion somewhere on my part? Thus it has been said:—

116—Under the idea that the kingdom has been gained, one must not therefore act indiscreetly; for indiscretion mars good fortune, as old age does the finest beauty. Again:—

117—The clever [man] gains fortune; the eater of what is wholesome, health; the healthy, ease; the diligent, the utmost limit of knowledge; and the well-disciplined, religion, riches and fame.

The Vulture replied: Please your Highness, let it be heard:

118—Although not gifted with knowledge, a prince obtains great good fortune by paying attention to one pre-eminent in knowledge; as a tree [planted] beside the water. Further:—

119—Drinking; women; hunting; gaming; [unjust] seizure of property; violence in language and in assault, [are] the vices of princes.

Besides:—

120—Great successes can neither be obtained by one who yields solely to the impulse of courage, nor by one whose inmost mind is at a loss for resources. Transcendent prosperity resides in policy and valour [combined].

Keeping only in view the energy of thine own troops, thou hast paid no attention to counsels although suggested by me; and exulting in force alone, thou hast used overbearing language: hence has resulted this effect of misconduct. Thus it has been said:—

121—Upon what luckless minister do the errors of policy not fall? What eater of unwholesome food do diseases not afflict? Whom doth fortune not elate? Whom doth death not slay? Whom do desires excited by women not torment?

122—Sadness destroys mirth; winter, autumn; the sun, darkness; ingratitude, good deeds; the manifestation of kindness, grief; good policy, misfortune; bad policy, even the most prosperous fortune.

After this manner, therefore, did I reason: Oh! woe the day! This Peacock-king [is] void of understanding; how else could he darken the moonlight of political discussion by the torch of [his own] talk? For:—

123—What can book-learning do for him who hath no sense of his own? What will a mirror do for one deprived of eyes?

For that reason, therefore, I remained silent. Then the king, clasping his hands, having become aware of his own fault, respectfully said: Father, be this fault my own: now quickly instruct [me] how with what troops are left I may retreat and go to the Vindhya-mountain. The Vulture thought within himself: a remedy must be applied here. For:—

124—Anger ought always to be restrained [if felt] towards the gods, a spiritual guide, cows, kings, Brahmans, children, the aged and the sick.

Then with a smile, he added: Be not disheartened, Sire; be of good cheer. Please your Majesty, listen:—

125—The skill of counsellors is made conspicuous in uniting that which has been broken; of physicians, in a complication of diseases. When a business is prosperous, who [can] not [be] clever?

Besides:—

126—Those of shallow understandings, even in a trifling [enterprise], easily become bewildered. They of matured understandings engage in mighty undertakings, and stand fast unmoved.

Please your Majesty! having by means of thy valour demolished the castle, in no long time I [will] conduct thee associated with honour, glory, and power, to the Vindhya mountain. How, asked the King, can this be accomplished now with so small a force? Sire, said the Vulture, all will come to pass: but since the reverse of dilatoriness in one

bent on conquest [is] indispensably a condition of gaining the victory ; therefore, this very day, let a blockade of the gate of the fortress be made.

Now the Crane, the deputed spy, having returned, said to HIRANYA-GARBHA : Please your Majesty ! this Raja CHITRA-VARNA, small as his force is, will come in reliance on the Vulture's advice, and make a blockade of the castle-gate. The Flamingo said : O SARVAGYA ! what [is] to be done now ? The Chakravāka replied : There is nothing to fear : let a trial be made of the efficient and inefficient in our army ; and having ascertained that, let a distribution of the royal bounty, gold, dresses, etc., be made according to merit. For so has it been said :—

127—Fortune deserts not that lion-like prince who would withhold even a cowrie equally with a thousand nishkas [when in danger of being] misapplied ; but who, on [suitable] occasions, will open his hand [to lavish] even tens of millions. Again :—

128—On eight [occasions], O king ! there is not too much expenditure :—at a solemn sacrifice ; at a wedding ; in [public] distress ; on the destruction of an enemy ; on a glorious work ; in the reception of friends ; on favourite wives ; [and] on indigent relations. For :—

129—A blockhead, through fear of ever so trifling an expense, ruins all. What [man] of good sense would abandon a packet through an excessive dread of the toll ?

How, said the king, can prodigality be proper on the present occasion ? For it is said : “ One should keep riches against misfortune,” etc. How, demanded the minister, can the fortunate experience misfortunes ? Sometimes, replied the king, Fortune is fickle. Please your Majesty ! rejoined the Minister, hoarded wealth is lost : therefore, Sire, discarding parsimoniousness, let your brave warriors be rewarded with gifts and honours. For thus it has been said :—

130—[Soldiers] who know each other, gallant spirits, regardless of life, resolutely determined, of good family,—[when] suitably rewarded, can vanquish the forces of the enemies. Again :—

131—Heroes of good character, closely united, fully determined, though but five hundred champions, can crush an entire host of foes. Yet more :—

132—A mean man, incapable of discrimination, fierce, [and] ungrateful, is shunned by honest men, and even by [his own] wife ;—how much more then [is he] not [shunned] by others ! For :—

133—The three qualities of a king [are] these : truthfulness, valour, and liberality : destitute of these, a ruler of the earth assuredly incurs censure.

On an occasion like the present, at least, ministers ought to be honoured : As it is said :

134—With whomsoever any one may be intimately bound up, with him he rises or declines. Fully confided in, he ought to be employed in matters affecting life and property. For :—

135—Of whatever monarch a knave, a woman, or a child are the advisers ; tossed by the tempests of bad policy, he is engulfed in an ocean of troubles.

Observe, O king :—

136—Earth will bestow [her] treasures on him whose joy and anger are kept within bounds, whose treasury [is burdened] with very little expenditure, and who invariably [manifests] a regard for [his] servants.

137—A politic king should never disgrace the ministers, whose rise and decline are firmly [connected] with [those of] the monarch.

For :—

138—The support of a hand is given from the shore by faithful ministers to a king blinded by rashness, [when] sinking in an ocean of difficulties.

Just then, MEGHA-VARNA coming in, bowed and said : Sire, do [me] the favour of a look. This aggressive foe, the Peacock, is actually at the castle-gate. If, therefore, your Majesty's feet command, then will I sally forth and display my prowess ; by that means I [shall] discharge in part [my] debt to your Highness's favour. Not so, said the Chakravāka. If we are to go out and fight, then taking shelter in the fortress [is] to no purpose. See for example :—

139—An alligator, ferocious as he is, [becomes] powerless when he quits the water.

A lion that has strayed away from the forest would assuredly be as a jackal.

Please your Highness, continued the Minister, go, and view the battle in person. For :

140—Having thrown [his] forces in advance, a king should incite [them] to battle [by] looking on. Doth not even a dog, [when] stood over by [his] master, certainly play the lion ?

After this, they all, having marched to the castle-gate, made a great fight. Next morning, the Raja CHITRA-VARNA said to the Vulture : Father, now let thy promise be performed. Listen a little, said the Vulture :—

141—The defect of a citadel is pronounced [when it is] unable to hold out for a [long] time ; very small ; commanded by a blockhead [or] a profligate ; unprotected, [and] garrisoned by timid warriors.

That is not the case here, however.

142—The four expedients for the capture of a fort are declared [to be] these : disunion [or treachery] ; a protracted siege ; assault, [and] storming.

And here, a struggle must be made to the utmost of our power. Just so, said CHITRA-VARNA. Then early in the morning, ere the sun was risen, whilst a fierce battle was raging at the four gates, fire was thrown by the Crows simultaneously into every dwelling within the fort. Therefore, many of the soldiers of the Flamingo, as well as other residents in the fort, when they heard a confused cry of "The fortress is taken, is taken," and evidently saw the fire blazing in many houses, speedily entered the lake. For :—

143—[Be it] a good consultation, a good exploit of valour, a good fight, [or] a good retreat ; to the utmost of one's power one should make [it] at the proper time, and should not hesitate.

The Flamingo, from [his] easy temper, [was] slow of motion ; and being attended by the Sārāsa, was beset by CHITRA-VARNA's commander-in-chief, the Cock, which had come

up. Then said Raja HIRANYA-GARBHA : General Sārāsa, thou shalt not throw thy life away from an affectionate regard for me. I [am] no longer able to proceed : but thou [art] still able to escape. Go, therefore, and enter the lake ; and having gone, thou shalt, with SARVAGYA'S concurrence, make my son, named CHŪRĀ-MANI (Crest-jewel), king. The Sārāsa replied : O my royal master ! language so hard to bear as this must not be spoken. May your Majesty be triumphant so long as the moon and sun endure ! I [am] commandant of your Majesty's fort : let the foe, therefore, at all events, enter by the gate-way stained with my flesh and blood. Besides, O king !

144—A gentle, generous master, who can appreciate merit, is obtained by good luck. It is even so, said the king : but

An honest, clever, and loyal servant, [is] indeed very hard to be found.

The Sārāsa [then] said : Hear, O king !

145—If after declining battle there were no danger of death, [it might be] proper to depart hence to another place : but since the death of [every] living being [is] inevitable, why should glory be tarnished for no good purpose ? Again :

146—In this world, unstable as the undulation of the waves agitated by the winds, the sacrifice of [one's own] life for the benefit of another arises through the influence of virtuous deeds [wrought in a former state of existence].

Thou, O king ! [as] master, ought always to be guarded. For :—

147—PRAKRITI, although mighty, [when] forsaken by [her] lord, survives not. What can even the physician DHANWANTARI (the Esculapius of the Hindūs) do for one whose life has departed ? Moreover :—

148—On the sovereign closing his eyes, this mortal race collapseth ; but on [the sovereign] rising [again], riseth like the lotus, on the sun [arising]. Again :

149—The sovereign, the minister, the country, the fortress, the treasure, the army, an ally, and also the corporations of the citizens, [are] the essential elements [constituting] the members of a kingdom.

But amongst these the king [is] chief member.

Then the Cock having come up, inflicted a wound on the Flamingo's body with [his] very sharp spurs ; but the Sārāsa approaching in haste, shielded the Raja with his own body. The Sārāsa, however, [though] lacerated all over by strokes of the spurs and beak of the Cock, covered the Raja with his own body, and pushed him into the water. The Cock himself was slain, being covered with wounds by many stabs from the bill and by blows from the wings of the Sārāsa, the general of the army : who [afterwards] fell himself, overpowered by a multitude of birds. CHITRA-VARNA then entered the fort ; and having ordered everything hoarded therein to be seized, marched forth congratulated by bards with shouts of victory.

The Princes remarked : In that army of the Flamingo, the Sārāsa [was] truly meritorious, who, at the sacrifice of his own life, preserved his master.

For :—

150—Cows bring forth young ones, all indeed shaped like cattle ; only, however,

an occasional lord of the herd, whose shoulders are scratched by [his] horns (whose horns reach unto his shoulders).

VISHNU ŚARMA said: May he, who is of heroic spirit, enjoy the imperishable worlds purchased by [his] valour, attended by a train of Vidyādhārīs (*i.e.* a warrior killed in battle is carried by the nymphs, more usually Apsarasas, to Swerga). Thus has it been said:—

151—Those brave men, who, faithful to their master, and grateful, sacrifice [their] lives in battle for their lord's sake, go to heaven.

152—Wherever a hero is slain encompassed by enemies, he obtains imperishable regions, provided he does not descend to unmanliness.

You have now heard of War. And having heard, we are delighted, said the Princes Moreover, may it thus be also, said VISHNU ŚARMA:—

153—May your Highnesses, [as] kings, never have occasion to carry on war with elephants, cavalry, and infantry! May [your] enemies, scattered by the winds of the counsels of prudence, betake themselves for refuge to the caves of the mountains!

END OF THE THIRD CHAPTER, ENTITLED WAR.

P E A C E.

AT the time of re-commencing the discourse, the Princes said : Venerable Sir, we have heard of War. Now let Peace be descanted upon. VISHNU ŚARMAṆ replied : Be it heard. I discourse also upon Peace, of which this [is] the first verse :

1—The great battle being ended between the two Rajas, whose armies were much exhausted ; peace was presently concluded through a parley by the two ministers, the Vulture and the Chakra.

How [was] that ? said the princes. VISHNU ŚARMAṆ related

FABLE I.

AFTER that, the Flamingo said : By whom was fire thrown into our fort ? was it by the enemy, or by some inhabitant of our fort, leagued with the enemy ? O king ! answered the Chakravāka, that friend of your Majesty without a motive (see verse 110 of the foregoing chapter), MEGHA-VARNA, with his attendants, is no longer to be seen here ; I conclude, therefore, this [is] his doing. The Raja, after meditating an instant, said : It is even so ; this [is] my bad fortune. Thus it is said :—

2—This [is] the fault of destiny, assuredly it [is] not of the counsellors. A business well planned with care, miscarries through the influence of destiny.

But this, too, has been said, subjoined the minister :

3—An ignorant man, when meeting with an uncomfortable condition, rails at destiny ; but discerns not, forsooth, the evil [result] of his own actions [wrought in a former state of existence]. Further :—

4—He who heeds not the advice of well-wishing friends, will perish, like the foolish Turtle [that] dropped from the stick.

How [was] that ? said the king. The minister related

FABLE II.

IN Magadha-deśa there is a pool called Phullotpala (Blooming-lotus). In it for a long time dwelt two Geese, by name SANKATA and VIKATA. A friend of theirs, a Turtle called KAMBU-GRĪVA (Shell-neck), lived hard by. Now, once upon a time, [some] fishermen having come there, said : To-day we will lodge here ; and in the morning betimes, fish, tortoises, and such like must be killed. The Turtle, on overhearing that, said to the two Geese : My friends, you have heard this conversation of the fishermen : therefore, what am I to do now ? The Geese replied : First of all, let us be assured of it ; afterwards, having well considered what [is] proper, it must be done. Not so, said the Turtle : for I have [already] seen a disaster in this place. As it is said :—

5—ANĀGATA-VIDHĀTRI (Fate-not-come), and likewise PRATYUTPANNA-MATI (Ready-wit), these two happily escaped ; [but] YAD-BHAVISHYA (What-will-be) perished.

How [was] that? said they. The Turtle related

FABLE III.

FORMERLY, when such fishermen as these were come, a consultation was held by three Fishes in this very pool. One of them, whose name was ANĀGATA-VIDHĀTRI, said: I go at once to another lake; saying which, he somehow or other with difficulty went off to another pool. A second Fish, named PRATYUTPANNA-MATI, said: In a matter [yet] future, for want of proof, where am I to go? When the event, therefore, has come to pass, it will be proper to act as the case may require. Thus it has been said:—

6—He who can repair an accident [which has] happened, [is] a wise man: as the Gallant was disowned by the Merchant's Wife before his face.

YAD-BHAVISHYA asked, how that [was]. PRATYUTPANNA-MATI related

FABLE IV.

IN Vikrama-pura (City of Valour) there was a merchant whose name was SAMUDRA-DATTA (Sea-given). His wife, who was called RATNA-PRABHĀ (Gem-splendour), was for ever amusing herself with one of her male servants. For:—

7—To women no person soever is found [to be] disagreeable or agreeable; as cattle in a forest are ever seeking fresh pasture.

Now, one day, as she, RATNA-PRABHĀ, was giving a kiss to the mouth of the Servant, she was seen by SAMUDRA-DATTA. Thereupon the hussy, running hastily up to [her] husband, exclaimed: Master, the assurance of this Servant [is] great; for he eats the camphor [which is] being brought for your use. The odour of camphor in his mouth [is] manifest, [and] has been smelled by me. Thus it has been said:—

8—Women's food is said [to be] two-fold; their wit four-fold; [their] cunning six-fold; and sexual appetite eight-fold.

The Servant, upon hearing that, affected to be offended, and said: How is a servant to stay in the house of one who has such a wife as this, where the Mistress is every moment smelling the servant's mouth? Then rising up, he went away; but after some trouble was brought back by the good man, apologizing with many words of exceeding kindness and gratifying him by giving betel and the like. Wherefore I say: "An accident happened," etc. Then said YAD-BHAVISHYA:—

9—What [is] not to be, will not be; if it [is] to be, it [can] not [be] otherwise: why [then] is not this medicine, the antidote of care, drunk?

Early in the morning, PRATYUTPANNA-MATI being caught in the net, lay still, feigning himself dead. He was therefore thrown out of the net; [but] bounding off the ground, he entered the deep water. As to YAD-BHAVISHYA, he was caught by the fishermen [and] killed. Wherefore I say: "ANĀGATA-VIDHĀTRI," etc. Let it therefore be now contrived how I may reach another lake. The Geese remarked: Could another lake be reached, [there would be] safety for thee; but what means hast thou of going on dry land? The Turtle replied: Let means be so contrived that I may go along with you two by way of the sky. But how, said the Geese, is the scheme practicable? Why, observed the Turtle, with [my] mouth I can hang on to a staff held in the beak by both of you; and in this

manner, by the strength of your wings, I may go with ease. This contrivance is feasible said the Geese : let it be so ; but

10—A wise man, whilst considering an expedient, should think also of disaster. The young ones of a fool of a Crane looking on, were devoured by the Ichneumons. How [did] that [happen]? demanded the Turtle. The Geese related

FABLE V.

IN the north there is a mountain called Gridhra-kūta (Vulture-cliff). There, on the bank of the Revā, [certain] Cranes lived in a fig-tree. In a hole at the foot of that fig-tree lurked a serpent, which used to devour the tender offspring of the Cranes. A certain old bird hearing the moaning of the afflicted Cranes, said [to them]: Ho! in this manner you should do: having brought [some] fishes, you must scatter them, laying [them] singly in a line beginning from the hole of the Ichneumon as far as the serpent's hole. The serpent will be discovered by the Ichneumon when he comes along the path for his food; and on account of [their] natural enmity, he will be destroyed. This being done accordingly, the result followed: but the chirping of the young birds on the tree above was overheard by the Ichneumon; and afterwards, the young Cranes were devoured by that [very] Ichneumon. Wherefore we say: "Whilst thinking of an expedient," etc. Something will certainly be said by the people, when they see thee being borne along by us; on hearing which, if thou givest an answer, thy death will then ensue: therefore, by all means remain here. [Am] I then an idiot? said the Turtle: not a syllable shall be uttered by me. The plan being accordingly put in execution, all the herdsmen, when they saw the Turtle being borne along in the air, ran after and exclaimed: Halloo! a mighty strange thing!—a Turtle is carried by two birds! Then said some one: If this Turtle falls, he shall be cooked and eaten on the very spot. He must be taken home, says one. Another said: Having caused him to fall, and having fetched fire and roasted him, I will eat him in this self-same place. On hearing that unkind language, he cried out in a passion, forgetting his agreement, "You shall eat ashes." Whilst he was speaking, he fell from the stick, and was killed by the herdsmen. Wherefore I say: "Of well-wishing friends," etc.

Soon afterwards, the Crane, [which had gone as] a scout, came there and said: Please your Majesty, I sent word at the very outset, that a clearing out of the fortress should be made immediately. It was not attended to by you; hence has resulted this consequence of inattention to that [message]: and the burning of the fortress has been effected by the Crow MEGHA-VARNA, instigated by the Vulture. The Raja, sighing, said:—

11—He, who on account of respect [shewn] or assistance [rendered], confides in enemies, awakes [from his delusion] like one being asleep [and] fallen from the top of a tree.

The Spy continued: When MEGHA-VARNA arrived, after having accomplished the burning of the fortress, CHITRA-VARNA, being extremely gracious, said: Let this MEGHA-VARNA be inaugurated here in the province of Karpūra-dwīpa. For it is said:—

12—Surely one should not suffer the labour of a servant who has done his duty to be lost: [but] should cheer him with a reward, with heart, voice, and look.

Your Majesty hears, says the Chakravāka, what the spy has said. What followed? said the king. The spy continued: Then the Vulture, the prime minister, said: O king! that [is] not proper; let some other mark of royal favour be conferred. For:—

13—How can there be a displacing of him who [is once] invested with high authority? Excessive favour, O king! to low persons, [is] like an impression stamped upon the sands.

An ignoble fellow ought never to be placed in the station of the great. For it has been said:—

14—When a base fellow has obtained an honourable position, he seeks to destroy [his] patron; as the Mouse that had attained the form and strength of a Tiger, assayed to kill the Saint.

CHITRA-VARNA asked, how that [was]. The Vulture related

FABLE VI.

IN the sacred grove of the divine philosopher GAUTAMA, there was a Saint called MAHĀ-TAPAS (Great-devotion). In the vicinity of the hermitage a young Mouse [that had] dropped from a crow's beak was found by him; and was afterwards fed by that benevolent sage with grains of wild rice. By and by, a cat was observed by the Sage, chasing the Mouse to eat it; and instantly, through the power of devotion, the Mouse was transformed by the Saint into a very strong cat. But as a cat stands in fear of a dog: he was therefore changed into a dog. The dog's dread of a Tiger [is] great: he was thereupon metamorphosed into a Tiger. The Saint all this while continued to regard him, although a Tiger, as differing in no respect from a mouse. But all the people that were there, when they saw the Tiger, said: "A Mouse has been raised to the condition of a Tiger by this Saint." The Tiger, uneasy at hearing this, thought within himself: So long as the Saint shall live, this disgraceful story of my original form will not die away. Under this impression, [he] was preparing to kill the Saint; but the holy man penetrating his design, said: "Become a Mouse again." No sooner was this uttered, than he was turned back into his original shape. Wherefore I say: "A base fellow having obtained an honourable position," etc. And besides, O king! this [is] not to be deemed so very easy. Listen:—

15—A silly Crane, after devouring many fine, inferior, and middle-sized Fishes, for [his] excessive gluttony perished from the gripe of a Crab.

How, asked CHITRA-VARNA, [was] that? The minister related

FABLE VII.

IN the country of Malwa (Central India) is a pool called Padma-garbha (Lotus-bearing). In that place an old Crane that had lost his strength stood feigning himself troubled in mind; and on being asked from a distance by a certain Crab, "How is it you stand here renouncing food?" he replied: Listen, good Sir: My means of living [are] fish; and the talk of the fishermen outside the town, that the fishes here are inevitably about to be killed by the fishermen, has been overheard. Concluding, therefore, that for want of subsistence from this quarter, my death [is] at hand, I have lost all regard for food. Then all

the finny tribes considered among themselves : On this occasion, at least, he appears our benefactor ; let him therefore be consulted how we are to act. For thus it is said :—

16—An alliance [should be formed] with a foe who benefits, not with a friend who injures : for kindness or injury [is] to be regarded as the test of these two.

The Fishes said : O Crane ! where [are] the means for our safety ? Means of safety there are, said the Crane,—another pool. Thither [will] I convey you one by one. The Fishes in a fright said, Be it so. Then, when the treacherous Crane had taken the Fishes one by one, [and] eaten [them] in a certain spot, he returned and said : “ They have been deposited by me in another pool.” At length a Crab said to him : O Crane ! carry me there also. Then the Crane, longing for Crab’s flesh, never [tasted] before, respectfully conveyed him, and set [him] on the ground ; but the Crab, seeing the surface of the ground strewn with fish-bones, thought to himself : Alas ! I am undone, unfortunate. Well ; I must now act suitably to the emergency. For :—

17—We ought to fear danger only so long as it is distant : but when we see danger close at hand, we ought to fight like those who are not afraid.

Moreover :—

18—When a wise man, [being] attacked, can see nothing advantageous for himself, he then dies fighting with the foe.

With this reflection, the Crab [with his nippers] cut the Crane’s throat, so that the Crane perished. Wherefore I say : “ After eating many fishes,” etc. Then spoke Raja CHITRAVARNA again : Just listen, O great minister ! This is what I have been thinking of ; that whatever valuable commodities this isle of Karpūra produces, shall be forwarded to us by this MEGHA-VARNA [constituted] viceroy, who will remain here. By that means we shall live in great luxury on the Vindhya-mountain. DŪRA-DARŚIN replied with a smile : Please your Majesty,

19—He who, having formed a design that has not yet come to pass, exults, [will] incur disgrace, like the Brahman that broke the vessels.

How [was] that ? said the king. DŪRA-DARŚIN related

FABLE VIII.

IN the city of Devikotta lived a Brahman, by name DEVA ŚARMAN. At the entrance of the sun into the equinoctial sign, he received a dish full of meal ; which, when he had taken, he laid himself down overpowered with the heat in a potter’s shed filled with pots. Now, as he held a staff in [his] hand to protect the meal, he thus thought within himself :— “ If, by selling this dish of flour, I gain ten cowries ; then with those cowries having presently purchased [a stock of] pots, dishes, etc., [I will dispose of them at a profit]. With those monies [thus] greatly increased, having repeatedly purchased betel-nut, cloth, and the like, [and] having sold [them again, and in this manner] carried on traffic, until I have realized a fortune amounting to a lack [of rupees], I [will] contract four marriages. Among those wives, I will bestow most affection upon her who is possessed of beauty and youth. Afterwards, when those rival wives, grown jealous, shall be bickering among them-

selves; then being disturbed with anger, I'll thrash them all with a stick." When he had said this, he flung the staff. Thereby the dish of meal was smashed to atoms, and many pots standing in the potter's shed were broken. In consequence of this, he was seized by the throat and turned out of the shed by the potter, who came out on hearing the pots broken. Wherefore I say: "A design which has not come to pass," etc. The Raja then asked [his] minister the Vulture in private: Father! advise [me] what to do. The Vulture said:—

20—The guides of a king [who is] lifted up with pride, like [those] of an ungovernable elephant, incur censure, most assuredly, through his vagaries.

Just listen, O king! Was the castle demolished by us through the reckless ardour of the forces? or rather was it not by an expedient directed by your Majesty's brilliant genius? [Nay, but rather] by a device of your own, said the king. If my advice be acted on, said the Vulture, then let us return to our own country; or else, in the rainy season now at hand, should we, whilst lingering in the enemy's country, again have a battle with an equal force, a retreat to our own country will be difficult of accomplishment. For the sake of [our] comfort and credit, let us make peace and retire. The fortress [is] dismantled, and glory already gained. This, then, [is] just my opinion. For:—

21—A king has a real assistant in him who, preferring duty, [and] disregarding [his] master's likings and dislikings, tells [him] unwelcome [but] wholesome [truths]. Again:—

22—He should seek peace, even with an equal. In war, victory [is] dubious. One should not make [it] doubtful: so VRIHASPATI hath said. Moreover:—

23—For who, [that is] not a silly novice in war, would place in the trembling balance (literally, swing or dooly) of uncertainty an ally, army, realm, himself, and reputation? Besides:—

24—The destruction even of both sometimes happens in battle. Were not SUNDA and UPASUNDA, [although] equally matched in strength slain the one by the other?

How [was] that? said the king. The minister related

FABLE IX.

IN days of yore, two Titans, great and mighty, by name SUNDA and UPASUNDA, for a long while, with intense bodily suffering, worshipped the god whose diadem is the lunar crescent, through a [strong] desire for the sovereignty of the three regions of the universe. At length, the deity, being well-satisfied with them, said: "Choose ye a boon." Immediately, those two, intending to say one thing, said something different, by [reason of] SARASWATĪ (consort of BRAHMĀ, and goddess of speech) exercising entire control over those two terrific beings. If his Holiness, [said they,] be pleased with us, then let the supreme lord bestow his own beloved PĀRVATĪ. Accordingly, PĀRVATĪ was given by the offended deity, through an absolute necessity of granting the boon, and through [a sort of] infatuation. Afterwards, when an agreement was made by those two world-destroying [Giants], longing in their heart, darkened by sin, inflamed by the loveliness of her person, [and] wrangling one with another, each insisting, "She is mine," that some one [as] arbiter should be appealed to; he, even the Lord himself, came and stood before them in the

form of an aged Brahman. They therefore asked the Brahman, saying, To which of us two doth she belong? for by our own might she was won by us. The Brahman said:—

25—A Brahman is worthy of honour [when] pre-eminent in wisdom; also a Kshattriya [if] powerful; a Vaiśya [if] possessed of money and corn in abundance; but a Śūdra, through service [done] to the twice-born.

You two, then, are of the military profession: fighting, therefore, [is] your appointed duty. This being said, they admitted that he had spoken well; and being equal to one another in strength, they perished at the same instant by a mutual blow. Wherefore I say: “He should seek peace even with an equal,” etc. Why, then, demanded the king, was not this advice tendered at the very first? The minister replied: Did your Majesty then listen to my advice unto the end? Even at the time, this warlike enterprise [was] not [undertaken] with my approbation: for this HIRANYA-GARBHA [is] endued with pacific qualities, [and] ought not to be made war upon. For so it has been said:—

26—A true-speaking [man]; one nobly born; a just [man]; a low-born [man]; one who has a number of brethren; a strong [man, and] one who has been victorious in many battles, [are] declared [to be] seven with whom peace should be made.

27—A speaker of truth keeping his word inviolate, [when] made peace with, undergoes no change. Even at the peril of life, a nobly-born [man] manifestly descends not to unworthy conduct.

28—Every one would fight [on behalf] of a just [man when] attacked: for a just [man], by reason of the loyalty of [his] subjects, and by reason of [his] justice, with difficulty is to be cut off.

29—Peace should be made even with a low-born person, when ruin is impending: [if] without his protection, the other could not gain time.

30—As a thick bambu surrounded by thorns cannot be cut asunder by reason of [its] compactness; so neither can he who is at the head of a number of brethren.

31—There is no injunction for [our] contending with a strong [enemy]; since a cloud can never make way against the wind.

32—From the [prestige of the] splendour of him who has been victorious in many battles, as [from that] of the son of JAMADAGNI, (or PARASŪ-RĀMA, the sixth incarnation of VISHNU, who in one-and-twenty battles well-nigh exterminated the military caste) everyone, everywhere, [and] always is brought into subjection.

33—The enemies of him with whom one who has been victorious in many wars enters into an alliance, are speedily reduced to subjection through the glorious power of that [redoubtable ally].

Therefore, in the present case, [since] this Flamingo [is] endued with many [excellent] qualities, he [is] proper to be made peace with. The Chakravāka said: Spy, we have heard all. Go a second time; and when thou hast sounded him, thou wilt come again quickly. HIRANYA-GARBHA then asked the Chakravāka: Minister! how many ought not to be made peace with? I wish to know them. The minister replied: Please your Majesty! I [will] enumerate [them]. Listen:—

- 34—A boy ; an old man ; one who has a chronic disease ; as also an outcast from [his] family ; a coward ; one whose people are dastardly ; a covetous [man] ; and he whose people are covetous ;
- 35—He whose principal officers are disaffected ; he who is grossly addicted to sensuality ; one who in his counsels is of many minds ; a contemner of the gods and Brahmans ;
- 36—He who is stricken by Fate ; he who is altogether a fatalist ; he who is afflicted with famine ; he who is embarrassed by disorganization in his army ;
- 37—He who is not in his country ; he who has many enemies ; he who takes not the right time ; and he who swerves [from] truth and righteousness ;—these twenty men :
- 38—With these one should not make peace, but should only wage war : for these, being warred against, presently fall under the power of the enemy.
- 39—Because of [his] insignificance, mankind is not willing to fight [on behalf] of a boy ; since a boy [is] not competent to estimate the consequence of fighting or of not fighting.
- 40—Through want of the power of exertion, an old man, and likewise one long sick ; these two without doubt are despised even by their own people.
- 41—One who has been expelled by all [his] kindred is easily to be cut off : those relations, being gained over, will put him to death.
- 42—A coward, by fleeing from battle, is lost of himself : in like manner, he who has dastardly troops, is deserted by them in battle.
- 43—The followers of a covetous [man] fight not because of the non-distribution [of the spoil] : he is slain by covetous followers [when] deprived of gifts.
- 44—He whose principal officers are disaffected, is wholly forsaken by [those] officers in battle. He who [is] greatly addicted to sensuality is easy to be overcome.
- 45—He, who in his counsels is of many minds, becomes odious to [his] counsellors : through the unsteadiness of [his] mind, he is neglected by them in an emergency.
- 46—Through the mighty influence of religion at all times, a despiser of the gods and the Brahmans of himself withereth away ; as also he who is stricken by Fate.
- 47—The fatalist imagining that destiny alone [is] the cause of good fortune and of bad fortune, will not rouse himself to exertion.
- 48—One afflicted with famine sinketh of himself : and he who hath demoralization in his army hath no strength to fight.

49—One out of his place is vanquished even by an insignificant foe. An alligator, although very small, drags even the king of elephants under the water.

50—He whose enemies are numerous [is] scared like a dove amongst kites: by whichever way he goes, he is beset with danger.

51—He who has arrayed his army unseasonably, is slain by him who fights at a fit time: as a crow in a starless night [is killed] by the owl.

52—With him who swerves from truth and righteousness, one should never form an alliance: although made peace with, from want of probity he speedily breaks his engagement.

I add yet more. Peace, war, halting, marching, seeking protection, and dividing an army in two parts, [are] the six qualities. The method of commencing operations; providing a sufficiency of men and materiel; division of place and time; repelling of assaults; [and] the successful accomplishment of an enterprize, [is] the five-membered counsel. Conciliation [or negotiation], gifts [or bribery], [sowing of] dissensions, [and] main force, [are] the four expedients. The power of perseverance, the power of counsel, [and] the power of the sovereign, [are] the three powers. By paying strict attention to all this, they who are ambitious of conquest always become great. For:—

53—Fortune, which is not to be won even at the price of the sacrifice of life, fickle though she be, resorts with alacrity to the habitation of those skilled in policy.

And thus it has been said:—

54—He whose wealth [is] always equitably distributed, whose spy [is] concealed, whose counsel [is] kept secret, and who says not aught unkind to his fellow-creatures, may rule the earth bounded by the ocean.

But, please your Highness, even if peace were proposed by the great counsellor the Vulture, still it would not be assented to by that king, through the pride of [his] recent victory. Let this, therefore, be done: Let our ally, the Sārasa, named MAHĀBALA (Great-strength), Raja of Singhala-dwīpa (Ceylon), excite an insurrection in Jambu-dwīpa. For:—

55—Preserving great secrecy, a hero fiercely ardent, marching with a well-united force, should inflame an adversary; along with whom, [when] heated, he [being] heated, may form a [lasting] union.

Be it done, said the Raja: and straightway a Crane, named VICHITRA (Variegated), was despatched to Singhala-dwīpa with a private letter.

Just then the Spy, [which had been sent a second time,] returned and said: Please your Majesty! let the conversation which has passed in the council of the enemy be listened to. Thus spake the Vulture [to king CHITRA-VARNA]: Please your Majesty! MEGHA-VARNA sojourned there a long while: he knows whether Raja HIRANYA-GARBHA be of a pacific disposition or no. Thereupon, MEGHA-VARNA having been called in by Raja CHITRA-VARNA, was asked: O Crow! what kind of a prince is HIRANYA-GARBHA? or the minister the Chakravāka, what is he like? MEGHA-VARNA replied: Please your Majesty! HIRANYA-GARBHA is a Raja like YUDHISHTHIRA, noble-minded, truth-speaking;

and a minister equal to the Chakravāka, is nowhere to be seen. If so, said the king, how then was he deceived by thee? MEGHA-VARNA replied with a smile: Please your Majesty!

56—What great art [is there] in the deceiving of those who are inspired with confidence? What, forsooth, [is] the manliness of the slayer of those who have climbed into the lap [and] fallen asleep [there]?

Observe, O king! At the very first glance I was detected by that minister: but the Raja [is] a generous fellow; therefore he was imposed upon by me. For thus has it been said:

57—He who, by a comparison with himself, considers a knave [as] a speaker of truth, [will] assuredly [be] deceived by him, as [was] the Brahman in respect of the Goat.

How [was] that? said the king. MEGHA-VARNA related

FABLE X.

IN the province of Gaur was a Brahman named YAJNA-ŚARMAN. The same having gone to another village and purchased a white Goat for immediate sacrifice, laid [it] upon [his] shoulder; and as he was going hastily on the road, he was seen by three rogues. Then those rogues, having agreed that, if by some contrivance that Goat could be got possession of, it would be a master-stroke of skill, seated themselves at the foot of three trees in a retired spot along that Brahman's road. Presently the Brahman was thus accosted by one rogue: O Brahman! how is it that thou art carrying a dog on [thy] shoulder? It [is] not a dog, simpleton! replied the Brahman: it [is] a goat for sacrifice. Shortly afterwards, the same was repeated by the second rogue, stationed at the distance of a koss. On hearing that, the Brahman said: "It [is] no dog;" and having said this, he with his mind somewhat disconcerted, laid the Goat on the ground; and after eyeing [it] again and again, replaced [it] on [his] shoulder, and walked on, his mind wavering like a swing. For thus it is said:—

58—Verily the mind even of the virtuous is staggered by the arguments of the base: and he who, by those [arguments] is prevailed upon to confide, may die like CHITRA-KARNA.

How [was] that? answered the king. He (MEGHA-VARNA) related

FABLE XI.

IN a certain part of a forest lived a Lion, named MADOTKATA (Arrogant). His attendants [were] three; a Crow, a Tiger, and a Jackal. Now, as these were prowling about, they saw a Camel that had strayed from a caravan, and asked him whence he came. He gave a full account of himself, and was then conducted by them and presented to the Lion. Then the Lion, after giving [him] an assurance of protection, and conferring [on him] the title of CHITRA-KARNA (Wonderful-ear), retained him [in his service]. In this manner [some] time passed away. Now, once upon a time, through the bodily indisposition of the Lion, and by reason of excessive rains, they became perplexed, not being able to procure food. It was then resolved upon by the Crow, the Tiger, and the Jackal, that it might be so contrived that [their] master should kill CHITRA-KARNA; for what have we, [said they, in common] with this thorn-eater? The Tiger observed: He has been received by [our] sovereign, granting [him] a promise of security: how, then, is it possible? At such a crisis

as this, said the Crow, when our master is emaciated, he will even commit a sin. For :—

59—A mother, tormented with hunger, will even abandon [her] child. A female serpent, pained by hunger, will eat her own eggs. What crime will not one perpetrate when famishing? Men wasting away [for want of food] become destitute of pity. Again :—

60—The drunkard; the heedless; the frantic; the distressed; the passionate; the famishing; the covetous; the coward; the precipitate and the voluptuary, have no sense of justice.

When they had settled it in this manner, away they all went to the Lion; who demanded if they had brought anything to eat. Please your Majesty, said the Crow, after [all our] pains, nothing has been procured. What means, then, [are there] now for [our] support? exclaimed the Lion. The Crow replied: Through refusing the food in your own power, [is] this destruction come upon [us] all. What food [is there] here in my power? said the Lion. The Crow whispered in the Lion's ear, "CHITRA-KARNA!" The Lion having touched the ground, touched both ears, [and said]: I have given him a promise of security: how then can such a dreadful deed as this be perpetrated? For :—

61—Neither the gift of land, nor the gift of gold, nor the gift of kine, nor the gift of food, is equal to what they here call the great gift among all gifts,—the gift of security from danger. Moreover :—

62—Whatever [be] the reward of a Horse-sacrifice fulfilling every wish, that benefit doth he, when a fugitive is protected, receive in full.

He must not be put to death by the master, said the Crow: but it may be so managed by ourselves that he shall volunteer the gift of his own body. When the Lion heard that, he held his peace. The Crow, then finding an opportunity, took them all under a false plea, and came into the presence of the Lion. Then spake the Crow: Sire, even after [all our] diligence, food has not been procured; and our Sovereign is emaciated by much fasting. Now, therefore, let my own flesh be eaten. For :—

63—Surely all these requisites of regal administration have the sovereign for their root.

Care [bestowed] upon trees which have roots, is productive of fruit to men.

My honest fellow, said the Lion, the resigning of [one's] breath [would be] better surely [than] engaging in a deed such as this. A similar proposal was made likewise by the Jackal; but the Lion answered, By no means. The Tiger said: Let my lord subsist by my body. That can never be proper, observed the Lion. Then, as they were speaking, it was wished that CHITRA-KARNA would also speak; the Tiger waiting in readiness. By that time, CHITRA-KARNA had his confidence excited; and looking at them, the Jackal, the Crow and the Tiger, he proposed the gift of his own body. Whilst he was yet uttering it, he was murdered by the Tiger ripping up [his] flank, and devoured by [them] all. Wherefore I say: "Verily the mind is staggered," etc. At length, [said MEGHA-VARNA, concluding the story of the three rogues,] the Brahman, on hearing the address of the third rogue, feeling convinced of his mistake, abandoned the Goat, washed himself, and went home. The Goat was then led off and feasted on by the rogues. Hence I say: "He

who by a comparison with himself considers," etc. MEGHA-VARNA! said the Raja, how couldst thou dwell so long amongst enemies? or how didst manage to conciliate them? Please your Majesty, said MEGHA-VARNA, what is there that cannot be done by one seeking [to] advance a master's interests, or for the sake of his own private ends? Observe:—

64—Do not people carry wood upon [their] head, [intending] to burn [it], O king? The current of a river, even whilst watering the root of a tree, undermines [it].

(External respect may accompany internal malice.) Thus it has been said:—

65—A wise man having an object [in view] will carry even [his] enemies on [his] shoulder; as the Frogs were destroyed by the old Serpent.

How [was] that? said the [Peacock] king. MEGHA-VARNA related

FABLE XII.

IN a certain neglected garden there was a Serpent called MANDA-VISARPA (Slow-crawl). Through extreme old age, being unable to seek his food, he laid himself down on the margin of a pond; and there, from a distance, he was seen by a certain Frog, and questioned: "How is it you seek not food?" Leave me alone, kind Sir, said the Serpent; what hast thou to do with inquiries into the story of me, a hapless wretch? Upon this, the Frog, with his curiosity raised, said to the Serpent: By all means tell it. The Serpent said: Good Sir, here in Brahmapura, the son of one called KAUNDINYA, a learned Brahman, about twenty years old, gifted with every virtue, through evil destiny, was bitten by cruel me. Thereupon KAUNDINYA, seeing that son, named SUŚĪLA (Well-disposed), dead, becoming insensible through grief, rolled on the ground. Immediately, all his kinsmen, inhabitants of Brahmapura, came to the spot and sat down. For thus it has been said:

66—He [is] a kinsman who stands [by one] in a challenge [to combat], and also in affliction; in a famine, in a contest [with] an enemy, at the king's gate, and at the cemetery.

Then spake a householder, KAPILA by name: Fie, KAUNDINYA! thou art beside thyself, that thou complainest thus. Listen:—

67—Since first of all, Mortality, like a foster-mother, [and] afterwards the real mother, folds to her bosom the [newly] born child: what cause [is there] then for grief? In like manner:—

68—Whither are gone the rulers of the earth with [their] guards, armies and carriages; of whose departure the earth stands a witness even to the present day? Again:—

69—This body, wasting away every moment, is not perceived [to decay], like a jar of unbaked clay standing in water. When it has been dissolved, [its dissolution] is discovered.

70—Day by day doth death approach nearer and nearer a living being, as to a victim being led, step by step, to the slaughter. For:—

71—Youth, beauty, life, a store of worldly goods, exalted rank, the society of dear friends,—[is all] uncertain: by these a wise man should not be deluded.

72—As a piece of drift wood and [another] piece of drift wood may come together

in the mighty receptacle of waters, and having met, may part company: even such [is] the meeting of human beings.

73—For as a traveller, taking refuge in the shade, halts; and having reposed [awhile], resumes his journey: such [is] the meeting of animated beings.

Moreover:—

74—What [cause is there for] lamentation over a body composed of five [elements] returning to its five original principles, [and] finding again its own birth-place.

75—As many soever connexions dear unto the soul as a living being formeth, so many thorns of sorrow are implanted in his heart.

76—This [is] not a permanent dwelling [which] is gained by any one even with his own body: how much less with any one else! Moreover:—

77—For union implies the possibility of separation, as birth [does] the approach of death [which is] not to be avoided.

78—For the ultimate condition of unions with beloved friends, [however] delightful at the moment, [is] distressing as [that] of unwholesome viands. Moreover:

79—As the streams of rivers flow onwards [and] return not; so [do] night and day [pass on] for ever, carrying off the life of mortals.

80—The society of the good, which imparts the highest relish to [our] enjoyments in the world, is yoked to a burthen [or the pole of a carriage] of troubles, from its terminating in separation.

81—Hence it is that the virtuous covet not the society of the good; because for a heart wounded with the sword of bereavement no cure is found.

82—Although deeds [have] been well performed by kings, [as] SAGARA and the rest: still those very works, and they themselves, have passed away to destruction.

83—By meditating and meditating on that inexorable punisher, Death, all the efforts of a clever man become relaxed, as leathern thongs soaked by [the continual dripping of] rain-water.

84—The very first night on which the strongest of human beings took up [his] abode in the womb, thenceforwards, with unfaltering march, he approaches death day by day.

Form then a correct estimate of mundane existence. This grief [is] an illusion of ignorance. Observe:—

85—If ignorance were not the cause [of grief]—if separation [be] the cause; [then] as the days pass along, let sorrow increase! Why doth it go off?

Therefore, my worthy Sir, compose thyself, and dismiss [all] thought of sorrow.

For:—

86—For [those] intensely grievous wounds caused not by the fall of arrows, [but] by missiles which pierce the inmost soul, the grand remedy truly [is] not to think [about them].

On hearing this address, KAUNDINYA, awakening as it were [from a trance], cried out, as he started up, Enough now of dwelling in a hell-like house! I [will] hie me at once to the forest. KAPILA continued:—

87—Even in a forest, evils prevail over the passionate: whilst in a house the restraining of the five senses is a penance. The home of one free from passions, who is occupied in irreproachable acts, [is as] a forest [dedicated to a course of] penance. For:—

88—Although afflicted, he should practise virtue in whatever order of life he may be engaged, even-minded towards all creatures. The [external] badge [is] not the cause of religion. (Cucullus non facit monachum). Thus too it is said:

89—They whose eating [is merely] for the sustaining of life; and cohabitation [solely] for the sake of offspring; and [whose] speech [is only] to declare truth, surmount difficulties. Again:—

90—[Thine own] soul [is] a river, whose holy confluence is self-restraint; whose water is truth; whose bank is good morals; whose waves are benevolence:— here, [then,] perform [thy] ablutions, O son of PĀNDU! for by water the inner man becomes not pure. And especially:—

91—[There is] happiness for [a man] quitting this world, [which is] exceedingly unsubstantial, [and] oppressed with the pains of birth, death, old age, [and] disease.

92—Pain exists positively; ease, negatively: that is evident, since the term ease is employed in [the case of] alleviation of one oppressed with pain.

It is so, said KAUNDINYA, it is so. After that, [continued the Serpent,] I was cursed by that disconsolate Brahman in the following terms: “Beginning this day, thou shalt become a carrier of frogs.” KAPILA continued: Thou [art] unable at present to bear admonition; thy heart [is] filled with grief: nevertheless, hear what ought to be done:—

93—Society ought to be shunned with all the soul: [but] if it cannot be relinquished, it should be formed with the virtuous; for the company of the virtuous [is] a [healing] medicine. Again:—

94—Passion should be relinquished with all the soul: [but] if it cannot be given up, it should be indulged towards one’s own wife; for she [is] the [proper] remedy for it.

On hearing this, KAUNDINYA, the fire of whose grief was [now] extinguished by the nectar of KAPILA’S instruction, assumed the [pilgrim’s] staff according to the sacred ordinance. Therefore here I wait to undergo the Brahman’s curse to carry frogs. The Frog then went and reported everything to JĀLA-PĀDA (Web-foot), the chief of his race; who, having come himself, leaping up with joy, squatted on the Serpent’s back. The Serpent having taken him on [his] back, made a little excursion at a smartish pace. On the morrow, the prince of the Frogs said to him [as he lay] scarcely able to move: How is it you [are so] sluggish to-day? Please your Majesty, replied the Serpent, I am weak for want of food. “Eat the Frogs by my command,” said the batrachian monarch; to which the Serpent replied: “This great favour [is thankfully] accepted;” which, when he had said, he ate up

the Frogs by degrees; until seeing the pond cleared of the Frogs, he swallowed his Majesty likewise. Wherefore I say: "He should carry even [his] enemies on [his] shoulder," etc. But, please your Majesty, let the repetition of old stories now cease. This Raja HIRANYA-GARBHA is on every account to be made peace with: let peace, therefore, be concluded; such [is] my opinion. What an idea [is] this of yours! exclaimed the king. Since he has been so thoroughly defeated by us; if therefore he is content by my sufferance to live in vassalage, then let him remain; otherwise, let him be made war upon. Just then, the Parrot came in from Jambu-dwīpa, and said: Sire, the Raja of Singhala-dwīpa, a Śārasa, having now invaded Jambu-dwīpa, occupies it. The Raja with violent emotion said to him: What? what? The Parrot repeated what he had said before; [when] the Vulture said within himself, Well done, O great minister Chakravāka! well done! The Raja in a fury exclaimed: Let him stay until I go and pluck him up by the root. DŪRA-DARŚIN said with a smile:

95—A roaring noise for no purpose whatever, like [that of] an autumn-cloud, ought not to be made. A great [man] reveals not to a foe [what is his] design or [what is] not his design. Besides:—

96—A king should not wage war against many adversaries at once. By swarming insects even a fierce serpent is infallibly destroyed.

Please your Majesty, are we then to depart hence without making peace? in that case an attack will be made by him in our rear. Moreover:—

97—The blockhead, who without knowing the true state of the case, becomes subject to anger, will have cause for regret, in the same manner as the Brahman on account of the Ichneumon.

How [was] that? demanded the king. DŪRA-DARŚIN related

FABLE XIII.

IN Ougein lived a Brahman named MĀDHAVA. His wife of the Brahmanical tribe, who had recently given birth to a child, went to perform [her] ablutions, leaving her husband to take charge of her infant offspring. Presently a man was sent by the Raja to bring that same Brahman for the performance of a Pārvana śrāddha (a religious rite to all his ancestors). When the Brahman saw him, [being impelled] by his natural poverty, he thought within himself: If I go not directly, then some one else will take the śrāddha. It is said:

98—[In respect] of what ought to be taken, [or] to be given, or of a work which ought to be done, not being done quickly, time drinks up the spirit thereof.

But there is no one here to take charge of the child: what can I do then? Well: I [will] go, having set to guard the infant this Ichneumon, cherished for a long time, in no respect different from a child [of my own]. This he did, and went. Shortly afterwards, a black serpent, whilst silently drawing near the child, was killed on the spot, and rent in pieces by the Ichneumon. By and by, the Ichneumon, seeing the Brahman coming, ran towards [him] with haste, its muzzle and paws all smeared with blood, and rolled itself at his feet. The Brahman seeing it in that condition, without reflecting said, "My son has been eaten by this [Ichneumon]," and killed it with a stick. As soon, however, as he drew near and looked, he was filled with the deepest anguish, on beholding the child

sleeping safe and sound, and nigh unto it the black serpent bereft of life. Wherefore I say: "Whoever, without knowing the truth of the matter," etc. Moreover:—

99—Lust, wrath, covetousness, envy, pride, rashness,—this six-fold class one should forsake: it being relinquished, one may be happy.

So, minister, said the king, this [is] your conviction, is it? Even so, replied the minister. For:—

100—Recollection in important matters, deliberation, accuracy of knowledge, firmness, and concealment of counsel, [is] a minister's prime quality. It is said:—

101—One should not perform an act rashly: inconsiderateness [is] the source of the greatest misfortunes. Good Fortunes, eager after merit, spontaneously select him who acts with deliberation.

Therefore, O king! if now my advice be acted upon, then make peace and depart. For:

102—Although the means pointed out for the accomplishment of an undertaking [are] four; [this is] a mere enumeration. The [only true] result of them [is] a [prosperous] issue grounded on negotiation.

How, said the king, is this speedily to be obtained? Sire, replied the minister, it will soon be brought about. For:—

103—Like an earthen jar, a bad man is easily to be broken, but with difficulty becomes re-united; whilst a virtuous man, like a vase of gold, is to be broken with difficulty, and may quickly be re-united. Yet more:—

104—An ignorant man is easy to be conciliated; a man of judgment is conciliated more easily; but an ill-informed man, with a mere smattering of knowledge, even BRAHMĀ cannot conciliate.

And especially, that king understands his duty, and the minister knows everything: this was perceived by me beforehand from the discourse of MEGHA-VARNA, and from seeing the business done by him. For:—

105—When those who are characterized by good qualities [are] out of sight, they must everywhere be judged of by their actions. By the results, therefore, one should estimate the conduct of those acting out of sight.

The king said: Enough of [this] debate: and let the object proposed be accomplished. When the great minister, the Vulture, had suggested this counsel, he added: I shall do what is proper; and then set out towards the interior of the fort. Thereupon the Crane of the emissary, came and informed Raja HIRANYA-GARBHA: Please your Majesty, the great minister, the Vulture, has come towards us to make peace. The Flamingo exclaimed: Minister, this must be some designing person come here again. Please your Majesty, answered SARVAGYA, smiling: this [is] not a cause of fear; for this DŪRA-DARŚIN [is] a noble spirit. But this [is] the habit of dull-minded persons: one while no suspicion towards an enemy is entertained; at another time a suspicion of everybody. Just as

106—A wary goose, [whilst] searching for the new shoots of the water-lily at night, was for a moment deceived in a pool, which reflected the image of the stars in great number; again in the day-time he would not nibble the white water-

HALL OF INDEPENDENCE

FREEDOM SQUARE

COLOMBO, CEYLON
1949

PUBLISHED BY THE DEPARTMENT OF
INFORMATION FOR THE MINISTRY OF
TRANSPORT & WORKS, CEYLON.

THE Prime Minister entrusted to me the task of building a suitable memorial at Torrington Square to commemorate the achievement of freedom by Sri Lanka. In his directive to me the Prime Minister stated that the memorial should be worthy of this country's long and impressive history.

In planning this project much thought was given to the form that the memorial should take. I felt that the most appropriate monument would be a building which would be something outstanding and carried out in the architectural styles of ancient Ceylon. With a view to investigating this aspect of the problem I set up a

Committee of Government Architects of my Ministry to report to me on the best plan. This Committee consisted of the following officers :—

The Chief Architect, Mr. T. N. Wynne-Jones, O.B.E., F.R.I.B.A.,
F.R. San. I., M.I. Struct. E.

The Deputy Chief Architect, Mr. H. F. Billimoria, M.B.E.
B. Arch. (Hons.) Liverpool, F.R.I.B.A.

The University Architect, Mr. Shirley d'Alwis, M.B.E.,
F.R.I.B.A., D. Arch. (Dis. Design) Liverpool.

The Town Planner, Mr. Oliver Weerasingha, F.R.I.B.A., A.M.T.P.I.

The Assistant Architect, Mr. H. J. Billimoria, A.R.I.B.A., F.I.I.A.

The Assistant Architect, Mr. J. Samarasekera, A.R.I.B.A.

Assistant University Architect, Mr. H. R. Lane, A.R.I.B.A.,
A.M.T.P.I.

Assistant University Architect, Mr. M. B. Morena, A.R.I.B.A.,
A.I.I.A.

This Committee held several meetings and a large number of suggestions were thoroughly discussed and investigated. Many sketches were made and criticised until the final form was evolved and approved by the Prime Minister.

The decision was that the best way in which the objective outlined could be achieved was to incorporate the features of the Audience Hall of the Kandyan Dynasty because that great building was the best architectural model on which our Independence Memorial could be designed. It had the further advantage that the structure could be built with the use of modern material but without considerable expenditure. The colour plates in this booklet will show the style in which the building will be executed and the detailed drawings in black and white will provide information as to its several uses.

The building as designed can seat 432 people. This will make it possible to hold joint sittings of the two Houses of Parliament on ceremonial occasions. It will also be possible to hold levies, Durbars, Investitures, official receptions to distinguished visitors and delegations from abroad. It will provide a focal centre commemoration of the achievement of independence and a locale for the annual celebration

of that event, a rostrum for public addresses to large assemblies ; a flagstaff for the continuous display of the national flag on ceremonial occasions and a national monument which will be pointed out with admiration not only by the nationals of Ceylon but also by visitors to the Island. The building has been designed in such a way as to make it possible for a public gathering of 25,000 seated on the Assembly Ground to have a clear view of any ceremony taking place in the Audience Hall. A permanent loud speaker arrangement that will form part of the design will make the proceedings audible to the entire assembly. The public will also have a full view of the ceremonies held within the Audience Hall, of the arrival of all persons summoned, of their ascent by the main steps, and in due course, of their descent and departure.

From a study of the ground space available at Torrington Square it has been calculated that 25,000 people could be seated in front of the Audience Hall to listen to a speaker who could be seen by all if he delivers an address from the specially designed rostrum. The maximum standing accommodation is calculated at one hundred thousand. It is considered that this arrangement would be, in effect, unique and that it will allow the greatest possible number of the public to participate in functions which hitherto has been reserved for a fortunate few who have been able to obtain tickets of admission. It is also possible for all those who may participate in a joint sitting to take their places in the open on tiers in full view of the assembly outside. In the centre of the rostrum referred to there will be a high and very substantial flagstaff of a pattern that will be self-supporting without guy ropes, and with a very large and ornamental base of cast bronze. The platform itself will present an appearance of a solid mass.

The design can be best appreciated from the drawing published in this brochure. It will be observed that the details of all features are of local origin and are based on existing examples of unquestioned excellence and acceptance. Special care has been given to the structural design to ensure stability and lasting durability under any conditions which all available records reveal as likely to occur in Ceylon. The sides of this building will be open colonnades, with piers at the angles for strength and convenience. The building will achieve

greater dimensions than the Audience Hall in Kandy and will be mounted on a raised platform with its upper surface in tiers. The roof tiling will be of Kandyan design and locally made to special specifications. The Kandyan columns will be in reinforced concrete with hand dressed surfaces to resemble stone. The ceilings will also be in reinforced concrete deeply coffered to achieve an impression of depth and solidity. There will be a series of oil paintings in Oriental design and of permanent quality.

A special feature will be a series of panels on the visible sides of the raised platform which will depict scenes and events of outstanding consequence in the History of Ceylon beginning with the Landing of Vijaya. The series will culminate in a large central panel to the North East front of the Rostrum which will illustrate the granting of independence, the commemoration of which is the principle purpose of the Memorial.

The panels will be in cast bronze and will reveal their subject in picture form in the light and shade of modelling in low relief.

It is not necessary that all the panels shall be prepared at the time of the opening of the building. This work is of outstanding consequence, and if the desired excellence and satisfaction is to be derived, ample time up to several years must be given for high quality work. The building is designed so as to allow for these panels to be introduced from time to time to replace structural blanks. They could be unveiled, so many as are ready, on each anniversary of Independence until the series is complete.

Unquestionably the most appropriate material for that memorial would be dressed stone masonry, but in view of the prohibitive cost, the extremely slow rate of work, and certain other structural considerations, it is proposed that the bulk of the work shall be in "reconstructed stone" and reinforced concrete, the appearance of which will be closely similar to natural stone.

The design will rely principally upon mass and disposition for its main effect but there will be a wealth of detail in a few selected positions, chiefly in the cast bronze panels and other bronze features, such as the base and truck of the flagstaff etc., all of which will be practically everlasting.

The land for this scheme is already available at Torrington Square and the building itself is proposed to be sited on the axis of Torrington Avenue. On the South West there is a small extent of land which is proposed to be laid out to form an ornamental garden with statuary fountains, flower beds, lampstandards and other ornamental features. This is not to be considered as a mere frill as any monument of this nature must be set off against appropriate surroundings. This garden could normally be used as a rendezvous for children.

Orchestral music could be played from the tiers of the building on particular days of the week for the benefit of those who will use this park for rest and relaxation. Provision will be made for statues to be erected in years to come to perpetuate the names of national heroes.

The rest of the ground space which would normally serve for public assemblies, parades or displays on ceremonial occasions could be laid out to provide a Sports Stadium. I would like to mention at this point that the subject of a stadium for Ceylon has been widely discussed in recent months. There is no doubt that all intelligent opinion will be strongly in favour of having a modern and well equipped Stadium in which important sports events could be held. It would indeed be a sad commentary on the development of this country if facilities for sport should lag so far behind the other amenities that the State has provided in different spheres of national life. At the same time the Government may be reluctant to take up the building of a Stadium as a scheme in itself however desirable such a scheme may be. This facility could however be easily provided without any great expenditure by converting the assembly grounds into a sports arena. It is therefore proposed to lay out a running track for eight lanes of standard width four feet wide for a four hundred metre course. Apart from athletics this ground will provide facilities for other recognised games like cricket, rugger, soccer and hockey. It has been estimated that the area available for the grounds is 730' × 400' which provides 292,000 square feet of space. The Audience Hall itself will serve as a grand stand for special guests, for the teams taking part in the games and for the Press. The area of public space beyond the margins separating the public from the running tracks is 90,000 square feet and can provide seating accommodation for 15,000 to 20,000 people, or standing accommodation up to 30,000.

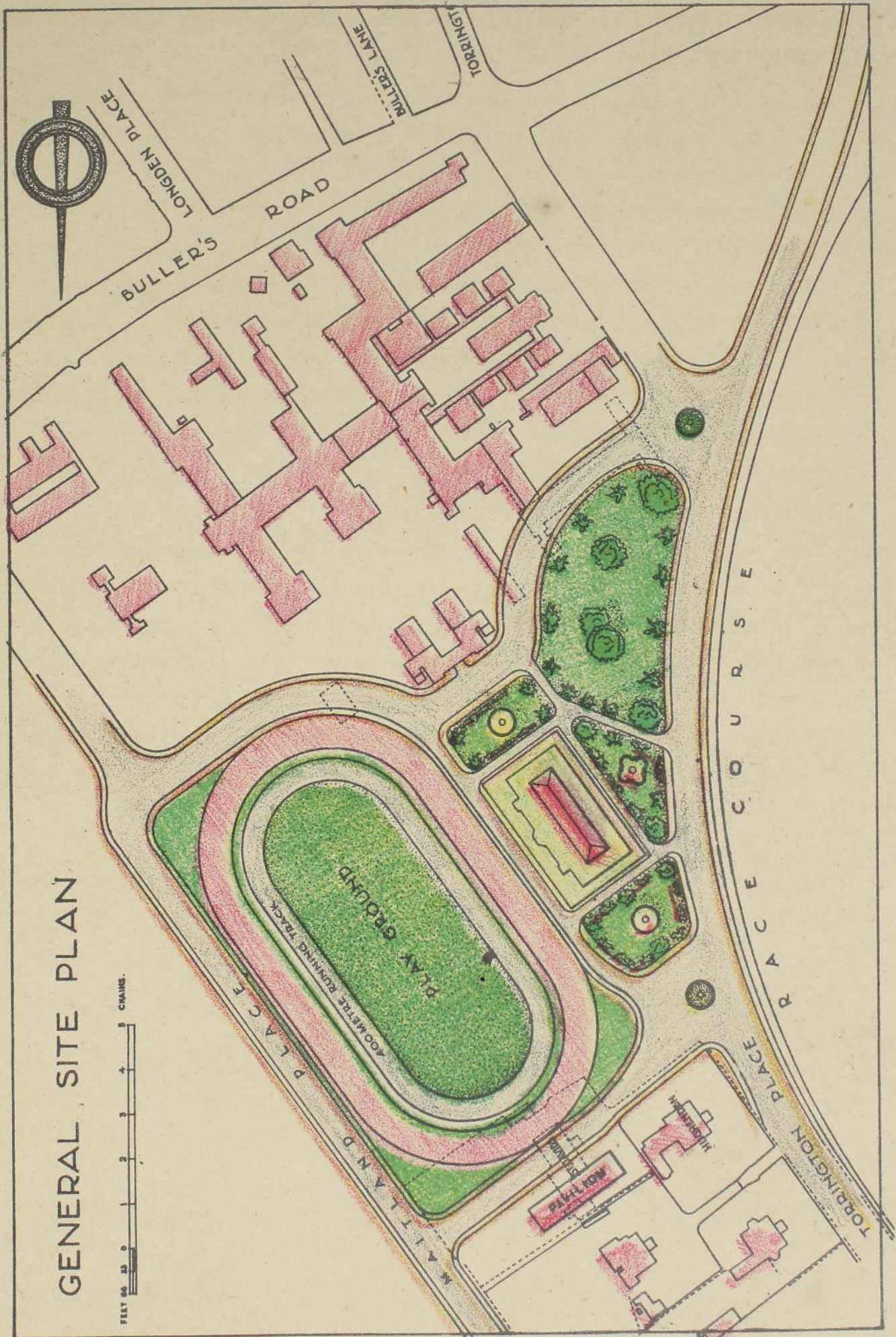
I feel sure that this proposal to utilise the assembly grounds for a sports arena and to combine the idea of a Sports Stadium with the project for putting up an Independence Hall will be widely accepted as a most economical and commonsense method of dealing with two important needs.

The estimated cost of the Independence Hall itself has been worked out and will be in the neighbourhood of Rs. 500,000/-. It must be appreciated that this estimate takes into account the highly inflated costs of material and labour according to the standards obtaining today. Many of the items that go to make the estimates, for example, the preparation of the grounds and the laying of the roads, will absorb a fair number of the unemployed unskilled labour for whom it is necessary to find work of a productive nature. From this point of view a fair proportion of the estimated cost could be regarded as a charge that could justly be made to unemployment relief expenditure.

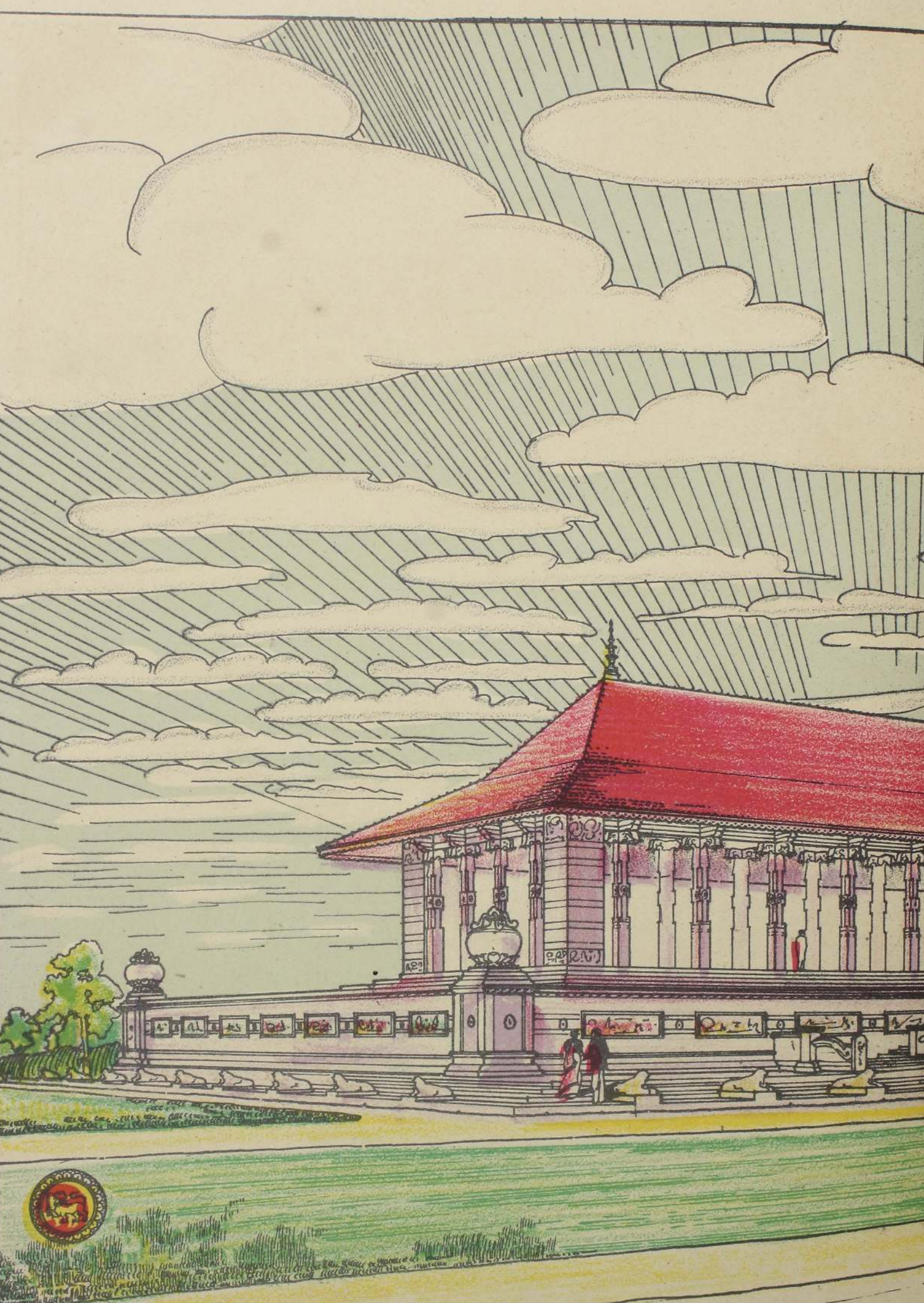
In the proper appreciation of this estimate it is again necessary to point out that although the proposal is described as a building of an Independence Hall it is definitely a construction with very many uses all of which are necessary and most of which are not, so far, fully or appropriately provided for in Ceylon. All the uses to which it can be put are of a national character which could be enjoyed by all and not merely by any single section of the community.

I have no doubt that the Hall and the Stadium will serve many necessary and essential needs of a free community in a free land.

J. L. KOTELAWALA,
(Minister for Transport and Works)

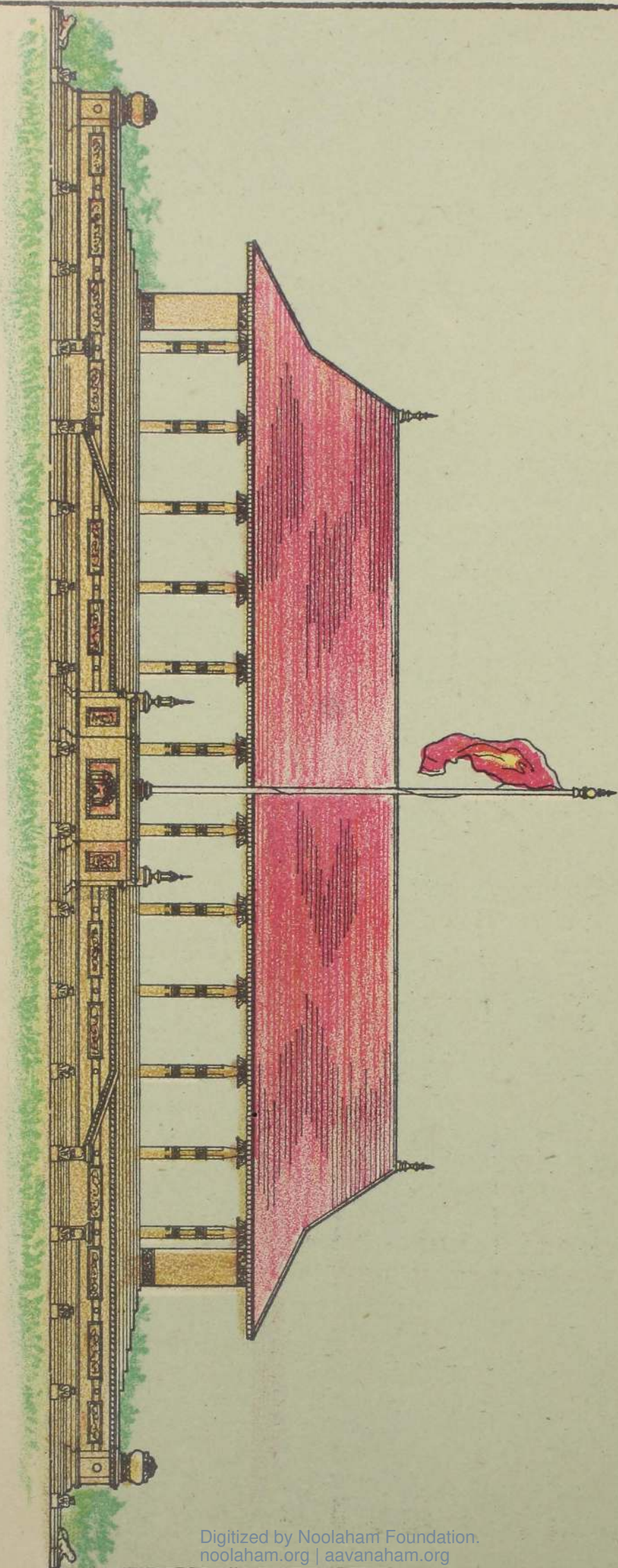


GENERAL SITE PLAN





FRONT ELEVATION



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 මහනුවර මහලේ මඩුවේ කලාත්මක අංග අත්තර් කොට ගොඩනැගිල්ලක් තැනීම

මේ පලාතේ අදහසය. එතරම් විශාල වූ විශදමක් නැතිව නවීන ද්‍රව්‍ය උපකරණ යොදා මෙවැන්නක් තැනීමට ඇති පහසු කම නිසා මේ යෝජනාව වඩාත්ම උචිත බව පිළිගත්තේය.

මේ පොත් පිංචේ වණි චිත්‍ර ගොඩනැගිල්ල පිළිබඳ සංක්‍ෂේප විස්තරයක් ප්‍රදර්ශනය කරන අතර ඉතිරි චිත්‍රවලින් මේ ගොඩනැගිල්ල පාවිච්චියට යොදා ගත හැකි විවිධ කායඝීයන් පිළිබඳ විස්තරයක් කරන්නේය. 432 දෙනෙකුට පමණ එකවර අසුන් ගත හැකි මෙහි විශේෂ උත්සවවලදී පාර්ලිමේන්තුව— සැතේට් සභාව යන මන්ත්‍රී මණ්ඩල දෙකටම එකවර රැස්වීමට ඉඩ ප්‍රස්තාවක් සලසා දෙනවා පමණක් නොව තවත් නොයෙක් අන්දමේ උත්සවවලටද මෙය ප්‍රයෝජන ගත හැක. එය එක් අතකින් ලංකාව සමාජීයතාවය ලැබීම පිළිබඳ කාලෝචිත සිහිවටනයක් වන අතර අවුරුදු පතා ඒ උත්කූල සිඛිය ජීව අත්විය යුතු ගෞරවයෙන් යුක්තව අනුස්මරණය කිරීම සඳහා යෝග්‍ය වූ මධ්‍ය සභානයක්ද වන්නේය. එපමණක් නොව එය මෙරට ජනයාගේ කලාව පිළිබඳ උසස් හැඟීම්වලට ගෞරව ගෙන දෙන්නක් වන අතර පිටරට ජනයා තුළ මෙරට වාසීන් පිළිබඳ ආඛම්බර විය හැකි උසස් සංකෘතියක් ඇති බවක්ද නිර්‍යාසයෙන්ම පෙන්නුම් කරනවා ඇත. ගොඩනැගිල්ල ඉදිරිපස 25,000 පමණ ජනකායකට හිඳගැනීමට ඉඩකඩ ඇති මෙහි ගොඩනැගිල්ලේ කිසියම් සභානයක ශබ්ද විකාශක යන්ත්‍රයක් සවිකලහොත් ලක්ෂයක පමණ මහජනකායකට කවර කථිකයෙකුගේ වුවද දේශනයකට කන්දිය හැක. මේ හේතුකොටගෙන යම් යම් උත්සව ලබාගන්නා ලද ප්‍රවේශ පත්‍ර මාර්ගයෙන් පමණක් නැරඹීමට වාසනාව ලත් සුලු පිරිසක් වෙනුවට කවර වැදගත් සිඛියක් වුවද විශාල ජන කායකට නොමිලයේම දර්ශනය කිරීමේ වරප්‍රසාදයද ලැබෙන්නේය.

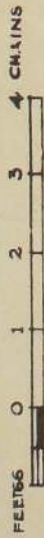
විශාල කොඩිගසක්ද ඇති මහනුවර මහල මඩුවට වඩා හාත්පසින්ම විශාල වූ ගොඩනැගිල්ලක් වන මෙහි කලා ශිල්පය අතින් මේ රටේ දක්නට ලැබෙන උසස්ම අංග ඇතිකරනවා ඇත. විජයාවතරණයේ සිට මේ දක්වා ලංකා ඉතිහාසයේ විවිධ සිද්ධීන් පිළිබඳ චිත්‍රයන්ද ඇතුළත් මෙය වචනයේ පරිසමාප්ත අර්ථයෙන්ම අපේ පැරණි සංකෘතියේ අංග සම්පූර්ණ පිළිබිඹුවක් බවට පත්කිරීමට හැම උත්සාහයක්ම දරනවා ඇත. අවිවාදයෙන්ම මේ ගොඩනැගිල්ල තැනීම සඳහා පාවිච්චි කළ යුත්තේ කැටයම් කළ කළුගල් වුවද ඒවායේ අධික මිලත් ඒවා තැනීමට ගතවන විශාල කාල ප්‍රමාණයත් සලකා සාදනීම කළ පසු ජීව සමාන පෙනුමක් ගෙන දෙන්නාවූ කොන්ක්‍රීට් ගල් මේ සඳහා ගනු ලැබේ. තඹයෙන් මෙහි කරනු ලබන කැටයම් ආදිය ඇත්ත වශයෙන්ම කියතොත් අමරණීය තත්ත්වයකට පත්වෙනවා ඇත.

මේ සඳහා තෝරාගෙන තිබෙන ඉඩම ටොරිංටන් චතුරග්‍රයේ වේ. එහි නිරිතදිග තිබෙන භූමි භාගයේ මෙයටම අයත් දැඹිණිය උයනක් තනනවා ඇත. එයට එක්කරනු ලබන තවත් අංග කිපයකින් මෙරටට බෙහෙවින්ම අවශ්‍යවී තිබෙන ක්‍රිඩාංගනයක අඩුපාඩුමද පිරිමැසී යනවා ඇත. බ්‍රිඩ්මන් කවරෙකු

චූච්ඤ අවිවාදයෙන් අනුමත කරන මේ යෝජනාව සඳහා ගොඩනැගිල්ල වෙනුවෙන් රුපියල් පන් ලක්ෂයක් පමණ වියදම් වේයැයි ගණන් බලා තිබේ. ඉහළ නැග තිබෙන ද්‍රව්‍ය මිල හා කම්කරු වේතනයන් මෙහිදී සැලකිල්ලට ගත යුතුය. මේ හුමි භාගය සකස් කිරීම සඳහා රුපියල් තුන් ලක්ෂයක් පමණ වියදම් වන නමුදු, මේ කායඝීය කෙරෙන්නේ රක්ෂාව නොමැත්තවුන් අතින් බැවින් උග්‍ර ප්‍රශ්නයක් බවට පත්ව තිබෙන රුකී රක්ෂා භිගය ද මෙහින් තරමක් දුරට විසඳෙන බැවින් මේ වූකලී එම ප්‍රශ්නය විසඳීම සඳහා වැය කරනු ලබන මුදලක් වශයෙන් ගණන් ගැනීමේදී වරදක් නැතී. මේ සඳහා ඉඩම් මිලයට ගැනීමටද, මතුල් මඩුවට හා ක්‍රීඩාංගනයට අවශ්‍ය අනෙක් උපකරණ සඳහාද යන මුදලින් එකතු කළ විට මෙහි මුළු වියදම රුපියල් දශලක්ෂයක් පමණ වනවා ඇත. මුදල් වශයෙන් ගණන් ගත් කල මෙය විශාල වියදමකැයි කිසිවෙකුට තර්ක කළහැකි මුත් පරමාර්ථය දෙස බලන විට වියදම නොසලකා කළයුතු කාර්යයක් බැවින් මෙය කාගේත් අනුමතිය ලැබෙන යෝජනාවක් වෙතියි මාගේ සාපේක්ෂාවයි.

ජේ. එල්. කොහලාවල
 ගමනාගමනය හා ප්‍රසිද්ධ කම්මානකරු
 භාර අමාත්‍යතුමා.

PLAN OF GENERAL PUBLIC ASSEMBLY

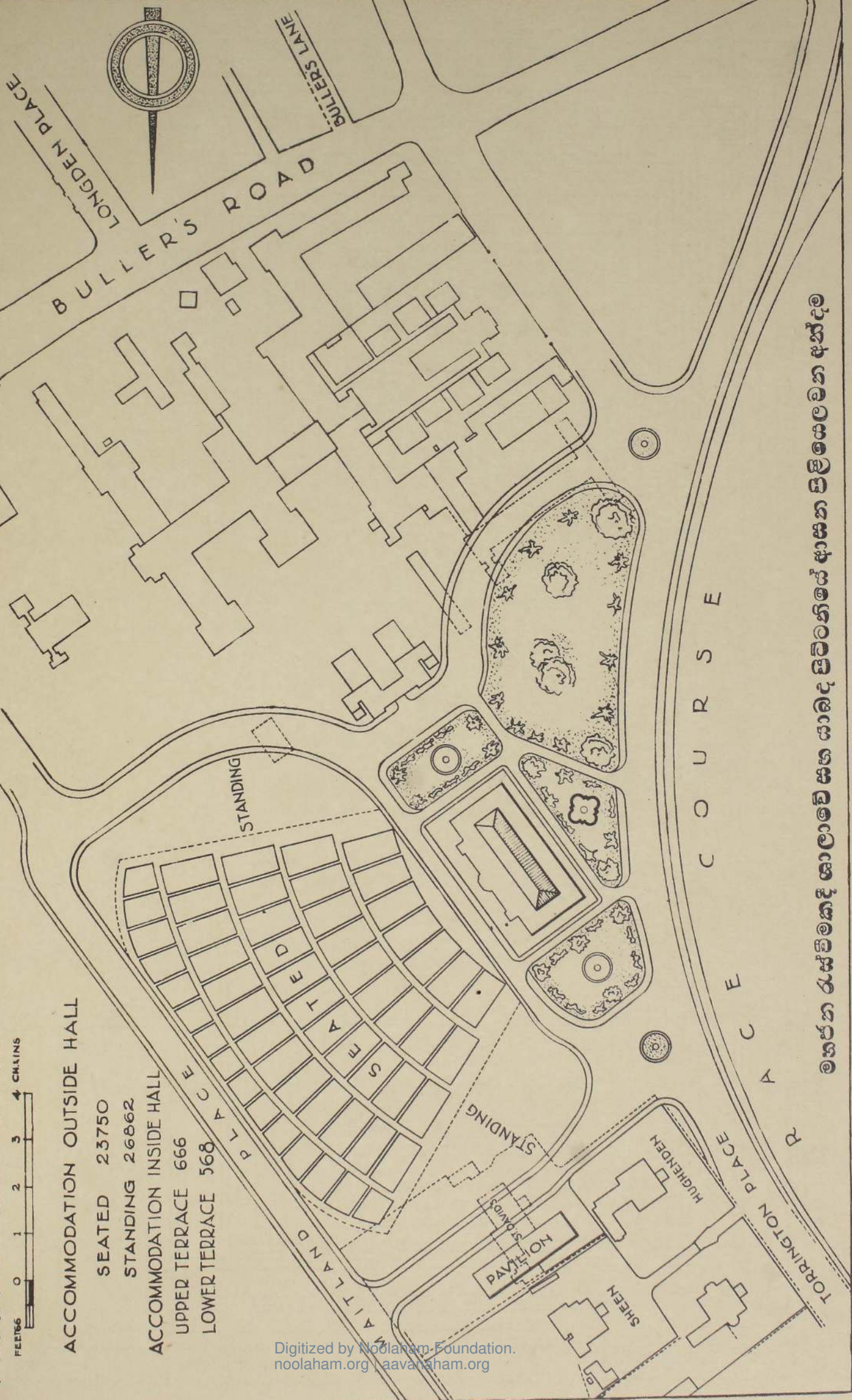


ACCOMMODATION OUTSIDE HALL

- SEATED 23750
- STANDING 26862

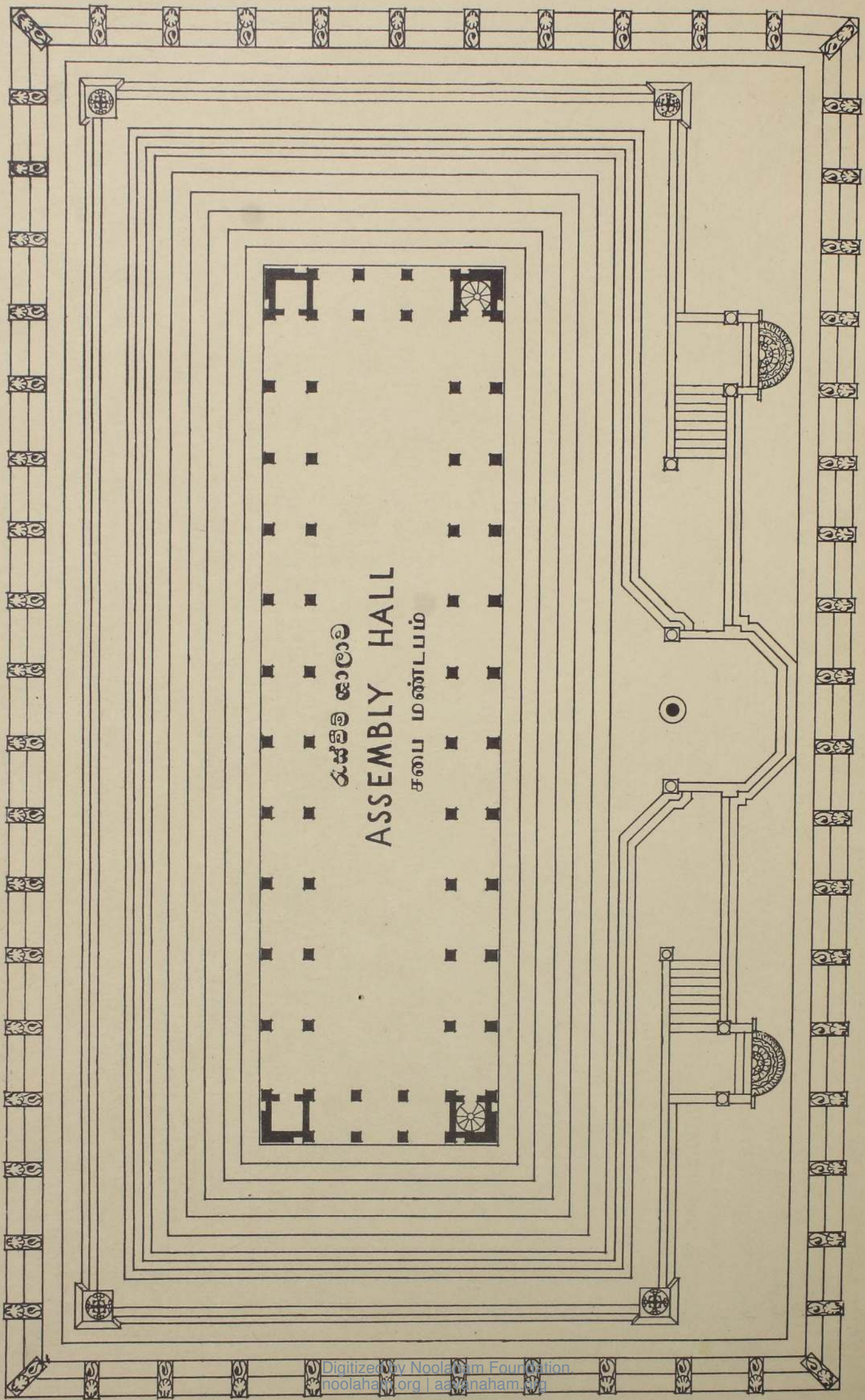
ACCOMMODATION INSIDE HALL

- UPPER TERRACE 666
- LOWER TERRACE 568

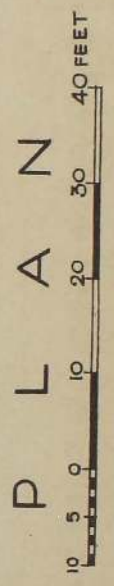


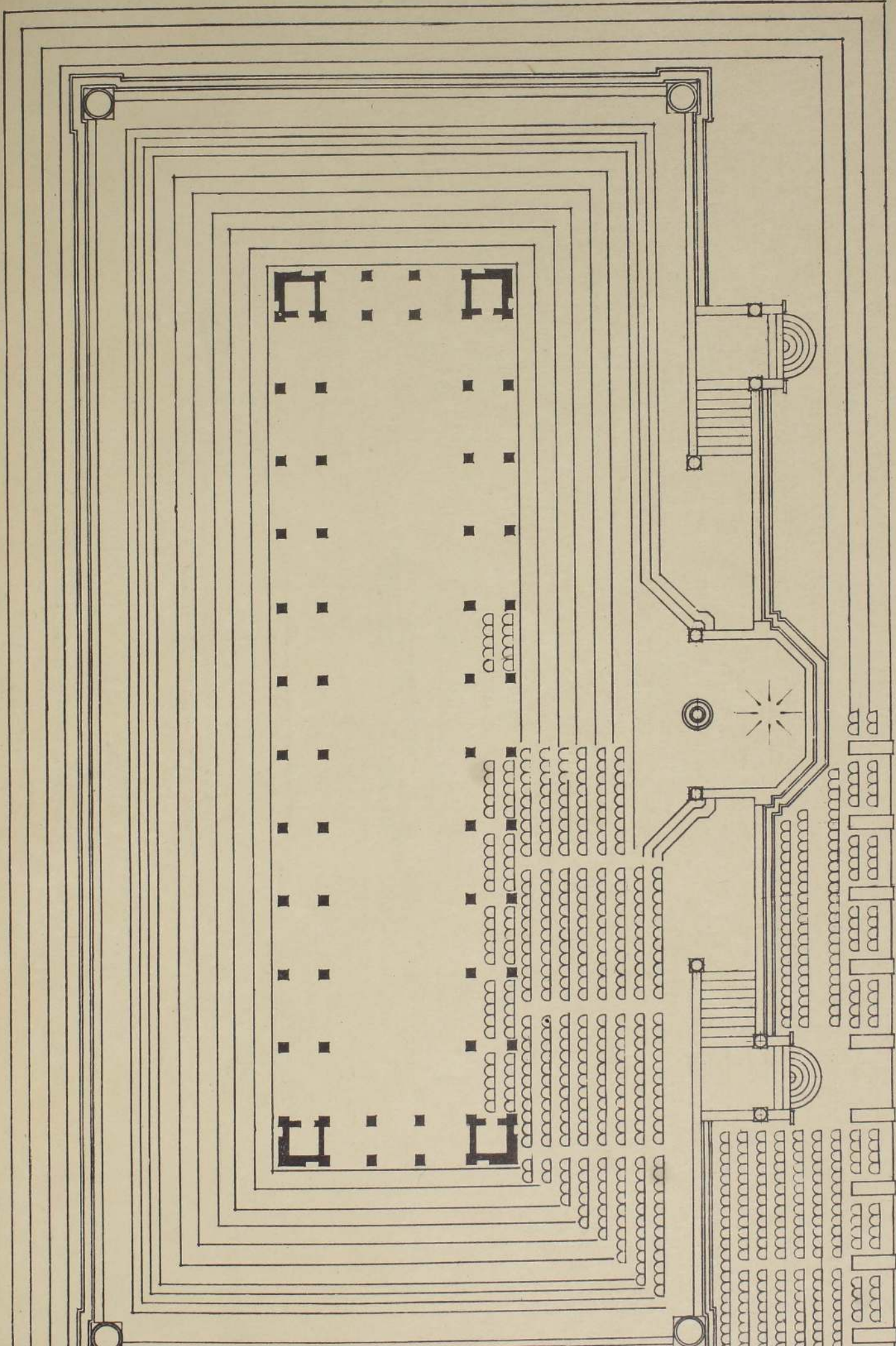
வெள்ளை மக்களவைக் கட்டிடத்தின் திட்டவரைவு

மண்டபம், மைதானம் முதலியனவை



சபை மண்டபம்
ASSEMBLY HALL
 சபை மண்டபம்

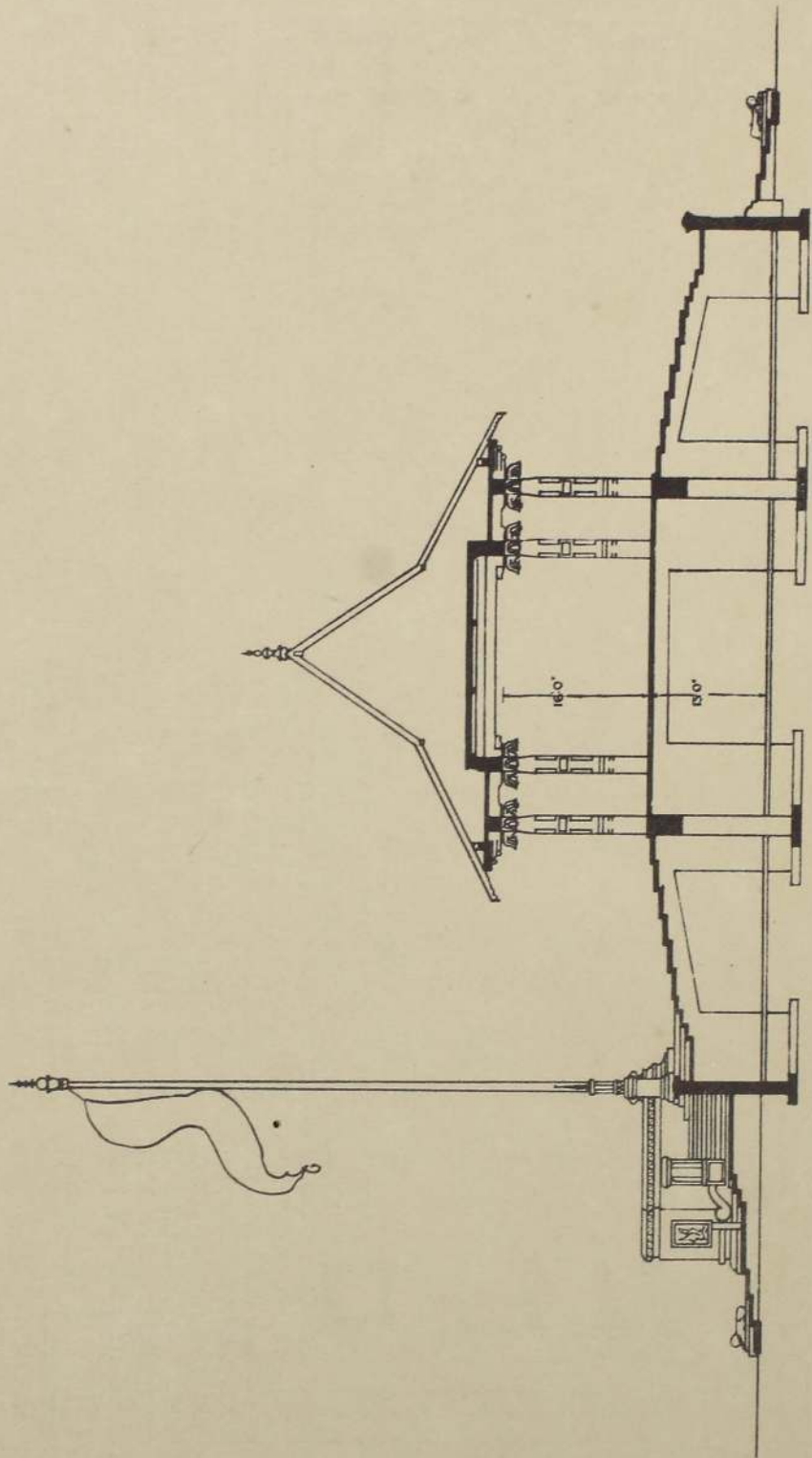




SEATING ARRANGEMENT FOR PUBLIC ADDRESSES & SPORTS ASSEMBLY

ACCOMMODATION 1234 SEATS

மண்டபத்தினுள்ளே பகிரங்கக் கூட்டம் முதலியனவைக்கு ஆசன அமைப்பு



CROSS SECTION

SCALE 1" = 3' 0" 10' 20' 30' 40' FEET

ஓரக் கெஜல்

மண்டபம் முன்பார்வை

இலங்கை சுதந்திரமடைந்ததைக் கொண்டாடுவதற்காக, ரொறிங்ரன் சதுக்கத்தில் தகுதிவாய்ந்ததொரு ஞாபகார்த்த சின்னம் அமைக்கும் பணியினை பிரதமர் என்னிடம் ஒப்படைத்தார். அப்போது, இலங்கையின்—நீண்டகால—உணர்ச்சிகளிர்த்தும்—சரித்திரச் சம்பவங்களைப் பிரதிபலிக்கக்கூடியதாய் அஞ்ஞாபகார்த்த சின்னம் அமைதல் வேண்டுமென்றும் கேட்டுக்கொண்டார்.

இந்த முயற்சிக்கான திட்டங்களை அமைக்கும்போது, இஞ்ஞாபகார்த்த சின்னம் எப்படித்தானதாய் அமைதல் வேண்டுமெனப் பெரிதும் சிந்தனை செய்தேம். பூர்வீக இலங்கையின் கட்டிட சிற்பமாதிரிகளைக் கொண்டதாய்ச் சிறந்து விளங்கக்கூடிய தொரு கட்டிடத்தினை அமைத்துக்கொள்வதே மிகப்பொருத்தமான ஞாபகார்த்த சின்னமாய் நிலவுமென யாம் கருதினேம்.

கண்டி மன்னரின் இராசசபை மண்டபத்திலுள்ள சிறந்த அம்சங்களையெல்லாம் சேர்த்து ஒரு திட்டத்தை அமைத்து, அதன்படியே இஞ்ஞாபகச் சின்னத்தை நிர்மாணிக்க வேண்டுமென்று தீர்மானிக்கப்பட்டது. அதிகசெலவின்றி இப்போதைய சாதனப்பொருள்களைக் கொண்டு கட்டியமைத்துக்கொள்ளக் கூடியதாயிருப்பது மேலும் விரும்பத்தக்கதொன்றாகும். இந்தச் சிறு பிரசுரத்திலிருக்கும் வர்ணப்படங்கள் அக்கட்டிடம் எம்மாதிரியிலமைவனவென்று காட்டுவனவாகும்; மற்றைய விவரப்படங்கள் எவ்வெவ்வகையிற் பயன்படுவதாகும் என்று காட்டுவதாகும்.

இம்மண்டபம் 432 பேர் இருப்பதற்கு ஆசனங்கள் கொண்டதாயமையும். விசேஷக்கொண்டாட்ட விழாக்காலங்களில், பாராளுமன்றத்தின் இரண்டு சபைகளையும் சார்ந்தவர்கள், கூடியிருக்க வேண்டும்போது, இடமளிக்கக்கூடியதாகும். பிறநாடுகளிலிருந்து வரும் தூதுகோஷ்டிகளைச் சார்ந்தவர்களுக்கும் உலகபிரசித்திபெற்ற பிறருக்கும் கூட்டங்கள் விழாக்கள் வைப்பதற்கும்ப் பிறபல விஷயங்களுக்கும் இது பெரிதும் உதவுவதாகும். இது இலங்கையின் சுதந்திர ஞாபகார்த்த சின்னத்துக் கானதொரு பொதுமன்றமாகத் திகழ்வதுடன், சுதந்திரக் கொண்டாட்ட விழாக்கள் ஆண்டுதோறும் நடைபெறுவதற்கும், வேறு மாபெரும் பகிரங்கக் கூட்டங்கள் கூடுவதற்கும் இடமளிப்பதாய் நிலவும். தேசியக் கொடி எப்போதும் ஒங்கிப் பறக்கும் கொடித்தம்பத்தையும் கொண்ட இக்கட்டிடத்தை இலங்கை மக்கள் மாத்திரமன்றிபிற நாட்டினரும் வியந்துபோற்றுவார்கள். சபை மண்டபத்தில் நடைபெறும் சம்பவங்களை மண்டபத்திற்கு முன்னால் இருக்கும் மைதானத்தில் 25,000 பேர்வரையில் அமர்ந்திருந்து நல்லாய்ப் பார்க்கக்கூடியதாயிருக்கும். நிரந்தரமான ஒலிபெருக்கி ஏற்பாட்டினால் கூட்டத்திலிருக்கும் எல்லோரும் இங்கே பேசப்படுவனவற்றையெல்லாம் தெளிவாகக் கேட்கலாம். சபை மண்டபத்துக்கு அழைக்கப்படுபவர்களின் வருகை, மேடைக்குப்போதல், பின்பு கீழிறங்கி வருதல் ஆதியன எல்லாவற்றையும் பூரணமாகக் காணவும் இயலும்.

ரொரிங்ரன் சதுக்கத்திலுள்ள நிலப்பரப்பினை ஆராய்ந்து பார்த்தபொழுது, சபை மண்டபத்தில் அதற்கென அமைக்கப்பட்ட மேடையிலிருந்து பேசும் ஒருவரின் தோற்றத்தையும் பேச்சினையும், 25,000 பேர் சபை மண்டபத்தின் முகப்பிலுள்ள மைதானத்தில் அமர்ந்திருந்து கண்டும் கேட்கும் கொள்ளலாமென்று மதிப்பிடப்பட்டிருக்கிறது. வேறு 1,00,000 பேர் வரையில் நின்று பார்க்க இடமுண்டெனவும் மதிப்பிடப்பட்டிருக்கிறது. இது காலவரையும் நடைபெற்றதுபோல், சீட்டுகளின்மூலம் சிலருக்கு மாத்திரம் இடமளிக்காமல், இங்ஙனம் கூடுதலானதொரு தொகையான மக்கள் கூடியிருந்து பங்கு பற்றுவதற்குத் தக்கபடியமைந்த தனிமண்டபம் இதுவேயாகும். பாராளுமன்றத்தின் இரு சபையினையும் சார்ந்தவர்கள் கூடியிருக்கும் வேளைகளில் வெளியிலிருந்தே சனங்கள் சகல நடவடிக்கைகளையும் பார்க்கமுடியும். குறிக்கப்பட்ட மேடையின் மத்தியில் ஒரு கொடித் தம்பமொன்று பித்தளைகளால் அலங்க

ரிக்கப்பட்டதாய்ச் சகல அலங்காரங்களுடனும் நிறுவப்பட்டிருக்கும். மேடையே உருக்கி வார்க்கப்பட்டதொரு பிண்டம்போலக் காட்சியளிப்பதாகும்.

இந்தச் சிறு பிரசுரத்தில் வெளியிடப்பட்டுள்ள சித்திரப்படங்களிலிருந்து, உரிய மாதிரித் திட்டம் எங்ஙனமடைவதாகுமென நயந்து கொள்ளலாம். இங்குள்ள சகல அடைதி இலக்கணங்களும் நமது நாட்டினுடன் தொடர்பு கொண்டனவாயும் எல்லோராலும் ஒப்புக்கொள்ளப்பட்ட சிறப்புவாய்ந்தனவாயும் உள்ளனவேயாகும். இலங்கையிலே வந்தெய்தக்கூடிய நிலைமைகள் யாவற்றையும் சமாளிக்கக்கூடியதாக அமைப்பு மாதிரியும் திண்மையும் வாய்ந்ததாய்த் திட்டம் அமைதல் வேண்டுமென விசேஷ கவனம் செலுத்தப்படுவதாயிற்று. கட்டிடத்தின் பக்கங்களில் நீண்ட வெளித்தூண் நிரைகளுள், மூலங்களில் பலத்துக்கும் செளகரியத்துக்குமாக அடுக்குப்படி களும் அமைந்திருப்பனவாகும். இக்கட்டிடம் கண்டியிலுள்ள இராசசபை மண்டபத்திலும் விசாலமானதாய் அமைவதுடன், அடுக்குப்படிகள் கொண்ட உயர்மேடையுடன் பொருந்தியதாயிருக்கும். கூரை ஓடுகள் கண்டியர் கைகொண்ட மாதிரியினவாய் விசேஷமாக இலங்கையிலேயே செய்யப்பட்டனவாயிருப்பனவாகும். கண்டியர் கைகொண்ட மாதிரியினவாய்த் தூண்கள் “கொன்கிறீர்” ரூற் செய்யப்பட்டு யாவும் கையால் அலங்கரிக்கப்பட்டுக் கற்கள் எனும்படி காட்சியளிப்பனவாம். முகங்களும் “கொன்கிறீர்” ரூற் செய்யப்பட்டனவாய் ஆழமும் திண்மைகள் தெரிப்பனவாம். சீழைத்தேய மாதிரிகளிலமைந்த எண்ணெய்ச் சித்திரங்களும் நீடுநின்று நிலைபெறுத்ப்படி தொடர்ச்சியாக எழுதப்பட்டிருப்பனவாகும்.

உயர்ந்திருக்கும் மேடையிலே தெரியக்கூடிய பக்கங்களில், விஜயன் வருகை தொடங்கியுள்ள இலங்கைச் சரித்திரச் சம்பவங்கள் கடைச்சல் நிலையுருவங்களாகச் செதுக்கப்பட்டிருப்பது ஒரு விசேஷ அம்சமாகும். மேடையின் உட்கிழக்குப்பகுதியிலிருக்கும் மத்திய பெருஞ் சித்திரத்திற்கொடங்குவதாய், அவ்விடத்தில் சுதந்திரம் பெறுகையைக் காட்டும் நிலையுருவங்கொண்டதாய், இவ்வுருவத்தொடர் அமைவதாகும்.

இந்நிலையுருவங்கள் யாவும் உருக்கி வார்த்த பித்தளைகளால் ஆக்கப்பட்டிருப்பனவாகும்.

இவ்வேலைகளுக்கெல்லாம் பொருத்தமானது கல்லிற் கடைவதேயெனினும், செலவினமும் வேலைத்தாமதத்தினையும் வேறு பல விஷயங்களையும் கருத்திற்கொண்டு, கல்லாலும் ‘கொன்கிறீர்’ ரூலும் இதை அமைக்கவேண்டுமென்று தீர்மானிக்கப்பட்டது. இது, வேலை முடிந்தபின், பார்வைக்கு இயற்கைக் கற்களாலமைந்ததாகவே காட்சியளிப்பதாகும்.

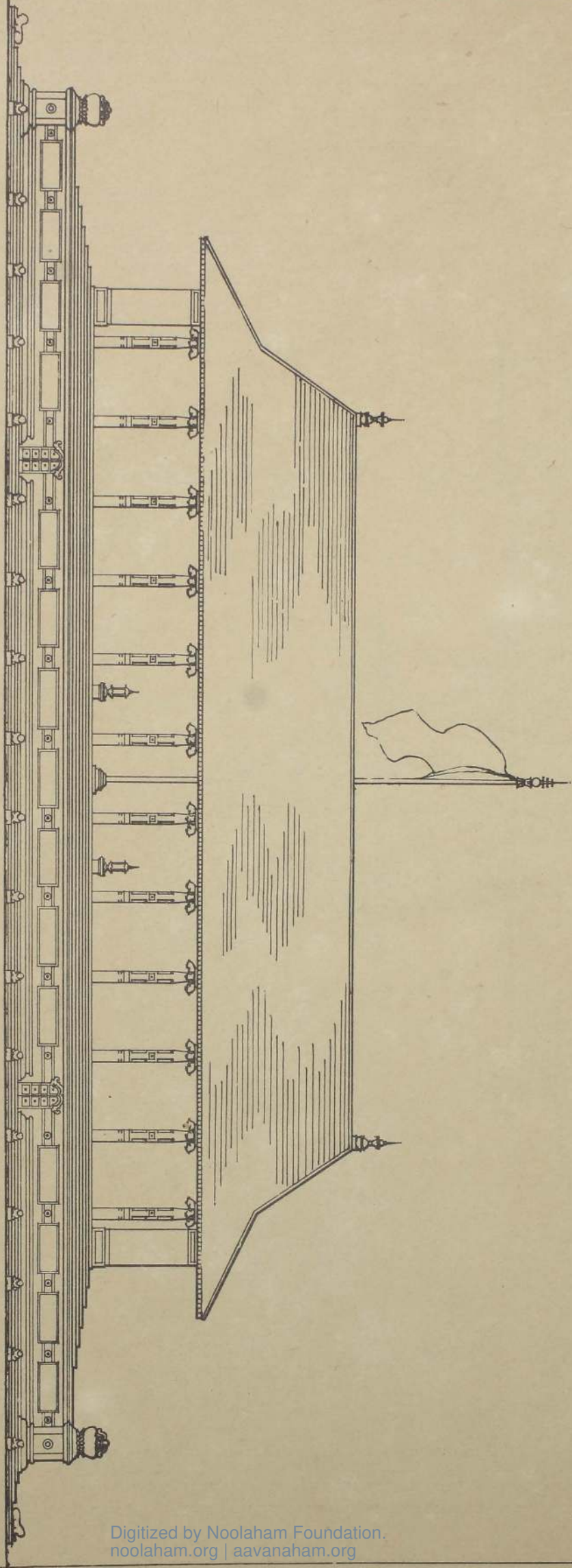
இத்திட்டத்தின் சிறப்பு விசாலமான கட்டிடத்தில் தங்கியிருந்த போதினிலும், தெரிந்தெடுக்கப்பட்ட சிற்சில பகுதிகளிலும், முக்கியமாக, பித்தளை நிலையுருவ வேலை

களிலும் சிறப்பான சிற்பவேலைகள் கொண்டுள்ளதாயிருக்கும். கொடித்தம்பம் முதலியன நீடுநின்று நிலவக்கூடியனவாகும்.

இதற்கான நிலம் ரொறிங்ரன் சதுக்கத்தில் இருக்கின்றது. கட்டிடமும் ரொறிங்ரன் சிறுத்தெருவோடிணந்து கட்டப்படுவதாகும். தென்மேற்குப் பகுதியிலிருக்கும் நிலத்தில் ஒரு அலங்காரப் பூங்கா—பல நவீன வசதிகளுடனும்—ஏற்படுத்தப்படுவதாகும். எல்லா ஞாபகச் சின்னங்களின் அருகாமையிலும் செம்மையான சுற்றுடல்களை ஏற்படுத்திக்கொள்ள வேண்டுமாதலால், இதுவும் அவசியமானதென்றே கருதப்படும். இந்தப் பூங்கா குழந்தைகள் சந்திக்கும் மத்திய நிலையமாக நிலவலாம்.

வாரங்களிலே, குறிப்பிட்ட தினங்களில் இப்பூங்காவிலே வந்து இளைப்பாறுவோர்க்காக, இக்கட்டிடத்தின் நிலைப்படிக்களிலிருந்து இசைக் கதம்ப நிகழ்ச்சிகள் நடத்தப்படலாம். வருங்காலத்தில், நமது தேசிய வீரர்களின் பெயர்களை நின்று நிலவச் செய்யத்தக்கபடி அவர்களுக்கு உருவச் சிலைகளும் நிறுவப்படுவனவாகும்.

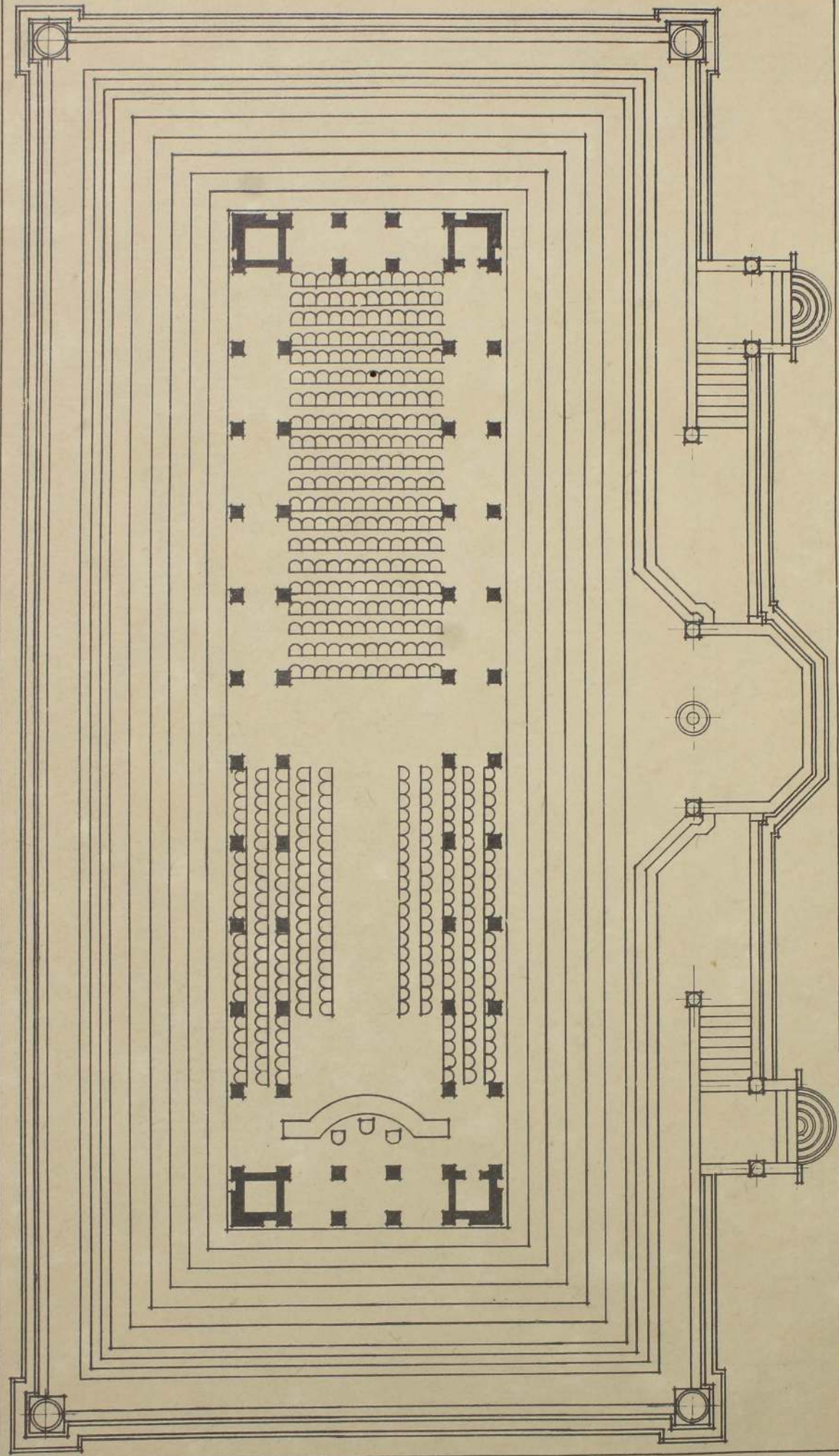
ஜே. எல். கொத்தலாவலை,
போக்குவரத்து, மராமத்து வேலை மந்திரி



REAR ELEVATION

சென்னை கோயில்
பின்பக்கம்

රජයේ සාලාවේ ආසන පිළියෙල වන අයුරු
මුළු ආසන ගණන 432

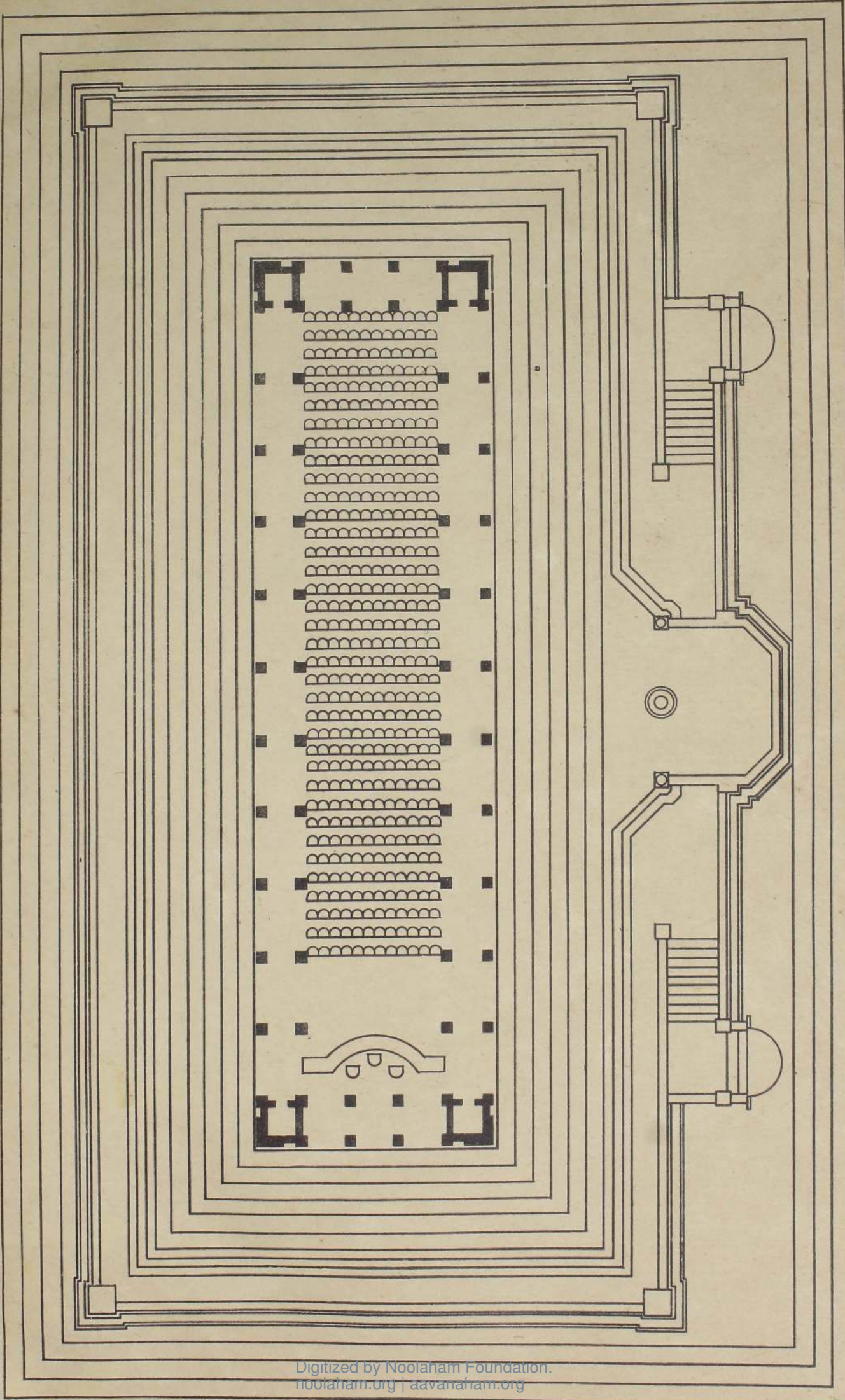


SEATING ARRANGEMENT FOR INVESTITURE ASSEMBLY

ACCOMMODATION 432 SEATS

மண்டபத்தினுள்ளே ஆசன அமைப்பு

சாப்தித ருசீபிலை ஸுலா லாசுலா திலிலைல லல லுதீல
 இல லாசுல லுலல 432



SEATING ARRANGEMENT FOR COMBINED ASSEMBLY

ACCOMMODATION 432 SEATS

மண்டபத்திலுள்ளே பாராளுமன்றக்கூட்டங்களுக்கு ஆசன அமைப்பு







