

pond to escape from the fishermen. But Utpannamati and Yadbhaviṣya did not care. They said that some plan could be found out when the danger came. But Anāgata felt diffident and so he went away to another pond. Soon the fishermen came and spread their nets. Utpannamati lay still pretending to be dead. The fishermen took it and deposited it on the shore and started to fish again. The moment the fishermen turned their heads Utpannamati slipped into a mud pit nearby and remained there till the departure of the fishermen. But poor Yadbhaviṣya could not think of any plan and so was caught and carried away by the fishermen. So just like Utpannamati I will also come across some plan when the danger comes and so you do lay your eggs on the shore of the ocean itself."

Hearing the assuring words of her husband the she-fowl laid her eggs on the shore. But very soon waves came and carried them away. She complained to her husband. The water fowl called a conference of all the birds living there and explained to them his mishap and all of them went on a deputation to Garuḍa, the best of the birds and requested him to find out a remedy. Garuḍa represented the matter to Mahāviṣṇu who in turn called Varuṇa to his side and ordered him to give back the eggs to the fowl.

After telling this story Damanaka went to the lion and told him many misleading lies about the ox. Gradually the lion and the ox became enemies. Damanaka then triumphantly went and informed his brother Karaṭaka of his achievement. But Karaṭaka said "Brother, you have done a very unjust thing. There are four methods to achieve your object namely, Sāma, Dāna, Bheda and Daṇḍa. Of these Bheda is to be used only last of all. I shall tell you a story :

Once a chetty (Merchant) had two sons named Dharmabuddhi and Duṣṭabuddhi. Once they were both travelling through a forest when Dharmabuddhi got a treasure from a hole at the base of a big tree. Duṣṭabuddhi advised his brother not to take the treasure to the city as it was dangerous to do so and made him bury it at a place beneath the same tree. That night itself Duṣṭabuddhi went and dug out the treasure and got it buried in his own room. After some days both of them went together to see the treasure and found the place empty of the treasure. They accused each other of stealing the treasure. Both of them complained to the King. The King asked them whether they had any witnesses and they replied that only the tree was there as a witness. The King decided that both of them should go beneath the same tree and dip their hands in burning oil to prove their innocence. Duṣṭabuddhi went to his father and requested him that he should hide in the hollow of that tree and say that it was Dharmabuddhi who had stolen the treasure. Hearing this the father said "Child, when you think of a trick you must also think of the danger involved in it. Once there lived a stork with his wife on a tree. A serpent living in the same tree began to eat the young ones of the stork and the stork complained to his friend fox about it. The clever fox suggested to him a plan. There was a mongoose living near the tree. The stork was to drop fishes in front of the hole of the mongoose and continue dropping fishes in a line leading to the abode of the serpent. The mongoose would thus be led to the hole of the serpent. The stork did so and when the mongoose

reached the hole of the serpent it saw it and killed it. I cannot do such cruel things." But when Duṣṭabuddhi insisted, the father half-heartedly agreed to it and went and sat in the hollow of the tree. Next day the servants of the King came to the foot of the tree with burning oil. They asked the tree to tell the truth regarding the theft. Then there came a voice from the tree denouncing Dharmabuddhi as the culprit. Dharmabuddhi then said there was no truth in the bodiless voice and requested them to fumigate the tree from beneath. The royal servants did so and then the father came out and confessed everything. The servants of the King nailed Duṣṭabuddhi on a spike and killed him.

After having told the story Karaṭaka tried to dissuade his brother from his deceitful intentions. Karaṭaka said:—"Piṅgala and Sañjivaka are kind-hearted and simple people. There need be no treachery with them. Treachery is allowed against wicked people. I shall tell you the story of a merchant:—

This merchant had as his entire wealth a thousand pounds of iron and one day he went on a pilgrimage after entrusting his entire wealth to a friend and neighbour of his on the understanding that the latter should return it on his return after the pilgrimage. After ten months the merchant returned but the friend did not give back the iron. He regretted that all the iron was eaten by rats in which his house abounded. The merchant knew that his neighbour was speaking falsehood but kept silent over the matter. After a few days the merchant somehow enticed the only son of his neighbour to his house and locked the young boy in a room. The friend went in search of his son to the merchant's house and asked him whether he had seen his son anywhere. The merchant replied that he saw the boy being carried away by a kite. The friend could not believe the story and suspecting some foul play on the part of the merchant went to the king and reported the matter to him. The king sent for the merchant and asked him about the missing boy. The merchant gave the king the same reply he gave his friend. The king was surprised and asked the merchant whether it was believable that a boy aged eighteen would be carried away by a kite. The merchant very coolly replied that such things could happen in a country where rats could eat a thousand pounds of iron. The king asked the merchant to explain and he then told him everything that had happened. The king ordered the friend to return the iron and the merchant got back his wealth. Karaṭaka after telling this story added that deceit in return for deceit was no sin. Damanaka stuck on to his plan and made the lion and ox fight each other. The poor ox was killed and the lion became his old self again.

2) *Suhyllābha. (Gaining friends)*. Once there lived on a tree a crow named Laghupatanaka. The crow saw a hunter coming and spreading a net beneath the tree. A flock of doves coming that way was caught in the net. But the doves flew up in a body and the net was carried from the ground freed of the pegs that held it. The crow followed them and when they were safely landed at another place Citragrīva the leader of the doves, told the crow thus "I shall now show you the benefit of gaining friends." Citragrīva and his doves flew again with the net and landed before the hole of a rat named Hiranyaka. The rat was a friend of Citragrīva.