

**ESSENCE OF NEETI CHANDRIKA**

**(Stories on Morality For Childen with emphatic appeal to Elders )**

**Edited and translated by V.D.N.Rao, former General Manager of India Trade Promotion Organization, Ministry of Commerce, Govt. of India, Pragati Maidan, New Delhi now at Chennai**

**Other Scripts by the same Author:**

**Essence of Puranas:-**

**Maha Bhagavata, Vishnu Purana, Matsya Purana, Varaha Purana, Kurma Purana, Vamana Purana, Narada Purana, Padma Purana; Shiva Purana, Linga Purana, Skanda Purana, Markandeya Purana, Devi Bhagavata;Brahma Purana, Brahma Vaivarta Purana, Agni Purana, Bhavishya Purana, Nilamata Purana; Shri Kamakshi Vilasa**

**Dwadasha Divya Sahasranaama:**

**a) Devi Chaturvidha Sahasra naama: Lakshmi, Lalitha, Saraswati, Gayatri;**

**b) Chaturvidha Shiva Sahasra naama-Linga-Shiva-Brahma Puranas and Maha Bhagavata;**

**c) Trividha Vishnu and Yugala Radha-Krishna Sahasra naama-Padma-Skanda-Maha Bharata and Narada Purana.**

**Stotra Kavacha- A Shield of Prayers**

**Purana Saaraamsha; Select Stories from Puranas**

**Essence of Dharma Sindhu**

**Essence of Shiva Sahasra Lingarchana**

**Essence of Paraashara Smtiti**

**Essence of Pradhana Tirtha Mahima**

**Dharma Bindu**

**Essence of Upanishads : Brihadaranyaka , Katha, Tittiriya, Isha, Svetashwara of Yajur Veda-Chhandogya and Kena of Saama Veda-Atreya and Kausheetaki of Rig Veda-Mundaka, Mandukya and Prashna of Atharva Veda ; Also ‘Upanishad Saaraamsa’ (Quintessence of Upanishads)**

**Essence of Virat Parva of Maha Bharata**

**Essence of Bharat Yatra Smriti**

**Essence of Brahma Sutras\***

**Essence of Sankhya Parijnaana\*- Also Essence of Knowledge of Numbers**

**Essence of Narada Charitra**

**[Note: All the above Scriptures already released on [www. Kamakoti. Org/news](http://www.Kamakoti.Org/news) as also on Google by the respective references. The one with \* is under process]**

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## PREFACE

Even animals and birds could teach Moral Lessons to human beings. The narration is essentially in terms of interaction among animals and birds so that lessons are deduced by human beings accordingly.

The immortal Vidwan Vishnu Sharma gave an ageless gift to the posterity viz. the *magnum opus* of 'Pancha Tantra' and a greatly revered Narayana Kavi scripted an ever glorious Kavya in Sanskrit named 'Hitopadesha' following the lines of the former. An illustrious Paravastu Chinnaya Suri of Perambadur, Chengalpat Dt. of composite Madras ( 1807-1861) ably edited Niti Chandrika comprising two volumes titled 'Mitra Laabha' or the advantage and assistance of Friendship of Virtuous Beings and 'Mitra Bheda' or the perils of Company of the Evil-minded. Unfortunately Chinnaya Suri's telugu translation covered only the former chapters of Hitopadesha, but this present Essence of Neeti Chandrika also seeks to cover 'Vigraha' detailing the art of diplomacy and war tactics comprising Saama-Daana- Bheda and Danda or peaceful negotiations-seeking ways and means of offering maretial attractions- breaking mutual relations and cracking misunderstandings both ways and finally the war. 'Vigrah' or hostilities leading to battles and Sandhi or the process of negotiations are being presented as based on the translations ably scripted by a few other stalwarts in Telugu.

HH Vijayendra Saraswati of Kanchi Mutt is extremely fond of youngsters since they indeed are the torch bearers of 'Dharma' ahead in the cycle of yugas to the future:-

Indeed, it was Lord Rama who sacrificed his prime youth to merely obey his father King Dasharadha's word of honour. At the same time, it was a Prahlada who defied even his own father the mighty Hiranyakashipu for the latter's misdeeds. A mere boy Dhruva felt insulted as the bad brother pushed out of his father's lap and eventually on account of steadfast devotion to Narayana continues to appear as a Star on the Sky! On the other hand the Pandava Brothers kept up their loyalties to the elder brother Yuddhishtara and faced the harrassments by the hundred strong evil cousins of Kauravas of Maha Bharata who ganged up but could neither break the unity of Pandavas headed by Dharma Raja nor of their combined devotion to Lord Krishna.

Thus HH visions that the upcoming generations should reap the legacy of ageless precepts of Dharma and Nyaya and seeks to channelise these streams of considered thoughts and rich experiences among them in the current Societies as well ; these thoughts have an eternal appeal to the elders too!

May I seek his blessings for my negligible effort in the gigantic and golden task that of Dharma Prachara that He strives for!

VDN Rao

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## ESSENCE OF NEETI CHANDRIKA

*Dhyayato vishayaan pumsah sangasteshuupajaayate, sangaatsanjaayate kaamah kaamaat krodhobhi jaayate, Krodhaatbhavati sammohah sammohaat smritibhramshah, smritibhramshaad buddhinaashah buddhi naashaat pranashyati/* (Worldly affairs are the causes of desire, non fulfillment of desires leads to frustration and sorrow. Seeds of sorrow lead to anger and excitement which further lead to instability of mind and anger; anger coupled with wrong judgement affects the sense of the power of descretion and around failures ) Gita, Sankhya Yoga, Chapter II, Verses 82-83.

This apt quote denotes the following chapters of Mitra Laabha, Mitra Bheda, Vighra and Sandhi which reflects the behavioral patterns of various Beings, be they humans, animals, birds, or insects. Yet, the cart of their lives is drawn by two 'chakras' or wheels of. various shades and intensities of Dharma and Adhama or Virtue and Vice, pulling each other in opposite directions and this precisely is Life all about!

### Introduction

At Pataliputra on the banks of the Holy River of Ganges, an erudite scholar named Vishnu Sharma entered the Royal Court of King Sudarshana even as the latter was in the midst of exchanging pleasantries with the members of the Court. With due Royal permission , he recited succinct poems stating that any human being possessive of the four major features of youth, opulence, authority, and ignorance of proper understanding combined with arrogance, flippancy, childishness and playfulness are worthy of disregard always. He further recited that such a person could neither foresee the dangers ahead due to lack of vision nor discard playful nature unknowing of consequences. The King's light mood was suddenly disturbed as precisely his own children were of such very nature. The scholar continued to recite: 'be there a child who obeys his parents, undergoes formal studies and brings name and fame instead of disgrace and sorrow! Of what avail be of such purposeless vagabonds as children, either alive or dead! The King ruminated that a parent whose even a single son was not first ranked would be useless in place of hundred fools; after all, would not be a single precious jewel enough instead of basketful of pebbles! Having deeply felt likewise, the King also searched within his own heart and realised that after all, he too was responsible himself as he never tried seriously to upbringing his sons ideally! Indeed good crops could be reaped only when good seeds were sown! No child could become a product of knowledge without solid foundation and by mere hopes and dreams. Could a half sleepy lion by merely opening its mouth let ever enter the prey of animals! Having analysed on these lines, the King made a sincere request to Vishnu Sharma: ' my sons have been aimlessly roaming playfully! Could there be a person of knowledge to mould their ways into seriousness and instruct basic principles of 'Niti Shastra' in a subtle manner that could appeal to the typically playful ignoramus! Vishnu Sharma instantly replied: 'King! It is not at all difficult to teach Royal children about Morality: would not a parrot be taught far easier than to a crane! In a family of established Kingship, it is seldom that a worthless child is born just as a piece of glass in unlikely to be mined from a typical ruby mine! Indeed no normal child of a royal background could get ever spoilt without well-deserving and formal education! I shall do my very best to train your sons within six months in 'Neeti Shastra' or the Study of Morality. After all, it is far easier to extract sweet smell of a jasmine flower from its green sheath around than from that of a wild cactus like skunk baggage flower'! Then the King then called for his sons and made the typical remark: 'Sir! I am handing over my sons to you ; give them some sweet smell of formal teachings and make them worthy of Royalty'; so saying Vishnu Sharma was offered ample money and precious gold!

## ‘MITRA LAABHA’ ( Achievement of Ideal Friendship)

Vishnu Sharma took the youngsters to a comfortable place and narrated stories depicting the friendship of a **Crow, Tortoise, Deer and a Mouse.**

*Laghupatanaka the Crow warns pigeons of human trap*

On the banks of River Godavari, there was a huge tree on the branches of which were a number of bird nests. A **crow** named Laghupatanaka noticed from its nest at an early morning that a hunter sprinkled rice grains and covered a large net to ensnare birds and kept a watch at a bush near another tree. A **pigeon** leader named Chitrigriva noticed the grains from the sky and wondered as to how in a thick jungle, there could be feast of ready food grains under a tree and cautioned the fellow pigeons not to swoop at the grains as after all there might be a trap! Chitrigriva narrated an incident about an old **tiger** offering a golden bracelet to a passerby on the banks of a pond; the tiger accosted the passerby and said: your great good luck as selected due to your wonderful background of virtue was responsible for this very fortunate offer! The passerby said: ‘how can I trust you as you are a tiger’! The latter replied confessingly that in the past, indeed there were many killings done by him, but now he had become old and fatigued; gone indeed were the days that he was cruel and enjoyed killings, but now had turned very somber and regretful of his past acts of shame and wrecklessness. Moreover, I chanced to meet a hermit of great renown who confided in me and he changed my life style to unheard reformation and enormous piety. Now I have become extremely dependent and aged too but totally overcome by past sins. As the passerby was so much convinced that he slowly sought to approach the tiger and stumbled in mud; the tiger sympathised with his mud fall and slowly reached him and convincingly lifted him only to break his head with a soundful thump before it ate him! So concluding the narration, Chitrigriva once again cautioned the fellow pigeons but an impetuous old bird among them heckled at the latter and prompted some of the fellow birds that Chitrigriva was misleading them towards cowardice as it was a doubting, timid, jealous, kill joy, and gutless stupid! So saying, all the birds flew down and straight away fell into the trap instead of securing the grains! Chitrigriva too flew down along and got trapped in the net. The fellow pigeons shouted on the old bird saying that they trusted his advice and this was the fatal end of theirs! Chitrigriva admonished them and said that they too ought to have used their discretion and after all, the result proved self-destructive. Anyway, no purpose would be served but soon some solution would have to be invented to save them all! He exhorted them saying that when a risk of life was glaring at them, there was no point in mutual blames and it was only such critical situations would pose challenges to invent a desperate plan of ‘do or die’! ‘ My suggestion would be that the birds should all together fly up even being inside the net! Believe me even straws of grass once united could pull down an elephant and thus a tight bite of exertion could take up the entire net to the skies. That very sight of flying birds along with the strong net should flabbergast the hunter and at the most might follow the lifted up net for a while and then retreat exhausted thereafter! As the suggestion given by Chitrigriva sounded to be the unique one to save themselves from the existing situation of life and death, all the pigeons trapped in the net flew up simultaneously at the same time by pulling up all their respective strengths and the bewildered hunter realised the unimaginable feat demonstrated by them and ran behind for a long stretch and gave up finally. *Indeed, there could never else be an alternative than by cooperative means that might defy possibility with the effort of in individual!* Even while flying along with the net trap of death on the sky

readily attracting the unusual sight of the onlookers on the ground below, Chitrigriva was questioned by the fellow pigeons entrapped inside the net as to how long could they fly likewise since they were already nearing the point of exhaustion.

*Hiranyaka the mouse saves the pigeons*

Chitrigriva replied that in one's life time, there could only be a reliable source to help namely a true friend, besides of course one's own parents. The former had such a true friend viz. **Hiranyaka the Mouse** on the banks of River Gandaki at Vichitra Forest who could certainly save by biting off the net into pieces. So saying Chitrigriva reached the said forest and landed the exhausted pigeon comrades. On reaching the designated spot, Chitrigriva shouted for the mouse which with some hesitation peeped out of its hole and having readily recognised its good old friend felt delighted. As Chitrigriva asked for the required help in which the co-pigeons got trapped out in the miserable situation; he however cautioned that in case Hiranyaka would find it not easy enough then the latter might not exert too much. Hiranyaka assured that its own teeth were quite firm and sharp enough to help *even despite the age old adage of avoiding a great good deed which might be beyond one's ability and even be self destructive!* As Hiranyaka did a neat task of saving the pigeon friends, Chitrigriva thanked profusely saying that how much he and his comrades were indeed indebted to the mouse friend. Hiranyaka affirmed that after all he was able to succeed in merely discharging just one minute objective of life viz. Dharma-Ardha-Kaama-Moksha or Virtue-Prosperity-Desire and Life's deliverance! The Mouse explained further that indeed every life was momentary like the balloon and water drop of a stream and as such one ought to try one's best to perform good deeds to one's ability for upgrading the subsequent birth in the eternal cycle of time! Then Hiranyaka assured that as one sows a seed now would one reap in the next birth!

Thus taught Vishnu Sharma to the vagabond princes of the very first lesson of the Session of Morality viz. the Peril of Blind Trust, the Strength of Unity and the Unqualified camaraderie!

*Old blind vulture killed by wily fox out of misleading trust:*

Vishnu Sharma continued further narration that Laghupatanaka the crow who first witnessed the treachery of the hunter and how the pigeons were saved by the mouse, then requested Hiranyaka to make friends with him. Even having slipped into his hole abode and was about to retreat, Hiranyaka laughed aloud stating 'don't I know that we are proverbial enemies!' I am your 'bhojya' or the food of yours and you are my 'bhokta' or my eatable! How on earth could we be friends ever! Our friendship shall be disastrous for me! I am reminded of the story of a **fox and crow** who were close friends; the fox spotted a deer and cast its evil eye on it as the deer was full of juicy meat and endearingly approached the deer and introduced herself as Subudhi the Good Natured one. The fox said that all his relatives abandoned me due to my qualities of being pious, thus was lonely without companionship and on seeing a being of virtue like you felt elated spontaneously. The deer finally conceded to be friends with the fox and having roamed along together till the evening reached up to the residing point of the deer under a tree and the fox left for the day. A watchful crow on the tree above enquired of the deer about the new acquaintance of the so called Subuddhi and warned the deer of possible wrong consequences to follow in agreeing to the new acquaintance. Then the friendly crow narrated to the deer incident as to how a wild cat made friends with a **Vulture** named **Jaradgava** was lured by the cat and got mercilessly killed! The story was that on the banks of Ganges there was a huge tree and an old and blind kite lived inside a big enough hole on the tree trunk. Meanwhile one mid-night, there was the wild cat named 'Deerghakarna' which quietly

approached the baby birds when the parent birds were away in search of food for the babies. There was an alarming flutter of the baby birds and Jaradgava the vulture heard the noise and shouted: 'who is there!' On seeing the big kite, the cat got nervous but still pulling up its courage replied with affected veneration : 'Greetings to you sir, I am a cat named Deerghakarna'. The vulture shouted saying : get lost soon as face my pouncing attack. ' Sir! First do kindly allow me to say something and then decide whether I am punishable or not. One should first explain and then take appropriate action. I am a puritan daily performing Ganges bath and worship to the Almighty; I have given up meat eating for many years now and in fact observe 'Chandrayana vrata' or eating just one fistful vegetarian food as per the moon rise and moon fall of days and nights. Such are my restricted food in takes awaiting a final call from heavens. Meanwhile, I have heard from a few friendly bird friends that there lived a Mahatma-like huge kite and therefore arrived seeking your 'darshan' to let my offerings of veneration to you! After all, is this just that when a puritan would approach you, you threaten me of dire consequences! The established tenets of 'Dharma' proclaim the principle: 'Atithi Devo bhava!' or provide veneration to any honourable guest as to a God. Even if a host does not possess riches like food and valuables, do provide solace with soothing words atleast, instead of being shouted down harshly even without ascertaining the antecedents of a respect worthy guest instead being shouted down! Such a kind of behaviour would be representative of sinfulness.' As Deerghakarna gave a convincing sermon to the vulture the latter murmured that after all, by nature, cats were fond of bird meat and therefore that was his natural reaction after all! The instant reaction of Deerghakarna was that his life's unique motto was 'Ahimsa paramodharma' or Non violence would be the Supreme Virtue indeed. One could indeed certainly fill in one's stomach with fruits and vegetables!' As the highly cunning cat softened the vulture's attitude convincingly, the latter then allowed -in fact welcomed- the cat and provided free access to the tree and one by one, the latter quietly ate the baby birds one each time the parent birds visited reached home, the baby birds were missing and their feathers and bones were noticed in the nest itself. The parent birds were convinced that the blind kite was responsible for the gradual killings and being helpless that the so called protector as was trusted for long had finally resorted to the killings and left the abode on the tree and wrongly cursed Jaradgava for no reason!

*Fox misleading deer and gets killed as retribution:*

While the moral of the story that newcomers should not be always trusted, the fox retorted that after all, every newcomer would have been so at the first meeting as for instance the crow and the deer would also have met at a first meeting and thus a generalisation should not be concluded. Such moralities as the crow tried to teach were frivolous and petty mindedness could prevail where persons of half baked knowledge seek to thrive just as even a negligible castor- plant too would show off big where far bigger trees would not appear! Indeed one ought not be estimated evil minded simply because of some would always vision circumstances from evil eyes! Of what avail would be of such chaff without grains as we all are well aware that one day Yamaraja would decide to take all away from life! That is why let as all be friends as of now with less of arguments and more of 'bomhomie' or the spirit of coexistence!

After the passage of some time, the fox Subuddhi accosted Hiranyaka the deer and showed a well-ripened and blooming rice crop field. The deer was excited at the sight of the green crop and straightaway jumped into it for a joyful grazing festivity. One day, the Kshetra Swami or the master of the standing crop noticed the damage to the crops and arranged a trap made of ligaments of a dead skeleton in the midst of the crop. Unfortunately, the deer got entrapped and fell helpless. Luckily for the deer, she noticed Subudhi



the fox passing by and heaved a grand sigh of relief; Jambuka requested Subuddhi to bite off the ligaments and get it free. Subuddhi stated that that particular day being Sunday, it would not be able to bite but surely the following early morning, it would surely help as the deer was after all its dear friend! As after the fox left the place while suppressing its happiness at the huge opportunity of a feast that night, Subuddhi cum Durbuddhi the fox jumped with mirth. Meanwhile, Laghupatanaka the crow got worried as to why the deer had not yet reached and thus left for the rice field and located the friend and stated that this fateful situation had to be faced by the deer alas! ‘ I did caution you to be wary of strangers. There are some beings who talk sweetly but those are like sharp razors with honey edges or milk pots with poisoned milk inside; Indeed one’s vision and thoughts tend to get ignored as one’s death would approach a Being just as the smell of vicks of vanishing flames could not be felt nor Arundhati Star could be visioned on the Sky, or the sincere advice of well wishers could be heeded and the resultant chain of fateful events had to follow’, assuaged the feelings of the entrapped deer. Even as the crow was engaged in smooth talking likewise, the Kshetra Swami was approaching like Yama Raja! Then the thoughtful crow being a true well wisher of the deer quickly advised the latter to lie down and pretend to be dead with stiffly stretched legs and hanging head and the crow would pretend to meddle with the body convincingly. Then the Master of the green field would get convinced that the deer was dead and would slowly untie the trap and in that process the deer should jump up and flee. The plan worked out admirably well. The master’s quick reaction was as expected and threw the metallic trap and hit the fox waiting for the night fall nearby and the fox was trapped instead even as the deer ran for life! Thus the Moral of the Story would be: Never try to perform an evil act as that would surely recoil at once, if not later! ‘Any how, your great good luck saved the tragedy’.

*Mouse Hiranyaka and Crow Laghupatanaka argue and finalise about their friendship:*

Now, Hiranyaka the mouse and Laghupatanaka the crow reverted to their original conversation and as to the remark of one should be highly choosy in selecting friendships. In fact, excessive friendships or extreme enmities always would tend to be risky. A path of non interference would be safe. For instance, a mouse and crow are mutual enemies by birth and they ought to be wary of each other always. The crow said that perfect and proven trust was the essence of existence, after all! As such the two of them should follow the example of Chitrgriva the King of pigeons! Even a speck of fire or poison could ever disturb the mighty ocean of ‘Samsara’ and the overall life pattern! Thus let we the crow and mouse be ever friendly with exemplary existence. Hiranyaka still persisted in its doubt: ‘ A crow tends to change his hereditary habit of ‘mano- chanchalata’ or instability of mind and as such the ability and instability might suddenly change their places and then the victim might beafter by a mouse; indeed, carts travel on earth but not on water surface and similarly impossibilities would never turn into possibilities. As the question of hereditary enmity remained unresolved thus, Laghupatanaka decided to commit suicide and declared as follows: ‘ indeed an earthen pot would be very easy to break into pieces but never possible to unite the pieces to their original position; a golden pot might however be melted and brought to its original shape. Out of exigencies of circumstances out of fear of survival, mutual friendships might be possible among fools and the wise beings temporarily, but lasting trust could only arise among the essentially worthy mortals as truly extraordinary beings of purity of heart, sacrifice, equanimity, basic courage, kindness, and truthfulness. I have witnessed some such qualities in Hiranyaka and that was why I was attracted to it; if this is not possible to make friends with it, then I have no interest in my existence’. On hearing Laghupatanaka’s ultimatum, Hianyaka the mouse was melted in its attitude and told the crow and replied: ‘I am indeed convinced of your sincerity and of genuine feelings far better than even the essence of

chandana or sandalwood, cool flow of iced water, and of a huge collection of fresh lotuses. Normally, the evil minded ones say something and do something else, but those with virtue say and do the same without fear or favor. Even though your intentions are pure and straightforward, my suspicions are imagined of your hereditary limitations just as passerby is suspected of drunkenness as he stands under a toddy tree! Having so said both Hiranyaka the mouse and Laghupatanaka the crow co-existed and settled together happily, quite sure of their mutual friendship.

*Mandhara the tortoise puts the mouse and crow wiser for the lure of lucre*

One day Laghupatanaka the crow told Hiranyaka the mouse that securing daily food had become a problem and hence would wish to shift or greener pastures. The mouse cautioned: one's own teeth, hair, and nails once transformed would never be sustained due to change of replacement! But the crow gave a counter argument stating that elephants, lions, and men of virtue would like to be on constant move; more over, crows, deer and men of vice being unable to move about with freedom tend to be doomed. Then both the friends were agreeable to move out no doubt but where; indeed there has to be a destination to be decided instead of roaming about aimlessly! Then Laghupatanaka the crow recalled a dear friend **Mandhara the tortoise** at 'dandakaaranya' not too distant away from Pataliputra. Hiranyaka too accompanied stating that a place where one had no respect, livelihood, relatives and scope for further knowledge was worthy of discard. Accordingly, both the friends moved to the Karpura Sarovara / lake even as Mandhara recognised from a distance and welcomed them. Then Laghupatanaka the crow then introduced Hiranyaka as an extraordinary Being of high virtue. Mandhara then suggested that an ideal and worthy place of its residence should be a township nearby named Champakavati where a number of 'Sanyasis' or Godmen stayed, especially one named Chudakarna.

The tortoise then narrated the story of that Sanyasi: after eating the food as solicited from the society families, he was in the habit of retaining the unconsumed excess food and keeping it on at an elevated wooden hook on the wall. But since a mouse used to trouble in stealing the remaining food kept for his dinner, he fetched a long wooden stick to keep away the mouse. One day another co-sanyasi named Veenakarna arrived to stay with Choodakarna and the former complained of the mouse-menace. The new guest wondered as to how could that mouse jump up such a height warranting such a long stick to drive away! Then the newcomer narrated an incident of interest! Once Choodakarna visited a house for seeking 'bhiksha' or alms to a Brahman's house and overheard the conversation of the Brahmana couple. The Brahmana told the housewife that : 'Tomorrow would be Amavasya or the Moon Fall Day and thus we should provide food to Brahmana guests at home; what all materials are available!' She replied that after all whatever he had earned the same would be available after their own consumption! Of the remainder she had stored some rice and 'til' or gingelly seeds and possibly she could cook rice with 'til dal' to manage for the guests. The brahmana houswife thus exposed a heap of til lentil to Sun, but a mouse spoilt by its touch and was thus not worthy of serving to Brahman guests. Out of desperation, she exchanged the til dal with husked til. The husband reprimanded her that she was foolish to exchange dehusked til dal against the husked til seeds! Indeed all this had happened since the mouse made a mess of the meal to Brahmanas! It was against kind of background, Veenakarna had to perforce dig up some very flimsy life time savings and scraped through the exigency to manage the situation with honour in the Society. As he was already broke financially, he realised that after all *Dhanamoolam idam jagat!* Only a person's status is realizable by his riches, and certainly not by one's knowledge and of 'dharma jeevana' or virtuous living. It is only the rich person who is a Purusha, of medha, sampatti and keerti or intellect,

earning money and fame. Choodakarna slipped in life's esteem and apparently, the mouse which jumped up heights to secure the remains of food that Veenakarna kept for the night justified his carrying a long stick to ward off the mouse! He who does not possess money can not possess stability of mind, due to helplessness, health deterioration, loss of equanimity and of one's own relatives leading to loss of interest in life.

As Choodakarna narrated the above story as quoted by Mandhara the tortoise, Hiranyaka was not very sure to continue at the new place and regretted having been attracted by new pastures. It was amply concided that money was the basic weakness of each and every Being. A person with richness is all powerful; he is the man of knowledge and wisdom. Lack of money even for survival leads to ill health, lack of bodily strength, dwindling mental stability and 'kaarya vinaasha' or inefficiency of works and duties. A rich person attains power, knowledge, plentiful support of relatives. Indeed a house devoid of offspring and a head full of stupidity are normally stated as useless, but richness is all compensatory. Poverty is emptiness and is stated as being far better than death. Poverty in life is severely abominable and if persistent for long it is the hell on earth! The Parivrajaka Choodakarna further stated that his past life was certainly not worth listening to by anybody; 'Artha naasha' or loss of money, 'manastaapa' or heat of mind especially due to lack of peace at home, 'duscharita' or bad previous history of life, 'vanchana' or deceitful experiences, and 'parabhava' or being subjected to shame, are not shining examples of any life, so said the elders. When faced by fallen days of fate, a person of self-pride might as well opt for forest life or even succumb to death but not discard his self pride. Indeed a sprinkle of water cannot extinguish the heat of fire instantly! Either such a proud person should flourish with flower garlands decorating his head or get buried in a forest but never ever take to begging or deceit. In one sentence: death is preferable to begging; silence is preferable to telling lies; serving an inconsiderate master is preferable to forest life, but begging once again is re-emphasised as a disgraceful death!

Choodakarna then explained the implications of 'Lobha' or avarice and 'artha sangrahana'; these would lead to 'moha' or excessive possessiveness and that further leads to 'duhkha' or extreme sorrow. 'Duhkha' leads to 'swaashraya naasha' or the destruction of close relationships and further to loneliness and to decay. Indeed riches are impermanent and youth is necessarily followed by old age with the speed of constant flow of water. Therefore a person of intelligence and foresight ought to follow the principles of Dharma and Nyaya or Virtue and Justice. This path of Dharma involves 'Daana' or Charity, Sacrifice, Self lessness, Contentment, Equanimity, Courage coupled with Forgiveness and Enlightenment backed by knowledge; in short the conquest of 'Arishad Vargaas' or the Six Enemies of Existence viz. Kaama, Krodha, Lobha, Moha, Mada, and Matsaras or Desire-Anger-Avarice-Infatuation, Arrogance and Narrow Mindedness. The Parivrajaka had especially underscored the aspect of LOBHA that leads to disaster and self-destruction! He then narrated the episode of Jambuka the fox.

#### *Excessive saving and avaricious planning is self-disastrous*

A hunter by profession named Bhairava of Vindhya forests from the township of Kalyan Cuttack proceeded for hunting with his paraphernalia of bow and arrows, knives and net material to trap animals. He succeeded in his traps a quick catch of a deer, deposited its body on his shoulders and continued further huntings. He was fortunate to kill a wild pig too and thanked his luck. Even as he was planning to enjoy the meat of the deer and pig too and tried to pick up their bodies, a wild bear rushed in towards the hunter and despite his alacrity to that situation, got succumbed by his death but the attacking

bear too died . Thus there were heaps of dead bodies as noticed by a passerby greedy fox; it went into raptures and dance at his great fortune, since he found the bodies of a deer, a wild pig, a bear and even a dead serpent too in the bear- hunter altercation. The fox had a dream plan of eating for weeks and months along with his family and friends; it felt that the meat of the hunter should suffice for a month, that of deer-pig meat for two months and one day from the dead serpent. It further felt that for the time being, it might as well eat the tendon fixed to the bow string. So saying the greedy fox had bitten the tight string and fell dead instantly! The lesson that is drawn from the story is that excessive greed would lead to disaster! ‘Ati sanchayeccha’ or seeking to store too much for the far head of times would also be as risky as being avaricious! Intelligent persons face situations as they come by as they neither regret the happenings of the present nor anticipate risks of farther future far ahead! Why such planning that would cater to mirages termed only as ‘dhana trishna’ or greed of wealth! Is there a clear line drawn between poverty or prosperity! Only that wealth which is utilised for present needs and comforts besides towards virtuous deeds like charity is definable as ‘swa-dhana’ or one’s own earning. Men of wisdom never crave for unreachable and unreasonable ambitions and lose patience in the bargain. Be optimistic and never lose enthusiasm. Even the so-called learned scholars who are not pragmatic and practical enough are not worthy of their titles. Is it enough to learn the name and feature of a medicine to a patient rather than administering the same! A person who is a pessimist basically is like showing a lantern to the blind.

Therefore keep patience and never discard the given situations of life. ‘You may get discouraged at the present place and circumstance; but be patient; so said the kurma Mandhara to the mouse Hiranyaka.

Mandhara further counselled: The old adage that Kings, Ministers, original teeth, head hairs, body nails and human beings once subjected to ‘sthaana bhramsha’ or displacement of origins is surely applicable only to the useless Beings. Are not lions, elephants, and persons of virtue thriving by frequent placements and be successful! Yet crows, deers and evil minded human beings tend to stick to original places and lose chances of betterment. A person of established knowledge, respect and enterprise has no distinction of this place or another and wherever he moves about, there itself could earn name and fame; a full pond of water always attracts frogs. It is but natural that each and every human being is subjected to ups and downs. Egotism at prosperity and discontentment at misfortune are certainly natural yet avoidable. Does a dog seated on golden throne acquire the natural awe of a lion! The shadows of clouds, youthfulness and top levels of prosperity are but passing phases. Thus any being in creation is worthy of existence and in the cycle of successive lives the Supreme Lord judges one’s own level on the inevitable principle of ‘as one sows, so one reaps’! Mandara’s advice was raptly heard and got impressed by Hiranyaka the mouse and Laghupatanaka the crow.

*Chitranga the deer runs for refuge from the attack of a hunter*

While one nice daytime, the three good friends viz. Laghupatanaka the crow, Hiranyaka the mouse and Mandhara the tortoise exchanging pleasantries, they saw a terribly frightened deer rushing in towards them. The bewildered tortoise jumped into waters, the mouse disappeared into its hole and the crow flew up a tree branch. The crow saw whether anybody was rushing behind the deer and noticed none. As the three friends reassembled and provided solace to the deer the latter introduced himself as **Chitranga** and gaspingly stated that a hunter was after him to kill. ‘I am your ‘sharanaagata’ or the seeker of refuge and providing shelter and protection are stated to be superior to excel ‘sarva daana-sarva vrata-and sarva yajna’ or all kinds of virtuous deeds viz. to protect a refugee! I am not competent to each you the

principles of virtue but sincerely solicit my safety for a few days and in the course of a few days I shall certainly vacate your company'. Even as the three friends were in anticipation of any disaster by the appearance of the hunter, Laghupatanaka mounted on the back of the Mandara and reached Hiranyaka to untie the trap strings. Hiranyaka the mouse freed the deer from the strings and the foursome started their friendship with mutual admiration and respects.

One evening, Mandara the tortoise noticed that the deer did not return home and got concerned and addressed Laghupatanaka the crow. The crow reassured the tortoise that Chitranga must be busy enjoying the Sunset while munching tender leaves of the trees; 'let me fly nearby and see what was happening even as I am rather unwell and relaxing.' Then the crow flew around a water flow where co birds too were noticed to be returning to their nests. She flew beyond into the dense forests and discovered the friend Chitranga caught into a trap once again, as it experimented venturing to graze in new fields to feast herself with a variety of fresh and tender leaves. The crow witnessed the unfortunate scene and reprimanded Chitranga to be contented with whatever is available and not to seek the property of the neighbours. Any way since it ought to take swift action before the hunter would arrive, it flew fast back to the tortoise and conveyed that Chitranga was in danger as was trapped by a hunter and was hastening to Hiranyaka the mouse to return again to save the life of the deer! As planned, Hiranyaka reached the danger zone and saved Chitranga; the crisis -action was over successfully, all the friends viz. the crow-the mouse and the deer moved out of the danger zone. On the way back home, Chitranga sighed deeply and regretted the avoidable accident and recollected its past: 'Indeed, either a fool or an intelligent being in one's own life time would have to naturally face unforeseen circumstances driven by the sheer inner promptings and momentary temptations! 'Life indeed is a mix of good and bad tidings. In my past too, I had similar experiences of being caught into a trap net when I was a child-deer. Just out of childishness, I gave a shout of joy to attract the fellow deers. But a hunter heard the shout and planned a trap. He took me out and fixed up a strong rope around my neck and then took me to the Royal Palace and gifted me to the Prince who caressed and endeared me and looked after me and so did the palace servants. I enjoyed freedom in the cool shades of the palace, drank in the royal ponds and enjoyed a life of contentment. I was allowed freedom as the royal pet in the surrounding villages too. One a group of children teased and chased me as somehow I entered the 'Antahpura' the Ineriors of the Royal Palace instead of the Court Area. They then tied me to a pillar for the night when it rained very heavily with the dazzle of lightnings and the sounds of reverberating thunders. The Prince came of his chamber out and heard some human voices and called for a soldier to hear and the latter too confirmed the same. I was indeed expressing my joy at the happy atmosphere of coolness of downpouring rain, lightnings and periodic thunders; indeed the expressions were in human voice of my own self! The Prince called for the Palace Purohit an expert in Astrology and conveyed the previous night's happening. The latter stated that to give protection to an animal with human voice would forebode bad omen to the Royalty and the Kingdom and thus be got rid of as soon as possible. As I was despatched to far off jungles and abandoned to my fate, I was caught by the hunter and the rest had happened as known to you all!

*Lack of foresight inevitably lands in totally unanticipated disasters!*

Chitranga the deer broke the news to its dear companions that King Rukmanga of Kalinga Desha was on a victory tour having defeated the enemies and was planning to stay on the banks of Chandrabhaga for some days and on the way he might arrive at this pond next morning. All the foursome of companions got worried at this news and felt they might rather leave the surroundings of the pond overnight to another

pond. Then Hiranyaka raised a doubt that no doubt it might be a good idea to shift but the way on plain walk way, earth might be risky in the night ; indeed one would be aware of the ‘swasthaana bala’ or of resilience at one’s own place of dwelling would rest for water creatures in water, hill-dwellers in rocky places, and plain beings on earth, just as a Minister to a King. That is why the word ‘foresight’ or longterm thinking would have to be considered carefully! That is why consequential thinking or looking ahead would be considered seriously. In this context, the following incident is illustrated!

*Devasharma’s foolishness climaxing in lack of foresight and thoughtless killing of domestic mongoose:*

In Gouda Desha, there was a village in which a couple of virtue named Deva Sharma and his wife Yagnasena lived without an issue and by the grace of God, the wife had conceived in the course of time. The mighty happy Deva Sharma told his wife that she would soon give birth to an illustrious son who would achieve great name and fame for the family. The wife cautioned that she would no doubt be happy if it happened so, but one should not possess day dreams. But Deva Sharma did considerable day dreaming as follows: he as just received a ‘dakhshina’ or tip of a potful of gram flour from a shaddha ceremony to a house nearby; meanwhile a news would be received that a boy would be born; on coming of age; the boy would be a scholar even as a ‘vidyradhi’ or a student of distinction; he would be invited to many houses for food as ‘brahmachari’ at vratas and ceremonies and would receive gifts with which he would slowly buy a she goat which in course time would deliver two kids; eventually the she- goats would get multiplied enabling the boy to buy cows one too many ; the boy would receive many offers for his wedding; he now as an adult after marriage would be blessed and the grand son’s name should be Soma Sharma; the latter as a cute rich kid would be decorated with golden waist belt, golden necklaces and rings, besides jewellery studded with precious daimonds. As Soma Sharma would even being playful, some thing would annoy him and start crying; he would then shout for his wife to come and cajole him as the daughter in law was away. His wife would not respond and out of disgust would throw away his walking stick which hit the pot of gram flour that spilled all over on the ground becoming sullied and unuseable! The day dream over, Deva Sharma thus awaken now from the day dream attracted his wife’s unstoppable laughter even as he was put to shame! Meanwhile, Yagnasena did deliver a boy and Deva Sharma was full of joy. A couple of months hence, Yagnasena desired to take holy bath in a Sacred River and left the child in Deva Sharma’s care. Even as she left the house, a message was received that the local King was distributing cash and valuable gifts at that very time. Deva Sharma regretted that Yagnasena was allowed to for the river bath. Since he did not lose the opportunity of receiving valuable gifts and cash, rather reluctantly left the child with the domesticated mongoose to take care of the lonely child thus enabling him to rush back to return afer the King’s gift distribution. On return, he was horrified to see the scene of blood on the face and body of the boy and instantly killed the mongoose. But actually he realised rather late that a black cobra was lying dead in a pool of its own blood. The realisation that the mongoose and the serpent had a finish to death fight and the mongoose kiled the cobra and saved the boy! Such would be the hasty judgments of grave errors, and hasty conclusions leading to extremely wrong acions of certain circumsances would end up in disastrous ends!

*Despite warnings an obstinate tortoise faces death but saved by trusted friends*

Hiranyaka’s sincere pleadings not to shift from the present pond to another fell on the deaf ears the stubborn tortise Mandhara. The Mooshika- Vaayasa-Harinas had to willy-nilly decide to shift, merely due to their thick bonds of friendship. As Mandhara was proceeding slowly, on the way a hunter noticed and

comfortably pulled it up on the edge of his bow. The three friends felt extremely sad and tried to somehow save it and followed behind. They thought of a desperate plan that no doubt involved tremendous risk but that sounded as the single possibility. Chiranga the deer pretended to have lied dead on the way ahead of the hunter and to add to the credibility to the scene, Laghupatanaka the crow should pretend pecking up its meat. Then the hunter would surely keep the tortoise down and approach a far bigger catch of the dead deer. Meanwhile, Hiranyaka the mouse should bite off the rope shackles of tortoise and enable it to jump into the waterbody deep and the deer too should run for its life; all these actions ought to be done with utmost alacrity and speed as a photo-finish. Happily the joint plan with excellent coordination of the group succeeded.

Concluding the narration of the chapter on 'Mitra Laabha' or the utmost profit of accomplishing unique friendship and exemplary camaraderie, Pandita Vishnu Sharma narrated to the Royal Brothers and advised them of securing lasting bonds of fraternity as a solid foundation rock of victory to their Kingdom against envious enemies!

### **'MITRA BHEDA' OR BREAK UP OF FRIENDSHIP BY EVIL FORCES**

The readily interesting style and articulation of Pandita Vishnu Sharma made the erstwhile purposeless Princes sit up straight in concentration and with rapt attention. The normally careless and flippant Princes were seeking to memorise the details of the animals and their respective names while getting ready for the wealth of knowledge uniquely couched with the principles of Neeti and Dharma or Morality and Virtue.

*Huge sound in a forest paves way of friendship to two wily foxes with Lion King:*

In a forest area, a lion and ox lived happily together as friends but a wicked fox created enmity and hostility between them: This story is told as follows and is worth hearing. In southern Bharat, there was a township named Rakshavati where a merchant named Vardhamaan. While comparing some of his rich fellowmen, he decided to endeavour his best to earn far more than he did so far as Artha was indeed one of the our fundamental Purusharthas or objectives of human life viz. Dharma-Artha-Kaama- Mokshas; ie well within the framework of Dharma or Virtue. Trading appealed to him and decided to select such items available in plenty near his areas and sell them in Kashmira in the northern parts of Bharat and vice versa. Afterall, a person of capability and resolve, a Vidwan of intellect, a person in search of employment and those who could converse sweetly and convincingly has no concern of distances. Thus he hired the services of middlemen, material, transport of all kinds like horses, donkeys, oxen, etc. He headed big parties of men, material, animals and all possible of transport and settled in a carriage driven by strong ox named *Sanjivaka* on cushioned comfort. As the party reached a mountain and travelled atop by rocks and boulders through thick forests, Sanjivaka was unable to proceed further while negotiating the tough terrain, fell down and fractured its knee. Then the merchant did not want to abandon the ox but arranged to shift it to a nearby village, and hired a strong bull in its place. Sanjivaka gradually recovered and started to move about in the neighbouring forests albeit in the care his hired new master. Indeed, the miracle of Almighty would be such that till the final call is received, no force on earth could let a being face death, be there streams of sharp arrows hit him, heavy boulders be rolled him over, deep drowns in mid Seas occur, falls from the dizzy mountain tops are forced, nor deep cuts through cobra's enormous bites into deep veins take place! Thus, Sanjivika not only had recovered but enjoyed excellent health and enjoyed its life. One day, Sanjivika the ox since gained excellent strength out of joy of grazing well in the green meadows in the forests nearby gave such a shout which reverberated across the hills and a lion

named *Pingalaka* heard the shout of Sanjivika, wondered thereabout the huge sound and suddenly stopped taking water from a pond. In the vicinity of the incident two fox companions named *Karataka* and *Damanaka* noticed and wondered that even the forest king *Pingalaka* too got rattled by this sound and stopped sipping water from the pond and left the place! ‘ Let us approach the lion and seek his goodwill so that we should make friends with the lion. More over, we should express our loyalty to the forest king at a time of his distress. As *Karataka* so suggested, *Damanaka* warned that even if the lion king might be facing embarrassment already that a challenger had arrived in the forest, instead of taking us friendly and kindly, he might as well pounce on us since a cotton vick would be insensed by our pouring oil and thus non interference at a mighty one’s egoistic feelings be not meddled with since the old adage stated : ‘Come my enemy, I invite you to hit me!’. In several words thus pleading for the golden *principle of non-interference*, *Damanaka* then narrated the story of a monkey meddling into other’s affairs and getting killed itself!

*Monkey’s unwanted meddling resulting in hanging by a wooden girdle to death*

There was a rich merchant named *Devadutt* in a township named *Aridurgama* in the Kingdom of *Magadha*. As he was not blessed with a child yet, he performed several deeds of virtue and charity. He decided to rebuild and renovate an old dilapidated temple in the middle of the township and engaged labour force even at a good cost. As the work was in progress, huge and strong wooden girders for the roofing were to be hoisted and the carpenters hit strong iron nails at the required points and got them ready for hoisting on the roofs on the next day and left the task by that evening. A mischievous monkey noticed as to how the carpenters were seeking to push iron nails deep into the heavy wooden scaffoldings and imitated hammering. The workmen kept distant gaps in between the nails drilled and half fitted so that tightening the nails be done the next day and left the work fo the day. Now the naughty and playful monkey held on to the half fitted nails with two hands and swung sideways to and fro. Thereafter, it tried to force the half fitted nail out and in the process its tail got hooked and met with painful death! Indeed the moral to *Karataka* as narrated by *Damanaka* was never to meddle with other’s affairs! As one seeks to assume responsibilities of others, the chances could end up in disasters to themselves. As regards the comment of *Karataka* that one should have loyalty to one’s master, *Damanaka* emphasised that the word of loyalty would smack of selfishness and selfless loyalty was a misnomer; expectations of loyaty ought to be befitting only if the affected party would truly expect from but by a remote and non-concerned one and a purposive source of irritation.

*Donkey seeking to assume a dog’s responsibly ending up in one’s own disaster*

*Damanaka* thus narrated another instance as in the case of a donkey and a dog. There was a washerman named *Dhavaka Mallu* at *Varanasi*. He was badly tired by a day’s heavy workload of washing and getting ready a huge heap of clothes of the neighbouhood and slept off exhausted in the night. A thief entered his house and sought to steal valuables including his ironing box and the well pressed clothes of the neighbors. The domestic donkey noticed the actions of the thief and after his total clean sweep of clothes etc. asked his colleague the dog to bark soon to save the loss. The dog replied that his master deserved no sympathy as he never kept much trust in him and served improper food to it; in his circle of dogs they were all far better off in providing good food and rest but in his case he had all the time been maltreated and served third rate throwaways, bringing disgrace among his colleagues. Why should I help and bark; let the washerman be taught a hard lesson! The donkey was rather taken aback by the ungrateful and



arrogant response of his dog colleague. It cursed the dog's simple act of barking and alerting the washerman instead of giving a long lecture! But then the thief was already making the best of the opportunity! Indeed the donkey was truly overpowered by the thoughts of loyalty to the master and brayed as forcefully as possible. The master was furious at the donkey's midnight braying without cause even as he provided ample grass and water to satisfy his hunger and thirst! He took up his hard stick as a punishment of his untimely shouts and threw at the animal with such severe speed that the donkey was grievously hurt and died!

Thus Damanaka gave the above episodes and pleaded for non-interference and performance of one's own duty in the place of selfishness oriented gratitude and false notions of propriety. Karataka having heard what all was said then asked Damanaka as to what exactly should be the next step to be taken. His own proposal would be to approach the King and share the apprehension of what he too had heard and try to extract the information of the King's reaction. Afterall, it should be the duty of a servant to enquire of the feelings of a master; why should one imagine that the master might be offended in such situations! Could any body imagine not to eat food with an apprehension of indigestion! The psychology of a master would normally be that even a low class one even if were stupid but be loyal and share the concern of a master! There is a saying that Kings, Creepers and Women tend to lean on the company of those who approach them for sympathy and early contacts. 'Therefore, I shall first show up peeping the lion in a manner that he would realise my desire to see him and once assured by his passive looks, would pretend fear, reverence and concern. The characteristics of a subordinate would be to peep in, listen with respect without interruption, complement indirectly and with admiration, talk with sweetness with head down, if interrupted by the master then pause with respect, respond to suit the feelings of the master with little contradiction and by further annotating the statement of the master with overtones'. Damanaka then wished good luck to Karataka and assured that thier mission should be successful. On approaching the Lion and securing on the latter's nod of approval to enter the cave, both Karataka and Damanaka prostrated and the Lion welcomed them even as the King enquired about their welfare; they said reverentially that under the rule of the Grand Administrator the Mighty Lion all the beings in the forest were very comfortable; yet very insignificant animals like them would wish to approach the Master to seek a reassurance at certain times of apprehensions and as such an insignificant grass piece might be useful to remove a piece of meat in the teeth or dust in the ears. 'We noticed that our King approached a waterbody but on hearing a sudden shout that was heard by all the co-animals, a King of your stature left suddenly even without quenching its thirst! Pray, provide us assurance and allow us to ascertain the cause and direction of the great shout and its reveration. Sire, a significant personality of your stature need not heed such sounds, after all. My we give you an account of a how a fox like me accidentally visited a battle field and felt thrilled to witness heaps of dead bodies of soldiers, horses and elephants. Suddenly there was huge sound that broke up and on close examination of the battle field it was noticed that a 'nagara' or war drum was making non- stop sounds of high pitch as the branch of tree got broken down and its thick leather surface got rubbed making the unbearable sounds. As soon as the fallen branch was removed the horrible sounds were stopped. Thus there might indeed be much ado for nothing!

As the Master Lion instructed Damanaka to ascertain the origin of the huge sound, the latter made intense search and found a newcomer to the forest viz. Sanjivika the ox while Damanaka approached him with authority and raised his voice assertingly; he told Sanjivaka in no uncertain tone and command: 'This forest is under the express instructions of Lion King Pingalaka and each and every movement of the beings here are controlled by the King. Don't worry, the King is all merciful to his subordinates. If need

be, he would never ever spare any body that might create the least defiance'! Instantly, Sanjivika went on the defensive and replied very politely that he would obey the Master and his instructions. Then Damanaka brought Sanjivaka before Pingalaka as the polite ox greeted the King and retired back into the forests. The King expressed relief and for the good job done, complemented Damanaka and Karataka and as a token of appreciation appointed them as Koshaadhikaaris, or Treasurers. Also Sanjivaka was appointed as the Interior Minister. Instead of being happy with the encouraging outcome, Damanaka went into a shell of introspection. Karataka noticed the sudden change of the erstwhile enthusiasm of Damanaka who cursed himself that he had tied up with his own ropes as instead of creating trouble between the Lion and the Ox, they got the King to make friends with the ox! Moreover, Sanjivaka was appointed as the Minister! Does not this sound like a horrible twist of fate!! Karataka! If God were unwilling, the results go awry and off center! Meanwhile, King Pingalaka's brother Sthabdhakarna paid a fraternal visit to Pingalaka and an excited King received him with great happiness. He ordered for a variety of raw meat to be served and asked Sanjivaka the Minister to keep it ready. Hesitantly, the Minister replied that the 'Kosha' or the Treasury was empty as Karataka Damanaka had totally eaten off the meat. Stabdhakarna remarked as an advice to the King: Never appoint as 'Koshadhikaari' a Brahmana or a Kshatriya or a close relative, since Brahmanas never agree to decrease the funds, Kshatriyas would show a sword but not spend, and a close relative is beyond accountability! In the present case Karataka Damanakas are close enough like relatives but both are meat eaters where as Sanjivaka was a total vegetarian who ought to enhance the balance of meat but never decrease! Convinced by the arguments, King Pingalaka appointed Sanjivaka as the Treasury In Charge too! The infuriated Karataka blamed Damanaka to have brought Sanjivaka into limelight. The blameworthy Karataka conceded to his mistake in highscoring Sanjivaka to mutual peril. He then narrated the story of a Prince and a Sanyasi or hermit.

*Prince marries a Vidyadharini damsel but his minor indiscretion ruins his happy life*

Prince Kandarpaketu the son of King Jeemuta of Simhala Desha was once enjoying the company of well scented flowers in a garden and a ship merchant approached him stating that he sighted a Celestial Damsel in a nearby island as his ship was passing through. The Prince was tempted and as the ship approached the Island he noticed a world surpassing specimen of a charming lady and out of curiosity jumped out of the ship. Even from a distance, the Princess of Vidyadharas, Ratnamanjari sighted and asked her maids to bring him near. Her resolve was whosoever human youth would first approach her with a wedding proposal for her would be her life-partner. The Prince was delighted with the proposal and her father King Kandarpaketu agreed too. After the wedding with the ready consent of both the parties and reaching the world of Vidyadharas, the Princess assured that all kinds of luxuries of life would be at the beck and call of Kandaraketu, but there was a single taboo of not touching in the Palace a golden lined glass frame which contained a picture of a Vidyadhari damsel named Swarnarekha. After a few months of enjoyment, the Prince could not somehow resist the temptation of touching the prohibited frame and instantly, even the artificial sketch of Swarnarekha jumped out and pounced on the Prince who found himself back into his original palace garden, never to see Swarnarekha again!

*Deceitful sanyasi outwitted by an equally dishonest follower*

Another episode relates to a self styled Godman named Deva Sharma who was basically a cheat keeping his earnings as contributions for so called causes of virtue couched inside a blanket which he would never part with. A follower called Ashadhahuti who raised lot of confidence in Deva Sharma, as the latter

tested his loyalty for years. He raised confidence by instances like returning back insignificant items to those where they rested the previous nights. Deva Sharma thus having tested Ashadhabhuti's honesty and loyalty for over a year, entrusted the precious blanket in which all his earnings were hidden as he desired to take bath in a waterflow. While he was bathing, he found two strong goats fighting each other with streams of blood flowing on their bodies on the banks and meanwhile a fox which mistook a piece of meat falling off from the fighting goats approached them and fell dead in the skirmish. Deva Sharma hailed Ashadhabhuti to comment that avarice was the root cause of the wily fox's death! But Ashadhabhuti would not have heard the master's remark of amusement as he quietly disappeared already! Thus a cheat oversmarterd another cheat!

Then having narrated the stories of regretting their own mistake of boosting Pingala's confidence in Sanjivaka, Karataka boosted Damanaka's self confidence as some mistakes would no doubt occur in life but the persons of resources should never harbour despair but quickly resort to apply corrective thoughtfulness and plan action accordingly. The doubting Damanaka wondered as to how to reverse the extreme trust that Pingala reposed in Sanjivika! Smilingly, Karataka illustrated the example of a crow and a cobra as follows and propounds the Theory of Mitra Bheda:

*A vengeful crow succeeds in killing a cobra:*

On the banks River Yamuna a couple of crows were residing peacefully, but in due course kept eggs in their nest; a vicious and big serpent was regularly biting off the eggs and a rattled she crow persuaded its mate to shift away from that place. A determined male crow decided to teach a lesson to the cobra and narrated a story of how a powerful enemy was taught a lesson by means of the principle of oversmartering the smart and succeed. A crab in a pond at Badarika Forests addressed a crane as to why the latter was not enthusiastic to grab several fishes swimming nearby. The crane replied that one day it happened to rest on the branch of a tree and a Sage was teaching lessons of virtue to his followers that life was but short and whosoever was born would have to die sooner than latter and as such ought to adopt principles of overcoming the desire to eat and meditate with one leg erect and since then on the banks of the pond it was following the principle of 'nirashana' or non-eating and meditating as a yogi standing erect one legged. The fish heard the resolution of the crane and dared to move near with neither fear nor care. Not much latter, the crane during its worship to the Almighty appeared to have received a celestial message that within an honour hence, the entire pond would go totally dry. The frightened fishes requested the crane to please shift them forthwith. The crane replied that it could safe-travel to the none too distant pond only by its beak and thus one by one each fish in the transit got eaten. The crab suspected foulply of the crane which might have eaten away the fishes one by one and volunteered to shift them soon. Instead of carrying by its beak, the crab opted for the option of circling around the crane's neck and in the transit pierced into the neck of the crane's neck and avenged the fishes dead earlier! Thus the crow assured its wife not to get unnerved by the phobia of death! The intelligent crab taught a fitting lesson to the crane.

The male crow also narrated the story of a rabbit teaching a fitting lesson to a cruel lion and proved that those who could use their brain need not have brawn! In a forest, a wicked lion once went on a rampage of killing animals every day. The latter called for a conference and approached the mighty king of the forest animals with the common appeal that he could kill an animal a day by daily turns instead of killing them helter skelter and that the daily victim by its turn would approach the king who need not take the trouble of having to hunt and thus exert tiring out. The lion agreed and henceforth the designated animal

reached the lion's den. One day a clever rabbit purposively reached the cave and the fretting lion became impatient by the minutes and hours. Finally as the tiny rabbit reached, the lion howled at its delay but the reply was that another lion on way attacked it and somehow managed to escape and thus reached there late! The angry lion convinced by the explanation yet asked the rabbit to show the other lion wondering whether a competitor lion was also present in the same forest. The clever rabbit led the way to a deep ditch and showed the lion's own shadow and the brainless leapt into the deep ditch never to come up! Having given the examples of the crab and crane besides that of the rabbit and lion, the male crow finally thought the lesson to the cobra! As the Royal Ladies were in the habit of bathing in a private 'sarovar', they had the habit of keeping their personal jewellery before safe on the banks of the pond. The clever crow picked up the jewellery one by one by its beak and eposited them all in the hideout of the mighty cobra in the hole of the big tree which actually was atop the crow's nest from where the crow eggs were eaten by the cobra. As the ornaments of the bathing royal women were recovered from the hideout of the cobra by the soldiers of the King, the latter pulled out the cobra and killed it mercilessly thus getting rid of the menace to the eggs of the crow couple for good!

*Action plan of 'Mitra bheda': Karataka Damanaka approach Lion King, carry tales against Sanjivika*

Pretending humility and hesitation, the vily Karataka Damanakas approached the Lion King Pingalaka and slowly broached the topic of the Ox Minister Sanjivika. They commenced that a Minister was expected to be sincere and loyal to the King and of his magnanimity but had been having his own selfish way of over dominance even to the extent of dethroning the King! 'We feel guilty of introducing him as an example of loyalty, but indeed are having to bite our own words as his true colours are being revealed gradually now. It is by way of frustration and proven loyalty to you, we have hesitantly come here to state the reality since the time has come to reveal our opinion of honesty and trust-worthiness! Indeed, the general truism is that Rajya Lakshmi or the Fickle Fortune Dame of Royalty rests one foot on the King and another on the Minister. It is natural that the tendency is to lean in favour of the schemes of a Minister rather than an ignorant king! The obvious options would be to discard poisoned food, half broken tooth, and a schemy Minister! The King then reacted rather wisely : 'After all if a patient had an ailment, none could afford to discard the body totally. My association with Sanjeevaka has been tested like of an unadulterated gold and without seeking his version of facts, no wise king could dismiss a Minister on flippant and uproven hearsays! Consequential discriminations cannot bring good name to an ideal ruler! I still possess happiness, contentment and regard for Sanjivika's services. Indeed, Agni might burn off one's total belongings but could it be blamed for its hallmark of purity and non-discrimination! Lakshmi or prosperity would be tempted to vacate a place where a son or a Minister or a neutral personality are harassed even for minor indiscretions. Sometimes even tasteless items cooked if healthy are eaten but cannot be rejected outright! It was you who brought and introduced to me as an exrtraordinary being ,but even as he is proving his merit, efficiency and trust, how is it that you both have arrived here to have the Minister dismissed outright!' To this kind of justification as was offered by the Lion to Damanaka, the latter replied to Pingalaka : 'could a dog tail be straightened ever! would a basically evil-minded being be ever mended even securing all kinds of benefits! Might a poisoned tree yield fruits of sweetness even if ambrosia is poured at its roots! Therefore a person who is sure of a source of risk, a woman worthy of faithfulness, a prosperity without seeds of over- ambition and a man of proven gratitude are ever worthy of being listened to always!' On these lines, Karataka Damanakas kept on spoiling the mind of the lion; after all, the statement of Neeti or of Morality is : *Neechaah kalahamicchanti sandhimicchanti saadhana!* But the persistent drilling of poison into the ears of the Lion, the latter was half convinced by the fox

comrades, and wondered whether he might opt for giving a warning to Sanjivika. But the instant and emphatic reaction was a 'no' from the wily fox comrades who objected that once the Minister would become aware of the seed of suspicious doubt in the Lion's mind, then he would take urgent measures to harm the King and narrated the episodes of a bug, king, Tittibha and the Sea.

a) An ant named Mandavisarpani had been residing for years on the cushioned bed of a King surviving on the particles of sweets, savouries, fruits, drinks and so on served to the King. One day, a fat bug named Didimamba approached the ant with great respect and requested the ant to very kindly share the eats for a few nights and would go away soon. But the bug was actually not interested in the petty crumbs of the eats and spilled drops of drinks as the ant never suspected the evil intentions of the bug as during the sleep, it attacked the King's blood veins and the latter sprang out of his bed with tremendous pain and ordered the bed to be searched and found the bug and killed it finally.

b) A couple of Tittibha birds stayed on a tree on Seashore and an expectant she bird desired her husband to search for a suitable place for keeping the eggs. The male bird insisted staying on the shore itself but the lady bird was unsure of the fury of the waves; the former protested rather arrogantly that he was not that helpless, even as the she bird was apprehensive stating that the tiny eggs and the birds would never be match the fury of Sea waves. As though the Samudra Deva the Sea God followed the conversation, the Sea waves swept away the eggs and the sprouting bird babies. The angry male tittibha complained to Garuda Deva who in turn approached Bhagavan Vishnu Himself! The latter out of his affection for Garuda Deva chided Samudra Deva who in turn had personally reached the Tittibha birds and apologetically handed over the bird's eggs in a decorated golden cask!

Thus the Karataka Damanakas counselled Pingalaka warning the latter about the impending danger from Sanjivika to Pingalaka and proceeded to the ox to fish out of the already troubled waters at that end!

*Karataka Damanakas having diluted Pingala's trust hasten Sanjivika's destruction and death*

Even as the mischief monger foxes entered the home of Sanjivika, the latter enquired of Karataka Damanakas. They heaved a sigh of despair and expressed at the shape of evil happenings casting their impending shadows. Damanaka said that the fate of servants would always be at the whims and fancies of their masters. Wise persons always state : in life, it is rare that upshot fortune earners maintain their objectivity and mature judgment; those deeply engaged in evil acts would never mend ways of virtue; a male retaining his balance of action and thoughts in the private association of an half tempting and advancing female; none has the ability to conquer death; a person of dire need from a donor expects respect from the latter; and above all a basically evil minded and shrewd species would in the long run certainly bring in disaster sooner than later!

The utterly surprised Sanjivika got confused at these opening comments of the fox comrades! He asked as to what was the matter all about! Damanaka continued that their situation was like the devil and the deep sea! On the one hand they had the 'Swami Vishvaasa' or valuable faith of the master and on the other of 'bandhu preeti' or the great attachment to the dear colleagues as of own kith and kin! Their situation was like that of a drowning person in deep Sea seeking to hold a long poisonous cobra! As Sanjivika pressed the fox comrades hard to convey the apparently unpalatable development, Damanaka whispered into the former's ears that King Pingala was scheming to kill you and give a grand feast to all of us! As he heard this, the immediate reaction of the ox was that of a deceitful mind of the foxes and said: 'friends! Thank

you for your unique concern for me! After all any being in the Lord's creation ought to perish sooner or later and nothing at all could be escaped in life except death!' Then Sanjivaka thought that this unfortunate development must most certainly be the handiwork of the fox comrades. At the same time, a King if were a sensible one would not lend his ears without verifying facts. Indeed life is a two pronged deception: a forest of sandalwood trees is normally infested with poisonous serpents just as a quiet and clean water pond attracts host of crocodiles! Fragrant flowers attract honey bees and on high tree branches are the residences of bears and monkeys alike. A King is always surrounded by evil advisers; the King always converses and acts sweet and kind. His words and deeds sound kind and graceful but how poisonous could be in their hearts! Almighty in His Grace and Kindness has created boats and ships to cross oceans, lamps to dispel darkness, hand fans to enable winds to flow, and tridents and spears to control arrogant elephants. But alas! He has failed to change the evil hearts of their deeds! Sanjivika further brooded as follows: 'after all a vegetarian like me eating grass and vegetables need not have evinced mercy on me. Having created fancy for me, it would not be sustainable for long, especially by the provocation of co-meat eaters. Now, once created the ill will by the wily fox mischief makers would be untenable just as a 'sphatika valaya' or circle of prism once broken would be impossible to put back to original shape and of charm'!

So brooding deep in his mind, Sanjivika felt that a thunderbolt and the mighty power of a King could be severe enough but the former affects the spot of its impact but the fury of a King might be all around! In any case, it might not be wise to await the orders of the King and might as well take to a path of offence than wait. Indeed, one might have the fulfillment of killing an enemy rather than still wait. To a person of self confidence, killing an enemy attains fulfillment and if battle would be inevitable , one ought to opt for it and be prepared. Such was the internal conflict of Sanjivaka and after such intense feelings finally asked the fox comrades whether King Pingala had actually and finally decided to kill him. The reply was an affirmative 'yes' and the fox comrades quietly sneaked out and ran to Pingala.

The latter asked whether Sanjivaka was ready to attack him and even while the reply was about to be given, a wild and furious Sanjivaka entered and attacked Pingala with his powerful horns most wrecklessly and the defending Lion was immensely infuriated and jumped on the attacker and tore off its body guts and springs of its body blood vessels got spilt out all over the ground. Even as the body of the pious ox was pulled down with a thud , the King Pingala became extremely repentant that the force of circumstances was so cruel that a true follower of a majestic King met with the cruelty of circumstances despite the in-built controls of creed and habits, just because of the wickedness of evil forces. The mighty pull of fate thus got victimised and repentance while registered late was a type of retribution and of reckoning too.

Vishnu Sharma thus got the wayward Princes truly sentimental and appealed to their consciences reacting against the personification of evil as exhibited by the foxes, the genuineness of the ox and the repentful majesty of Pingala! Indeed, even the professionally vicious pair of foxes too displayed flashes of conscience pricks but the pull of jealousy and the natural influence of the species was proved to prevail! Thus Vishnu Sharma was able to gradually turn into thinking and introspection and sharpen their attitudes to life and indirectly indoctrinate the 'Raja Dharmas' or fundamentals of the Principles of Royal Duties. He had thus subtly taught the lessons as to how a true and intelligent King to be vigilant to ably sift the advices besides the leads and lags of what the courtiers converse and advise!

## VIGRAHA' OR CONFLICT OF SIMILAR FORCES LEADING TO BALANCE OF POWER

The highly excited Princes who had heard of the moral lessons of MitraLaabha and Mitra Bheda yearned to hear much more about the Lessons of 'Vigrah' next. They got a lead clue from Vishnu Sharma about the one-upmanship verging on antagonism or enmity of swans and peacocks and the dirty role of crows in subduing the swans.

*Swan King Hiranyagarbha of Karpura dwipa and Chitravarna the King of Peacocks of Jambu dwipa*

There was a renowned waterbody named Padmakeli in Karpura Dwipa where a King of Swans named Hiranyagarbha, who was revered among his subjects as he was a well wisher, philanthropist and an able administrator providing security to all. Once into his court entered a crane named Dirghamukha and the King enquired of his welfare and any news from his trips overseas. The informer was excited and conveyed that he visited Jambu dwipa and a mountain named Vindhya where a King called Chitravarna of Peacocks ruled; the followers of the peacock king intercepted him and in course of mutual conversation, conveyed that he was the follower of King Hiranyagarbha of Swans in Karpura desha. Then the peacocks enquired as to which of the Kingdoms was better and how was the administration comparable! The swan messenger Deerghamuka stated that Karpura desha was wonderful comparable to the peacock country as the former was like Swarga and the King of Swans was like Devendra himself. Do visit our Kingdom to know the difference. Naturally the proud peacocks did not relish the crane's remarks; indeed how could indeed the uncouth and the uncultured would react likewise and only lose objectivity! would a poisonous snake not increase its stored poison on its fangs in response to a milk provider!' Oh King of Swans: do hear *how monkeys would react when birds give genuine advice as the latter got dislodged from their nests!* On the banks of River Narmada a massive tree provided resting place enabling bird nests on its branches comfortably. During the rainy season, pours of water spoilt the nests and the birds had very bad times. There also were several monkeys which got shelter on the tree branches. The birds addressed the monkeys and said that they were no doubt having tough time to protect the eggs and just born birdings in their nests but why monkeys blessed with the ability of quick movement were still hanging around and clinging to the tree branches! On hearing these, the monkeys got jealous of the birds and spoilt all the nests of the birds.

The moral of the story would be not to provide good advice to the petty minded and the jealous!

*Crane Deerghakarna's report of his visit to the Peacock Kingdom*

King of Swans then enquired Deerghamukha the crane for further details about the Peacocks; the latter asked as to who made the King of Swans then the crane questioned 'who made the King of Peacocks'; 'Majesty, don't you worry; I had given a befitting reply to the offending peacocks. They say indeed that women of grace sit pretty with modesty and gentlemen with proven ability never show off ever! Once a person does not adequately size up the capacity of the opponent and resort to 'Vaak dosha' or lapse of tongue might remind of a donkey that donned the skin of a tiger and moved around to its peril in the midst of a fully ripened crop and desired to enjoy the plentiful food all by himself for ever!! At Hastinapura there was a happy go lucky washerman named Vilasa and his donkey that was somewhat famished with inadequate feed but put to hard work with loads to carry. Then Vilasa managed to get a tiger skin and

robed in so that it could frighten off the farmers and let the donkey graze happily! The forest keeper noticed that a tiger was prowling around and got ready with arrows and a bow to shoot the 'tiger'. Meanwhile, a co donkey brayed and the one in the tiger skin responded too and the forest keeper killed it easily and exposed the truth of a donkey in tiger's garb!

As the conversation between the crane representing the King of Swans and the messengers of peacocks concluded, the former expressed their anger and even while objecting to the remarks belittling them had pounced on the crane with their sharp beaks. The peacocks further heckled at the King of Swans as being too soft and ineffective. But the reply was that after all once there might be a tree with ripe and sweet fruits, nothing would be prevented to enjoy nor its great shade experienced. The reflection of a huge elephant in a mirror might look like that of a pigmy animal. Also, *sometimes petty and insignificant Beings to cash on the majesty of an illustrious entity like rabbits take the name of the high and mighty Moon and thrive and enjoy with fabulous returns.* A detail on this episode is as follows:

Once there was a drought situation with almost 'nil' rains and a thirsty crowd of elephants approached their King as the latter helped them to locate a pond with overflowing surplus water. As the thirsty crowd of elephants moved ahead, the crowd of hares on the banks were about to be smothered under their feet. One of the hares named Shilimukha sent alarming signals about their plight of being crushed off and an aged hare expressed its opinion that it could offer a solution viz. snakes could bite their feet and fall down instantly; for instance the serpent named Bhupala assured that he could bite off humans at one go; Durjana could smilingly bite off any being. Meanwhile the leader sighted a rabbit and the latter was stated to have been despatched by the Mighty Moon! The Leader of the Elephants confronted the rabbit as the latter was sent earlier to take care of the 'Shashakas' or vultures too hovering around the lake and hence the Moon called Shashanka. The rabbit warned the King of elephants as brought by Moon not to enter the sarovar. The King of elephants apologised and requested him to show the master Moon. The rabbit then asked the elephant to show him the Moon God once and the former asked the elephant to arrive at mid night alone since the Moongod was in Samadhi. The frightened elephant arrived at midnight but the rabbit informed that Moon was nodoubt in samadhi and would not like to be disturbed. The fooled King of elephants thus made a retreat.

Deerghamukha the crane representing Hiranyagarbha the swan king was then arrested and taken before the King Chitravarna of Peacocks for interrogation. The latter's Minister a 'Grudhra' or Vulture asked the Crane Deerghamukha as to who was the Minister of King Hiranyagarbha and the reply was a very learned Chakravaaka or a Brahmani Duck- a ruddy goose. The Vulture Minister approvingly affirmed that Chakravaaka should be good choice for the Ministerial position as he ought to be a local of that King, traditionally puritanic and well learned capable of enhancing the financial prosperity of the Kingdom as per the principles of the yore. While the Vulture Minister was thus annotating, a courtesan parrot remarked : Sir, Karpura Dwipa is a part of Jambu Dwipa and King Chakravarna happens to be the overall in charge of Jambu dwipa! To this interruption, King Chitravarna instantly reacted: 'yes, yes, we should not take this happening lightly: the adage states that a King, a pervert, a drunkard, a child and a rich person might even aspire for Supremacy and hence should not be encouraged and tolerated. The courtesan Parrot-as per its natural characteristic- desirous of pleasing his Master screamed: ' we should go in for war!'. The King Chitravarna then declared war at once! Then he looked at Crane Deerghavarna and said: 'We leave you free to return to your kingdom as per the customary courtesy and then inform your king accordingly. He further got busy in the selection of a suitable messenger who should be loyal,



capable, and fully conversant with the shortcomings as well as the strong points of the opponents. Then in consultation with the Minister the final choice was the Parrot ; the latter politely replied saying that no doubt the King's decision ought to be respected, yet Deerghamukha the crane would be tough customer and hence it might be unwise for me to be too enthusiastic to proceed as the singular royal messenger; the Parrot further exclaimed: 'when the Mighty Ravana took away Devi Sita by force, was not the Great Lord Samudra Deva imprisoned to keep the latter kept ineffective! Indeed, keeping company with and much less to accompany an enemy would not be advisable! May I cite the tragic examples of a Swan being friendly with a Crow and a petty bird being friendly with a crow! In the former instance a tired traveller took rest under the cool shade of a huge tree and a kind swan on the tree opened its wings and provided shady cover to the traveller's face with his mouth was opened wide. But a naughty crow eased itself inside the traveller's mouth and flew off and the disturbed traveller hit and killed the swan who was near by providing shade to his face. Similarly, a crow noticed a cowherd carrying a pot of curd on his head and started stealing small bits of curd; the cowherd noticed up and eve as the crew flew away the tiny sparrow hovering around overhead got killed instead!

Having heard the hesitation of the Parrot, the crane Dweerghakarna replied that after all it was the parrot's design to influence the royal decision to create tension of both the kingdoms. Thus ended the mutual quarrel!

#### *Parrot of Peacock Kingdom arrives in the Swan Kingdom for mediation and aftermath*

Chakravaaka the Brahmani Duck heard what all Deeghrakarna the Crane reported about its visit to the Peacock Kingdom and remarked to the King that the crane had unnecessarily performed undesirable 'politicking' as stupid beings would try to oversmart others and get entangled unnecessarily leading to inter-kingdom issues! Then the King cautioned the Minister that both of them should rather talk and finalise the action plan confidentially as the heart could make inferences from one's eyes and ears! The Minister Chakravaaka then made an open comment purposively aloud saying that somebody might have provoked Deerghakarna to do all this! After all a physician needs a diseased person as a victim, an employee needs a habitual employer of questionable shortcomings and a learned person would be on the look out for idiots as their victims, but only persons of virtue and straightforwardness aim at only good events and happenings! Readily conceding to the views of the Minister, the King then decided to despatch a few reliable and efficient spies as a king without the strong help of espionage would be as uninformed as ignorant! The Minister then reacted that it would be better that the same Crane be despatched since no further members should be added to the think tank. Meanwhile the parrot of the Peacock Kingdom had arrived for an audience with the Swan King and Chakravaaka the Minister asked that the Parrot wait in the guest house. The Minister then imagined of the impending danger with the arrival of the mediator and felt that the King should not be encouraged to declare war as that would be bad politics which an able Minister should resort to. The tactics of war should be to follow the means of Saama-Daana-Bheda or proper counselling, luring with charitable means , or resort to the golden rule of divide and rule, and then only take to the final means of 'dandana' or punishment by declaring war. In any case the war situation appeared in the offing for sure. The trait of a successful warrior would be to explore all the possibilities to prevent or at any rate postponing war but when war becomes inevitable then strike forcefully, as such should be the policy of a diplomat! Haste, shortsightedness, and unpreparedness would be self defeating to accomplish final success; would not extremely icy cold and ceaseless flows of water shake down high mountains even! Moreover, the Peacock King Chitrakarna happens to be a very strong opponent as it

would be perilous to launch a project with inadequate preparation to end up in shame and defeat; one should strike with full force only after solid preparatory efforts; till then wisdom would lie in postponing the inevitable as far as possible. Meanwhile, one should quietly dig up deep and wide trenches around the fort, raise and reinforce the outer walls of the fort, train the infantry and cavalry several fold, toughen the military and enhance prosperity too. The kingdom's area must be widened, water reserves be deepened and broadened, entry points be controlled keeping strong and effective forces to check in and check out human and material with extraordinary vigilance. Indeed broadening the circumference of the kingdom, effective training of the armed forces in offensive and defensive tactics, enriching material resources like jala samridhi, dhanya samridhi, indhana samridhi or surpluses of water, crops, and cooking wood should be the watchwords of the kingdom, control of entrance and exit points are stated to be the multi sided prosperity.

*Crane Saarasa selected as Commander but Crow Meghavarna of enemy camp was suspicious!*

To oversee all these fresh and key activities as stated, a competent Director of Operations be appointed stated the Minister in consultation with the King and the new incumbent should be experienced, resourceful, and knowledgeable. The decision was in favour of Saarasa bird or crane which was commandeered forthwith.

Even as the appointment of Saarasa was finalised, the Royal Courtesan announced the entry of a crow named Meghavarna with its companions hailing from Simhala Dwipa. Then King Hiranyagarbha realised that crows were practical and intelligent and decided to appoint Meghavarna. Minister Chakravaaka pointed out an apprehension that after all the crow was an employee of the enemy king; would not a crow too be like a blue coloured Jambuka or jackal which left the care of his own origin and served an enemy camp though died at the end! Thus Minister Chakravaaka narrated that story to the King Hiranyagarbha. As the Jambuka once fell in a pot of blue colour and slept off overnight; the owner found it next morning and it pretended as dead while he disposed its body in a forest nearby. The animal once freed moved about and boasted that Vana Devata or the Goddess of the Forest performed 'Abhisheka' or holy bath with several indigenous herbal medicines and ever since it assumed blue complexion! As the Jambuka declared thus, all the foxes prostrated to it and as the news got spread, even other animals and birds including tigers and lions approached it with veneration. One day in a general conference of foxes, the blue jackal pretended to be all powerful and belittled the elderly foxes too. One of the elder foxes took offensive and prepared a plan in consultation with other elders; the foxes had accordingly screamed in the voice of jackals and as per its swadharma, the blue jackal too responded likewise. After all, would a dog seated on a golden throne discard its own habit of biting skins and leathers! Then a tiger forthwith pounced on the blue jackal and killed it!

*Mediation address of Parrot in the court of the swan king's court*

The arrogant parrot as commissioned by the Peacock King addressed the Swan King initiated the mediation process as follows as though the Parrot King addressed the Swan King in first person: 'Hiranyagarbha! If only you have love of your life and welfare, do at once prostrate to me or else face the consequences!' King Hiranyagarbha got infuriated at this opening remark and shouted: 'is there none to ask this rascal parrot to get out!' The Minister Chakravaaka entreated the King: 'sir, the messenger of an enemy king is not worthy of being killed or punished; on the other hand the messenger be treated well with gifts'. As given away this piece of threat, the duly gifted parrot was sent away politely.

Thereafter, there was a full house conference in the court of the Swan King stating that war appeared to be inevitable. But the thoughtful Minister expressed the view that in a proposal of battle, there ought to be three concrete consequences viz. gain of territory, money and friendship; if any of one of purposes were to be fulfilled, then a war is stated to be meaningful. Even if war becomes inevitable, we should not take offensive tactics, especially without sizing up the capability of the opponent. As the Minister thus sounded caution bells, the King replied that the Minister should therefore suggest solid proposals to negate the overall enthusiasm since merely highlighting the name and brand of a medicine, indispositions would not be cured! Then the Minister replied as follows: Where ever there might be deficiencies like rivers, mountains, forts which are sensitive targets ought be strengthened forthwith; there must be ‘vyuhas’ are intensive target plans designed. The commander in chief has to take the lead of the first column of the soldiers along with proven and highly capable captains of battalions. The middle segment should be led by the King, able princes, monetary resources, and even diluted military forces. On either side of the columns, there should be a beeline of protective horses, elephants, chariots and infantry forces backed up by regional commanders. Most significant would be to ensure the treasury of the Kingdom and as such the pick and choose of the infantry, cavalry and all kinds of protective agencies ought to safeguard the kosha bearing risks and equipped with offensive tactics.

Even as the preparations of the battle be reinforced, the golden rule of divide and rule viz. ‘bhedopaaya’ as also ‘daanopaaya’ or showering gifts and complements be explored threadbare, especially among the opponent royal families; in-control of king’s cousins, or even of yuva raja or the heir-apparent and possibly the Minister or rebel Deputy Ministers should most certainly help inner conflicts and fireworks! Creating mutual misunderstandings and fanning fires of jealousies could indeed be highly effective weapons! In this context, Chakravaaka the Minister narrated the instance of how the inner quarrels of ‘Chora Brahma Rakshasas’ or devils in the disguise of thieves helped a highly virtuous Brahmana!

*‘Bhedopaaya’ by way of mutual quarrels of disguised devils as thieves help a good Brahmana*

A Brahmana of high virtue observing daily ‘homa karyas’ or Fire Rituals and maintaining cows became the target of robbery. A thief in the darkness of a night entered the house and simultaneously a Brahma Rakshasa or a Huge Devil too was present for similar purposes: the thieves wanting to steal the cows from the backyard of the Brahmana; the devils desired to kidnap the Brahmana himself. The Rakshasa suggested that the Brahmana be woken first and thief might steal the cows eventually. Then there was argument as to whose actions should precede or follow first. Meanwhile the Brahman woke up and shouted: who is there quarelling loud at midnight at my doorstep! Then the Brahmana recited Pishacha vimochanaa Mantras and the Brahma Rakshasi ran for life end the thief reasising that the neighbourhood would catch and thrash him ran away for life! As the Minister narrated this story, the King underlined the Moral of the Story viz. Self Realisation and the weakness of the opponent; whosoever appreciated the twin formula would be as great as Lord Indra himself!

*King of Peacock surrounds Swan Kingdom*

Meanwhile, the informer of the Swan King brought the news that Chitravarna the King of Peacock had already arrived near the Malay mountains and the Gridhra the vulture was intimately discussing with somebody. Chakravaaka the Minister suspected that Gridhra the opponent Minister must be conversing with the crow as appointed by us. The Swan King replied that it might not be Meghavarna the crow since that quarrelled with the parrot already. But yet Chakravaka was still not convinced that a new comer

should not have been despatched as our representative to the Minister of the opposite camp. In this context, Minister Chakravaaka narrated the story of a lice named Mandavisparini and Dindika a bug. For long, the lice had been enjoying the King's hair roots as he was lying on his bed without the King even noticing it. The bug entered the King's bed and respectfully prostrated to the lice with the request to let it enjoy the blood of the King. The lice conceded to the request but cautioned the bug to go very slow in enjoying the royal blood without excitement and speed. One night as the lice fell asleep, the bug had a hearty bite of the King's blood and a terribly hurt him. The King asked his servants to search carefully; then the bug saved itself by entering the crevices of the cot but the lice which drank the blood of the king for several years got caught and killed! Thus new comers are thus to be never trusted despite their convincing approaches!

Then the King opined differently: some times, strangers might also help most tellingly; then the known persons might seek to harm while the unknown perform great good as one's own kith and kin. Even an incurable disease generated by one's own body becomes very dangerous. It is the 'oushadhi' or herbal medicine originated from a forest could cure a being too.

*Prince Veeravara employed as King Sudraka's bodyguard sacrifices the self instead of that of the Prince*

There was the instance of a Prince named Veeravara who approached a King Sudraka and offered to accept a service at a salary of five hundred gold coins a day. The King asked him as to what was his speciality. The reply was: two hands and sword. Then the King replied that would not be enough. The Prince moved away. Meanwhile the Minister of the Kingdom recalled the Prince to try him for four days and offered five hundred gold coins. Veeravara then donated half of the salary to Brahmanas, a quarter to the needy, and the rest for his own upkeep including his own daily needs and comforts. His duty was to act as the King's bodyguard always excepting when the King asked him to retire for the day. One night, there were very loud cries of desperation heard by the King and asked Veeravara to ascertain what all the desperate cries were all about. As Veeravara had not returned for quite some time, the King himself moved out alone. Meanwhile, Veeravara left and found a well ornamented and youthful woman crying away incessantly and asked her for the reason of her sorrow; she replied that for long she had been delighted to stay in the kingdom of Sudraka but now unfortunately was having to leave the kingdom due to the fact that the kingdom was facing a crisis. The youthful Veeravara asked the Rajya Lakshmi Devi that every danger ought to have a solution to overcome. The reply was that the Prince of the kingdom who had thirty two characteristics of royal birth should be sacrificed at the altar of Devi Bhagavati to avoid the impending danger to the kingdom. As this message was conveyed to the Prince who was woken up from sleep, the Prince declared that he was ready to do so for the sake of lasting auspiciousness of the kingdom even as the queen and relatives of the royal family were drowned in sorrow at this sudden twist of fate. Meanwhile, Veeravara felt shaken up and decided to repay the King's generosity of employing him as the royal bodyguard implored Devi Bhagavati to be appeased and suddenly thrust his knife into his heart and collapsed to death. King Sudraka realised that such a life of sacrifices first of the readiness of the Prince, his own son and later the actual sacrifice of Veervara the hero, was not worth living and lifted his sword but Devi Bhagavati appeared and held the King's arm with his sword and said: My son King Sudraka! I am extremely pleased with the goings on here: you and your kingdom would enjoy success for long! But the King was not satisfied at the extraordinary sacrifice of Veeravara but the evermerciful Devi Bhagavati blessed the sacrificed head of Veeravara which was back in its position and Devi disappeared. The King then convened a Royal Conference and gifted the subsidiary Karnataka kingdom as its independent king.

### *Mismatch of views of Swan King and his Minister*

Therefore, Hiranyagarbha the king of swans justified having deputed the crow, even of the enemy kingdom, for negotiations with the Minister of the enemies as sometimes something helpful might fructify to the kingdom of the self! In reply, the Minister Chakravaka of the Swan Kingdom now engaged in the impending battle with the Kingdom of Peacocks affirmed that a Minister need not always be an 'Yes Man' to the King but provide appropriate advice although unpalatable to the latter. The King might be unhappy with his decision temporarily but would be able to appreciate subsequently. As and when a physician, a teacher, or a minister merely endorsed their masters just to please the latter could worsen the body or the dharma or the welfare of the kingdom. Such followers of the masters once tend to bend to cheap materialistic returns while sacrificing principles of virtue would end up like a barber who killed a 'Bhikshuka' or a Holy Mendicant; do listen that story! A kshatriya named Choodamani desirous of earning well worshipped Lord Shiva for years and one night the Lord appeared in his dream along with Lord Kubera the Lord of Wealth. The latter desired that Choodamani on the next morning should have a hair cut and shave and await outside his house with a big stick of the arrival of a bhikshu and soon on seeing him he should beat the bhikshu and readily the latter would get converted as a sizeable golden vessel. On hearing the details of the dream, the barber who did the hair cut and shave to the Kshatriya surreptitiously walked ahead of Choodamani and intercepted a passer by bhikshu and had beaten him badly. The Kingsmen on seeing this act of violence took away the barber and hanged him! Thus the Minister narrated the incident to prove as to how a messenger could twist the tales against an unfortunate victim could be tempted to his own peril! Thus exchanges of arguments and counter arguments were on between the King and the Minister and the conclusion could be perhaps surmised as either the messenger crow despatched by the King's express approval despite the suggestive protests of the Minister might either prove as a provocator or a Solver of the staring mischance of a war!

While that being so as per the pros and cons of despatching the Crow as an emissary, the Minister Chakravaaka made a statement to the King that there appeared to be a total mismatch of the views of King Chitravarna and of his Minister Grudhra the vulture. This would reveal that the Peacock King was an arrogant fool and hence could be defeated easily in the war. The traditional adage states that a King of narrow mindedness, cruelty, laziness, untruthfulness, timid yet boastful and fickle mindedness would be easily won and overcome. The ideal means should therefore be to reinforce our strength the riverways, mountainous regions, and forest accessibilities under the command of brainy strategists of army personnel that are adept in sailing, mountaineering, and forestry. 'Oh King, the wise military advisers assert that the opponent army is easy to attack if that is fatigued totally after long journeys, or engrossed in the complications of jungles and waterways, exposed to natural calamities, engulfing fires, hunger and thirst, attacks of plunderers, and of threats of epidemic outbreaks. An army exposed to sudden attacks day in and day out and of surrounding forces of enemy all around is easy indeed to turn to hastened demoralisation. It would be such bundles of risks and disabilities that our highly capable and top morale could handle with comparative ease. Our all round attack should in all probability and by grace of Almighty take very near to victory!' As the strategists under the overall direction of the capable Minister Chakravaaka of the Swan Kingdom fought the offensive with clarity of thought and action, innumerable soldiers of the Peacock Kingdom perished essentially due to the excellence of strategy and its application. The Peacock King got alarmed and told the Minister Doordarshi: 'Is there any shortcoming of mine! I am aware that one should discard pride of being a King, since old age dissolves beauty of youth and politeness is lost to arrogance of authority. Then the Minister remarked that a tree on the banks of a waterbody flourishes with

flowers and fruits and a King of wisdom if served the elderly and of knowledge suitably then the kingdom would certainly become prosperous. An ideal King should never yield the the proverbial seven vices viz. consuming liquors and such intoxicants, infatuation of the fair sex, hunding, playing chess like games involving bettings, dishonouring money and careless spending, using harsh language that deeply hurts any body irrespective of status, and issuing cruel judgments to the subjects of the kingdom. Merely resorting to risks without the backing of knowledge foresight could lead to disasters. Appropriate and timely actions need to be with thorough examination of pros and cons. But, oh King! You have taken unilateral, impulsive and unstructured decisions unfortunately and are now reaping consequences. Then the erring King Chitravarna expressed deep regrets to his precipitate actions and politely sought the Grudhra Minister to somehow retrieve the dangerous situation that his army got mixed up. The King further added that the evervaluable moral lesson of ignoring Devas, Preceptors, Cows, learned and virtuous Brahmanas, co-kings, children and the aged was ringing in his erstwhile deaf ears! Then the Vulture Minister addressed the Mayura King as follows: ‘ Sir, when events happen smoothly then one boasts that it was his foresight; a physicion able to cure a patient would brag that it was his intelligent application of medicines that did the cure. But when the treatment fails he seeks excuses. Those who fail ought to change the tactics and reinforce their skills and efforts. May I assure you that soon enough I should be able to attack and break the barriers of the fort! The King wondered as to how would that be possible with highly diluted strength of men and material. The Minister declared meanwhile that the fort should be attacked forthwith! The crane spy of the Chakravaaka Minister of the Swan King at once flew and informed that the army of the Peacock King was getting ready to surround the Swan fortress. Immediately Chakravaaka decided to open up the treasury of the Swan Kingdom and spend several cash reserves forthwith. The Swan King Hiranygarbha wondered as to why the treasury was being tampered with suddenly at this critical juncture! The Minister then remarked: One should spend amply in the context of eight occasions viz. while performing yagjnas or sacrifices, weddings, battles while defating enemies, noble tasks of gaining reputation, attaining good friendships, in endearing the beloved ones, assisting the poor relatives and of course while pursuing one’s own hobbies. Timely expenditure especially in waging battles, the morale of the soldiers ought to be high and one of the most effective means is to shower gifts and cash among them. Appealing to the fighting soldiers would thus be to sacrifice the standing funds of the treasury and no enemy could indeed be better subdued by self confidence and heigtened spirits. Discipline, enthusiasm, winning spirit and determination constitute the corner stones of victory! Moreover, the qualities of a successful King are based on truthfullness, moral character, mercifulness, courageous valor, and spirit of sacrifice. An ideal king who reposes confidence in close confidants, respect for followers and the resourceful encouragement to subordinates shall never ever face defeats in battles. Then Meghavarna the Crow who was appointed by the King Hiranyagarbha despite the erstwhile apprehensions since it actually hailed from the enemy camp as cautioned the Minister earlier gave the early alerts of the advancing enemy forces. It declared that by announcing the impending crisis of at the mighty gates of the fortress by way of the enemy attacks, he would now vindicate his position of being faithful to the Swan Kingdom as there were murmurs in the Swan Court and protests made even by the Minister about his loyalty! [Indeed the moves of Meghavarna would prove detrimental and misleading as the Minister subsequently suspected the crow’s true colours!]

*Battle at fortress gates of Swan Kingdom, deceit by the traitor Crow and excellence of Crane Saaras*

The Minister of Swan Kingdom suggested that the Swan troupes should fight near the four gates of the fortress as their warriors could be watched by the King and the Minister; after all even a mighty crocodile

once taken out of water or a lion outside its forest would be finally exposed to risks. Once the King and other authorities of the kingdom are noticeable, then even a dog would feel secured and self-confident to fight like a lion. Then the Peacock King Chitravarna appealed to his Minister Deerghadarshi Grudhra saying that the most critical moment had arrived and that the his battle planning was being put to test. The Minister replied: ‘Oh King: we cannot find any deficiency of the planning on the part of the enemy; it is said that if the enemy were foolish and immature, or engaged in doubtful integrity, or timid or secretive, then that kind of opponent might be easy to be won over. But the situation is contrary and therefore very challenging. The only probabilities to be explored for a win and hold over the Fort might be either by ‘bhedopaya’ or veering round somebody from the enemy camp, or sudden attack, especially during the night sleep or by an all out and most energetic offensive. I shall do my very best to survey the possibilities’; having so explained the Minister whispered some thing in the ears of the King. Next morning even before the Sun rise, the war started in right earnest and most suddenly, a fleet of crows headed by Meghavarna the traitor started the shouts of the fall of the fortress and defeat of the Swan Kingdom. In fact, the gang of crows lit up flames all around and created havoc. The swan soldiers at the four gates of fort got frightened and out of sheer fright commenced jumping into the water trenches all around. Even the Swan King got rattled at this sudden development and shouted : ‘Senapti! Crane Sarasa! Do not for heaven’s sake, risk your life and those of the soldiers, and wind up the battle and the offensive at once! Do declare my son the Prince Choodamani as the King of Swans!’

But the Commander-in-Chief Saarasa the Crane denied the rumours spread by the traitor Crow Meghavarna and affirmed that he indeed was the full in-charge of the Fort and the enemy could never ever break the gates of the fort as long as his flesh and blood were painted by the gates! Sarasa asserted: ‘ It is indeed my great fortune to serve under a King like you who is a rare example of generosity, patience, and magnanimity and I will save the Kingdom till the lastdrop of my blood! One could no doubt take to an easy the deed of runingaway from the battle; but what avail would be of such shameful life. Every Being that is born would have to die but a brave and well deserved death is worthy of existence. One should never run from a battle and put Earth to shame and remorse! One’s life is well deserved and justified only when the eight-folded existence of one’s King, Minister, Kingdom, Fort, Prosperity, co-soldiers, and co-citizens are truly observed as Patriotism’. Thus the Sarasa the crane delivered its ultimate message.

Simultaneously, the crowd of crows led by the villainous Meghavarna the traitor surrounded, pierced and stabbed the magnanimous partiot to death, even as the enemy Chitravarna entered the Fort, plundered the riches of the Swan Kingdom and left while the Swan King escaped a safe haven of a water pond. Such is the sordid tragic end due to the powerful pull of traitorship and betrayal in pratical life.

So warned Vishnu Sharma to the Princes to be ever vigilant and watchful of traitors and their evil cunningness. Even a virtuous King like Hiranyagarbha and an efficient Mininister Chakravaaka had indeed become victims of treachery just due to the appoitment a traitor Meghavarna the Crow. But needless to mention that the totally patriotic Saarasa the Commander Crane reached heaven while the Vidyadhara Damsels were serving him with blissful experiences. Such indeed would most certainly be the heavenly life assurance of the heros of wars! The ‘Vishvaasa ghatiss’ or Trust Destroyers of Evil Minded Traitors do at the termination of their lives are certain to reap retributions in the vortex of life and deaths for ever! Retribution is sure of certainty, but the grinds of natural justice are slow and even halting!

## **‘SANDHI’ OR THE PRICIPLES OF TRUCE, TOLERANCE AND CO-EXISTENCE**

Pandita Vishnu Sharma noticed a remarkable transformation in the brightened countenance of the Princes as they sharpened their brains, deep understanding of ‘Raja Dharmas’ or Royal Responsibilities and attitudes of how a successful a King ought to conduct himself facing emerging situations. They realised that at times hopes of victories might be shattered giving way to bravery and excellent planning of battle even by engaging into minute details, but lack of foresight and objective analysis of impending tricks of battle if properly not assessed timely then defeats do glare against honesty and sincerity of patriotism!

*Aftermath of the defeat of Swan King due mainly to the traitorship of Meghavarna the crow*

Retrospectively as the Swan King while entering the water pond after vacating the Fort asked the Minister Chakravaaka the Brahmani Duck as to who had exposed the fort to fires! Was it an insider of the fort or an outside element! The Minister replied that the so called friend from the enemy camp Meghavarna the villainous crow had disappeared from the scene and hence it must have been the handiwork of it alone. The King repentantly said that God alone destined us like wise as sometimes even generous thoughts do land us in disasters. The Minister stated that at times human beings falter in their judgments and decisions and turn off the well thought out counsels of the wise ones as in the case of a Tortoise!

*A tortoise ignores the advice of swans, the story of three fishes, possibilities turn against hazards*

In the territory of Magadha in a pond named ‘Phoolotpala’ lived two co-swans named Sankata and Vikata and their true friend Kambugriva the tortoise. One day some fishermen announced near the pond confirming that they would catch fishes next morning. The worried tortoise consulted the swan friends but the latter ignored saying : don’t worry, we shall do something. The tortoise replied emphatically that some way out would need to be explored soon and let this postponement could be perilous as in the case of three fishes viz. vidhata, pratyutpanna and adbhivishya which too ignored the consequences; unfortunately while two of fishes were caught in the net of the fisherman and the third one escaped immediate catch and death. The third fish requested the swans to let them fly to a pond not too far as it could hold a wooden stick and carry. The swan friends did not agree as that might not be possible and very risky; they narrated a story of a mongoose and cranes: On Grudhrakuta mountain a massive tree was the residence of countless cranes, while a serpent which also resided on the tree trunk was in the regular habit of devouring the eggs of the cranes. An elderly crane desirous of saving the eggs of the cranes suggested that they should spread over a line of fishes connecting the serpents and a mongoose also the resident of the tree. This would help kill the serpent due to the natural enmity mutually. Accordingly, the cranes laboriously brought a long line of fish and as expected the mongoose killed the serpent. But as the chirping of the crane babes attracted the mongoose, the latter ate the crane babes too! Thus the cranes stated that there could be chain reactions and as such the tortoise should be brave and alert to save itself from the fishermen. But the tortoise insisted on its plan of being transferred to a safer pond elsewhere. The trustworthy swans finally conceded to the friendly tortoise’s life time request. The swans held a wooden pole and the tortoise held the pole tight in the flight. A few cowherd boys witnessed this unusual spectacle on the sky and loudly shouted to say that they would all share the fat and meaty tortoise and ran behind the flying swans. Even as the concentration of the swans was tottering, the already disturbed tortoise left its tight clutch and fell right down to the joy of the boys running along!

‘Oh dear King of Swans!, said the Minister as also the Crane spy appointed by him , who had warned



about the suspicious movements of the traitor crow, incited by the enemy Minister of the Vulture, lit up the fire all around the surroundings'. The cacophany created by the swarming crows surrepticiously engineered and trained by the evil master mind Meghavarna hastened the disaster and in a way the root cause was the blind self confidence of the King himself responsible for the wretched defeat over the deadbody of the intrepid Senapati and the thousands of his patriotic soldiers who laid their lives at stake. Indeed the inglorious defeat was the result of excellent planning but for Swan King's lack of foresight in appointing and encouraging a traitor.

*Peacock King appoints traitor Crow as in charge of Karpura Dwipa but Vulture Minister warns against*

On the enemy side, the victory drunk Peacock King Chitravarna offered Meghavarma the traitor the sub kingship of Karpura Dwipa or the Swan Kingdom. But his Vulture Minister deeply felt that it no doubt was appropriate to encourage the Crow for his services suitably but to grant sub- Kingship would be unduly excessive and self defeating as a villain and traitor by nature could cut both ways; this reminds me of a mouse that pleased a learned Sage as the latter helped the mouse to turn as a tiger by his 'mantra shakti' or the power of secret stanzas but the mouse-turned tiger sought to kill the Sage himself! Do listen to these stories:

*Sage converts mouse as tiger but reverses; mouse turns as dame but reverses for want of alliance*

A sage named Mahatapa in a forest witnessed a crow seeking to catch a mouse and luckily the mouse slipped away and moved around the Sage who took pity on the mouse and spread a few grains for it to eat. The mouse in course of time got endeared to the Sage. But a cat tried to eat the mouse. By the power of his meditation and 'mantras', the Sage converted the mouse to a cat. But as the cat ran away out of fright, the Sage converted that to a dog and eventually as a tiger since the dog was frightened by a tiger. Then the tiger which was conscious of its original species as a mouse felt that the Sage if annoyed could turn it back into a mouse and as the tiger was trying to pounce back on the Sage, the latter by sensing of the evil-mindedness of the tiger turned it back as a mouse!

The Vulture Minister of the Peacock King further narrated another story of a Sage transforming a mouse into a pretty woman but being slimy by nature converted her back as a mouse. The Sage was once worshipping Sun God by offering water of a holy river from his palms while a mouse fell into the palms as a kite was chasing it. The Sage converted the mouse as a pretty dame and gave her to his wife who brought up with pride; he decided to marry her off to some one very glorious. He worshipped Surya Deva to accept as his bride. Sun God said only Vayu Deva would be suitable. Then the Sage worshipped the Wind God, and then Indra Deva. The latter realised that the origin of the bride- would be as that of a mouse. He therefore suggested that only the Meru Mountain would be suitable for her. Meru finally suggested that a male mouse would only be suitable for her as her husband and none else. The Sage then got the message that a lower specie could never be lifted up in position since its origin was destined to be a mouse only and as per its fate and artificial props would wither down sooner than later.

*Kapinjala bird and a hare seek mediation of a wily cat which kills both as expected of a traitor of faith*

One another evil minded cat exposed its true nature of mistrust when a hare named Deerghakarna forcibly occupied the residence of Kapinjala bird and both argued of their rightful home. The Kapinjala bird claimed of long time stay there while the hare argued of occupying a vacant nest! They approached a

vily cat named Dadhikarna for mediation. The bird protested saying that a cat by nature would be slippery cutting bothways and hence undependable. But the hare gave good credentials to the cat saying that the latter was popular in the neighbourhood as a practitioner of Dharma and Nyaya or Virtue and Justice. The bird said that if a bird and a hare would be in agreement then it might as well concede to the mediation. Then as both the parties approached together, then Dadhikarna the cat looked up askance and pretendingly replied that it was old, could hardly see or hear but both had approached me in good faith; ‘do tell me about your problem so that I might be of some of help, but be close to me so that I could see and hear you properly. After all, the concept of Dharma has universal connotation and the path of Nyaya is always everlasting. Indeed these two principles alone are ever applicable without reference to time, place, and context. It is Dharma only which is a link of successive births and deaths. It is in the basis of my ‘Tapah Shakti’, I should be able to sort out all your problems, but do come near to me as I am right now performing ‘Chandrayana Vrata’ of increasing and decreasing only fistful meals as per the movement of Chandra Deva! As both the hare and bird approached too near, the cat pounced devoured them both! Thus the moral of the narration would be never ever to trust the traitors by birth and practice!

*Evil desires always lead to destruction but for alertness of mind as exemplified by a crab to a crane*

In the Kingdom of Malva there was a reputed Lake named Padmagarbha in which an aged crane lived for a number of years which had for some time stopped catching fishes as was its profession and livelihood. A group of crabs approached the old crane and asked it as to why it was not catching fishes for long. The crane replied that several families of fishermen depended on catching fishes and therefore it felt that he too should not be a competitor and obstruct the fulfillment of their livelihood! Moreover, an old crane like it being aged and fed up with the ‘Samsara’ took to the practice of dharma and constant meditation to the Almighty so that atleast in its onward life , it might get promoted as a Sage! The fishes which heard the noble platitudes expressed by the crane asked : ‘ why don’t you ask the crabs to explain as to why the crane being so moralistic be questioned whether there might be any means of entering a truce between one enemy to another! Or is there any other option to save our lives!’ The crane pretended to deeply think of an option and finally declared that the best possible alternative would be to transfer the fishes and crabs one by one to another lake which would be not as popular as the present one but surely far safer to the crabs and fishes alike! The hapless and thoughtless fishes got into the trap of the slimy crane and the latter had a hearty meal of the fishes so far. Then came the turn of the crabs and the excited crane was happy that the exotic crab meat should be then available. Unlike the carrying of fishes by its claws, the crane allowed the crab by its neck. As the destination of the new lake reached the crab noticed the bones of dead fishes killed heretofore and said to itself that Intellectual and Enlightened persons of wisdom stated that once any Being faced fear of death, then desperation would influence the way out even by resorting to hard offensive! So saying the crab gazing danger at its face, grabbed the neck of the crane and pierced hard into it as the crane fell down dead and the crab walked off into the fresh waters of the new lake!

*Timely alert by Vulture Minister to Peacock King and plea for truce with Swan Kingdom*

As the Grudhra Minister alerted against the congenital trickster of Meghavarna the traitor crow who might cut bothways by narrating the moral tales as above, the Peacock King expressed his thoughts and wishes that by making Meghavarna as the Sub-king of Karpura Dwipa, the latter out of gratitude would be thankful for ever! Then the King whispered into the ears of the Minister and wondered as to what should be the next step! The Minister then replied to the King: ‘Sir, have we won the battle with the Swan

Kindom due to our might and valour or due to the tactics of trickery!’ The clear reply would be that the win was due to trickery but not due to bravery and gallantry. Therefore it would be wiser to vacate the Swan Kingdom of Karpura Desha rather than cling it around especially in the forthcoming season of rains being far more favourable to swans rather than the peacocks! Then as though thus conceding to the Minister’s suggestion at once - besides wriggling out of the awkward situation of having already offered of asking Meghavarna to make his subordinate king of Karpura Dwipa of the defeated Swan King- the King of Peacock might make the Grand Offer of restoring status quo and and ‘Sandhi’ or the Truce at the terms of the Victor! Indeed this gesture might sound laudable in the magnanimous context of Universal Intra- Kingship relations too. Thus the victory would be written in golden letters camouflaging the huge possibilities of impending and successive defeats! The Vulture Minister with foresight and sagacity then cited the example of a foolish crocodile and a monkey!

*Foolish crocodile seeking to attain a monkey’s heart to please wife but oversmartered by the monkey*

On the shores of the Salt Sea, an old monkey king named Balivardhana lived on a massive tree along with a sizeable number of his followers. In course of time, Balivardhana was thrown out and a youthful Kapishwara took the reins of authority. The badly ashamed Balivardhana shifted to a modest tree on a tree of a riverside. Fortunately for him the tree yielded sweet and luscious fruits recalling his erstwhile life of great fame. One day, as the monkey was enjoying sweet and juicy fruits, one fruit got dropped down making sound in the waters and a crocodile passing by the river banks heard the peculiar sound of the dropped fruit. Then the crocodile named Kracha who never heard such sound earlier looked up and saw a monkey enjoying the fruits. Then Kracha started conversation with the monkey saying: my friend, why don’t you drop some of these fruits to me also! As the crocodile started eating the luscious fruits, the two animals got friendly and days passed by. Kracha’s wife got worried as her husband had not returned for days and nights and suspected that he might have got entangled with another female crocodile and asked her servant crocodile to look around and return. The latter spotted Kracha and got back to his wife and felt that Kracha was flirting with a female monkey and described all kinds of stories to him that his wife was too sick to move about and he should return to her at once. Kracha felt sorry for the wife due to his absence for a number of days and returned home forthwith even as he carried a heap of the sweet fruits along to please her. He enquired of the present health position of his wife and the servant maid crocodile gave him all stories of the wife’s health and that she might not live long. Kracha got terribly upset and hurried up to the wife but the maid who already arrived earlier pictured in her own way to the wife. On the arrival of Kracha, the wife pretended critical sickness and said that a Siddha Sage conveyed that only the heart of monkey could cure her. Kracha brooded as to how the heart of a monkey could be procured to save the life of his dear wife! There were pulls and pressures on him since on the one side his dear friend’s life on one side but on the other side his wife’s own life was at stake! He finally decided that his wife’s life should be of utmost concern even in discarding unique friendship. He then returned back to the monkey as the latter enquired of the welfare of his wife back home. Kracha replied that his wife chided him that despite their mutual friendship, how come his bosom monkey friend had never visited home nor the thoughtless Kracha insisted on the visit of a unique friend! ‘Therefore, I have now returned only to take you to my wife as she is too sick to travel despite her intense desire to meet you!’ He further stated that he would have to jump down on his back and then proceed to his residence swiftly and comfortably for a joy ride! The monkey friend cogitated that after all he would have to visit his best friend and his family as also have a joy ride on cool waters which ought be a lifetime experience of his! So saying, Balivardhana jumped on Kracha’s back. Half way through the pleasure ride, the crocodile felt innocently

that there should not be any hiding of feelings from a dear friend and blurted out a ton of bricks to Balivardhana: he said that a renowned yogi appeared to have told his wife - 'only a monkey's heart would cure all her ailments; this indeed is why I insisted on the dear friend's trip to our residence'. The monkey was jolted stiff at the passing and innocent remark of Kracha. He had since understood the vicious plan and pulling up all his composure in coolness replied: ' My friend, what a blunder; you ought to have informed me of this important mission in advance! Thank God, atleast now half way of the travel is still to be covered and even now, I could easily equip my self with my heart; so better hurry up back to my tree where I had deposited my heart safe up on my tree branch! What a shame! I did not have the least idea of this essential requirement! The stupid Kracha turned back with the sole fixation of his wife's dire requirement of the monkey's heart as fast as possible and as soon as it reached the spot begged of the monkey friend not to delay but return in a jiffy. The monkey jumped out even as soon as they reached the bank and reached the highest branch of the tree and said: 'you fool, how stupid of you to have surmised that I deposited my heart on the tree branch and how idiotic of me to have made great friends with you! I am reminded of a donkey twice deceived by an over clever fox; do hear of this story!

*Donkey dies as misled by a fox twice over as narrated by Vulture Minister to victorious Peacock King*

In a dense forest in mid parts of Bharata Desha, a Lion King got badly ill with a wound in its stomach and requested his assistant of a fox to somehow fetch him a donkey ear to save his life. The fox searched for a washerman and a donkey in a neighbouring village. By using all his tactics of sweet persuasion and mild threats, the fox managed to accompany him to the King; he tempted the donkey to serve the King instead of a washerman and carry on with a wretched life of carrying loads day in and day out, besides enjoying fresh variety of grass in the jungle with least effort. The brainless donkey was attracted to the proposal and accompanied the fox to face the Lion King. As the lion pounced at once on the donkey, it ran for life and got back to the washerman with great difficulty. The lion having missed the chance entreated the fox friend to try again while the fox returned again to the donkey; it said that with difficulty the lion was made agreeable to the proposal of coexistence with the donkey so that the latter could live contented thereafter but very foolishly ran back without faith and trust; could not a king of its stature kill several animals even like me! Indeed the King had principles of virtue; he tried to test your patience to deserve his sympathy for a life long association with a donkey and even meanwhile you ran back and disillusioned my sincere efforts to a dear friend and betrayed your confidence and trust in me! So chided the fox and convinced the stupid ass once again, made him return to the lion again which mercilessly attacked and killed it. On hearing the above episode of donkey and the fox, the elderly monkey warned the crocodile not to make an ass of him again. The crocodile was put to shame and swam away.

*Moves and counter moves by both the Swan and Peacock kingdoms and mutual parleys towards truce*

The Peacock King Chitravarna then repented to his earlier actions of attacking the selfish and evil advices of the crow despite the protests of the Minister and further more of the thoughtless and instant declaration of adorning the crow as the Sub-king of the defeated Swan Kingdom by treachery and trickstery! The Vulture Minister said: A truly tactful King ought to hear patiently of everybody's view point, consider the views of a Minister and to of truthful followers and decide the course of action accordingly but would not behave of unilateral decisions and declarations. But on the other hand a sudden declaration of making a subking of a Crow which ought to be a very significant and far reaching decision made rather flippantly would indeed be questionable act. Even now, the considered view of far reaching consequence should be

to forge a truce since after all, King Hiranyagarbha and his able Minister Chakravaaka are worthy of veneration but not of evil tactics!

Meanwhile, Minister Chakravaaka of the Swan Kingdom despatched the Crane mediator. He then addressed Hiranyagarbha the Swan King and said that it was not sure if the counsel of the Grudhra Minister might not have been approved by the Peacock King Chitravarna and agree to Truce as he might be still under the euphoria of victory . ‘ we may therefore have to work out an alternative back- up plan too. The King of Sinhala is our good friend and he bears antipathy against the Peacock Kingdom. Let us approach him and despatch a secret message to him. At the other end the Vulture Minister Deerghadarshi as per the instruction of Chitravarna the Peacock King called Meghavarna the traitor and asked about the intrinsic worth and depth of King Hiranyagarbha and his Minister Deerghadarshi Charavaaka. The crow Meghavarna endorsed the universal feeling of the nobility of that King and the capability of their Minister. The counter question of Deerghadarshi was as to how he the crow was able to fool and cheat to win a fulfilled war! Chitravarna smiled and said that though Deerghadarshi suspected me, the moralistic King Hiranyagarbha followed the principle of ‘Ashrita vatsala’ or providing safety to a refugee. Indeed it is quite easy to mislead and stab in the back of anybody! ‘Are you not aware of the instance of how easy to cheat as in the case of a Brahmana discarding a ‘Yagna mesha’ or a Sacrificial goat! Similarly a camel was tricked by three villains of Kaaka-Vyaaghra-Jambukas to offer itself to death to satisfy the hunger of a schemy lion!

*Brahmana cheated a goat for a dog; camel fooled to death by offering self as planned by tricksters*

In the Gautama Forest of the yore, a Brahmana of great qualities of virtue was carrying a fat and well fed goat on his shoulders from a nearby village for the purpose of participating in a Sacrificial Yagna. Three hoodlums made a plan to steal the goat and dispersed themselves at three corner turns leading to the Yagna Vedika or Sacrificial Platform. The three cheats at the successive vantage points pointed out to the Brahmana: ‘Sir!you seem to be a noble Brahmana with ash and sandalwood paste on your bright forehead besides a holy thread and a noticeable tuft with bare chest covered with a white ‘angavastra’ or a body cover! Would this appearance of sacredness behove of a Brahmana of virtue to affectionately carry a dog on your shoulders! The latter shouted at the thug saying : You fool, how dare you to say that I am carrying a dog for the Sacred Sacrifice! On reaching the next turning on the way, another hooligan remarked like wise and the reply was as expected. But at the next turning too a third cheat heckled and shouted: ‘oh God! A so called Brahmana is carrying a dog on his shoulders without shame! Then the Brahman was concerned whether he was really carrying a dog, got the animal down and convinced himself that this was a plan and carried the goat back on his shoulders and proceeded with confidence! But as his own conscience got pricked and having put the goat down went near a pond to get purified with a sacred bath and performed ‘Gayatri Japa’ to purify, while the tricksters had the last laugh and enjoyed a feast after killing the goat!

Another story related to a lion and its three trusted companions viz. a vily crow, a fearful tiger and a schemy fox. The lion was unable to go for hunting as he was terribly sick. Meanwhile a camel lost its way and entered the jungle by mistake. His companions asked as to his whereabouts and introduced him to their lion king who asked him to join the group of the three companions and be happy grazing and wandering. Then as once the camel went grazing independently once, the three vicious companions hatched a perfect plan in the presence of the lion; they would bring the camel into the cave of the lion and

offer themselves to be killed since the lion was sick and could not go for hunting. The lion replied that in principle it should never ever kill its own trusted ones even if he might die of unbearable hunger. Then one by one viz. the crow, the fox and the tiger offered themselves to die as the lion was almost dying of hunger. But the lion kept on repeating principles of dharma or virtue, trust reposed in friends, sacrifice even at the cost of his life, the lessons of morality that it gathered from Sages in the forest such as one's withdrawal from desire, anger, meanmindedness, passion, arrogance, and so on. But still the threesome of crow-fox-tiger kept on insisting on their voluntary deaths as marks of their trust, faith of the master, gratitude and patriotism. The hapless camel too joined the bandwagon of voluntary suicide pacts and the lion pounced on it and satisfied its hunger, even as the three companions joined the grand feast!

*Crow cites example of serpent and frog to vindicate Swami Seva*

As the Mayura King asked as to how he raised the confidence the Swan King for such a long innings. Meghavarna gave the cool reply that he was motivated by the principles of Swami Seva or of patriotic fervour and nothing else; he cited the example of why human beings carry heavy loads, or the speedy rivers make trees to be pulled down and wash their feet, and why a person of faith would suffer bending down at the feet of enemies. Indeed there are instances of a serpent keeping frogs on its head just to accomplish fulfillment of a task as in the case an aged serpent: 'An old serpent named Mandavisha unable to search for food lied at the corner of a pond helpless. A frog from a distance noticed the serpent and croaked as to why the latter was lying like that but the latter hissed to say: get lost your way and leave me in peace. But the frog got inquisitive and requested as to what was the reason. The serpent then narrated its past tense as follows: 'there was a puritan Brahmana at Brahmapuri named Koundinya but when his son was roaming in a nearby forest for collecting firewood and I had bitten him and he died at once. Koundiya found this scene eventually and fell down unconsciously. On recovery he gave a curse to the serpent to keep frogs on its head for ever and then performed the obsequies, even as relatives and friends consoled him that in the everflowing and fast waters of time no body would be safe and permanent and as one's call of death was received no force on earth or pancha bhutas or five elements of Nature could ever resist it and so on. Then Koundinya made up his mind never to continue his life as a householder and took to hermitage by fiercely pursuing the concepts of virtue and total renunciation. Then the frog felt extremely sorry for the old and helpless serpent and approached the serpent King Jaalapaada who found that the latter approached the old serpent and found that the latter was unstable in its movemet; this was due to its hunger, as replied. Then the King of serpents blessed the old serpent and gave the ruling that the latter could reveal its Swami Bhakti or devotion to its master by devouring any frog and thus saying pounced on the frog!'

*Simhala King Saarasa surrounds Peacock kingdom suddenly and the latter offers truce to Swan King*

Chitravarna the Peacock King heard the explanations of Meghavarna the crow and said: what is your considered view whether we could go in for your truce with the opponent or not! Even as the crow could reply, the Parrot messenger of Jambu Dwipa's Peacock Kingdom brought the sudden news that the King Saarasa of Simhala Desha had surrounded right then the Jambu Dwipa! The Mayura King reacted braggingly: 'then we shall deal with this crisis too by teaching a lesson to Saarasa Kingdom of Simhala!' Then the Vulture Minister Dooradarshi restrained the boastful King and said warningly: 'Oh King! The Sharat Kaala clouds of early autumn season-mid september to mid december- do mainly thunder but hardly result heavy rains! Persons of intense thinking power never betray their inner feelings! Also , one

should think intensely and avoid offensive postures. Have we not heard that heaps of ants could kill a cobra! It would be advisable to announce truce with the attacking enemy, lest repent later! We know that a human being has six enemies viz. kaama-krodha-lobha-moha-mada-matsara or undue desire, anger, mean mindedness, infatuation, arrogance and jealousy! Therefore, any decision should be taken after keeping wisdom in view, discuss pros and cons, decisiveness after due consideration, secret negotiation, and ultimate and firm decision. Lack of foresightedness would be easy invitation of trouble! I should therefore suggest Sandhi or honourable truce! Why all this! If you have any respect for my advice, do at once raise a white flag of truce to the King Saarasa and his army. As you are aware, there are the four means of accomplishment in battles viz. Saama-Daana- Bheda and Danda but the foremost is indeed the best and the rest smack of jealousy and hatred. Moreover, the Swan King is a ‘Dharmajna’ or an embodiment of Virtue while his Minister is a ‘Sarvajna’ or all-knowing. Even our Crow Meghavarna appreciates these truisms. Apparently, the latter initiated this impeccable plan of prompting the offensive of the mighty Sinhala King Saarasa against us. This is indeed like chess game of ‘X’ betrayed by ‘Y’ and ‘X’ prompting ‘Z’ to challenge ‘Y’! Now, it is for you to take the ultimate decision’. As Dooradarshi the Vulture Minister of Peacock Kingdom asserted likewise, the King Chitravarna then called for his informer the Crane who in turn informed the Swan King of the proposal of the truce and left. But King doubted the truth of the offer of truce which might as well be a catch. Then Charavaaka the Minister of Swans gave his reaction that indeed Dooradarshi the Vulture Minister was a mature personality and of judicious sagacity and no wonder a boy who burnt his tongue by hot milk pudding would thereafter seek to be wary of consuming cold curd also! Then arrangements were finalised to exchange valuable gifts from both sides and the respective Ministers Chakravaka of the Swan Kingdom and Dooradarshi the Vulture Minister of Peacock King exchanged greetings and the valuable gifts and the latter welcomed Chakravaaka while entering the presence of the Peacock King. The latter then welcomed the Swan King Hiranyagarbha saying : ‘Comrade! Do please consider my Kingdom as yours too.’ Swan King replied that the same would apply to the Peacock King as well!

*Minister of Swan Kingdom replies wisely, while King of Swans commends Truce without strings*

Minister Dooradarshi reacted on behalf of the Swan King as follows: ‘Sirs, your statements fully reflect your nobility and magnanimity. Morality teaches all of us that a shortsighted narrowmindedness is targetted by offering lucre of gold but a person of lasting virtue would concede by merely a heart felt greeting while better not to respond to an agreement with qualifications! The essence of ‘Raja Dharma’ or the principle of Royal Virtuosity is to gain confidence of well-learned intellectual by modesty, by inviting to festivities in respect of relatives and friends, by gifts and pleasantries in the case of women and by compassion and services in the case of subordinates and servants. Therefore this Truce without strings and clauses speaks well of both the Kings’. Chakravaka Minister of Swans then enquired of forging the kinds of Truces especially in the context of postponing tactics instead of timely and almost instant acts of farsight as in the instant context. Then the wise Vulture Minister of Peacock Kingdom Dooradarshi explained that when a powerful kingdom attacks then the types of Sandhi by way of postponement tactics would be on account of sixteen types viz. the kind of gifts offered, impending child deliveries in the royal families, ‘sangata’ or equality of truce terms, ‘upanyasa’ or power of mutual counselling and force of appeals either side, ‘pratikara’ or intensity of vengeance, ‘samyoga’ or the strength of fraternity and camaraderie, ‘Purushaantara’ or the extent of profitability and advantage, ‘adrushta’ or fortuity and unforeseen advantage, ‘aadishtana’ or force of circumstance, ‘atmassishtama’ or self imprisonment, ‘Upagraha’ or confinement and seizure, ‘parikriya’ or great terror of the enemy, ‘ucchinna’ or

maltreatment of prisoners of war, ‘parabhushana’ or rewards to co-enemies, or ‘skandhopaneya’ or honourable peace offering by way of carrying on shoulders! Also additionally, there could be a Truce offered as ‘Kapala Sandhi’ between two equal forces. Offering cash and presents is called ‘upahara sandhi’. Offering daughters in weddings exclusively for further procreation of children is called ‘santana sandhi’. The best ever indeed would be ‘Sangata Sandhi’ which kings of virtue and justice seek and resort to. Indeed this ideal type of truce is for generations reaping mutual advantages during times of joys and troubles as a shining and lasting example of mutual respect and fraternity. Such ‘Sangata Sandhi’ once established firmly needs to be fortified with ‘upanyasa sandhi’ as of Lord Shri Rama and of King Sugriva pursuant to the Epic War of Treta Yuga on the golden principle of ‘quid pro quo’ of mutual advantage. There are other kinds of ‘Sandhis’ too: Giving away a portion of one’s land as a deposit to another Kingdom is called ‘Adishta’. An Agreement struck with the oe’s own military is named ‘Udaahrita’. A ‘sandhi’ aiming to save one’s own life is named ‘Upagraha’. Sacrificing one’s own financial resources either partially or fully to safeguard the welfare of virtuous sections of a Society is termed as ‘parikramya’. Giving away the fertile lands crops is named ‘Kuchinna’. Donating the standing crops is ‘parabhushana’. ‘Skandhopaneya’ is again called as sharing of the produce between two parties. Equanimity or Self- Control and a grand Principle of Live and let Live should be the offshoot of VAUDHAIKA KUTUMBAKAM or the Universal Orientation of One Single and Composite Family. Indeed only those with the noble feeling of other women as mothers , sisters and daughters; negation of the thoughts of avarice for other’s money and its advantages, equality of the self and others are among the True Intellectual Panditas who ought to preach less to others than practise more by the Self. This is so due to the ephemerality of life and the eternity of Truth that ‘as one sows so one reaps’.

*Truce of Swan and Peacock Kings forged, Saarasa King withdraws forces and Peace prevails*

As the powerful Saarasa King taught a lesson to the Peacock King, the former withdrew his forces and thanks to the timely mediation of the Ministers of virtue, loyalty and foresight, Peace had adorned among the Kingdoms as per the Supreme Dictum of *Sarvey Janaassukino bhavantu!* Or Let the creatues of Life be ever happy!

## **Conclusion**

Thus concluded the Magnificent Treatise of ‘Hitobhidesha’ of Narayana Kavi based on Vishnu Sharma’s Immortal Pancha Tantra depicted down to generations as though ‘Pashupati Ishwara’ Himself prompted humans to learn from the leads and lags of mundane life warning against follies and pitfalls and retain balance of the tight rope of material pulls against fundamental values. Pandita Vishnu Sharma’s teachings through the medium of teaching way ward generations of humanity ahead shall remain ever fresh and valid as though to the aimless princes had thus been prevented to tread paths of immorality to Immortality!

*Swastiprajaabhyaah paripaalayantaam nyaayena maargena mahim Mahesha, Go Brahmanebhyah shubhamastu nityam lokaah samastaa sukhinobhavantu/*