

that Ghaniākarna being angry devours men and rings the bell, all people fled from the city. Then a certain procurress, Karali by name, thinking—'this sound of the bell is out of time; can it be that the monkeys ring the bell?'—and having ascertained for herself that it was so, requested the king, saying 'Sire, if a certain amount of money be spent, I will manage this Ghaniākarna.' Then the king gave her wealth. The procurress drew a magic circle, and after a great display of the worship of Ganesa and others, herself entered the forest taking with her such fruits as the monkeys like and scattered them. Thereupon, the monkeys, having left off the bell busied themselves with the fruit. The procurress, too, having taken the bell, returned to the city and became an object of respect to all. Therefore I say—One should not be alarmed at the mere sound &c. Then, Samjivaka was brought and presented (to the lion). Afterwards he lived there in great joy.

P. 46. Now, one day, the lion's brother, Stabdhakarna by name, came there (on a visit). Having received him hospitably and asked him to sit down, Pithgalaka set out to hunt a beast to feed him with. Just then Samjivaka asked—'My lord, where is the flesh of the deer killed to-day? The king said—Damanaka and Karalaka know that. Samjivaka said—Let it be known whether or not there is any left. The lion after reflecting said—No, there is nothing left. Samjivaka asked—How could they eat so much flesh? The king replied—It was eaten, used some-way or wasted. This is the daily course. Samjivaka observed—How is this done without the knowledge of Your Highness? The king replied—It is done quite without my knowledge. Samjivaka remarked—This is not proper. For it is said—

One should not do any business on one's own responsibility without informing the master of it, except it be to ward off a calamity befalling the king. Moreover, A minister is like a gourd that gives out little and takes in much. A man who talks lightly* of a moment remains a fool, O king, while one who talks lightly* of a court remains a pauper. That minister is the best (for a king) who every day adds (at least) a *Kāṅki* (to the treasury); for the treasury is the (real) life of a king, and not his own life so.

* i. e., does not care for them and so wastes them.