

When there is loss of a part of one's territory, or, of a servant meritorious and gifted with intellect, the loss of the servant is death to a king: land though lost may easily be acquired, but not servants.

Damanaka observed—My lord, what a novel course of action is this, that having killed an enemy you should be sorrowing over it! For it is said—

A king who desires his own welfare should put to death those who aim at his life, whether it be his father, or brother, or son or friend.

Moreover,

One, who knows the real nature of *Dharma*, *Artha* and *Kāma*, should not be exclusively merciful; for a man given to forgiveness is not able to save even the thing in his hand. Also,

P. 61. Forgiveness shown to friend or foe is an ornament in the case of hermits, while the same when shown to offenders by kings is a blemish. Again,

There is only one expiation for him who, through lust of sovereignty or pride, covets his master's post, viz., the relinquishing of life (capital punishment) and none else.

A sovereign who is merciful, a Brāhmaṇa eating every thing (or, very greedy), a wife not under control, a companion of evil conduct, a servant who is impertinent (*lit.*, going against his master's orders) and an officer who is careless—these should be abandoned, as well as he who is ungrateful.

Particularly,

Truthful and (also) false (when necessary), now harsh and now of sweet address, cruel, and also merciful (at times), now economical (*lit.*, devoted to saving money), anon liberal, ever spending and yet getting money and jewels in plenty—royal policy, like a harlot, puts on a variety of forms.

Thus consoled by Damanaka, Piṅgalaka regained his natural equanimity and sat on the throne. Damanaka, delighted at heart, said—Victory to the king! May the worlds be happy!—and lived in happiness according to his wishes.

Vishṇuśarmā said—You have heard the separation of Friends! The Princes replied—Yes, we have by your favour, and have been happy. Vishṇuśarmā said—Let there be this much in addition—