

Although four means are pointed out (mentioned) for the accomplishment of the desired object, their use is simply to make up the number; real success rests firmly with peace.

He asked—How can this (the concluding of a treaty) be possible? The minister—My lord, this can be quickly brought about. For,

An ignorant man can be easily satisfied; still more easily can one who is eminently learned: but even Brahmā himself cannot please a man who is vainly proud of his little knowledge.

Especially because the king knows his duty and the minister is all-knowing. I knew this from the words of Meghavarṇa as well as from the business accomplished by them.

In all cases the virtuous tendencies (or, the virtues and tendencies) of those who are absent (*lit.* out of sight) are to be inferred from actions; therefore the proceedings of those whose actions are not to be observed are known from the ends achieved.

The king—Enough of discussion (*lit.* answers and replies). You may follow the policy you approve of. After this talk the great minister, Vulture, saying,—‘I will do what befits the occasion,’ set out for the interior of the castle. Now the crane, employed as a spy, came and said to Hiranyagarbha—

The great minister, Vulture, is coming to us to conclude a treaty. The royal Swan said—Minister, some partisan (of the enemy) might be coming here. Sarvajña, smiling, observed—My lord, there is no room for suspicion in this case. For this personage is the magnanimous Dāradarśī. Or rather, such is the behaviour of the weak-minded (or dull-headed). Sometimes they have no suspicion at all; at others they would suspect everything. For,

A swan, searching for lotus-sprouts (or stalks) in a lake at night, and therefore unable to discern (them) properly, being several times deceived by his seeing the reflections of stars (which he mistook for lotuses), does not eat the white lotus even during day-time, suspecting it to be a star: a man when once surprised (deceived) by a fraud, suspects evil even in truth.

When a man’s mind is vitiated by wicked men, he has no confidence even in good men. A child having got (his hand) burnt by *pāyasa* (milk boiled with sugar, rice &c.) eats curdled milk after having cooled it with his breath.