

A servant having his master's welfare at heart should speak out, unasked, when a calamity is impending, when the master is going astray or when the proper time to do a thing is passing away (when an opportunity is allowed to slip away by his master).

And if I were not to give my counsel when there has been an occasion for it, a minister's post would ill become me. For, A man of merits should keep up and foster that quality by which he earns his livelihood and for which he is praised in this world by the good.

Therefore, friend, give me your permission. I will go. Karatāka said—My blessing to you. May your path be auspicious (i. e. I wish you godspeed). Do as you desire. Damanaṅka then repaired into Piṅgalaka's presence like one amazed. Now, he being respectfully received into his presence by the king, he prostrated himself before him, touching the ground with the eight parts of the body, and sat down. The king said—You are seen after a long time. Damanaṅka replied—Although Your Majesty has nothing to do with me as a servant, still a follower must necessarily attend upon his master when the time demands it, and hence have I come here. Moreover,

Great lords have occasion even for a blade of grass serving as a tooth-pick or as an ear-scraper: what to say, then, of man who is gifted with speech and hands!

And even if my noble lord might suspect that I have lost my mental power being long despised, that, too, should not be done. For,

If a gem rolls on the feet and a piece of glass is worn on the head—let that be as it is—a piece of glass is glass and a gem a gem.

The loss of intellect of a man of fortune, although oppressed, must not be suspected; the flame of fire though overturned can never proceed downwards.

My lord, a master ought to be discriminating (i. e. marking the difference between good and bad men; or, must recognize special merit). For,

When a king treats (i. e. acts towards) all without distinction, the energy of those who are capable of exertion is lost. Moreover,