

Now that frog went to the king of frogs, Jalapada by name, and informed him of that. Then the chief of the frogs came there and mounted the serpent's back. The serpent, too, taking him on his back, moved about stepping beautifully. The next day, finding him unable to move about, the chief of serpents asked him why he was slow to move. The serpent replied—My lord, I am weak on account of want of food. The frog-king replied—We command you to eat frogs. Then saying, "This great favour is accepted," he ate up the frogs gradually. After that, finding the pond void of frogs, he devoured the frog-king also. Hence I say—Having to achieve an object, a wise man should even bear his enemies &c. Now, my lord, let us have done with the narration of old stories. My opinion is that we should make peace with this king, Hiranyagarbha, who is amply worthy of an alliance. The king said—What means this idea of yours? For we have beaten him in war. If, therefore, he lives as our vassal, let him do so; else we shall fight him again.

Just at the time a parrot coming from Jambudvīpa said—Lord, the Sārasa king of Ceylon has invaded Jambudvīpa and continues to be there. The king asked in great confusion—What? The parrot told the same thing again. The Vulture said to himself—Well done, minister Chakravāka: you, all-knowing one, excellent, excellent! The king in anger—Let this king be alone then. Him I will first go and destroy, root and branch. The minister, far-seeing, having smiled, observed—

P 101. One should not thunder in vain like the autumnal clouds: a great man does not disclose to another the object he seeks or does not seek (or the evil he meets with, or does not proclaim the good or evil he means to do another). Moreover, A king should not engage many foes (i.e. invaders) simultaneously; even the haughty (proud) cobra is certainly killed by many insects.

My lord, why should we go (from here) without concluding a treaty? For, in that case, he (Hiranyagarbha) will raise an insurrection after we leave. Again,

He, who without having ascertained the real truth about a thing (the true fact) yields himself up to anger, repents, as did the thoughtless Brāhmaṇa on account of his mungoose.

The king asked how it was. Dāradarśi thus related—