

given, those conversant with the art of making peace call Skandhopaneya.

That in which there is reciprocal obligation (Pratīkāra), that which is based on friendship (Sāṃgata), that based on relationship (Sāṃtāna) and Upahāra (secured by gifts)—these four should be known as the real varieties of Saṃdhi. - 130 -

Or rather in my opinion Upahāra is the only real kind of Peace, all the others (*lit.* those different from Upahāra) are without friendship (*i.e.* they fail to secure real friendship).

A (successful) invader (conqueror), on account of his being the more powerful, does not return without getting something; hence there is no other mode of Saṃdhi than Upahāra.

Chakravāka said—Just hear me.

This is our relative, this is a stranger—such a reckoning belongs to the low-minded; but the large-minded regard the world itself as their family. Moreover,

He is a wise man (has true insight into philosophy) who regards another's wife as his mother, another's wealth as a clod of earth, and all creatures as his own self.

The king said—Your Honour is profoundly learned. You should therefore tell us what is best to be done. The minister replied—Ah, why do you ask me this?

Who will act unrighteously for the sake of the body which, owing to mental or bodily affliction, must fall to-day or to-morrow (*i.e.* at any moment)?

The life of creatures is, indeed, as fleeting (*lit.* unsteady) as the reflection of the moon in water: knowing that it is such, one should always do what is (truly) beneficial.

P. 105. Seeing that worldly existence is as transitory as a mirage, one should associate with the good, both for the performance of duty and happiness.

Then according to my opinion let that alone (association with the good) be done. For,

If a thousand horse-sacrifices and truth be weighed (against each other), truth would weigh heavier than a thousand Aśvamedhas.

Therefore let there be concluded between these two kings the Peace called Kāñchana (the golden one) of which truth is the principal ordeal (binding authority). Sarvajña said—Let it be so. Then the minister Dāradarśī, who was duly honoured by the king, the royal Swan, was highly delighted at heart and