

each saying that she was his. But they having agreed between themselves to refer the matter to an umpire, that same Dety stood before them having come there in the form of an old Brahmana. Upon this the two asked the Brahmana—We have obtained this (goddess) by our own might. To which of us does she belong? The Brahmana spoke—

A Brahmana is esteemed when he is distinguished for his knowledge, a Kshatriya when powerful, a merchant when pre-eminent in possession of wealth and grain, and a Sadra when serving the twice-born.

Now you two are the followers of the duties proper for the Kshatriyas; and so the rule for you is to fight. After this declaration, saying 'He has spoken well', the two whose valour was equally matched, struck each other at one and the same time, and met their doom. Therefore I say—One should form a friendly alliance even with one's equal, &c. The king—Why did you not say so before? The Minister—Did Your Highness hear my speech to its end? And even then this war was not commenced with my consent. This Hiraṇyagarbha possesses qualities which make him a fit person to form an alliance, and not to wage war with. For it is said—

One who is veracious, one who is noble-minded, one who is righteous, one who is mean-minded (or not an A'ryan), one in union with a number of brothers (or, relatives), one who is powerful, and one who is victorious in many battles—these seven kings are mentioned as fit to be entered into an alliance with.

One, who is veracious, is ever faithful to truth, and will not change afterwards when united by an alliance. He who is noble-minded, it is quite evident, will never act meanly even though his life be threatened.

For a righteous king, if attacked, every one will fight: he who is righteous is difficult to be uprooted on account of the love of his subjects and his dutifulness (his just conduct).

An alliance should be formed even with one who is mean-minded, when destruction is imminent; for without his assistance one who is noble-minded cannot pass time happily. Just as a bamboo covered over with thorns cannot be (easily) uprooted on account of its being in close union (with others), so cannot one in union with a multitude of relatives.