

will he acts as he likes like a mad elephant; but when, puffed up with pride, he falls into the abyss of sorrow, he casts the blame on his servants, but does not take into account his own misconduct.

Piṅgalaka ( *To himself* )—

One should not inflict punishment upon others by (listening to) the adverse representation of another; but having ascertained the truth for oneself, one should mete out punishment or praise.

Similarly it is said—

To award favour or punishment without ascertaining one's merit or fault is not the policy: ( such a course ) leads to one's destruction like the hand thrust into a serpent's mouth through vanity.

( *Aloud* ) What then, shall Saṃjivaka be warned (against such a course of conduct)? Damanaka observed in haste—Not so, not so my lord. This will mean the divulging of counsel. For it is said—

The seed of counsel should be kept concealed in such a way that not even a glimpse of it could get out; if got out it will not thrive. Moreover,

If what is to be taken or given or done be not quickly attended to, time saps its juice.

P. 56 Therefore what is set on foot should necessarily be accomplished with a mighty effort. Again,

Counsel, like a timid warrior, although having all the parts well covered, is not able to keep up long for fear of being penetrated by others ( the enemies ).

And if a reconciliation is to be sought with him ( the bull ), after his offence has been known, he being made to turn back from such a wrong course of conduct, that would be extremely impolitic. For,

He who wishes to conciliate a friend once estranged invites death itself like a she-mule conceiving a foetus.

The lion said—Let it be first ascertained what harm he is able to do us. Damanaka replied—My lord,

How can one's power be ascertained unless the relation of principal and subordinate is known? Behold how an insignificant bird like a *ṭiṭṭibha* (a lap-wing) overpowered the sea.

The lion asked how it was. Damanka related—