

For,

The king who has for his counsellors a rogue, a woman or a child, sinks into the ocean of state-business, being hurled into it by the gales of erroneous policy.

Listen, my lord.

The earth will yield wealth to him whose joy and anger are well regulated, who has a firm belief in the teachings of the Śāstras, and who, every day, attends to his servants.

A king should never despise his ministers as such, whose rise and fall take place with his own. Since,
P. 34. When a king, blinded by vanity, sinks into the perilous ocean of state-matters, the action of a friendly ministry proves to be a helping hand (to him).

Now Meghavarṇa, having come and bowed to the king, said—My lord, favour me with a glance. The enemy is at the castle-gate anxious for fight. Sallying forth then, at the command of Your Majesty's feet, I will display my valour, by which (act) I will pay off the debt I owe to Your Majesty. Not so said Ohakravāka. If we are to go out and fight, then in vain have we taken shelter in the fortress. Moreover,

A crocodile, although formidable, can be easily overcome when come out of water; and the lion, although brave, is like a jackal when he is out of the forest.

My lord, you should go in person and witness the fight.

For,

Having put forth his army, a king should make it fight under his own inspection: for, does not even a dog act the lion, indeed, when led on by his master?

Then they all went forth to the castle-gate and fought a great battle. The next day king Ohitravarṇa said to the Vulture—Sir, fulfil (*lit.* bear out) your promise now. The Vulture said—My lord, just hear me.

When it (a fortress) is incapable of holding out for a long time, or is very small, or is commanded by a foolish or vicious officer, or is not well protected, or is manned by timid soldiers, that is said to be the calamity of a fortress.

As to this, it does not exist here.

Treachery, a prolonged siege, assault and daring valour (a desperate fight)—these are declared as the four ways of capturing a fort.