

One should not act in an unbecoming way simply because one has obtained a kingdom; for insolence (*lit.* want of modesty) destroys wealth as old age destroys excellent beauty. Moreover, one who is diligent gets wealth; he who eats what is whole, some gets health; a man who is healthy gets happiness; one who is resolute (*lit.* closely applying oneself to study) gets mastery over learning; and one who is well-trained, gets religious merit, wealth and fame.

The Vulture said—My lord, hear me—

A king although illiterate (not well-versed in politics) attains great prosperity by having in his service men advanced in knowledge, as does a tree growing by the water-side. Moreover, Drinking, (inordinate attachment to) women, hunting, gambling, squandering (*lit.* wrong use) of money and the harshness of speech and punishment—these are the vices in (or, the sources of calamities to) kings. Again,

Neither by one wholly intent on enterprise (and hence acting precipitately), nor by one whose mind is tossed between means (and not coming to a decision), can noble riches be obtained: fortune abides in statesmanship and heroism. Your Highness, observing (or, taking note of) the (over-)enthusiasm (or activity) of your army and solely intent on adventure, did not heed even the counsels I laid before you, and used harsh words. Hence this is the fruit of your mis-behaviour (or, erroneous policy) that you have been experiencing. For it is said—

Per. What king who is ill-advised, (or, has bad ministers) does not suffer from the (evil consequences of) errors of policy? Whom, eating unwholesome things, do diseases not afflict? Whom does not wealth make proud? Whom does not Death kill? And whom do not the amorous sports of women torment?

Moreover,

Dejection destroys joy, the advent of winter (the beauty of autumn, the sun darkness, ingratitude a benedictory act, the attainment of what is desired (or, liked) sorrow, a right course of conduct adversity, and misbehaviour wealth, although abundant. Then I too thought to myself—This king is wanting in discrimination. Or else, how can he obscure the moonlight of the counsels of political science with the flameless fire-brand (or, meteors) of (foolish) speeches? For,