

P. 94. A coward, by reason of his giving up fighting, draws down ruin on himself. Similarly he who has timid servants is deserted by them in a battle.

By reason of his not distributing the spoils of war, the followers of an avaricious king do not fight for him. He who has greedy followers is killed by them when estranged by gifts (given by his enemies).

He whose subjects (or, ministers) are disaffected is forsaken by them in battle. One excessively attached to pleasures is easily assailable.

He who is fickle-minded in receiving his counsels is disliked by his ministers; and, on account of the unsteadiness of his mind, he is neglected by them in an important affair (or, when a necessity arises).

Owing to the supreme power of Dharma (religion) he who speaks irreverently of the gods and the Brāhmaṇas perishes of himself, as also one who is smitten by Fate.

Fate, indeed, is the only cause of prosperity or adversity:—he, who, depending on Fate, goes on thinking thus, does not move even for himself.

He who is overtaken by the calamity of a famine is ruined, while he who has danger from his army (or, whose army is disaffected) is unable to commence war.

He who is out of his country can be easily killed even by a petty foe, just as an alligator, although small, can drag even a powerful elephant. —50

He, who has many enemies, is, when embarrassed, like a pigeon in the midst of hawks; by whatever way he may pass, there he is killed in no time.

He who marches with (*lit.* musters) his army out of season is killed by one fighting in right time (*i. e.* seizing the most advantageous opportunity), as is a crow, with its vision gone at midnight, by an owl.

One should never make an alliance with him who is false to truth and religion; for, although won over by an alliance, such a man, on account of his perfidious nature, will soon undergo a change.

I will also give you additional information on the subject. Making peace, fighting, marching against the enemy, waiting (for better opportunities &c.), seeking shelter (by resorting to a fortress or a powerful king) and duplicity,—these are the six expedients. Finding out means to begin an undertaking, having