

at command an abundance of men and stores, the proper division (affixing) of time and place, providing against accidents, and the final attainment of the desired object—these are the five parts of (the results to be attained by) counsel. Conciliation (the use of pacific means), giving gifts, discord (sowing seeds of dissension) and chastisement,—these are the four means. The power arising from the king's personal energy, the power arising from good counsel, and the power due to the possession of an adequate army and treasury—these are the three regal powers. Having always paid due attention to all these, sovereigns, who wish to make conquests, become great.

P. 95 Royal fortune, which is not to be obtained even for the price of the abandonment of life, runs to the house of those who are consummate politicians, although fickle.

It is also said—

He whose wealth is equally apportioned, whose spies are well-disguised, whose counsel is kept secret, and who never speaks a harsh word to men, governs the earth bounded by the oceans (the whole).

Now, my lord, although the greater minister, Vulture, has proposed peace, yet that king, through the pride of his recent success, will not consent to it. So let this policy be adopted. Let the Sárasa king of Ceylon, Mahábala by name, our ally, cause a disturbance (by attacking it) in Jambudvîpa. For,

A war-like prince, marching about under profound secrecy with a well-composed army, should harass his enemy, so that he will be equally worried; for one, who is afflicted (*lit.* heated), will make peace with another equally afflicted.

The king, having approved of the plan, sent a crane, named Vichitra, to Ceylon with a confidential letter. Now the spy came and said—Sire, please listen to the affairs of the place. The vulture said this there. Since Meghavarna had stayed there for a long time, he knows whether or not king Chitravarṇa possesses qualities which make him a worthy person to make an alliance with. Thereupon that Meghavarna was called and asked by the king—Mr. crow, what sort of a king is that Hiranyagarbha or what sort of a minister is Ohakravāka? The crow replied—Sire, king Hiranyagarbha is as magnanimous as Yudhisṭhira, while a minister of Ohakravāka's type can nowhere be found. The king remarked—If so, how is it that he was taken in by you? Meghavarna observed with a smile—My lord,