

In a sacrifice, on the occasion of a wedding, in (averting) a calamity, for the destruction of the enemy, in an act which would redound to one's fame, in securing friends, on beloved women, in (relieving) relations who are penniless—in these eight cases money can never be (said to be) over-spent.

For,

A fool for fear of spending a little brings about the ruin of the whole: what wise man will forego his merchandise through the extreme dread of duty (to be levied on it)?

The king asked—How can an extraordinary expenditure be advisable at this (critical time)? For it is said—One should save money against (pecuniary) difficulties. The minister—How can a monarch have difficulties? The king—Lakshmi sometimes forsakes (a king). The minister—(wealth) even though hoarded vanishes. I have aside, therefore, parsimony, my lord, and encourage your valiant soldiers with gifts and honours. For it is said—

Warriors who know each other, who are well pleased, who are bent on even sacrificing their lives and who are nobly born, when well honoured, conquer the enemy's force.

Moreover,

Even five hundred good warriors, who are possessed of excellent character, united, resolute and brave, can rout a whole army of the enemy. Again,

A man who does not know how to discriminate (distinguish between good and bad), who is fierce and ungrateful, as also a seeker of self-interest, is abandoned even by the great; how much more so then by ordinary men? For,

Veracity, bravery, meritedness and munificence—these are the principal qualities of a king: a prince who is void of these certainly meets with censure. — 150

On such an occasion, the ministers themselves, must, of necessity, be treated with marks of distinction. Says the precept—

He whose fortune is bound up with one's own, and who rises or falls along with one—him, a trusty person, one (a king) should appoint to guard his body (i.e. life) and the treasury.