

The result of associations with beloved persons, which areasant only in the beginning (or, at the first sight), is exceedingly dreadful, like that of unwholesome victuals eaten. — 80

Again,

As the streams of rivers (ever) pass (flow) on, and never turn back, so do day and night, taking away with them men's lives.

The company of the good, which in this worldly life gives the best pleasure, is set at the head of miseries by reason of its ending in separation.

P. 99. For this reason good men do not wish for the company of the good; for there is no medicine for (healing) the mind when wounded by the sword of their separation.

Meritorious were the acts done by Bharata and other kings; but those very acts, and they too, have met their end

(have been buried in oblivion).

By his repeatedly thinking of death, of terrible punishment, all the efforts of a wise (thinking) man are relaxed, like leather-(straps or) knots when besprinkled with rain-water.

The very first night on which a man comes, O king, to reside in the womb, journeying steadily on (i.e. without breaking his journey), from that night he approaches death nearer and nearer every day.

For this reason, to those who take a right view (or, understand the real nature) of this worldly existence, such sorrow is but the outcome (i.e. expansion) of ignorance. Behold—

If ignorance is not the cause, but separation is the cause, of sorrow, then as days pass on, it ought to increase: how does it abate?

Therefore, friend, think of yourself (or, compose yourself).

and give up indulgence in sorrow. For, Not to think of them at all is the great medicine for the deep wounds of sorrow which appear all of a sudden, which are fresh, and which cut the vital parts.

Now, hearing his words, Kaundinya rose up, appearing to be enlightened on the subject, and said—Away with residence in the hell of a house. To the forest itself shall I retire. Kapila observed again—

Even in a forest impediments (or, temptations) overtake those who are affected by passion; even in a house restraining the five organs of sense constitutes penance: the home is a