

P.25. Well then. I shall live happily for three months on the flesh of these.

The man will last for a month, and the deer and the boar for two more: the serpent will serve me (as food for) a day while the bow-string should be eaten to-day.

Let me, therefore, at the first impulse of hunger, eat the unsavoury string made of sinews attached to the bow. When Dîrgharâva had done so after having thus reflected, he being pierced in the breast by the bow which flew up as soon as the string was cut into two, perished. Hence I say—A hoard should be made every day &c. So also,

That which a wealthy man gives away or enjoys is his wealth; when he dies, others play with his wife and riches
Moreover,

I consider that to be thy wealth which thou givest to the worthy and which thou enjoyest (day by day); the rest thou keepest for some one else.

Let this pass. What is the use, now, of describing the past? For,

Men of wise minds do not wish for what is unattainable, do not lament over what is lost, and do not lose courage even in adversities.

Therefore, friend, you should always be hopeful. Because,

Even after having studied the Śāstras people may remain fools; that man is learned who puts his knowledge into practice: a medicine, although well selected, does not restore the diseased to health by the mere mention of its name. Moreover,

The knowledge of theory does not do the least good to one who shrinks from a determined exertion (or perseverance): does a lamp, in this world, reveal a thing to a blind man although it be placed on the palm of his hand?

Therefore, friend, you ought to be reconciled to this particular (changed) condition. And you should not consider this as very hard to do. For,

“A king, a woman of family, Brāhmanas, ministers, breasts, teeth, hair, nails and men do not shine (appear well) when fallen from their proper position. Knowing this a wise man should not leave his own place.”

These are the words of cowardly persons. For,