

These are the idle words of some, incapable of doing anything.

Even thinking fate to be favourable one should not give up one's industry; (for) one can never get oil from sesamum without exertion. Moreover,

Fortune approaches [him, the lion among men, who is industrious. It is the weak-minded who say 'Fate gives'. Dismissing all idea about (lit., killing) fate, put forth manly efforts depending upon your own strength; and if, after an exertion is made, success attend not, where is the blame (i.e., you are not to blame; or, find out where the fault lay)? ५३।

P. 4. Just as a chariot can not move with one wheel, so without manly exertion, fate does not succeed. And further,

What is called fate is (but) the (sum of one's) actions in a previous life; one should, therefore, make an effort manfully without being slothful.

Just as a potter makes whatever he likes out of a lump of clay, so does a man reap the fruit of the action done by himself.

Even seeing a treasure found quite by accident in front of a man, fate does not take it up itself, but expects a manly effort of his part.

Works are accomplished by industry and not by (idle) wishes; for the deer enter not the mouth of a sleeping lion.

A boy who is educated by his parents becomes accomplished. A son does not become a learned man by merely being dropped out of the womb.

That mother is an enemy and that father a foe of the son by whom he is not taught; for he (such a son) shines not in an assembly just as a crane does not in the midst of swans.

Men, endowed with beauty and youth and born of a very noble race but deficient in learning, do not shine as (do not) the scentless *Kimshuka* flowers.

Even a fool, dressed in fine garments, shines in an assembly; but he shines only so long as he does not open his lips. - 40.

Having thus meditated the king convened a council of the learned. The King said—Ye Pandits, listen. Is there such a learned man among you, as is able to make my sons who are always going astray and who are ignorant of the Śāstras, undergo a second birth (as it were) by giving them instruction in the science of conduct? For,