

Having reflected thus (said I to myself)—What then? Shall I support myself with another's cake? O hard lot! That too, would be a second door of death.

Superficial learning, sexual enjoyment obtained by payment, and dependence on others for one's bread—these three are humiliations to men. — 140.

A sick man, one in long exile, one eating another's food, and one sleeping (living) in the house of another—the life which such a man lives is (as good as) death, while death is rest to him.

Although I considered thus, yet, from avarice, I made up my mind to hoard wealth. For it is said,

Judgment is led astray (warped) by avarice; avarice begets desire; and a man troubled by desire meets with misery both here and hereafter.

Then as I moved about gently I was struck with an old bamboo-stick by that Viṇākara, whereupon I reflected—A covetous man who is (ever) discontented is certainly a traitor to himself. For,

All riches are his whose mind is contented: is not the earth overspread with leather (at it were) to him whose feet are covered with shoes? Again,

How can that happiness, which is enjoyed by the tranquil-minded, who are satisfied with the nectar of contentment, be theirs, who, attracted by the (lust of) wealth, run here and there? Moreover,

All has been studied, heard and put into practice by him, by whom, having cast behind all desires, contentment (*lit.* freedom from desire) has been resorted to. Again,

Blessed is the life of some one (rarely to be found) in which the door of the rich has not been attended, in which the pain of separation has not been experienced and in which piteous words have not been uttered. For,

Even a hundred Yojanas (800 miles) are no distances to him who is troubled (spurred on) by thirst; while he, who is content, has no regard even for a thing that is actually in his hand.

It will be advisable, therefore, to decide what to do under the present circumstances.