

Since a miser buries his wealth, deeper and deeper in the earth, he makes a passage for it, beforehand, to go to its nether abode (to disappear in the bowels of the earth). Again,

He who wishes to acquire wealth denying comfort to himself (at the sacrifice of personal comfort) is simply an abode of trouble like one bearing burdens for others. And again,

If people are to be considered rich for possessing wealth which is not used in charity or enjoyment, why should we not consider ourselves rich by the same? Also,

A miser's wealth, inasmuch as it is not used, is the common property of others; the fact that it belonged to him is known by the sorrow caused when it is lost.

A gift accompanied with sweet words, knowledge without vanity, courage attended by forbearance, and wealth spent in charity: these four are rare in this world. It is also said, — 160

A hoard should always be made, but not too great a one; Lo! The jackal that was in the habit of hoarding was killed by a bow.

The two asked how that was. Manthara related—

FABLE VI.

There was a hunter, Bhairava by name, residing in the province of Kalyāṇa. He, one day, went to the Vindhya forest in search of a deer. As he passed carrying the deer that he had killed, he saw a boar of a formidable form. Then the hunter placed the deer on the ground and wounded the boar with an arrow. The boar too, having set up a deep and dreadful cry (or, a cry as terrible as the thunder of clouds) struck the hunter in the groin, upon which he fell down like a tree struck down. For,

Having met with some cause, such as water, fire, poison, a weapon, hunger (starvation), a disease, or a fall from a mountain, a creature loses his life.

Now by the trappings of their feet a serpent too was killed. After this a jackal, Dīrgharāva, by name, who was wandering in quest of prey, found the deer, the hunter, the serpent and the boar, dead there; upon which he said to himself—Oh, here have I come across a good feast. Or rather,

Just as unthought-of misfortunes befall men, so do blessings also: I think, therefore, that fate has an upper hand in these things.