

How can riches be conducive to happiness, since they cause trouble in their acquisition, give pain in adversity (by their want) and stupefy the mind in prosperity? Again,

Better is the absence of desire for him who wishes to acquire money for religious purposes: for rather than wash off mud it would be well to keep at a distance from it and so not to touch it.

As meat (food) is eaten by birds in the sky, by beasts on earth, and by crocodiles in water, so is a rich man (his wealth) fed upon everywhere.

There is ever fear to the wealthy from the king, from water, from fire, from a thief, and even from a relative, as there is from death to the living. Similarly,

P.27. In life which abounds in troubles what misery can be greater than this, that wealth is not obtained according to desire and yet desire does not turn back? Hear me again, brother:—

In the first place wealth is not easily obtained, and when obtained it can be preserved with difficulty; its loss is as if death: one should not therefore think of it.

When desire is abandoned, who is poor and who is rich? But if scope is allowed to it, servitude is the immediate result (inevitable lot). Moreover,

Whatever one may wish for, desire proceeds onward from that (ever increases); but that thing may be said to be really obtained from which desire turns back.

But why waste more words on the subject? Being in friendship with me, pass your time just here in my company. For,

The friendship of the noble-minded lasts till death; their anger vanishes the very moment (it appears) and their favours (*lit.* gifts) are disinterested.

Having listened to all this, Laghupatanaka said—Blessed are you, Manthara; your virtues are laudable in every way. Because,

The good alone are able to rescue the good from misery; elephants alone are able to deliver elephants sunk into mire. —190.

He alone on earth, of all men, is worthy of praise, he is the best, he is a good man and he is blessed, from whom supplicants