

'The Separation of Friends'. Vishnuśarmā said—Hear then 'The Separation of Friends', of which this is the introductory Śloka :—

A great friendship, that was growing between a lion and a bull in a forest, was destroyed by a wily and very ambitious jackal.

The princes asked—How was this? Vishnuśarmā related—There is in the southern country a city Suvarṇavatī by name. In it dwelt a merchant named Vardhamāna. Although in the possession of a large fortune, yet, seeing that his relatives were very opulent, he thought of again adding to his wealth. For,

The greatness of what man that looks lower and lower (*i. e.* looks upon himself as a very small man or looks at those who are in a humbler station) does not increase? But every one who looks higher and higher (*i. e.* considers himself as very great, or turns his eyes upon those who are in a higher station) becomes poor. Moreover,

P 33. A man who has abundant wealth, although he be a Brāhmaṇa-killer, is respected; while one, although claiming a pedigree as noble as that of the moon, is despised, if without wealth. Again,

The goddess of wealth does not wish to embrace (favour) him who is not industrious, who is lazy, who trusts in fate and who is not enterprising, as a young woman does not an old husband. Also,

Idleness, attendance on women, a diseased state, a fond partiality for one's native place, contentment, and cowardliness are the six impediments to greatness. For,

When a man considers himself as happily situated, even with little wealth, Fate, I think, having done its duty, does not increase that wealth of his. Moreover,

May not a woman bring forth such a son as is without energy, joy, and valour, and is a source of delight to his enemies. It is also said,

One should desire to obtain that which is unobtained, keep safe with judicious care what is obtained, properly increase what is preserved, and bestow the same on worthy recipients when it has been increased.