

bad, one reaps the fruit of it, in obedience to the will of providence, from that cause, by that means, &c.

Disease, sorrow, affliction, restraint and calamities—these are the fruits of the trees in the form of the faults committed by men.

The mouse quickly proceeded to sever the bonds of Ohitrigriva. Chitrigriva said—Friend, do not do so; first cut the bonds of these my followers; and then you will cut mine. Hiranyaka too replied—I have little strength and my teeth are delicate; how then can I gnaw asunder the snares of these all? So as long as my teeth are not broken, I will cut your bonds and then sever those of the rest too as far as my strength will allow. Chit. said—Be it so; but cut the bonds of these to the best of your strength. Hira. replied—The protection of dependents at the cost of one's life is not approved of by those conversant with the science of conduct (or, policy). For,

One should save money (as a provision) against the time of trouble, save one's wife even at the expense of wealth and save one's own self even at the cost of one's wife and wealth.

P. 11. Another consideration is—

Life is the cause of the proper maintenance of *Dharma*, *Artha*, *Kāma* and *Moksha*.<sup>\*</sup> What does he not deprive himself of, who deprives himself of it, or what does he not save who saves it?

Chitrigriva said—Friend, as for (the principle of) Policy it is such, indeed! But I am not, at all, able to bear the affliction of these my followers (*lit.*, proteges). Hence I say this. For,

A wise man should give up his wealth and also his life for another's sake; their abandonment in a good cause is desirable as destruction is certain.

And this is another special reason.

They bear an equality to me as regards kind, substance and qualities: say then, when and what will be the fruit of my being their lord?

Also,

Even without wages they do not leave my side (for sake me); therefore, save these my dependents, even at the sacrifice of my life. Moreover,

<sup>\*</sup> See. p. 3, ll, 23-26.