

(The period of) life, (the amount of) wealth, a family secret, charms, conjugal enjoyment, medicine, penance, charity and one's disgrace—these nine things should be carefully concealed.

And so it is said—

When fate is extremely adverse, and exertions and valour have been of no avail, where, except in a wilderness, can a high-minded man, reduced to poverty, find relief? Moreover,

A man of self-respect will rather die than stoop to meanness (act meanly): fire will even suffer extinction, but never become cool. Moreover,

The course of action of a wise man, like that of a bunch of flowers, is twofold, viz., either to stand at (on) the head of all, or to die (wither) away in a forest.

And as to living here on alms, that would be exceedingly despicable. For,

It were better for a poor man to satisfy fire with his life than to solicit a mean person, lost to all civility.

From poverty a man comes to have shame: overwhelmed with shame he loses moral fortitude: with his moral fortitude lost he suffers contempt; being contemned he feels dejected: full of dejection he comes to sorrow; when overcome with sorrow he is forsaken by reason; with his reason gone, he passes on to destruction: Want of wealth, alas, is the abode of all misfortunes!! Again,

Better is silence observed than an untrue word spoken: better is impotency for men than intercourse with another's wife: better to abandon life than to have a liking for the words of the wicked; better to live on alms than to have the happiness of enjoying another's wealth.

P. 22. Better to have an empty cow-pen than a naughty ox; better to have a courtesan for wife than an immodest (ill-trained) woman of family; better a residence in a forest than in the city of a thoughtless king; better is the abandonment of life than approaching the base (with a request). Moreover,

As service destroys all self-respect, moonlight darkness, old age beauty, the stories about Hari and Hara sin, so does beggary destroy even a hundred good qualities.