

a granary? It is better to have one son, who is the prop of the family and who brings fame to his father. - 20

A father who contracts debts (*i.e.*, leaves nothing to his son but a legacy of debt) is an enemy, and so is a mother, false to her bed; a beautiful wife is an enemy; and such is an illiterate son.

Learning if not kept up by constant study is poison; taking food after indigestion is poison; to a poor man a public assembly is poison; and to an old man a youthful wife is poison.

A man of merits, born of whatever parents, is honoured; (for) what is the use of a bow that is without string though made of a faultless bamboo staff (or, what can a man of pure Kshatriya extraction do if wanting in martial vigour)?

Alas! poor child, thou, who leadest an easy life, didst not acquire knowledge in these (bygone) nights; on this account dost thou come to grief (fare ill) in the society of the learned like a cow stuck in mud.

Then how shall I now make my sons accomplished! For:—

Food, sleep, fear and the enjoyment of carnal pleasures—these men share in common with beasts; surely the sense (or performance) of duty is their special attribute (distinguishing mark): devoid of this they are degraded to the level of (stand on a level with) beasts.

The life of him, who has not achieved any one of *Dharma* (the discharge of religious duties), *Artha* (the acquisition of money by fair means), *Kāma* (the gratification of desires so as not to trespass on *Dharma*) and *final emancipation*, is as without its purpose (useless) as that of the nipple on the neck of a she-goat.

Now, (as to) the declaration (doctrine) that—

(The period of) life, (the kinds of) action (one has to perform), (the amount of) wealth (to be acquired), (the degree of) knowledge (to be attained), and (the time of) death—even these five are created (determined) while a man is yet in the womb. And that,

Things, which are fated, do happen even in the case of the great: (as) *Siva's* nakedness and *Hari's* having to sleep on a huge serpent. And further,

What is not to be can never be, and if it is to be, it can never be otherwise—why is this antidote against the poison of anxiety not swallowed?—