



**திருக்குறள் - ஆங்கில மொழிபெயர்ப்பு  
ஆசிரியர் : இராமசந்திர தீக்ஷிதர்**

**"tirukkuRaL" English translation**

**by Ramachandra dikshitar**

**In tamil script, unicode/utf-8 format**

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**"tirukkuRaL"**

**English translation by Ramachandra dikshitar**

**Source:**

Tirukkural of Tiruvalluvar (in Roman transliteration) with English Translation

by

V.R. Ramachandra Dikshitar, M.A.,

Professor of Indian History and Archaeology, University of Madras

with a Foreword by

Sir A. Ramaswami Mudaliar, Dewan of Mysore

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**FOREWORD**

It has been long my desire to get an English translation in simple language of the holy Tirukkural, the teachings of which, to Tamilians, are an eternal inspiration and guide. More than 25 years back, I had invoked the aid and assistance of a great Tamil Pandit with whose collaboration I felt I would be in a position to bring out such a translation but, owing to his untimely demise, I had to give up the project. The happy thought struck me a few years back that, if my esteemed friend, Professor V. R. Ramachandra Dikshitar, could undertake this task, it would be the consummation of my hope and desire. Professor Ramachandra Dikshitar readily agreed to my request that he might undertake to translate the holy Tirukkural. I could not have entrusted the work to a more distinguished scholar of Tamil literature or a better

writer of simple and elegant English. Mr. Dikshitar's contribution in research, particularly of Tamil literature, is well known and needs no emphasis.

Mr. Dikshitar has presented to the public two volumes of the Tirukkural, one containing the text in Tamil with the English translation and the other, the text in Roman transliteration with the same English translation. I hope and trust that these volumes will have a wide circulation both in India and outside and that it will be possible, by donations and subsidy, to issue these volumes at a comparatively small cost. There is a great deal of patriotism in South India for Tamil language and a legitimate pride exhibited in the eternal verities that are enshrined in this holy scripture. This patriotism and pride will have to manifest itself by providing facilities for spreading these great divine truths to as wide a populace as possible, thereby extending that knowledge to races and peoples whose mother tongue is not Tamil. Tamil is one of the most ancient of classics and yet, while other classical literature has been translated into many of the modern languages, Tamil classics have been retained as the sole proud possession of Tamil scholars and have rarely been translated into other languages, Indian or foreign.

Now that Mr. Dikshitar has completed his task, it behoves all of us who are enthusiastic about the Tamil language and more, about its literature, to do our best to make it available to peoples in foreign countries. I should like to express my very sincere thanks to Mr. Dikshitar for acceding to my request and bringing out these publications.

CARLTON HOUSE,  
Bangalore, 15th May 1949

A. RAMASWAMI MUDALIAR

## PREFATORY NOTE

This is the first time that the Adyar Library has included a Tamil text in its Series. The name of Prof. V. R. Ramachandra Dikshitar, the editor and translator of the Tirukkural now published, is already well-known as a great Tamil scholar by his book on The Studies in Tamil Literature and History. He is the well known Translator of that difficult Tamil classic the Silappadikaram. A smaller book of his, The Origin and spread of the Tamils, has already been published in this Series as No. 58 in 1947. It is a matter of gratification to the Library to be able to publish one of the most important Tamil Classics with an English translation by such a great scholar in the Library Series.

There may be many students who would be able to read and to study this text if it could be made available in a script with which they are familiar. And the Roman script is now fairly well spread over in the whole world; that is why the text has been given in the Roman script, with the English translation. But we cannot ignore the big population that knows the Tamil script, and the text in the Roman script may not be known to them to the same extent, if at all they know it. So there is given a parallel volume of the text in Tamil script with the same English translation as No. 68.

The Tirukkural is in three parts, dealing with the three "Aims" in life, namely, Dharma, Artha and Kama, so well-known in Hindu thought. We hear more now-a-days about the Varnasramadharma, as the foundation of Hindu life. But the real basis of Hindu life is the Trivarga, the three-fold objects of life, dealt with in this text. Perhaps the expression Puruṣarthacatuṣṭaya, (the four-fold objects of life) is more popular, with Moksa or final release as the fourth. But the truth is that according to the true Hindu view the objects of life are only three, and the fourth comes as a natural sequence. The three objects of life are not mutually exclusive; it is only a question of importance according to the different tendencies of the individuals.

The text and the translation are given one against the other on opposite pages, so that one can very easily make use of the translation while reading the text. The text has been edited before, and a few commentaries too are known. There have been also English translations prior to this. But the value of this new translation will be clear to anyone who reads the book. The text in Roman transliteration is now appearing for the first time. To the scholarship of Prof. Dikshitar is added the fame of the Vasanta Press for neat printing; and such a wealth is now offered at a very moderate price by the Adyar Library which has always sacrificed profit in the interest of service.

ADYAR LIBRARY

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13th April, 1949 (New Year Day)

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## PREFACE

MORE than four years ago Sir A. Ramaswami Mudaliar, now Dewan of Mysore, suggested that I might undertake a translation of the Tirukkural as also its transliteration. The present book is the outcome of his suggestion. To serve the needs of a wider public, it is now published in two volumes, one containing the text in Roman transliteration and the other in Tamil script, and both containing English translation. The Tirukkural of Tiruvalluvar is the pride of South India. What the Bhagavad Gita is to the Sanskritist, the Tirukkural is to the lover of Tamil. In this book Tiruvalluvar treats of Muppal, or Trivarga (Dharma, Artha, and Kama). He has divided his book into three parts, the first dealing with Aram, the second with Porul, and the last with Kāma. This Tamil classic deals in extenso with the moral values of life which foster neighbourliness and love among all men and women to whatever race or community they may belong. It is now nearly twenty years since I published my

Studies in Tamil Literature and History, where I have assigned the first or second century B. C. as the date of its composition. I find no reason to change that view.

In this endeavour I have largely followed the text and consulted the translation of the Tirukkural published by Sri A. Ranganatha Mudaliar, Triplicane. Mr. R. S. Desikan of the Presidency College and the Rev. W. B. Harris of the Methodist Mission looked into the manuscript of the work and offered me valuable suggestions for which my thanks are due to them. I must also acknowledge the immense help I received from Dr. M. Varadarajan, Senior Lecturer in Tamil, University of Madras, in going through the proofs. I am indebted to the authorities of the Adyar Library, Adyar especially to Captain G. Srinivasa Murti for undertaking this publication and to Dr. C. Kunhan Raja for his co-operation. I further record my thanks to the Syndicate of the Madras University for permitting me to bring out this publication.

Madras,

V. R. R. DIKSHITAR

6th May, 1949

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7. Putalvaraip Perūtal	On Sons
8. Añbuḍaimai	Loving-Kindness
9. Viruntōmbal	On Hospitality
10. Iñiyavai Kūṛal	On Sweet Words
11. Seynnanqri Yaridal	On Gratitude
12. Nađuvu Nilaimai	On Equity.
13. Aṭakkamuḍaimai	On Self-Control
14. Ołukkamuḍaimai	On Right Conduct
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16. Poṛaiyuḍaimai	On Patience
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35. Tuṭavu	On Renunciation
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## PORUṬPĀL

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47. Terindu Śeyal Vakai	On Action after Due Deliberation
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49. Kālam Aṛital	On Knowing the Time
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55. Śenkōṇmai	On Righteous Sceptre
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58. Kanṇōttam	On Kindliness
59. Oṛṛāṭal	On Spies
60. Ūkkamuḍaimai	On Exertion
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62. Aļavinaiyuđaimai	On Perseverance
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64. Amaiccu	On Ministers
65. Šolvañmai	On Good Speech
66. Viñaittūymai	On Purity in Action
67. Viñaittiňpam	On Resoluteness
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85. Pullařivāñmai	On Ignorance
86. Īkal	On Discord
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## KĀMATTUPPĀL

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### Thirukkural English Translation by Ramachandra Dikshitar

#### **pāl - iyāl - atikāram aṭṭavaṇai**

##### **1. arattuppāl**

- 1.1 pāyiram / kaṭavuļ vālttu (atikāram 1 - 4)
- 1.2 illaṛaviyal (atikāram 5 - 24)
- 1.3 tuṛavaraviyal (atikāram 25 - 37)
- 1.4 ūliyal (atikāram 38)

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- 2.1 araciyal (atikāram 39 - 63)
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### **3. kāmattuppāl**

3.1 kaṭaviyal (atikāram 109 - 115)

3.2 karpiyal (atikāram 116 - 133)

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### **Thirukkural English Translation by Ramachandra Dikshitar**

#### **1. arattuppāl / 1.1 pāyiraviyal**

##### **I. PREFACE**

###### **1. kaṭavuḷ vālttu - CHAPTER 1 — IN PRAISE OF GOD**

1. akaram mutala, eḷuttu ellām; āti-  
pakavaṇ mutarrē, ulaku.

1. All the letters have the letter 'A' as their Origin; this world has God as its origin.

----

2. karrataṇāl āya payaṇ eṇkol-vāl-aṛivāṇ  
nal tāl tolāar eṇin?

2. Of what avail is learning, if the learned do not adore the good feet of Him who is  
Immaculate Wisdom?

----

3. malarmicai ēkiṇāṇ māṇ aṭi cērntār  
nilamicai nīṭu vālvār.

3. Those who find refuge in the great feet (of Him) who lives in the lotus of the heart  
(of the devotee) live eternally in heaven.

----

4. vēṇṭutal vēṇṭāmai ilāñ aṭi cērntārkku

yāṇṭum itumpai ila.

4. Those who have attained the feet of Him who has no likes or dislikes will be rid of all troubles.

----

5. iruḷ cēr iru viṇaiyum cērā, iṛaivan̄

poruḷ cēr pukal̄ purintārmāṭṭu.

5. Actions, both good and bad that spring from darkness of the mind will never touch those who ever chant the glories of the Lord.

----

6. pori vāyil aintu avittāñ poy tīr olukka

neri niṇrār nītu vālvār.

6. Those who still the five senses and walk in truth and right will ever live.

----

7. taṇakku uvamai illātāñ tāl cērntārkku allāl,

maṇak kavalai mārral aritu.

7. Only those who have sought refuge in the feet of the peerless can shake off anxiety. Others cannot.

----

8. ara āli antaṇañ tāl cērntārkku allāl,

pira āli nīntal aritu.

8. Only those who have clung to the feet of the Lord who is the sea of righteousness, will be able to sail the other seas. Others cannot.

----

9. kōl il poriyil kuṇam ilavē-eṇkuṇattāṇ

tālai vaṇaṅkāt talai.

9. The head that does not bow down before and worship the feet of the Lord of the eight attributes, will be as like the palsied senses.

----

10. piṛavip perūṇ kaṭal nīntuvar; nīntār,

iraivan̄ aṭi cērātār.

10. Those who gain the feet of the Lord cross the great ocean of births; others cannot.

=====

## 2. vāṇ cirappu - CHAPTER 2 — IN PRAISE OF RAIN

11. vāṇ niṇru ulakam valaṅki varutalāṇ,

tāṇ amīltam eṇru uṇaral pārru.

11. The world for its existence depends on unfailing rainfall; the rain may well be regarded as the nectar of life.

----

12. tuppārkkut tuppu āya tuppu ākki, tuppārkkut

tuppu āyatūum malai.

12. The rain is the source of all articles of food that man needs. It becomes his drink too.

----

13. viṇ iṇru poyppiṇ, virinīr viyaṇ ulakattu-

ul niṇru utarrum paci.

13. Hunger would stalk abroad and torment this wide sea-girt world were the rims to fail in time.

----

14. ērinₖ ulāar u<sub>ₖ</sub>avar, puyal e<sub>ₖ</sub>nnum  
vāri va<sub>ₖ</sub>lam ku<sub>ₖ</sub>rikkāl.

14. The cultivators would cease to plough were the clouds' free supply of water to fail.

----

15. ke<sub>ₖ</sub>tuppatūum, ke<sub>ₖ</sub>tārkkuc cārvāy marru ānkē  
etuppatūum, ellām malai.

15. It is the rain that afflicts man and it is its fall that relieves him.

----

16. vicumpi<sub>ₖ</sub> tu<sub>ₖ</sub>i vīli<sub>ₖ</sub> allāl, marru ānkē  
pacum pul talai kānpu aritu.

16. If the clouds were to withhold rain not even a blade of grass would rustle on earth.

----

17. ne<sub>ₖ</sub>tu<sub>ₖ</sub> ka<sub>ₖ</sub>talum ta<sub>ₖ</sub>n nīrmai ku<sub>ₖ</sub>rūm, ta<sub>ₖ</sub>tintu ejili-  
tān nalkātu ākivi<sub>ₖ</sub>ti<sub>ₖ</sub>.

17. Even the illimitable deep shrinks if the clouds do not pour and replenish it.

----

18. ci<sub>ₖ</sub>rappo<sub>ₖ</sub>tu pūca<sub>ₖ</sub>ai cellātu-vā<sub>ₖ</sub>nam  
varakkumēl, vā<sub>ₖ</sub>ñōrkkum, ī<sub>ₖ</sub>ntu.

18. If the rains were to fail there would be no more offerings and festivals to the gods.

----

19. tāṇam tavam iraṇṭum taṇkā, viyaṇ ulakam  
vāṇam valaṇkātu eṇiṇ.

19. If the rains were to fail, there would neither be alms nor penance on this wide earth.

----

20. nīr iṇru amaiyātu ulakueṇiṇ, yāryārkkum  
vāṇ iṇru amaiyātu oļukku.

20. The world cannot exist without water; there will be no ceaseless supply without rainfall.

=====

### **3. nīttār perumai - CHAPTER 3 — ON THE GREATNESS OF RENUNCIATION**

21. oļukkattu nīttār perumai viluppattu  
vēṇṭum- paṇuval tuṇivu.

21. The one supreme thing all scriptures affirm is the great renunciation of those who walk in right conduct.

----

22. turantār perumai tuṇaik kūriṇ, vaiyattu  
iraṇtārai eṇṇikkonṭarru.

22. To measure the greatness of one who has renounced is like reckoning the number of the dead in this world.

----

23. irumai vakai terintu īṇṭu aṛam pūṇṭār  
perumai piraṇkīrru, ulaku.

23. The greatest thing on earth is the renunciation of those who understand birth and liberation.

----

24. uraṇ eṇṇum tōṭṭiyāṇ, ḥr aintum kāppāṇ  
varaṇ eṇṇum vaippirku ḥr vittu.

24. He who with firmness bridles the five senses is (himself) the seed of the eternal bliss.

Verily he is the seed of the immortals who with firmness bridles the five senses.

----

25. aintu avittāṇ ḥrral, akal vicumpulār kōmāṇ  
intiranē cālum, kari.

25. Indra, the Lord of the skies is himself a witness, to the might of those who have conquered their five senses.

----

26. ceyarku ariya ceyvār periyar; ciriyar  
ceyarku ariya ceykalātār.

26. The great achieve the impossible; the little cannot.

----

27. cuvai, oli, ūṇu, ḥcāi, nārram eṇṇu aintiṇ  
vakai terivāṇkattē-ulaku.

27. The world falls at the feet of one who has realised the true nature of the taste, sight, touch, sound and smell.

----

28. niraimoli māntar perumai nilattu  
maṛaimoli kāttivitum.

28. The greatness of the sages in this world is borne out by their prophetic utterances.

----

29. kuṇam eṇnum kuṇru ēri niṇrār vekuļi  
kaṇam ēyum, kāttal aritu.

29. It is impossible to resist even for a minute the wrath of those who stand on the hill of virtue's actions.

----

30. antaṇar eṇpōr aṛavōr-marru ev uyirkkum  
cen taṇmai pūṇtu oļukalāṇ.

30. They are the Brahmans who are righteous and love all creation.

=====

#### **4. aṛan valiyuruttal - CHAPTER 4 — ON DHARMA**

31. ciṛappu īṇum; celvamum īṇum; aṛattiṇ ūuṇku  
ākkam evaṇō, uyirkku.

31. Is there anything higher in life than Dharma? It secures glory and wealth.

----

32. aṛattiṇ ūuṇku ākkamum illai; ataṇai  
maṛattalin ūṇku illai kēṭu.

32. Nothing is higher than Dharma; to forget it is wrought with greatest evil.

----

33. ollum vakaiyāŋ aṛavīṇai ūvātē

cellum vāy ellām ceyal.

33. Avail yourself of all opportunities. Do not cease from practising Dharma on all possible occasions to the best of your ability.

----

34. maṇattukkaṇ mācu ilāṇ ātal; aṇaittu aṛāṇ;

ākula nīra, pīra.

34. Be pure in mind. That is Dharma. All else is but pompous show.

----

35. alukkāru, avā, vekuļi, iṇṇāc col, nāṇkum

iļukkā iyanṛatu-aṛam.

35. That course of conduct that steers clear of every desire, wrath, and offensive speech — is alone Dharma.

----

36. 'aṇru aṛivām' eṇṇātu, aṛam ceyka; marru atu

ponṛunkāl ponṛāt tuṇai.

36. Do not postpone doing Dharma. Do it now. For it will be a never failing friend at your death.

----

37. 'aṛattu āṛu itu' eṇa vēṇṭā; civikai

poruttāṇoṭu ūrntāṇ itai.

37. Why search for the fruits of Dharma? Behold the one in the palanquin and the palanquin-bearer.

----

38. vīl nāl paṭāamai nañru ārrin, aktu oruvan  
vāl nāl vali aṭaikkum kal.

38. If one were to practise righteousness every day it would be the stone that blocks the way to re-birth.

----

39. arattāñ varuvatē iñpam; marru ellām  
puratta; pukalum ila.

39. Happiness springs only from Dharma. All else is sorrow and merits no praise.

----

40. ceyarpālatu ūrum ařanē; oruvarku  
uyarpālatu ūrum pali.

40. To do good and to avoid evil must be the law of our being.

=====

## 1.2. illaraviyal II. ON DOMESTIC VIRTUE

### 5. ilvālkai - CHAPTER 5 — ON FAMILY LIFE

41. ilvālvāñ eñpāñ iyalpu utaiya müvarkkum  
nallārrin ninra tuṇai.

41. The householder is the prop of the three orders of life in the conduct of their virtue.

----

42. turantārkkum, tuvvātavarkkum, irantārkkum,

ilvālvāṇ enpāṇ tuṇai.

42. The householder is the mainstay of the ascetics, the needy and the dead.

----

43. teṇpulattār, teyvam, viruntu, okkal, tāṇ, enṛu āṇku

aimpulattu āṛu ūmpal talai.

43. It is the supreme virtue (of the householder) to fulfil his obligations to forefathers, gods, guests, relatives and himself.

----

44. paļi añcip pāttu ūṇ uṭaittāyiṇ, vālkkai

vali eñcal, eññāṇrum, il.

44. If one were to live in fear of infamy and partake of the remains of food (offered) one's line would never perish.

----

45. aṇpum arāṇum uṭaittuāyiṇ, ilvālkai

paṇpum payaṇum atu.

45. The life of householder marked by love and rectitude is itself virtue and its fruit.

----

46. arattu āṛriṇ ilvālkai āṛriṇ, purattu āṛriṇ

pōoyp peruvatu evaṇ?.

46. Is there any gain greater in resorting to other orders of life than by pursuing the right path of the householder?

----

47. iyalpiṇāṇ ilvālkai vālpavaṇ enpāṇ

muyalvāruṇ ellām talai.

47. The life of the householder is far greater than that of one in the path of renunciation.

----

48. āṛriṇ oḷukki, aran̄ ilukkā ilvālkai  
nōrpāriṇ nōṇmai uṭaittu.

48. The householder who keeps others in the right path and himself does not deviate from his, does greater penance than the anchorite.

----

49. aran̄ enappaṭṭatē ilvālkai; aṭkum  
piran̄ palippatu il āyin̄ naṇru.

49. What is Dharma but the life of the householder? There is no greater life if it is free from reproach.

----

50. vaiyattuļ vālvāṇku vālpavaṇ vāṇ uraiyum  
teyvattuļ vaikkappaṭum.

50. He who lives the true life of the householder on earth becomes one among the gods in Heaven.

=====

## 6. vālkaittuṇai nalam - CHAPTER 6 — ON WIVES

51. maṇait takka māṇpu uṭaiyal āki, tar̄ konṭāṇ  
valattakkāļ vālkaittuṇai.

51. She is the true partner in life who possesses all the wifely virtues and spends according to the income of her husband.

----

52. maṇai māṭci illālkaṇ il āyiṇ, vālkai  
enaimāṭcittu āyiṇum, il.

52. Home life shorn of its grace will be barren however pompous it may be.

----

53. illatu eṇ, illaval māṇpuāṇāl? ullatu eṇ,  
illaval māṇākkaṭai?.

53. If the wife abounds in virtues is there anything lacking in home? Lacking which, it lacks everything.

----

54. peṇṇiṇ peruntakka yā uḷa-karpu eṇnum  
tiṇmai uṇṭākapperiṇ?.

54. Is there anything greater than a woman if only she is the citadel of chastity?

----

55. teyvam tolāal, koṇunaṇ-toḷutu eļuvāl,  
'pey' eṇa, peyyum malai.

55. Waking up she worships no other god than her husband. Verily at her very bidding it rains.

----

56. tarkāttu, tar konṭār pēṇi, takai cāṇra  
cōrkāttu, cōrvu ilāl-peṇ.

56. She is the woman who shields herself, serves her wedded lord, maintains her glory and never ceases from her toil.

----

57. cirai kākkum kāppu evan̄ ceyyum? makaljir  
nīrai kākkum kāppē talai.

57. Of what use is one's watch and ward? Her chastity is her only shield.

----

58. perrār perin̄ peruvar, peñtir, peruñ cīrappup  
puttēlir vālum ulaku.

58. A dutiful wife inherits heaven with all its glory.

----

59. pukal purinta il ilōrkku illai-ikalvārmuñ  
ērupōl pītu naṭai.

59. A cuckold knows not the lovely gait of a lion before his detractors.

----

60. 'mañkalam' eñpa, mañaimātci; marru atan̄  
nañkalam nañ makkaṭ pēru.

60. The grace of a home is her virtue. Her blessed children are its adornment.

=====

## 7. putalvaraip perutal - CHAPTER 7 — ON SONS

61. perumavarruļ yām arīvatu illai-arīvu arīnta  
makkaṭpēru alla pīra.

61. We do not know of any other asset than that of intelligent off-spring.

----

62. ełupiṛappum tīyavai tīṇṭā-pali pīraṇkāp  
panpuṭai makkaṭ perin̄.

62. All the seven births no evil befalls one who is blest with good and unstained children.

----

63. tam poru! enpa tam makkal; avar poru!  
tam tam viṇaiyāl varum.

63. A man's riches are his children; their riches are the fruit of their actions.

----

64. amiltiṇum ārra iṇitē-tam makka!  
ciṇu kai alāviya kūl.

64. Sweeter than ambrosia is the food handled by the tender hand of one's children.

----

65. makka! mey tīṇṭal uṭarku iṇpam; marru avar  
col kēṭṭal iṇpam, cevikku.

65. The delight of the body is the touch of one's children. The delight of the ear is their lisp.

----

66. 'kulal iṇitu; yāl iṇitu' enpa-tam makkal  
maṭṭalaic col kēṭṭatavar.

66. The 'lute is sweet', 'the Veena is sweet', they say who have not heard the lisp of their little ones.

----

67. tantai makarku ārrum naṇri avaiyattu  
munti iruppac ceyal.

67. The good a father can do his son is to make him occupy the first rank in an assembly.

----

68. tammin̄, tam makkal arivuṭaimai mā nilattu  
maṇ uyirkku ellām iṇjitu.

68. Wisdom of the child is not merely the father's delight but the delight of the world.

----

69. īnra polutin̄ peritu uvakkum-taṇ̄ makaṇaic  
cāṇrōṇ̄ eṇak kēṭṭa tāy.

69. A mother's joy to hear of her son's greatness transcends that at his birth.

----

70. makan̄ tantaikku ārrum utavi, 'ivan̄ tantai  
eṇ nōrrāṇkol!' eṇum col.

70. The service a son can do his father is to make the public exclaim 'see, the fruit of his father's good deeds.'

=====

## 8. aṇpu uṭaimai - CHAPTER 8 — LOVING-KINDNESS

71. aṇpirkum unṭō, ataikkum tāl?ārvalar  
puṇkaṇīr pūcal tarum.

71. Is there a bolt to fasten one's love? The trickling tears at the distress of one's friends will proclaim the love within.

----

72. aṇpu ilār ellām tamakku uriyar; aṇpu uṭaiyār

enpum uriyar, pirarkku.

72. The loveless are full of themselves but the loving lay down their lives for others.

----

73. 'aŋpōtu iyainta valakku' eŋpa-'ār uyirkku

enpōtu iyainta toṭarpu'.

73. They say the endless incarnation of one's spirit is for the fulfilment of love.

----

74. aŋpu īnum ārvam uṭaimai; atu īnum,

'naŋpu' eŋnum nāṭāc cīrappu.

74. Out of love springs kindness. It in turn grows into inestimable prize of friendship.

----

75. 'anpurru amarnta valakku' eŋpa-'vaiyakattu

inpurṛār eytum cīrappu'.

75. The joy of heaven is but the fruit of righteous life rooted in love.

----

76. 'aṛattirkē aŋpu cārpu' eŋpa, ariyār;

maṛattirkum aktē tuṇai.

76. The ignorant say that kindness is an ally of virtue. No, it is a defence against evil too.

----

77. eŋpu ilataṇai veyl pōlak kāyumē-

aŋpu ilataṇai aṛam.

77. The sun dries up a boneless body. Likewise the god of righteousness destroys the loveless one.

----

78. aŋpu akattu illā uyir vālkai vanpārkaṇ  
varralmaram talirittaru.

78. To live a life void of love is like a withered tree bursting into leaf in a barren land.

----

79. purattu uruppu ellām evan ceyyum-yākkai  
akattu uruppu aŋpu ilavarkku?.

79. What profits one's outward feature if one's heart is devoid of love?

----

80. aŋpiŋ valiyatu uyirnilai; aktu ilārkku  
enpu tōl pōrtta utampu.

80. That body where love dwells is the seat of life; all others are but skin-clad bones.

=====

### **9. viruntu ōmpal - Chapter 9 — On hospitality**

81. iruntu ōmpi il vālvatu ellām viruntu ōmpi  
vēlāṇmai ceytarporuttu.

81. To keep house and to acquire wealth is only to minister to guests.

----

82. viruntu purattatāt tāŋ unṭal, cāvā  
maruntu eniṇum vēntarpārru anru.

82. With a guest waiting it would not be proper to eat even though it were nectar.

----

83. varu viruntu vaikalum ōmpuvān̄ vālkai  
paruvantu pālpaṭutal iṇru.

83. A life of one who daily looks after the incoming guests will never suffer from poverty.

----

84. akaṇ amarntu ceyyāl uṛaiyum-mukaṇ amarntu  
nal viruntu ōmpuvān̄ il.

84. Fortune smiles on the house of one who entertains with cheerful face worthy guests.

----

85. vittum italvēṇṭum kollō-viruntu ōmpi,  
miccil micaivān̄ pulam?.

85. Does the field of one who partakes of what remains after entertaining the guest, need to be sown with seeds?

----

86. cel viruntu ōmpi, varu viruntu pārttiruppān̄  
nal viruntu, vāṇattavarkku.

86. He who cherishes the guests who come to him, and looks forward to new guests, will himself be the honoured guest of the gods.

----

87. iṇait tuṇaittu eṇpatu oṇru illai; viruntiṇ  
tuṇait tuṇai-vēlvip payan̄.

87. The effects of hospitality cannot be exactly measured. They are proportionate to the worth of the guest.

----

88. 'parintu ū̄mpi, parru arrēm' eñpar-viruntu ū̄mpi  
vē̄lvi talaippaṭātār.

88. Those who have failed in their duties to guests will regret the folly of mere hoarding.

----

89. utaimaiyuļ iñmai viruntu ū̄mpal ū̄mpā  
maṭamai; maṭavārkaṇ uṇtu.

89. To be poor amidst plenty is to despise hospitality. Such folly is only of the ignorant.

----

90. mōppak kułaiyum añiccam;- mukam tirintu  
nōkkak kułaiyum viruntu.

90. The aniccam flower withers when smelt, and the guest under a displeased look.

=====

## 10. iniyavai kūral - CHAPTER 10 — ON SWEET WORDS

91. iñ col-āl īram ałaii, paṭiru ilaām  
cemporuļ kanṭār vāyc col.

91. Sweet are the words that fall from the lips of those who are full of guileless love and truth.

----

92. akaṇ amarntu ītaliṇ nañrēmukaṇ amarntu  
iñcolan ḣakpperin.

92. To speak with a pleasant look is better than to give with a cheerful heart.

93. mukattān amarntu, iñitu nōkki, akattān ām  
iñ colinatē aram.

93. To welcome one with a pleasant look and loving words is righteousness.

94. tuñpurūum tuvvāmai illākum yārmāttum  
iñpurūum iñcolavarkku.

94. The torment of poverty does not befall those who have a good word to say to all.

95. pañivu uñaiyan, iñcolan ãtal oruvarku  
ani; alla, marrup pira.

95. Humility and loving words are only true ornaments. Others are not.

96. allavai tēya aram perukum nallavai  
nāti, iñiya colin.

96. Vice wears out and virtue grows in one who speaks kind and wholesome words.

97. nayan iñru nañri payakkumpayan iñru  
panpin talaippiriyāc col.

97. Sweetly uttered words that do good to others will light up the path of virtue.

98. ciñumaiyuñ nññkiya iñcol, marumaiyum  
immaiyum, iñpam tarum.

98. Sweet and inoffensive words yield one happiness both here and hereafter.

----

99. iṇ col iṇitu īṇṛal kāṇpāṇ, evaṇkolō-  
vaṇ col valaṇkuvatu?.

99. Why should a man use harsh words, knowing the pleasure that sweet speech kindles?

----

100. iṇiya uļavāka īṇṇāta kūṛal-  
kaṇi iruppa, kāy kavarntarru.

100. Indulging in offensive words and avoiding sweet ones is like preferring the raw to a ripe fruit.

=====

## 11. ceyনন্দি অৰিতাল - CHAPTER 11— ON GRATITUDE

101. ceyyāmal ceyta utavikku vaiyakamum  
vāṇakamum āṛral aritu.

101. For the help rendered expecting no return even earth and heaven will prove no recompense.

----

102. kālattiṇāl ceyta naṇri ciritu eṇiṇum,  
ñālattiṇ māṇap peritu.

102. A help timely, though small, transcends the world.

----

103. payan tūkkār ceyta utavi nayaṇ tūkkin,

nañmai kañalin peritu.

103. Help done expecting no return, if weighed will be vaster than the sea.

----

104. tiñait tuñai nañri ceyinum, pañait tuñaiyāk

kolvar-payan terivār.

104. Small as millet is the help given, the wise hold it as big as a palmyra fruit.

----

105. utavi varaittu anru, utavi; utavi

ceyappañtār cālpiñ varaittu.

105. Help rendered is not in terms of the return but its value depends on the receiver.

----

106. maravarka, mācu arrār kēñmai! turavarka,

tuñpattuñ tuppu āyār nañpu!.

106. Forget not the companionship of the pure of heart. Give up not the friendship of those who have stood by you in hour of sorrow.

----

107. eñumai eñu piñappum ulluvavar-tamkan

vilumam tuñaittavar nañpu.

107. The good remember with gratitude, all through seven births, the friendship of those who have wiped out their suffering.

----

108. nañri marappatu nañru anru; nañru allatu

anrē marappatu nañru.

108. It is not good to forget the benefit received; but it is good to forget then and there the injury done by another.

----

109. konranna innā ceyinum, avar ceyta  
onrum nanru ulla,ketum.

109. The remembrance of one good act done removes from our mind the sting of a deadly injury.

----

110. en nanri konrarkkum uyvu untām; uyvu illai,  
ceynnnanri konra makarku.

110. There is salvation to those guilty of any other sin; but there is no redemption for the sin of ingratitude.

=====

## 12. natuvu nilaimai - CHAPTER 12 — ON EQUITY

111. takuti ena onrum nanrē-pakutiyān  
pārpattu olukapperin.

111. An equity which knows no partiality is in itself a unique virtue.

----

112. ceppam utaiyavan ākkam citaivu inri,  
eccattirku ēmāppu utaittu.

112. The wealth of the upright dwindles not and passes on to their posterity.

----

113. nanrē tarinum, natuvu ikantu ām ākkattai

añrē oliyavīṭal!

113. Give up ill-gotten wealth though it brings in its train prosperity.

----

114. takkār takavu ilar eñpatu avar avar  
eccattāl kāṇappaṭum.

114. The just and the unjust are known by the progeny.

----

115. kēṭum perukkamum il alla; neñcattuk  
kōṭāmai cāñrōrkku aṇi.

115. To hold the scales even unmindful of prosperity or adversity is the ornament of the wise.

----

116. 'keṭuval yāñ' eñpatu ařika-tañ neñcam  
naṭuvu ḫrī, alla ceyin.

116. Even an iniquitous thought spells one's ruin.

----

117. keṭuvāka vaiyātu ulakam-naṭuvāka  
nañrikkañ tañkiyāñ tālyu.

117. The world despises not the poverty of the just.

----

118. camāñ ceytu cīr tūkkum kōlpōl amaintu, orupāl  
kōṭāmai-cāñrōrkku aṇi.

118. Not to tilt like the well poised balance is the grace of the wise.

----

119. cor kōṭṭam illatu, ceppam-orutalaiyā  
uṭ kōṭṭam iñmai perin̄.

119. Equity is the impartial expression of an unbiased mind.

----

120. vāṇikam ceyvārkku vāṇikam-pēṇip  
piravum tamapōl ceyin̄.

120. To deal with others' goods as their own is the only true trade among traders.

=====

### **13. aṭakkam uṭaimai - CHAPTER 13 — ON SELF-CONTROL**

121. aṭakkam amararuļ uykum; aṭaṅkāmai  
ār iruļ uyttuvitum.

121. Self-control places one among the gods; lack of it leads one to the darkness of hell.

----

122. kākka, poruļā aṭakkattai-ākkam  
atañiñ ūṅku illai, uyirkku!.

122. There is no greater wealth than self-control; treasure it as your wealth.

----

123. cerivu ařintu cīrm̄ai payakkum-ařivu ařintu  
ārrin̄ aṭaṅkap perin̄.

123. If one knows the value of self-control and restrains oneself it will bring one fame.

----

124. nilaiyin̄ tiriyātu aṭaṇkiyān̄ tōrram

malaiyin̄um māṇap peritu.

124. Loftier than a mountain is the greatness of one who practises self-control.

----

125. ellārkkum naṇru ām, paṇital; avarullum

celvarkkē celvam takaittu.

125. Humility becomes all; but it crowns anew the wealthy.

----

126. orumaiyul, āmaipōl, aintu aṭakkal ārrin̄,

eļumaiyum ēmāppu uṭaittu.

126. If one were to withdraw within oneself the five senses like a tortoise, it would afford him protection all the seven births.

----

127. yā kāvār āyiṇum, nā kākka; kāvākkāl,

cōkāppar, col iļukkup paṭṭu.

127. Whatever else you may not control, control your tongue, lest you should repent your indiscreet words.

----

128. onrāṇum tīccor poruṭ payan̄ uṇṭāyin̄,

naṇru ākātu ākiviṭum.

128. One would lose the fruits of one's good actions, if one word of evil were to land another in trouble.

----

129. tīyin̄āl cuṭṭa puṇ uļ ārum;- ārātē

nāviṇāl cutṭa vatū.

129. The blister caused by fire will heal. But the brand of a bitter tongue will never heal.

----

130. katam kāttu, karru, aṭaṇkal ārruvāṇ cevvi  
arām pārkkum ārrīṇ nuḷaintu.

130. The God of righteousness seeks one who is on guard against anger and attains self-control through knowledge.

=====

#### **14. olukkam uṭaimai - CHAPTER 14 — ON RIGHT CONDUCT**

131. olukkam viluppam taralāṇ, olukkam  
uyiriṇum ḫompappaṭum.

131. Right conduct exalts one. So it should be prized above one's life.

----

132. parintu ḫompik kākka, olukkam-terintu ḫompit  
tēriṇum, a᷍ktē tuṇai!.

132. Strive hard to walk in the right path. One finds in it one's surest ally.

----

133. olukkam uṭaimai kuṭimai; ilukkam  
ilinta piṛappāyviṭum.

133. Right conduct ennobles one's family. Bad conduct makes one sink in the scale.

----

134. marappiṇum, ottuk koḷal ākum; pārppāṇ

pirappu olukkam kuṇrak keṭum.

134. The Brahman may learn anew the Vedas which he forgot. If he were to fall from his estate he would be lost.

----

135. alukkāru uṭaiyāṅkaṇ ākkam pōṇru illai-  
olukkam ilāṅkaṇ uyarvu.

135. The envious do not prosper; likewise one straying from the right path does not advance.

----

136. olukkattin̄ olkār uravōr-ilukkattin̄  
ētam paṭupākku ar̄intu.

136. The strong of mind will not shrink from virtue; for they know that any deviation is wrought with dire consequences.

----

137. olukkattin̄ eytuvar, mēṇmai; ilukkattin̄  
eytuvar, eytāp pali.

137. Men of right conduct are crowned with glory. Men of evil ways are covered with disgrace.

----

138. naṇrikku vittu ākum nal olukkam; tī olukkam  
en̄rum itumpai tarum.

138. Good conduct is the spring of happiness. Bad conduct leads one ever to misery.

----

139. olukkam uṭaiyavarkku ollāvē-tīya

valukkiyum, vāyāl colal.

139. It is difficult for a man of right conduct to utter evil words even in a forgetful mood.

----

140. ulakattōtu oṭṭa olukal, pala karrum,  
kallār ar̄ivilātār.

140. Those who cannot move in harmony with the world are learned fools.

=====

### **15. piran il vilaiyāmai - CHAPTER 15 — ON ADULTERY**

141. piran̄ poruļāl-peṭṭu olukum pētaimai ñālattu  
aram, poruļ, kaṇṭārkaṇ il.

141. The folly of intriguing with another's wife is not found in one versed in the laws of truth and wealth.

----

142. ar̄ankaṭai niṇrāruļ ellām, piran̄kaṭai  
niṇrāriṇ, pētaiyār il.

142. Among those who walk in the ways of sin, the most foolish are those who stand at the entrance of another's (house).

----

143. viljintāriṇ vēru allar maṇra-teļintār il  
tīmai purintu olukuvār.

143. They are as good as dead who misbehave towards the wives of their confiding friends.

----

144. eñait tuñaiyar āyiñum eññām-tiñait tuñaiyum  
tērāñ, piñan il pukala?.

144. What avails one's greatness if one desecrates the sanctity of the house of another reckless of the consequences.

----

145. 'elitu' ena il irappāñ eytum-eñ ñāñrum  
viliyātu nirñkum pali.

145. He who invades (easily) the house of another thinking it a mere trifie will incur eternal infamy.

----

146. pakai, pāvam, accam, pali ena nāñkum  
ikavā ām-il irappāñkan.

146. Four evils, enmity, sin, fear and disgrace dog one who covets another's wife.

----

147. aran iyalāñ ilvālvāñ enpāñ-piñan iyalāl  
peñmai nayavātavan.

147. He is a true householder who does not love another man's wife.

----

148. piñan mañai nōkkāta pēr āñmai, cāñrōrkku  
aran onrō?āñra olukku.

148. The heroic manhood that does not lust after another's wife is to the wise not mere virtue but the very law of their being.

----

149. 'nalakku uriyār yār?' eṇiṇ, nāma nīr vaippil  
piṛaṅku uriyāl tōl tōyātār.

149. Verily he is a gentleman on this sea-girt earth who is free from the sin of adultery.

----

150. aṛaṇ varaiyāṇ, alla ceyiṇum, piṛaṇ varaiyāl  
peṇmai nayavāmai naṇru.

150. One may be guilty of any other sins; let one be free from adultery.

=====

## 16. porai utaimai - CHAPTER 16 — ON PATIENCE

151. akaḷvārait tāṅkum nilam pōla, tammai  
ikalvārp poruttal talai.

151. The earth sustains even those who dig into her. To bear with those who slander us is the crown of virtue.

----

152. poruttal, iṛappiṇai eṇrum; ataṇai  
marattal atāṇiṇum naṇru.

152. Put up always with one's transgressions. Far greater than one's forbearance is one's oblivion of them.

----

153. iṇmaiyu! iṇmai viruntu orāl; vaṇmaiyu!  
vaṇmai maṭavārp porai.

153. Poverty within poverty is denying hospitality to guests; grace within grace is bearing with the foolish.

----

154. nirai uṭaimai nīñkāmai vēñṭin, porai uṭaimai pōrri ołukappaṭum.

154. If one wishes to maintain character one's conduct must be marked by patience.

----

155. oruttārai onṛāka vaiyārē; vaippar,  
poruttāraip ponpōl potintu.

155. The world takes no note of the avenger but it esteems the patient like gold.

----

156. oruttārkku oru nālai iñpam; poruttārkkup  
ponṛum tuṇaiyum pukal.

156. The delight of the avenger is for a day. The joy of the forbearing lasts till the end of the earth.

----

157. tiran alla tan-pirar ceyyiñum, nō nontu,  
arañ alla ceyyāmai nañru.

157. Resist not a wrong however grievous but forgive out of pity other's transgressions.

----

158. mikutiyāñ mikkavai ceytārait tām tam takutiyāñ venṛuvitäl!.

158. Conquer with forbearance one who has done you harm in one's insolent pride.

----

159. turantāriṇ tūymai uṭaiyar-irantārvāy  
inṇāc col nōrkīrpavar.

159. Greater than an ascetic is one who endures the insolent words of the transgressor.

----

160. uṇṇātu nōrpār periyar-piṛar collum  
inṇāc col nōrpāriṇ piṇ.

160. Great are those who fast and do penance but greater than they are those who put up with insults.

=====

## 17. alukkārāmai - CHAPTER 17 — ON ENVY

161. oḷukku ārāk koḷka-oruvan̄ taṇ neñcattu  
alukkāru ilāta iyalpu.

161. Let no one have envy; for freedom from envy must be one's virtue.

----

162. viḷup pērrin̄ ak̄tu oppatu illai-yārmāṭṭum  
alukkārriṇ aṇmai perin̄.

162. Envy none; there is no other possession greater than one's freedom from it.

----

163. aṇaṇ, ākkam, vēṇṭātāṇ eṇpāṇ piṛaṇ ākkam  
pēṇātu alukkaruppāṇ.

163. He who envies other's riches neither loves virtue nor wealth.

----

164. alukkārriṇ allavai ceyyār-ilukku ārriṇ  
ētam paṭupākku ar̄intu.

164. The wise do not commit any wrong out of envy; for, they know the evils that spring from it.

----

165. alukkāru uṭaiyārkku atu cālum- oṇṇār  
valukkiyum kēṭu īnpatu.

165. The envious need no enemies to work their own ruin; for they find in their envy their sufficient foe.

----

166. koṭuppatu alukkaruppāṇ currām utuppatūm  
uṇpatūm īṇrik ketum.

166. The envious that stand in the way of charity perish with their kith and kin.

----

167. avvittu alukkāru uṭaiyāṇaic ceyyaval  
tavvaiyaik kāṭṭi viṭum.

167. Fortune forsakes the envious to her elder sister.

----

168. alukkāru eṇa oru pāvi tiruc cerru,  
tīyuli uyttuvitum.

168. Envy is a deadly sin. It blights one's fortune and casts one into hell.

----

169. avviya neñcattāṇ ākkamum, cevviyāṇ  
kēṭum, niṇaikkappaṭum.

169. The prosperity of the envious and the adversity of the virtuous afford food for reflection.

----

170. alukkarru akan̄rārum illai; ak̄tu illār  
perukkattinq̄ tīrntārum il.

170. Envy never thrives; fortune never forsakes one who is free from it.

=====

### **18. vēkkāmai - CHAPTER 18 — ON NON-COVETING**

171. nat̄vu in̄ri nan̄ porul vek̄kinq̄, kut̄ ponn̄ri,  
kurramum ān̄kē tarum.

171. Iniquitous coveting of wealth results in the ruin of one's home and brings in its train many sins.

----

172. pat̄ payan̄ vek̄ki, pal̄ippat̄uva ceyyār-  
nat̄vu an̄mai nān̄upavar.

172. Those who stand for equity do not commit sinful acts through covetousness.

----

173. cirrinpam vek̄ki, aran̄ alla ceyyārē-  
marru in̄pam vēn̄tupavar.

173. Those who seek eternal happiness will never commit unrighteous acts through love of low pleasures.

----

174. 'ilam' en̄ru vek̄kutal ceyyār-pulam ven̄ra

puñmai il kāṭciyavar.

174. The spotless wise who have conquered their senses though destitute, will not covet other's wealth.

----

175. aṄki akañra ar̄ivu eñ ām-yārmāttum  
vekk̄i, veriya ceyin?.

175. Of what avail is one's keen and penetrating intellect if one through covetousness acts foolishly?

----

176. aruļ vekk̄i, ārrin̄kañ niñrāñ, poruļ vekk̄ip  
pollāta cūla, keṭum.

176. Even he who treads the path of grace comes to ruin through covetous intentions.

----

177. vēñtarka, vekk̄i ām ākkam-viñaivayin  
māñtarku aritu ām payan!.

177. Covet not other's wealth for out of covetousness spring evils.

----

178. 'aṄkāmai celvattirk̄u yātu?' eñin, vekkāmai  
vēñtum piñan kaip poruļ.

178. Preservation of one's property lies through one's freedom from covetousness.

----

179. aran ar̄intu vekkā ar̄ivu uṭaiyārc cērum-tirāñ ar̄intu āñkē tiru.

179. The wise who know what is righteous covet not; the Goddess of Fortune would seek them unbidden.

----

180. iral īnum, eññātu vekkini; viral īnum,  
vēñtāmai eñnum cerukku.

180. A blind covetousness brings about one's ruin. Freedom from it begets one's triumph.

=====

### **19. puram kūrāmai - CHAPTER 19 — ON NOT BACK-BITING**

181. aram kūrān, alla ceyinum, oruvann  
puram kūrān enral iñitu.

181. One may be guilty of wrongful deeds, but let not one be guilty of slander.

----

182. aran alii allavai ceytalin tītē-  
purann aliip poyttu nakai.

182. More heinous than sin is the deceitful smile of a slanderer.

----

183. puram kūri, poyttu, uyir vāltalin, cātal  
aram kūrum ākkam tarum.

183. Prefer death to a life of slander; for one finds in it the fruit of one's virtue.

----

184. kan ninru, kan arac collinum, collarka-  
mun iñru pin nōkkāc col.

184. Talk your bitterest to one's face but abstain from wanton slander.

----

185. aram collum neñcattān añmai puram collum  
punmaiyāl kāñappatum.

185. The tongue of the base slanderer that talks of virtue belies his heart.

----

186. piranq pali kūruvān tan paliyullum  
tīranq terintu kūrappatum.

186. Ye scandal-mongers, beware of your being scandalized.

----

187. pakac collik kēlirp pirippar-nakac colli  
natpu āṭal tērrātavar.

187. Those who alienate friends by back-biting may have forgotten the art of making friends through suavity of speech.

----

188. tunhiyār kurramum tūrrum marapiñār,  
ennaikol, ētilārmāttu?.

188. Those who trumpet the faults of their closest friends, what would they not do in the case of strangers?

----

189. aran nōkki ārrum kol vaiyam-puran nōkkip  
pun col uraippān porai.

189. How the earth bears the heavy burden of one who scandalises others! Perhaps patience is her virtue.

----

190. ētilār kurrampōl tam kurram kāñkirpiñ,  
tītu uñtō, mañnum uyirakku?.

190. Will ever harm befall one who looks upon the faults of others as one's own?

=====

## **20. payan ila collāmai - CHAPTER 20 — ON FRIVOLITY OF SPEECH**

191. pallār muñiyap payan ila colluvāñ  
ellārum ellappañum.

191. He who revels in frivolous talk will be despised by all.

----

192. payan ila pallārmuñ collal, nayan ila

nañtārkañ ceytaliñ tītu.

192. To talk frivolously in the presence of many is worse than an unjust act towards friends.

----

193. nayan ilan enpatu collum-payan ila

pārittū uraikkum urai.

193. Indulgence in useless words at once betrays one's lack of probity.

----

194. nayan cārā nañmaiñ nīkkum-payan cārāp

pañpu il col pallārakattu.

194. Uttering empty words before all deprives one of one's sense of justice and mars one's noble qualities.

195. cîrmâi cîrappoṭu nîñkum-payan ila  
nîrmâi uṭaiyār colinq.

195. If good-natured men speak profitless words, their greatness and glory will disappear.

196. payan il col pârâtuvâñai makâñ eñal!  
makkañ patañi eñal!.

196. He is not a man but the chaff among men, who indulges in vain words.

197. nayañ ila collinqum colluka! cânñrôr  
payan ila collâmai nañru.

197. Let great men speak untruth; it is better they refrain from uttering useless words.

198. arum payan âyum ařivinñär collâr-  
perum payan illâta col.

198. Men of great discernment will never speak words devoid of great import.

199. porul tîrnta poccântum collâr-marul tîrnta  
mâcu ařu kâtciyavar.

199. Men of unclouded wisdom never utter nonsense even in a forgetful mood.

200. colluka, collil payan uṭaiya! collarka,

collil payan ilāc coll..

200. Speak profitable words; avoid nonsense.

=====

## **21. tīvinai accam - CHAPTER 21 — ON FEAR OF EVIL DEEDS**

201. tīvinaiyār añcār; vilumiyār añcuvar-tīvinai ennum cerukku.

201. Men hardened in sins do not fear evil; but the good dread it.

----

202. tīyavai tīya payattalān, tīyavai tīyinum añcappaṭum.

202. Evil is to be dreaded more than fire; for it lands one in disaster.

----

203. ar̄ivinul ellām talai eṇpa-tīya ceruvārkkum ceyyā vīṭal.

203. Not to return evil to those who do evil unto you, is, they say, the crown of wisdom.

----

204. marantum piṇaṇ kēṭu cūlarka! cūlin, aṇam cūlum, cūlntavanṇ kēṭu.

204. Let none plot evil to others even in forgetfulness. If he does so, the God of Righteousness will compass his ruin.

----

205. 'ilan' eṇru tīyavai ceyyarka! ceyyin,

ilan ākum, marrum peyarttu.

205. Let none do wrong on account of poverty; if he does so he becomes poorer still.

----

206. tīp pāla tān piṛarkaṇ ceyyarka-nōyp pāla  
taṇṇai aṭal vēṇṭatān!.

206. Let not one do evil unto others, if one wants to be free from affliction.

----

207. eṇaip pakai urrārum uyvar; viṇaip pakai  
vīyātu, piṇ cেṇru, aṭum.

207. You may escape your enemies but your evil follows you and hunts you down relentlessly.

----

208. tīyavai ceytār keṭutal niḷal taṇṇai  
vīyātu aṭi uraintarru.

208. Evil dogs you close on your heels like a shadow.

----

209. taṇṇait tān kātalaṇ āyiṇ, eṇaittu onrum  
tunṇarka, tīviṇaip pāl!

209. If one really loves oneself let one not do any harm to others.

----

210. aruṇ kēṭan eṇpatu arīka-maruṇku ḍit  
tīviṇai ceyyāṇ eṇiṇ?

210. Hardly doth sorrow befall one who does not deviate from right.

=====

## 22. oppuravu arital - CHAPTER 22 — ON DECORUM

211. kaimmāru vēṇṭā kaṭappāṭu; mārimāṭṭu  
en̄ ārrum kollō, ulaku?.

211. Do not expect any return for the services (duty) done. What does the world give in exchange for the clouds that pour rain?

----

212. tāl̄ ārrit tanta poruļ ellām takkārkku  
vēlāṇmai ceytarporuṭṭu.

212. All the wealth one earns is for rendering help to the deserving.

----

213. puttēļ ulakattum, īṇtum, peral aritē-  
oppuraviṇ nalla piṛa.

213. Is there anything greater than decorum either here or in the world to come?

----

214. ottatu arivāṇ uyir vālvāṇ; marraiyāṇ  
cettāruļ vaikkappaṭum.

214. Verily he is alive who is in harmony with the world; others should be ranked with the dead.

----

215. ūruni nīr niṛaintarrē-ulaku avām  
pēr arivālāṇ tiru.

215. The wealth of the wise is a never-failing spring.

----

216. payañ maram ullūrp pañuttarrāl-celvam  
nayañ uñtaiyāññkanñ pañin.

216. The wealth of the truly liberal is like a tree ripening in the heart of a village.

----

217. maruntu ākit tappā marattarrāl-celvam  
peruntakaiyāññkanñ pañin.

217. The wealth of the generous is like a healing medicinal tree.

----

218. iñanñ il paruvattum, oppuravirku olkār-  
kañañ ari kātciyavar.

218. Even in poverty the truly discerning never ceases to be liberal.

----

219. nayañ uñtaiyāññ nalkūrntāññ ātal ceyum nīra  
ceyyātu amaikalā āru.

219. The poverty of the liberal of heart is his failure in the offices of tenderness.

----

220. 'oppuraviñāl varum, kētu' eniñ, aktu oruvan  
virruk kōl takkattu uñaittu.

220. The poverty that results from a just course of action is worth purchasing by  
going into the very bond of slavery.

=====

### 23. Īkai - CHAPTER 23— ON LIBERALITY

221. variyārkku onru īvatē īkai; marru ellām  
kuriyetirppai nīratu uṭaittu.

221. Gift to the poor alone is true charity. Everything else is of the nature of a barter.

----

222. 'nallāru' eñiñum, kołal titu; 'mēl ulakam  
il' eñiñum, ītalē nañru.

222. Receiving gifts is bad though one is assured of heaven. Bestowing gifts is good,  
though thereby one should be bereft of it.

----

223. 'ilan' eñnum evvam uraiyāmai ītal  
kulāñ uṭaiyāñkaññē uña.

223. The innately noble never beg but give ere charity begins.

----

224. iññātu, irakkappaṭutal-irantavar  
iñ mukam kāñum alavu.

224. Even to be begged is miserable for we feel wretched till the beggar's face is lit  
with joy.

----

225. ārruvār ārral paci ārral; ap paciyai  
mārruvār ārraliñ piñ.

225. Endurance of one's hunger is the test of one's penance. Far greater than that  
endurance is the spirit of appeasing the hunger of others.

----

226. arrār ali paci tīrttal! aktu oruvan  
perrān̄ poruļ vaippu uli.

226. Let the rich appease the devouring hunger of the indigent poor. It is a charity rendered unto themselves.

----

227. pāttu ūṇ̄ marīyavaṇ̄aip paci eṇṇum  
tīp piṇi tīṇṭal aritu.

227. The pest of hunger never touches one who shares one's food with the poor.

----

228. īttu uvakkum iṇpam ariyārkol-tām uṭaimai  
vaittu ilakkum van̄ kaṇavar?.

228. The callous rich hide their barren metal; perhaps they know not the joy of giving.

----

229. irattalin̄ iṇṇātu maṇra-nirappiya  
tāmē tamiyar uṇal.

229. More squalid than begging is a life of self-indulgence.

----

230. cātalin̄ iṇṇātatu illai; iṇitu, atūum  
ītal iyaiyākkat̄ai.

230. Death indeed is the greatest calamity; worse than death is one's failure in charity.

=====

## 24. pukal - CHAPTER 24 - ON RENOWN

231. ītal! icaipaṭa vālta! atu allatu

ūtiyam illai, uyirkku.

231. Give and make a name. There is no greater gain to man than such a renown.

----

232. uraippār uraippavai ellām irappārkku onru

īvārmēl nirkum pukal.

232. The one undying theme of praise is the praise of charity.

----

233. onrā ulakattu uyarnta pukal allāl,

ponrātu nirpatu onru il.

233. Nothing lasts save one's fearless renown.

----

234. nila varai nīl pukal arrin, pulavaraip

pōrrātu, puttēl ulaku.

234. The wise are not favoured of the gods; but the' renowned on earth are adored by them.

----

235. nattampōl kētum, uļatākum cākkātum,

vittakarkku allāl aritu.

235. Out of death and ruin the wise fashion things enduring.

----

236. tōnriṇ, pukaloṭu tōnruka! aktu ilār

tōṇraliṇ tōṇrāmai naṇru.

236. Let man be born to achieve renown. Let not the unrenowned see the light of day.

----

237. pukalpaṭa vālātār tam nōvār, tammai  
ikalvārai nōvatu evaṇ?.

237. Let the inglorious blame themselves. Let them not reproach others.

----

238. 'vacai' eṇpa, vaiyattārkku ellām-'icai' eṇṇum  
eccam perāavītiṇ.

238. World's reproach befalls one who does not achieve lasting fame.

----

239. vacai ilā van̄ payan̄ kūṇrum-icai ilā  
yākkai porutta nilam.

239. In a land which bears the burden of the unrenowned even nature's bounty is on the wane.

----

240. vacai oliya vālvārē vālvār; icai oliya  
vālvārē vālātavar.

240. The unblemished truly live; the unrenowned merely exist.

=====

End of the Section on Domestic Life

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### **1.3. turavaraviyal - III. ON RENUNCIATION**

#### **25. aruḷ utaimai - CHAPTER 25 — ON COMPASSION**

241. aruṭ celvam, celvattuḷ celvam; poruṭ celvam  
pūriyārkaṇnum uḷa.

241. The crown of wealth is one's compassion; all other wealth is found even among meanest of men.

----

242. nal ārrāṇ nāṭi aruḷ ālka! pal ārrāṇ  
tēriṇum akṭē tuṇai.

242. Be compassionate; for compassion is the pivot of all tenets.

----

243. aruḷ cērnta neñciñārkku illai-iruḷ cērnta  
inṇā ulakam pukal.

243. The compassionate know not hell.

----

244. 'maṇ uyir ōmpi, aruḷ ālvāṛku il' eṇpa-  
'taṇ uyir añcum viṇai'.

244. Freedom from dread of sin is only for the compassionate that love all creation.

----

245. allal, aruḷ ālvāṛkku illai; vaḷi vaḷaṇkum  
mallal mā ñālam kari.

245. The compassionate know not life's agonies; verily the wind-blown earth is witness to it.

----

246. 'poruļ nīñkip poccāntār' eñpar-'arul nīñki  
allavai ceytu olukuvār'.

246. The cruel that delight in sin perhaps know not what awaits them.

----

247. aruļ illārkku av ulakam illai-poruļ illārkku  
iv ulakam illākiyāñku.

247. Heaven is not for the unfeeling; earth is not for the indigent.

----

248. poruļ arrār pūppar orukāl; aruļ arrār  
arrār; marru ātal aritu.

248. Fortune may smile on the ruined; the un feeling are the unredeemed.

----

249. teruļātān meypporuļ kaṇṭarrāl-tērinj,  
aruļātān ceyyum ařam.

249. Behold the unfeeling seeking virtue; it is like ignorance seeing light.

----

250. valiyār muŋ taŋŋai niŋaikka-tān taŋŋinj  
meliyārmēl cellum iṭattu.

250. Oppress not the weak; remember your fate in stronger hands.

=====

## 26. pulāl maruttal - CHAPTER 26 — ON ABSTAINING FROM MEAT

251. taŋ ūŋ perukkarkut tān piriṭu ūŋ uŋpāŋ  
eññaŋnam ālum aruļ?.

251. He who fattens on the flesh of animals, can he ever understand the rule of love?

----

252. poruļ āṭci pōrrātārkku illai; aruļ āṭci  
āṅku illai, ūṇ tīṇpavarkku.

252. Wealth is not for the unwary. Compassion is not for the flesh-eater.

----

253. paṭai koṇṭār neñcam pōl naṇru ūkkātu-onraṇ  
utāl cuvai uṇṭār maṇam.

253. The heart of a flesh-eater is devoid of love like that of the wielder of a deadly weapon.

----

254. 'arul', allatu, yātu?' eniṇ,-kollāmai, kōṛal:  
poruļ allatu, av ūṇ tīṇal.

254. What is compassion but refraining from killing; what is sin but eating flesh?

----

255. uṇṇāmai ullatu uyirnilai; ūṇ uṇṇa,  
aṇṇāttal ceyyātu, alaru.

255. Will there be throb of life when there is flesh-eating? Will there be any escape from hell for the flesh-eater?

----

256. tīṇarporuṭṭāl kollātu ulaku eniṇ, yārum  
vilaip poruṭṭāl ūṇ taruvār il.

256. Would there be meat for sale, if men were not to kill animals for eating flesh?

----

257. uṇṇāmai vēṇṭum, pulāal-pir̥itu on̥raṇ  
puṇ; atu uṇarvārp perin.

257. If one realises that meat is nothing but the wound of another creature, one refrains from eating it.

----

258. ceyirin talaip pirinta kāṭciyār uṇṇār,  
uyirin talaippirinta ūṇ.

258. Men of clear vision abstain from the flesh of a slaughtered animal.

----

259. avi corintu āyiram vēṭṭaliṇ, on̥raṇ  
uyir cekuttu uṇṇāmai naṇru.

259. Far nobler than a thousand oblations on fire is an act of abstinence from flesh.

----

260. kollāṇ, pulālai maruttāṇaik kaikūppi,  
ellā uyirum toṇum.

260. The whole world folds its hands in prayer to one who kills not and abjures flesh.

=====

## **27. tavam - CHAPTER 27 — ON PENANCE**

261. uṛra nōy nōṇral, uyirkku uṛukaṇ ceyyāmai,  
arrē-tavattirku uru.

261. The true form of penance is to put up with all pain and to abstain from injury.

----

262. tavamum tavam uṭaiyārkku ākum; avam, atanai  
ak̄tu ilār mēṛkolvatu.

262. Penance is possible only for the disciplined. Disgrace attends the undisciplined.

----

263. tuṛantārkkut tuppuravu vēṇṭi, marantārkol-  
marraiyavarkal, tavam!.

263. In their ministering to the needs of the ascetic, verily the householders have  
become oblivious of their penance.

----

264. oṇṇārt terālum, uvantārai ākkalum,  
enṇiṇ, tavattāṇ varum.

264. Penance, if it wills can mar its foe, or bless its friend.

----

265. vēṇṭiya vēṇṭiyāñku eytalāṇ, cey tavam  
īṇtu myalappaṭum.

265. They persevere in penance; for through penance they achieve their desired  
goal.

----

266. tavam ceyvār tam karumam ceyvār; marru allār  
avam ceyvār, ācayuṇ paṭṭu.

266. To do penance is to be alive to one's duty; those enmeshed in desire come to  
ruin.

----

267. cuṭac cuṭarum ponpōl oḷivitum-tuṇpam

cutaccuṭa nōṛkirpavarkku.

267. Gold shines all the more in fire; those who do penance become mellowed through suffering.

----

268. taṇ uyir tāṇ aṛap perrāṇai ēṇaiya  
maṇ uyir ellām tolum.

268. The world worships one who has regained one's soul.

----

269. kūrram kutittalum kaikūṭum-nōṛralin  
ārral talaippattavarkku.

269. Men at the height of their penance can triumph over even death.

----

270. ilar palar ākiya kāraṇam-nōṛpār  
cilar; palar nōlātavar.

270. Many are the indigent; for only a few practise penance.

=====

## **28. kūṭā oļukkam - CHAPTER 28— ON IMPROPER CONDUCT**

271. vañca maṇattāṇ patiṛru oļukkam pūtaṇkal  
aintum akattē nakum.

271. A man's five senses will laugh within at the false conduct of a deceitful mind.

----

272. vāṇ uyar tōrram evaṇ ceyyum-taṇ neñcam  
tāṇ ari kurrapatiṇ?

272. Of what avail is a man's saintly mien, if his mind is bent on evil?

----

273. vali il nilaimaiyāŋ val uruvam perram  
puliyin̄ tōl pōrttu mēyntarru.

273. The ascetic appearance of one who has no strength of will, is like that of an ox grazing in the guise of a tiger.

----

274. tavam maraintu, allavai ceytal-putalmaraintu  
vēṭṭuvan̄ puḷ cimiltaṛru.

274. Committing evil under the mask of holiness is like the hunter lying in wait for birds.

----

275. 'parru arrēm' eṇpār patirru olukkam. 'erru! erru!' eṇru  
ētam palavum tarum.

275. The hypocrisy of one who professes asceticism lands one in endless troubles.

----

276. neñciṇ̄ turavār, turantārpōl vañcittu,  
vālvāriṇ̄ van̄kaṇār il.

276. There is none so hardened in vice as one who though hollow at heart, wears the mask of saintliness.

----

277. puram kūṇri kaṇṭaṇaiyarēṇum, akam kūṇri  
mūkkil kariyār uṭaittu.

277. This world contains (many) men who like the Kunri seed are fair of face but foul of heart.

----

278. maṇattatu mācu āka, māṇṭār nīr āṭi,  
maṛaintu oļukum māntar palar.

278. There are many insincere men who frequent sacred waters to pass for holy men.

----

279. kaṇai koṭitu; yāl kōtu cevvitu; āṅku aṇṇa  
viṇaipātu pālāl koṭal.

279. The arrow, though straight is deadly; the yāl though crooked is sweet. Let people be judged by their actions.

----

280. malittalum nīṭtalum vēṇṭā- ulakam  
palittatu oļittuvitīṇ.

280. If persons abstain from deeds condemned by the world there is no need either for tonsure or for matted locks.

=====

## 29. kallāmai - CHAPTER 29— ON NON-STEALING

281. eļļāmai vēṇṭuvān̄ eņpān̄ eņaittu oṇrum  
kallāmai kākka, taṇ neñcu!

281. He who wants to command respect must guard his mind against robbing others.

----

282. ullattāl ullalum tītē; ‘piran poruļaik  
kallattāl kalvēm’ eñal!.

282. It is a sin to lust for another's belongings.

----

283. kaļavīñāl ākiya ākkam, aļavu īrantu,  
āvatu pōla, keļum.

283. Ill-gotten wealth however vast comes to nought.

----

284. kaļavīñkañ kanriya kātal viļaivīñkañ  
vīyā viļumam tarum.

284. Inordinate desire to steal brings in its train endless suffering.

----

285. aruļ karuti aņpuļaiyar ātal poruļ karutip  
poccāppup pārppārkāñ il.

285. Can ever grace and love be found in one who exploits the unwary?

----

286. aļaviñkañ niñru oļukalārrār-kaļavīñkañ  
kanriya kātalavar.

286. Those who have a burning desire to steal cannot walk in the path of virtue.

----

287. kaļavu eñnum kār ařivu āñmai aļavu eñnum  
ārral purintārkañ il.

287. The dark thought of stealing is absent in those who are alive to the value of life.

----

288. aļavu ar̄intār neñcattu ařampōla, nirkum,  
kaļavu ar̄intār neñcil karavu.

288. Virtue dwells in the person of known probity; deceit dwells in persons addicted to stealing.

----

289. aļavu alla ceytu, āñkē vīvar-kaļavu alla  
marraiya tērrātavar.

289. Those who know nothing else than stealing will indulge in unrighteous acts and forthwith perish.

----

290. kaļvārkkut tallum, uyirnilai; kallārkkut  
tallātu, puttēl ulaku.

290. Their very bodies fail the defrauding. The world of the gods fail not the upright.

=====

### 30. vāymai - CHAPTER 30— ON TRUTH

291. 'vāymai eñappañuvatu yātu?' eñin, yātu onrum  
tīmai ilāta colal.

291. What is truth but unsullied utterance?

----

292. poymmaiyum vāymai iñatta-purai tīrnta  
nañmai payakkum eñin.

292. Even untruth has the stamp of truth, if it is free from harm.

----

293. taŋ neñcu ar̄ivatu poyyarka; poyttapiŋ,

taŋ neñcē taŋnaic cuṭum.

293. Let none utter a falsehood against his conscience lest it should torment him.

----

294. ullattāl poyyātu ołukin, ulakattār

ullattuł ellām uļaŋ.

294. One sits high in the hearts of all who is true to oneself.

----

295. maŋattotu vāymai moliyin, tavattotu

tānam cevvāriŋ talai.

295. Far greater than a benefactor or an ascetic is one whose words come from the depths of truth.

----

296. poyyāmai aŋna pukał illai; eyyāmai,

ellā ar̄amum tarum.

296. One's renown is rooted only in truth; it leads one easily to every other virtue.

----

297. poyyāmai poyyāmai ārrin, ar̄am pira

ceyyāmai ceyyāmai naŋru.

297. Practise truth, you need not practise any other virtue.

----

298. puram tūymai nīrāl amaiyum;- akam tūymai

vāymaiyāl kāŋappaṭum.

298. Water cleanses the body; truth cleanses the soul.

----

299. ellā vilakkum vilakku alla; cāñrōrkkup  
poyyā vilakkē vilakku.

299. All lamps are not lamps. To the great the lamp of truth is the lamp.

----

300. yām meyyāk kañtavarrul, illai-eñaittu onrum  
vāymaiyin nulla pira.

300. In all the scriptures we have read, there is no virtue greater than truth.

=====

### **31. vekulāmai - CHAPTER 31— ON NOT GETTING ANGRY**

301. cel itattuk kāppān ciñam kāppān; al itattu,  
kākkiñ en? kāvākkāl en?.

301. He who restrains his wrath where it can be vented shows real restraint. What does it matter whether one restrains it or not in an unavailing hour?

----

302. cellā itattuc ciñam tītu; cel itattum,  
il, atanñin tīya pira.

302. Anger is bad even where it is unavailing; but where it can be effectively exercised there is no worse evil.

----

303. marattal, vekuliyai yārmāttum-tīya  
pirattal atanñān varum.

303. Do not get angry with any one; for out of anger springs forth a host of evils.

----

304. nakaiyum uvakaiyum kollum ciṇattin  
pakaiyum uḷavō, piṛa?.

304. Is there any enemy other than anger that kills both joy and pleasure?

----

305. taṇṇait tāṇ kākkiṇ, ciṇam kākka! kāvākkāl,  
taṇṇaiyē kollum, ciṇam.

305. If a man were to guard himself let him restrain anger. Otherwise anger gets the better of him.

----

306. ciṇam eṇṇum cērntāraikkolli iṇam eṇṇum  
ēmap puṇaiyaic cuṭum.

306. Anger destroys even one's kindred who is the canoe of his life.

----

307. ciṇattaip poruļ eṇru konṭavaṇ kēṭu  
nilattu araintāṇ kai pilaiyātarru.

307. The ruin of one who nourishes wrath is as certain as the injury to one's hands when beat on the ground.

----

308. iṇar eri tōyvanṇa iṇṇā ceyinum,  
puṇariṇ vekulāmai naṇru.

308. It is better you show no wrath even against one who inflicts on you harm scorching you like a thousand-tongued flame.

309. ulliya ellām uṭaṇ eytum-ullattāl  
ullāṇ vekuli eṇiṇ.

309. Banish anger from your mind; you get all that you long for.

310. irantār irantār aṇaiyar; ciṇattait  
turantār turantār tuṇai.

310. Men given to wrath are one with the devil; Men free from it are one with the immortals.

### **32. iṇṇā ceyyāmai - CHAPTER 32— ON NOT DOING EVIL**

311. cirappu īṇum celvam perīṇum, pīrarkku iṇṇā  
ceyyāmai mācu arrār kōl.

311. It is the nature of the spotless not to inflict suffering on others, though by it they may get wealth and renown.

312. karuttu iṇṇā ceyta akkaṇnum, maruttu iṇṇā  
ceyyāmai mācu arrār kōl.

312. It is the nature of the stainless not to resist evil.

313. ceyyāmal cerrārkkum iṇṇāta ceytapiṇ,  
uyyā viḷumam tarum.

313. Even our vengeance for a wanton injury results in our own unbearable sorrow.

314. iṇṇā ceytārai oruttal avar nāṇa  
nal nayam ceytu, viṭal.

314. The noblest revenge is to put the foe to the blush by our acts of kindness.

315. arivināṇ ākuvatu uṇṭō-piritin nōy  
tam nōypōl pōrrākkaṭai?.

315. What profiteth one's reason, if one does not feel others' sufferings as his own  
and guard against them?

316. iṇṇā eṇat tāṇ uṇarntavai, tuṇṇāmai  
vēṇṭum, pirankāṇ ceyal.

316. Avoid all that causes pain to others.

317. eṇaittāṇum, eññāṇrum, yārkkum, maṇattāṇ ām  
māṇā ceyyāmai talai.

317. It is the supremest virtue not to commit at any time even slight injury to others.

318. taṇ uyirkku iṇṇāmai tāṇ arivāṇ, eṇkolō,  
maṇ uyirkku iṇṇā ceyal?.

318. How is it a man inflicts injury upon others knowing how painful it would be to  
himself?

319. piarkku iṇṇā murpakal ceyyin, tamakku iṇṇā  
pirpakal tāmē varum.

319. As the night follows day, evil that we do recoils on us.

----

320. nōy ellām nōy ceytār mēlavām; nōy ceyyār,  
nōy iṇmai vēṇṭupavar.

320. All sufferings befall those who inflict harm on others. Those who desire immunity from suffering never commit injury.

=====

### 33. kollāmai - CHAPTER 33— NOT KILLING

321. 'araviṇai yātu?' eṇiṇ, kollāmai; kōral  
pira viṇai ellām tarum.

321. If you ask what is the sum total of virtues, it is non-killing; killing begets sin.

----

322. pakuttu uṇṭu, pal uyir ūmpatal nūlōr  
tokuttavarruḷ ellām talai.

322. All the scriptures emphasise the virtue of hospitality and the creed of non-violence.

----

323. onrāka nallatu kollāmai; marru atan  
piṇcārap poyyāmai naṇru.

323. The crown of all virtues is non-violence. Next comes non-lying.

----

324. 'nallāru eṇappaṭuvatu yātu?' eniṇ, yātu oṇrum  
kollāmai cūlum nerī.

324. The path of rectitude is the path of non-violence.

----

325. nilai añci nittāru! ellām, kolai añcik  
kollāmai cūlvāṇ, talai.

325. Far greater than an ascetic who renounces the fleeting world is the follower of  
non-violence.

----

326. kollāmai mērkonṭu oļukuvāṇ vālnālmēl  
cellātu, uyir uṇṇum kūrru.

326. Yama, the Destroyer of life, never invades the realm where non-violence  
prevails.

----

327. taṇ uyir nippiṇum ceyyar̥ka-tāṇ pīṛitu  
iṇ uyir nikkum viṇai.

327. Do not commit any act of violence though your life is in peril.

----

328. naṇru ākum ākkam peritu eṇiṇum, cāṇrōrkkuk  
konṇru ākum ākkam kaṭai.

328. The truly great scorn the riches acquired through slaughter.

----

329. kolai viṇaiyar ākiya mākkaḷ pulai viṇaiyar,  
puṇmai terivār akattu.

329. In the eyes of the discerning, men given to slaughter are but churls.

----

330. 'uyir uṭampiṇ nīkkiyār' eṇpa-'ceyir uṭampiṇ  
cellāt tī vālkkaiyavar'.

330. Behold the Lazarus, he is guilty of acts of violence in his former birth.

=====

#### **34. nilaiyāmai - CHAPTER 34—INSTABILITY**

331. nillātavarrai nilaiyiṇa eṇru uṇarum  
pullariṇu āṇmai kaṭai.

331. It is contemptible folly to mistake the unstable for the stable.

----

332. kūttāṭtu avaikkulāttarrē, perūñ celvam;  
pōkkum, atu vilintarru.

332. The flow of fortune is like the gathering of a crowd at a concert; its ebb is like the melting of the crowd at its close.

----

333. ar̄kā iyalpirruc celvam; atu perrāl,  
arkupa āṇkē ceyal.

333. Fortune is fickle; if you come by it delay not; put it to proper use.

----

334. nāl eṇa onrupōl kāṭṭi, uyir, īrum  
vālātu-uṇarvārp periṇ.

334. Time seems all laughter; but to the discerning it is a saw sawing away the life of men.

----

335. nāc cerru, vikkul mēlvārāmun, nal vinai  
mērcenru ceyyappatum.

335. Before hiccough arises and before the tongue is paralysed, do good that leads to salvation.

----

336. 'nerunal ulaŋ, oruvanŋ; inru illai!' ennum  
perumai utaittu, iv ulaku.

336. Yesterday he was but to-day he is not; this is the glory of the earth.

----

337. oru polutum vālvatu ariyār, karutupa-  
kōtiyum alla, pala.

337. One is not sure what awaits him the next moment; but he becomes a prey to a thousand and one thoughts.

----

338. kutampai tanittu oliyap pul parantarrē-  
utampotu uyiritai natpu.

338. The attachment of life to the body is like that of a full-fledged bird flying from its broken shell.

----

339. urañkuvatu pōlum, cākkātu; urañki  
vilippatu pōlum, pirappu.

339. Death is like sleep, birth is that awakening from sleep.

----

340. pukkil amaintinqrukollō-uṭampiṇu!

tuccil irunta uyirkku!.

340. Why should the soul seek a temporary shelter in the perishable body? Is there not a durable habitation for it?

=====

### **35. turavu - CHAPTER 35—RENUNCIATION**

341. yātaṇiṇ yātaṇiṇ nīñkiyāṇ, nōtal  
ataṇiṇ ataniṇ ilaq.

341. A man does not suffer pain from whatever things he has renounced.

----

342. vēṇṭiṇ, uṇṭākat turakka; turantapiṇ,  
īṇṭu iyarpāla pala.

342. There is endless joy in early renunciation.

----

343. aṭal vēṇṭum, aintan̄ pulattai; viṭal vēṇṭum,  
vēṇṭiya ellām oruṇku.

343. Subdue your senses and give up all your longings.

----

344. iyalpu ākum, nōṇpiṇku oṇru iṇmai; uṭaimai  
mayal ākum, marrum peyarttu.

344. Renunciation is the mark of asceticism. Any clinging leads to one's delusion.

345. marrum totarppātu evəŋkol? pirappu arukka  
urrārkku utampum mikai.

345. Why talk of other attachments; even our body is a hindrance.

346. 'yān', 'enatu', ennum cerukku aruppān vānōrkku  
uyarnta ulakam pukum.

346. He enters the abode of the gods who lays the axe at 'I' and 'mine.'

347. parri viṭāa, iṭumpaikal-parrīnaip  
parri, viṭāatavarkku.

347. Sufferings seize men of desire.

348. talaippaṭṭār, tīrat turantār; mayaṅki  
valaippaṭṭār, marraiyavar.

348. Salvation is for one of renunciation; others get entangled in endless births and deaths.

349. parru arrakanñē pirappu arukkum; marrum  
nilaiyāmai kāṇappaṭum.

349. Cut off all attachments; you cut off the tangle of life; otherwise you are caught.

350. parruka, parru arrān parrinai! ap parraip

parruka, parru viṭarku!.

350. Cling fast to Him who is free from all desire. Seek Him for your freedom, from attachment.

=====

### **36. mey uṇartal - CHAPTER 36— TRUE KNOWLEDGE**

351. poruḷ allavarraip poruḷ enru uṇarum  
maruḷān̄ ām, māṇāp pīrappu.

351. Out of ignorance which mistakes things unreal for things real springs the wretched cycle of births.

----

352. iruḷ nīṅki iṇpam payakkum-maruḷ nīṅki  
mācu aṛu kāṭciyavarkku.

352. Men of pure vision are led from darkness to light.

----

353. aiyattiṇ̄ nīṅkit teļintārkku vaiyattiṇ̄  
vāṇam naṇiyatu utaittu.

353. To men of unclouded wisdom heaven is nearer than earth.

----

354. aiuṇarvu eytiyak kaṇṇum payam iṇrē-  
mey uṇarvu illātavarkku.

354. What profits one's perfect senses if one is not endowed with true knowledge.

----

355. ep poruḷ et taṇmaittuāyinum, ap poruḷ

meypporul kānpatu arivu.

355. To track all things to their subtlest retreats is true knowledge.

----

356. karru īntu meypporul kan̄tār talaippatuvar,  
marru īntu vārā nēi.

356. Those who have learnt the truth never enter back to this world.

----

357. ōrttu ullam ullatu unarino oru talaiyā,  
pērttu ullavēn̄tā pirappu.

357. There is no fear of one's re-birth if one seeks and finds the truth.

----

358. pirappu ennum pētaimai nīnka, cirappu ennum  
cemporul kānpatu arivu.

358. Seek the truth to remove delusion; that is wisdom.

----

359. cārpu uñarntu, cārpu kēta olukino, marru alittuc  
cārtarā, cārtarum nōy.

359. Seek the truth on which everything rests; you will be free from all the ills that assail life.

----

360. kāmam, vekuli, mayakkam, ivai mūnran  
nāmam kēta, kētum nōy.

360. Wipe out the very names of lust, anger and delusion; you will be wiping out the pause of re-birth.

=====

### **37. avā aruttal - CHAPTER 37— THE DESTRUCTION OF DESIRE**

361. 'avā' enpa-'ellā uyirkkum, eñ ñānrum,  
tavāap pirappu īnum vittu'.

361. The learned say desire is the eternal seed of life.

----

362. vēntuṅkāl, vēntum piravāmai; marru atu  
vēntāmai vēnta, varum.

362. Do you long for anything? Long for not being born again; this you can achieve if you cease your desires.

----

363. vēntāmai anna viluc celvam īntu illai;  
yāntum aktu oppatu il.

363. There is no greater possession than freedom from desire either here or in the world beyond.

----

364. tūuymai enpatu avā inmai; marru atu  
vā aymai vēnta, varum.

364. What is purity of mind but absence of desire? It will follow if one burns for truth.

----

365. arravar enpār avā arrār; marraiyār  
arru āka arratu ilar.

365. Only those who have renounced are free; others are not.

366. añcuвату ūrum аrañē; oruvanai  
vañcippatu ūrum avā.

366. It is desire that seduces men into sin; Asceticism dreads desires.

367. avāviñai ārra aruppiñ, tavā viñai  
tāñvēñtum ārrāñ varum.

367. The desired path of virtue is open to one who kills desire.

368. avā illārkku illākum tuñpam; ak̄tu un̄tēl,  
tavāatu mēñmēl varum.

368. There is no sorrow for those who are free from desire. Endless sorrows befall  
men with desire.

369. iñpam itaiyarātu, īñtum-avā eññum  
tuñpattuñ tuñpam ketiñ.

369. There is an eternal flow of life's happiness when desire, the evil of ail evils, dies  
out.

370. ārā iyarkai avā nīppiñ, an nilaiyē  
pērā iyarkai tarum.

370. Give up your insatiable longings; you will be conferring on yourself an eternal  
life.

=====

### 38. ūl - CHAPTER 38—FATE

371. āku ūlāl tōnrum, acaivu iŋmai; kaipporu!  
pōku ūlāl tōnrum, maṭi.

371. Out of fate springs perseverance which leads to one's fortune. Out of fate springs one's indolence which leads to one's ruin.

----

372. pētaip paṭukkum, ilavu ūl; arivu akarrum,  
ākal ūl urrakkaṭai.

372. Fate makes fools of the wise. Fate makes folly pass for wisdom.

----

373. nuṇṇiya nūl pala karpiṇum, marrum tan  
uṇmai arivē mikum.

373. What if one is a man of subtle learning; one's mind is swayed by fate.

----

374. iru vēru, ulakattu iyarkai; tiru vēru;  
telliyan ātalum vēru.

374. Fate has a double sway. It makes the foolish rich and the wise poor.

----

375. nallavai ellāam tīya ām; tīyavum  
nalla ām;-celvam ceyarku.

375. Things favourable become adverse, and the unfavourable favourable.

----

376. pari<sub>iyinum</sub> ākāvām, pāl alla; uyttuc  
coriy<sub>inum</sub> pōkā, tama.

376. One may lose one's wealth however carefully one may guard it. One may not lose it though he flings it away. It is all ordained by fate.

----

377. vakuttā<sub>n</sub> vakutta vakai allāl, kōti  
tokuttārkkum tuytal aritu.

377. Unless pre-ordained by the divine Disposer, even if a man did pile up a crore it would not be possible for him to enjoy it.

----

378. turappārma<sub>n</sub>, tuppuravu illār-u<sub>rap</sub>pāla  
ūt̄ā kaliyum e<sub>n</sub>i<sub>n</sub>.

378. The poor could easily renounce the world if fate were to refrain from visiting them with the curse of their past deeds.

----

379. na<sub>nru</sub> ām kāl nallavāk kāñpavar, a<sub>nru</sub> ām kāl  
allarpañuvatu eva<sub>n</sub>.

379. Why worry about pain and pleasure? They are all the workings of fate.

----

380. ūli<sub>n</sub> peruvali yā u<sub>la</sub>-marru on<sub>nru</sub>  
cūli<sub>inum</sub>, tā<sub>n</sub> munturum.

380. What is there so potent as Fate? Even if we devise some way of counteracting it, it takes us by surprise.

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**End of arattuppal**

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**2. porūtpāl**

**2.1 araciyal - SECTION I. THE STATE**

**39. īraimāṭci - CHAPTER 39—ON MAJESTY**

381. paṭai, kuṭi, kūl, amaiccu, naṭpu, aran̄ ārum  
utaiyān̄ aracarul̄ ēru.

381. He is a lion among kings, who possesses with an army, a territory, wealth, ministers, allies and a fortress.

---

382. añcāmai, īkai, ařivu, ūkkam in nāṇkum  
eñcāmai-vēntarku iyalpu.

382. Fearlessness, liberality, wisdom and energy are the unfailing marks of a King.

---

383. tūnkāmai, kalvi, tuṇivuṭaimai im mūṇrum  
nīnkā-nilañ ḥlpavarku.

383. The ruler of the earth must never be bereft of his sleepless watchfulness, learning and courage.

---

384. aran̄ ilukkātu, allavai nīkki, maṛan̄ ilukkā  
māṇam utaiyatu-aracu.

384. He is an honourable King who swerves not from virtue and abstains from vice.

---

385. iyarralum, īṭṭalum, kāttalum, kātta

vakuttalum, vallatu-aracu.

385. He is the King who is capable of acquiring, preserving and wisely distributing wealth.

----

386. kāṭcikku ēliyan̄, kaṭuñ collañ allan̄ēl,  
mīkkūrum, maññan̄ nilam.

386. The world will extol the kingdom of one who is easy of access and who does not indulge in harsh words.

----

387. iñ colāl īttu, alikka vallārkut tañ colāl  
tañ kaṇṭanaittu, iv ulaku.

387. He who is not harsh of tongue but full of grace and liberality commands the homage of the world.

----

388. mūrai ceytu kāppār̄rum maññavan̄, ‘makkaṭku  
irai’ en̄ru vaikkappaṭum.

388. He is a God among men who shields his subjects.

----

389. cevi kaippac cor̄ porukkum paṇpuṭai vēntañ  
kavikaikkīlt tañkum, ulaku.

389. The world is under the sway of the monarch who puts up with bitter counsel.

----

390. koṭai, aļi, ceňkōl, kuṭi-ōmpal, nāñkum  
utaiyān̄ ām, vēntarkku oli.

390. He is a light among Kings who is endowed with liberality, grace, love for his subjects, and a desire for just rule.

-----

#### 40. kalvi - CHAPTER 40—ON LEARNING

391. karka, kacatu ara, karpavai! karrapin,

nirka, atarkut taka!.

391. Faultlessly pursue knowledge and abide by it.

---

392. 'en' enpa, ēnai 'eluttu' enpa, iv irantum  
 'kan' enpa, vālum uyirkku.

392. Verily the numbers and letters are the eyes of the living one.

---

393. kan utaiyar enpavar karrōr; mukattu irantu  
 pun utaiyar, kallātavar.

393. The learned alone are said to possess eyes; but they are only sores in the face of the unlettered.

---

394. uvappat talaikkūti, ullap pirital  
 anaittē-pulavar tolil.

394. The duty of the learned is to delight man by their company. Hunger ever more for it even while parting.

---

395. utaiyārmun illārpōl ēkkarrum karrār;

kataiyarē, kallātavar.

395. Eager like the beggars at the door of the wealthy is the sufferer of knowledge;  
the illiterate are held in scorn.

----

396. toṭṭaṇaittu ūrum, maṇar kēni;-māntarkkuk  
karraṇaittu ūrum, arivu.

396. The deeper you delve into the earth, the greater will be the flow of water.  
Likewise knowledge is in proportion to your learning.

----

397. yātāṇum nāṭu āmāl; ūr āmāl; eṇ, oruvan̄  
cām tuṇaiyum kallātavāru?.

397. No country and no place is alien to the learned. How is it that persons remain in  
ignorance to the end of their lives?

----

398. orumaikkaṇ tāṇ karra kalvi oruvarku  
elumaiyum ēmāppu utaittu.

398. The knowledge that a person gains in one birth stands him in good stead for  
seven births.

----

399. tām iṇpuruvatu ulaku iṇpurak kaṇṭu,  
kāmuṇuvar, karru arjintār.

399. The learned thirst for knowledge more and more, because what gives them  
pleasure delights the world.

----

400. kētu il viluc celvam kalvi; oruvarku  
mātu alla, marraiyavai.

400. The precious undecaying wealth of a man is his learning. All other riches are no wealth at all.

-----

#### **41. kallāmai - CHAPTER 41— ON NON-LEARNING**

401. aran̄ku in̄ri vat̄tu ātiyarrē-nirampiya  
nūl in̄rik kōtti kōlal.

401. Entering an assembly without sufficient knowledge is like playing at a dice board without its knowledge.

----

402. kallātāṇ̄ col kāmuṛutal, mulai iraṇṭum  
illātāl peṇ̄ kāmuṛarru.

402. The desire of the ignorant to speak is like the desire of a woman without breasts claiming womanhood.

----

403. kallātavarum naṇ̄i nallar-karrārmun  
collātu irukkapperin̄.

403. Blessed are the ignorant if they venture not to address the assembly of the learned.

----

404. kallātāṇ̄ oṭpam kaliya naṇ̄ru āyiṇum,  
kollār, ar̄ivu uṭaiyār.

404. The learned value not the intelligence of the illiterate.

405. kallā oruvan̄ takaimai, talaippeytu  
collāṭa, cōrvupatūm.

405. The pretensions of the illiterate disappear the moment they launch upon a discussion with the learned.

406. ular eṇṇum māttiraiyar allāl, payavāk  
kaḷar aṇaiyar-kallātavar.

406. The ignorant just exist; they are like a piece of barren land.

407. nuṇ māṇ nuṇai pulam illāṇ eṇ̄il nalam  
maṇ māṇ puṇai pāvai arru.

407. The imposing position of one who lacks penetrating intellect reminds us of the external glitter of clay.

408. nallārkaṇ paṭṭa varumaiyin̄ iṇṇātē-  
kallārkaṇ paṭṭa tiru.

408. Far sweeter is the poverty of the learned than the riches of the ignorant.

409. mēṛpirantār āyiṇum kallātār, kīlppirantum  
karrār aṇaittu ilar pāṭu.

409. The highborn ignorant sink low in the scale while the learned even of humble birth are exalted.

410. vilaňkotu makkaň aňaiyar-ilaňku nüň  
karraroňu ēňaiyavar.

410. The ignorant are but beasts by the side of men of wide learning.

-----

## **42. kēlvi - CHAPTER 42 — ON HEARING**

411. celvattuň celvam ceviccelvam; ac celvam  
celvattuň ellām talai.

411. The wealth of all wealth is the wealth of hearing. It out-tops all other wealth.

----

412. cevikku uňavu illāta pōltu, ciritu,  
vayirrukkum īyappaňum.

412. Men think a little of the stomach only when the ear is not fed.

----

413. ceviyuňavin kēlvi utaiyār, aviyuňavin  
aňraroňu oppar, nilattu.

413. Those mortals who feast their ears with learning are one with the immortals with  
their sacrificial offerings.

----

414. karrilan āyiňum kētka; aktu oruvarku  
orkattin ūrru ām tuňai.

414. Though devoid of learning let one fill one's ear with knowledge. It is his prop in  
his hour of gloom.

----

415. ilukkal utai uli ūrrukkōl arrē-  
olukkam utaiyār vāyc col.

415. The counsel of the upright is like a staff over a slippery ground.

----

416. enaittānum nallavai kētka! anaittānum  
ānra perumai tarum.

416. Listen to wholesome counsel however meagre; for out of it springs great good.

----

417. pilaittu unarntum pētaimai collār-ilaittu unarntu  
īntiyā kēlviyavar.

417. Men of searching understanding do not speak foolishly even in a thoughtless mood.

----

418. kētpinum kēlāt takaiyavē-kēlviyāl  
tōtkap patāta cevi.

418. The ear that is not filled with understanding is really deaf.

----

419. nunañkiya kēlviyar allār vanañkiya  
vāyinñar ātal aritu.

419. Men that lack subtle understanding lack modesty in speech.

----

420. ceviyinñ cuvai unarā, vāy unarviñ, mākka!  
aviyinñum vāliñum en.

420. What avails it whether men live or die, if they merely satisfy the palate and not feed the ear with wisdom.

-----

### **43. arivutaimai - CHAPTER 43—ON KNOWLEDGE**

421. arivu, arram kākkum karuvi; ceruvārkkum ul alikkal ākā aran.

421. The weapon of wisdom saves one from evil. It is a citadel which cannot be destroyed by the foe.

---

422. cenra iṭattāl celavītā, titu orī,  
naṇriṇ pāl uyppatu-arivu.

422. Wisdom bridles the wandering mind, keeps it away from evil and bids it tread the right path.

---

423. ep poruḷ yār yār vāyk kēṭpiṇum, ap poruḷ  
meyp poruḷ kāṇpatu-arivu.

423. Wisdom seeks the truth of all things which are heard or uttered.

---

424. en poruḷavākac celac colli, tāṇ pirarvāy  
nuṇ poruḷ kāṇpatu-arivu.

424. Wisdom unravels things subtle and seeks them in others.

---

425. ulakam taṭṭiyatu oṭpam; malartalum

kūmpalum illatu-arivu.

425. To befriend the world is wisdom; and wisdom is not inconstant like the flower that blossoms and fades.

----

426. evvatu uṛaivatu ulakam, ulakattoṭu  
avvatu uṛaivatu-arivu.

426. To be one with the world is wisdom.

----

427. arivu uṭaiyār āvatu arivār; arivu ilār  
aṭku arīkallātavar.

427. Wisdom knows the future but not ignorance.

----

428. añcuvatu añcāmai pētaimai; añcuvatu  
añcal, arivār tolil.

428. It is folly not to fear what must be feared. It is wisdom to fear what must be feared.

----

429. etiratāk kākkum arivinjarkku illai-  
atira varuvatōr nōy.

429. Men of foresight who guard themselves against coming events know no distress.

----

430. arivu uṭaiyār ellām uṭaiyār; arivu ilār  
en uṭaiyarēṇum ilar.

430. The wise possess everything; but the poor are the unwise rich.

-----

#### **44. kurram kaṭṭal**

#### **CHAPTER 44— ON RESTRAINING FAULTS**

431. cerukkum, ciṇamum, ciṇumaiyum, illār  
perukkam perumita nīrttu.

431. Exalted is the wealth that is free from pride, wrath and lust.

----

432. ivaralum, māṇpu ḫranta māṇamum, māṇā  
uvakaiyum,- ētam, ḫraikku.

432. Niggardliness, empty honour, blind favouritism, are all the faults of a King.

----

433. tiṇait tuṇaiyām kurram variṇum, paṇait tuṇaiyāk  
kolvar, paṇi nāṇuvār.

433. Even the slightest fault looms large in the eyes of those who dread dishonour.

----

434. kurramē kākka, porulāka-kurramē,  
arram tarūum pakai.

434. Guard against your error as you would your wealth. For error spells your ruin.

----

435. varum muṇṇark kāvātāṇ vālkai, eri muṇṇar  
vaittūru pōla, keṭum.

435. Like a piece of straw in a consuming flame, will be destroyed the life of one who does not guard against faults.

436. tañ kurram nīkki, piñar kurram kāñkirpiñ,  
en kurram ākum iraikku.

436. What fault will befall a King who is free from guilt and detects guilt in others?

437. ceyarpāla ceyyātu ivariyāñ celvam  
uyarpālatu añrik ketum.

437. The hoarded wealth of the miser who fails in his offices perishes.

438. parru ullam eñnum ivarañmai, errullum  
eñnappañuvatu onru añru.

438. A clutching greedy heart that knows no charity commits the greatest folly.

439. viyavar̄ka, eññāñrum taññai! nayavar̄ka,  
nanri payavā viñai!.

439. Let not conceit enter your heart at any time of your life; do not run after trifles.

440. kātala kātal ariyāmai uykkirpiñ,  
ētila, ētilār nūl.

440. Of what avail are the designs of the foe, if one does not betray one's secrets?

441. aran arintu mūtta arivu uṭaiyār kēṇmai  
tiran arintu, tērntu, kolal.

441. The friendship of virtuous men of mature wisdom is to be appreciated and secured.

----

442. urra nōy nīkki, urāamai muñ kākkum  
perriyārp pēṇik kolal.

442. Seek the friendship of those who can remove existing distress and guard against future.

----

443. ariyavarrul ellām aritē-periyāraip  
pēṇit tamarāk kolal.

443. To seek and win the alliance of the great is the rarest of all blessings.

----

444. tammiñ periyār tamarā olukutal,  
vañmaiyul ellām talai.

444. To follow in the footsteps of those that are greater than oneself is the crown of one's strength.

----

445. cūlvār kañ āka olukalāñ, mañnavan  
cūlvāraic cūlntu kolal.

445. Verily the ministers are the eyes of the monarch; let the monarch have tried ones.

----

446. takkār iṇattāṇāy, tāṇ oluka vallāṇaic  
cerrār ceyakkiṭantatu il.

446. No adversary can ruin the King who relies on his efficient counselors.

----

447. itikkum tuṇaiyārai ālvārai, yārē,  
keṭukkum takaimaiyavar.

447. None can harm the ruler who seeks the wholesome counsel of his ministers  
though bitter.

----

448. itippārai illāta ēmarā maṇṇan  
keṭuppār ilāṇum, keṭum.

448. The King who is not guarded by men of firm counsel will perish even though he  
has no enemies.

----

449. mutal ilārkku ūtiyam illai;-matalai ām  
cārpu ilārkku illai, nilai.

449. Is there profit without capital? Is there security for the monarch devoid of wise  
counselors?

----

450. pallār pakai koṭalin pattu aṭutta tīmaittē-  
nallār toṭar kaiviṭal.

450. Greatly injurious is the forsaking of the friendship of the good; it is like  
encountering singlehanded many foes.

-----

## 46. cirriṇam cērāmai - CHAPTER 46— ON AVOIDING LOW COMPANY

451. cirriṇam añcum, perumai; cirumaitān  
curramāc cūlntuvitum.

451. The great dread the company of the ignoble, for the ignoble delight in the company of the mean.

----

452. nilattu iyalpān̄ nīr tirintu, arru ākum;- māntarkku  
‘inattu’ iyalpatu ākum, ařivu.

452. Water smacks of the soil; The wisdom of man takes the colour of the company he keeps.

----

453. maṇattān̄ ām, māntarkku uṇarcci; inattān̄ ām,  
‘inṇān̄’ eṇappatūm col.

453. It is the mind that helps a man to gain knowledge; but it is one’s association that makes people say what sort of man he is.

----

454. maṇattu uļatu pōlak kātṭi, oruvarku  
inattu uļatu ākum-ařivu.

454. One’s wisdom partakes of the nature of one’s mind and one is known by the company he keeps.

----

455. maṇam tūymai, ceyviṇai tūymai, iranṭum  
inam tūymai tūvā varum.

455. Purity of mind and purity of action are of a piece with the purity of one's associates.

----

456. maṇam tūyārkku eccam naṇru ākum; iṇam tūyārkku illai, naṇru ākā viṇai.

456. A good progeny awaits the pure. There is no effort of one endowed with good company but bears fruit.

----

457. maṇa nalam maṇ uyirkku ākkam; iṇa nalam ellāp pukalum tarum.

457. Company of the pure brings one all glory.

----

458. maṇa nalam naṇku uṭaiyar āyiṇum, cāṇrōrkku iṇa nalam ēmāppu uṭaittu.

458. The wise may be pure in mind. Good company is the source of one's strength.

----

459. maṇa nalattin̄ ākum, marumai; marru aktum iṇa nalattin̄ ēmāppu uṭaittu.

459. Heaven awaits the pure of heart; verily it is the reward of good company.

----

460. nal iṇattin̄ ūṇkum tuṇai illai; tī iṇattin̄ allarpaṭuppatūm il.

460. There is no greater evil than the company of the wicked.

-----

#### **47. terintu ceyal vakai - CH. 47—ON ACTION AFTER DUE DELIBERATION**

461. alivatūum āvatūum āki, valipayakkum  
ūtiyamum cūlntu, ceyal!.

461. After much deliberation over profit and loss and the final gains, launch on a task.

----

462. terinta iṇattoṭu tērntu eṇṭic ceyvārkku  
arum porul yātu onrum il.

462. Nothing is impossible for those who act after listening to the counsel of persons of known probity.

----

463. ākkam karuti, mutal ilakkum ceyviṇai  
ūkkār, arīvu uṭaiyār.

463. The wise do not approve of the action of those who lose their capital anticipating some distant gain.

----

464. telivu ilataṇait toṭāṇkār-ilivu eṇṇum  
ētappāṭu añcupavar.

464. Men who dread ignominy never embark on a work without deliberation.

----

465. vakai aṛac cūlātu elatal, pakaivaraip  
pāttip paṭuppatu ḥrārā.

465. A thoughtless expedition only fosters the might of one's foes.

----

466. ceytakka alla ceyak keṭum; ceytakka  
ceyyāmaiyāṇum keṭum.

466. To do a thing which ought not to be done is to court trouble; to fail to do a thing which ought to be done is to land oneself in ruin.

----

467. eṇṇit tuṇika, karumam; tuṇintapiṇ,  
eṇṇuvam eṇpatu iļukku.

467. Begin your task after much deliberation. To think after launching action is to court a grievous blunder.

----

468. āṛriṇ varuntā varuttam, palar niṇru  
pōrrinum, pottuppaṭum.

468. An ill-organised scheme though supported by many goes to pieces.

----

469. naṇru āṛralullum tavarū uṇṭu-avaravar  
paṇpu ariṇtu āṛrākkāṭai.

469. Even a good scheme falls through if we do not divine aright the disposition of men.

----

470. ellāta eṇṇic ceyalvēṇṭum-tammoṭu  
kollāta kollātu ulaku.

470. Let not the king do; any unwise act lest the world should hold him in scorn.

-----

#### **48. vali arital - CH. 48—ON KNOWING THE ENEMY'S STRENGTH**

471. viṇai valiyum, taṇ valiyum, mārrāṇ valiyum,  
tuṇai valiyum, tūkkic ceyal.

471. A king must act after measuring the strength of his plan, his own resources, the strength of the enemy and that of the ally.

----

472. olvatu arīvatu arīntu, atan̄kaṇ taṇkic  
celvārkkuc cellātatu il.

472. Nothing is impossible for them who know the nature of their task and throw themselves heart and soul into it.

----

473. utait tam vali arīyār, ūkkattin ūkki,  
itaikkaṇ murintār palar.

473. Many kings have failed in the middle of their enterprise, for they have launched on it in their blind ignorant zeal.

----

474. amaintu āṇku ołukāṇ, ałavu arīyāṇ, taṇṇai  
viyantāṇ, viraintu ketum.

474. He who is ignorant of the might of his foe and who thinks too much of himself will come to grief.

----

475. pīlī pey cākāṭum accu īrum-ap paṇṭam  
cāla mikuttup peyin.

475. The axle of a cart breaks even under the overload of a peacock's feathers.

476. nunik kompar ērinār aktu irantu ūkkin  
uyirkku iрутi ākivițum.

476. Over-vaulting ambition perishes.

477. ārrin aļavu arıntı īka; atu poruļ  
pōrri vaļaňkum nerj.

477. Let your charity be according to the measure of your wealth. That is the way to preserve it.

478. āku āru aļavu ittiitu āyiňum, kētu illai-  
pōku āru akalākkačai.

478. No harm comes of one's small earnings. Let not one's expense out-run one's income.

479. aļavu arıntı vālātān vālkai uļapōla  
illāki, tōnřāk kečum.

479. The seeming prosperity of the extravagant perishes.

480. uļa varai tūkkāta oppuravu āņmai,  
vaļa varai vallaik kečum.

480. The fortune of one, lavish of charity beyond measure, goes to rack and rain.

## 49. kālam arital - CHAPTER 49— ON KNOWING THE TIME

481. pakal vellum, kūkaiyaik kākkai;- ikal vellum  
vēntarkku vēṇṭum, poṇtu.

481. During the day the crow conquers the owl. So the monarch who wishes to defeat the enemy must choose the proper time.

----

482. paruvattoṭu otṭa olukal-tiruviṇait  
tīrāmai ārkkum kayiru.

482. Action at the appropriate hour is the rope that holds for ever the Goddess of Fortune to the King.

----

483. aru viṇai enpa uļavō-karuviyāṇ  
kālam arīntu ceyin.

483. Is there anything impossible if one acts at the right time and with the proper equipment?

----

484. nālam karutiṇum, kaikūṭum-kālam  
karuti, iṭattāṇ ceyin.

484. One can succeed in the attempt to conquer the world if the right time and the right place are chosen.

----

485. kālam karuti iruppar-kalaṅkātu  
nālam karutupavar.

485. He who without any fear aims at the conquest of the world will await the season for it.

----

486. ūkkam uṭaiyān oṭukkam poru takar  
tākkāṛkup pērum takaittu.

486. The self-restraint of the mighty is like the drawing back of the fighting ram just before its attack.

----

487. polleṇa āṅkē puṛam vērār; kālam pārttu,  
uḷ vērppar, olliavar.

487. The wise will not fly into a passion when assailed; they allow their anger to smoulder within till the right time comes.

----

488. ceṛunaraik kāṇiṇ cumakka; iṛuvarai  
kāṇiṇ kiḷakkām talai.

488. Bow before the enemy till the time of his destruction. When the hour comes, strike him down.

----

489. eytarku ariyatū iyaintakkāl, an nilaiyē  
ceytarku ariya ceyal.

489. Do not let slip a golden opportunity; when the hour dawns, attempt the impossible.

----

490. kokku okka, kūmpum paruvattu; marru atan

kuttu okka, cīrta itattu.

490. When the time is not ripe, be still as a heron. But at the ripe hour, attack the enemy without missing your aim.

-----

## 50. iṭan arital - CHAPTER 50— ON KNOWING THE PLACE

491. toṭānkarka ev viṇaiyum; ellarka-murrum  
iṭam kaṇṭapiṇ allatu!

491. Scorn not the foe; embark not on any action till you secure a coign of vantage to overwhelm him.

----

492. muran̄ cērnta moympiṇavarkkum aran̄ cērntu ām  
ākkam palavum tarum.

492. Even to men of great valour and power, manifold are the advantages yielded by a fortress.

----

493. ārrārum ārri aṭupa-iṭan̄ arintu  
pōrrārkaṇ pōrric ceyin̄.

493. Even the weak are able to win if they choose the right place to assail the foe.

----

494. eṇṇiyār eṇṇam ilappar-iṭan̄ arintu  
tuṇṇiyār tuṇṇic ceyin̄.

494. If a king stations himself at a right place the conquering foe loses all hope.

----

495. neṭum puṇalūl vellum mutalai; aṭum, puṇalin  
nīṅkiṇ, ataṇaip pīra.

495. The crocodile in waters deep overpowers all; once it leaves the waters, he falls an easy prey to its foes.

----

496. kaṭal ḍā, kāl val neṭun tēr; kaṭal ḍūtum  
nāvāyum ḍā, nilattu.

496. The strong wheeled lofty chariot cannot cross the seas, nor can ocean sailing ships move on land.

----

497. añcāmai allāl, tuṇai vēṇṭā-eñcāmai  
eṇṇi iṭattāṇ ceyin.

497. If one selects a suitable place by one's discretion, no other help is needed.

----

498. ciṛu paṭaiyāṇ cel iṭam cēriṇ, uṛu paṭaiyāṇ  
ūkkam alintu viṭum.

498. Ruined will be the strength of one who takes a large army to a place where the enemy of small forces is entrenched.

----

499. ciṛai nalaṇum cīrum ilar eṇiṇum, māntar  
urai nilattoṭu oṭṭal aritu.

499. A people may not have either strength or strongholds; still it is difficult to fight with them on their own soil.

----

500. kāl āl kaļaril nari aṭum, kaṇ añcā  
vēl āl mukatta kalīru.

500. A mad elephant that kills the bold spearman is killed even by a jackal when it gets stuck up in the mire.

-----

## **51. terintu telital - CH. 51—ENGAGING SERVANTS AFTER TEST**

501. aram, porul, inpam, uyir accam, nānkiṇ  
tīram terintu tērappaṭum.

501. One should be chosen after putting one to a fourfold test of righteousness, wealth, inclination and fear of life and death.

----

502. kutip pirantu, kurrattin nīnki, vaṭup pariyum  
nān uṭaiyānkaṭṭē telivu.

502. One of good family, free of faults, and possessed of a wholesome fear of sin, should be chosen.

----

503. ariya karru, ācu arrārkaṇṇum, teriyuṅkāl  
inmai aritē, velīru.

503. One may be an unblemished man and of vast learning; but it is rare to find one free from ignorance.

----

504. kuṇam nāṭi, kurramum nāṭi, avarru!  
mikai nāṭi, mikka koṭal!.

504. Examine the good and bad in a person and judge his character according to what predominates in his composition.

----

505. perumaikkum, ēṇaic cirumaikkum, tattam  
karumamē kattalai kal.

505. One's own deed is the touchstone of one's greatness and littleness.

----

506. arrāit tēratal ūmpuka; marru avar  
parru ilar; nāñār palī.

506. Choose not persons who have no kith and kin, and who possesses no social instincts, they will be callous of heart and dread no crime.

----

507. kātañmai kantā, arivu ariyārt tēratal  
pētaimai ellām tarum.

507. It is the height of folly to choose the ignorant blinded by affection.

----

508. tērān, piñanait telintān valimurai  
tīrā itumpai tarum.

508. To choose a stranger without knowing his traits results in one's grief.

----

509. tērarka yāraiyum, tērātu; tērnta piñ,  
tēruka, tērum poruļ.

509. Let men be chosen with deliberate care; when once the choice is made, let no suspicions crimp into your soul.

510. tērān teļivum, teļintāñkañ aiyuravum,  
tīrā iñumpai tarum.

510. To choose men with no forethought and to suspect them will land you in endless woes.

## **52. tērintu viñaiyāñ - CH. 52—ON APPOINTMENT ACCORDING TO MERIT**

511. nañmaiyum tīmaiyum nāti, nalam purinta  
tañmaiyan ālappañum.

511. After examining the good and the bad, cling to the good.

512. vāri perukki, vañam pañuttu, urravai  
ārāyvāñ ceyka viñai!.

512. He who taps all productive sources and guards against losses is the true servant.

513. añpu, arivu, tērram, avā iñmai, in nāñkum  
nañku utaiyāñkañtē teļivu.

513. Choose men, who are endowed with love, wisdom, clever vision and freedom from covetousness.

514. eñai vakaiyāñ tēriyakkañnum, viñai vakaiyāñ  
vērākum māntar palar.

514. Position corrupts even the men of our own deliberate choice.

----

515. ar̄intu, ar̄ri, ceykirpārku allāl, viñaitāñ  
cirantāñ en̄ru ēvarpārru an̄ru.

515. Let worth prevail. Let not blind affection dictate the choice of men.

----

516. ceyvāñai nāti, viñai nāti, kālattōtu  
eyta uñarntu, ceyal!.

516. The thing to be done, the proper person for it and the appropriate time for doing it, must all be duly weighed.

----

517. 'itanai, itanāl, ivan muñikkum' en̄ru āyntu,  
atañai avañkañ vitäl!.

517. Let the king be first convinced of the competency of a person; then he shall allow him to move freely in the sphere of his appointed task.

----

518. viñaiikku urimai nātiya piñrai, avañai  
atañku uriyāñ ākac ceyal.

518. Choose men of approved merit and then make them worthy of the station.

----

519. viñaiikkañ viñaiyuñtaiyāñ kēñmai vērāka  
niñaiippāñai nīñkum, tiru.

519. Prosperity deserts one who suspects the motives of a servant ever loyal to his work.

520. nā̄lōrum nā̄tuka, manṇan̄-viṇaiceyvāṇ  
kōṭāmaik kōṭātu ulaku.

520. Let them not swerve from the right path; for on them rests the just conduct of the world.

### **53. currām talāl - CHAPTER 53— ON CHERISHING ONE'S KINDRED**

521. parru arrakan̄num paḷamai pārāttatal  
currattārkan̄nē uḷa.

521. It is one's own kith and kin that cherish their old attachments to men out of suit with fortune.

522. viruppu arāc currām iyaiyiṇ, aruppu arā  
ākkam palavum tarum.

522. One's unceasing kinship is the source of all one's fortune.

523. aļavalāvu illātāṇ vālkkai-kulavalāk  
kōṭu inṛi nīr niṛaintarru.

523. The life of one with no kin will be like overflowing waters of a tank with no bund.

524. currattāl currappaṭa oļukal, celvamtāṇ  
perrattāl perra payan̄.

524. The value of one's wealth consists in a life surrounded by one's kinsmen.

525. koṭuttalum iñ colum ārrinñ, aṭukkiya  
currattāl currappaṭum.

525. One delights in the company of one generous of heart and suave of speech.

526. perūn koṭaiyāñ, pēñāñ vekuli, avanīñ  
maruñku uṭaiyār mā nilattu il.

526. Nothing excels on earth the love of one large of heart and free of wrath, but shares it with the rest.

527. kākkai karavā karaintu uṇnum; ākkamum  
aṇṇa nīrārkkē uḷa.

527. Fortune smiles on one of like disposition.

528. potu nōkkāñ, vēntañ varicaiyā nōkkiñ,  
atu nōkki vālvār palar.

528. The king must not be indifferent to one's deserts but reward people according to their merit.

529. tamar āki, tañ-turāntār currām amarāmaik  
kāraṇam inri varum.

529. Reject none on the score of disagreement. Men who have become estranged will flock to you.

530. ulaip pirintu kāraṇattin vantāṇai, vēntaṇ  
ilaittu iruntu, eṇṇik koṭal.

530. Let the king embrace his estranged kith and kin by redressing their grievances.

-----

#### **54. poccāvāmai - CHAPTER 54— AGAINST FORGETFULNESS**

531. iranta vekuliyin titē-ciranta  
uvakai makilcciyin cōrvu.

531. Forgetfulness which cometh of mad joy is more dangerous than wild wrath.

----

532. poccāppuk kollum pukalai-arivinai  
niccam nirappuk konrāṇku.

532. Poverty freezes knowledge. Forgetfulness blights one's reputation.

----

533. poccāppārkku illai pukalmai; atu ulakattu  
ep pāl nūlōrkkum tuṇivu.

533. Fame is not for the thoughtless, so say the scriptures of the world.

----

534. accam uṭaiyārkku aran̄ illai; āṇku illai,  
poccāppu uṭaiyārkku naṇku.

534. Of what avail is a citadel to a crown, what good availeth the thoughtless.

----

535. muṇṇurak kāvātu ilukkiyāṇ, tan̄ pilai,

piñ ūru, irañkiviṭum.

535. Who is not on his guard against impending evil, rues his folly?

----

536. i\_lukkāmai yārmāṭṭum, e\_nrum, va\_lukkāmai

vāyin, ak̄tu oppatu il.

536. There is no greater good than to be ever on the vigil.

----

537. ariya e\_nru ākāta illai-poccāvāk

karuviyān pō\_rric ceyin.

537. Nothing is impossible for the thoughtful.

----

538. pukalntavai pō\_rric ceyal vēṇṭum; ceyyātu

ika\_ntārkku e\_lumaiyum il.

538. No good awaits him in birth to come who fails of his noble deeds.

----

539. ika\_lcciyin kettārai ulluka-tām tam

maki\_llcciyin mainturum pō\_ltu!.

539. When drunk with delight, remember those who have perished through wilful neglect.

----

540. ulliyatu eytal elituman\_marrum tān

ulliyatu ullapperin.

540. No task is difficult to the thoughtful and diligent.

-----

## 55. cer̄kōṇmai - CHAPTER 55— ON RIGHTEOUS SCEPTRE

541. ūrntu, kaṇṇōṭātu, īrai purintu, yārmāṭṭum  
tērntu, ceyvaktē murai.

541. Strict enquiry and impartial justice mark the rule of a just monarch.

----

542. vāṇi nōkki vālum ulaku ellām;-maṇṇavaṇi  
kōl nōkki vālum kuṭī.

542. The world looks to rain for its existence. The subjects look to the sceptre for their existence.

----

543. antaṇar nūrkum, arattirkum, ātiyāy  
niṇṇratu-maṇṇavaṇi kōl.

543. The king's sceptre is the standing proof of Brahminical books and their teachings.

----

544. kuṭī taṭṭīk kōl ūccum mā nila maṇṇavaṇi  
ati taṭṭī nirukum, ulaku.

544. The world falls at the feet of a great King who wields the sceptre for his subjects' welfare.

----

545. iyalpuṭīk kōl ūccum maṇṇavaṇi nāṭṭa-peyalum viṭaiyulum tokku.

545. Both seasonal rains and waving corn are seen in the land of a righteous monarch.

----

546. vēl aṇru, veṇri taruvatu; maṇṇavan  
kōl; atūum, kōṭātu eṇiṇ.

546. Victory is won not by the spear but by the unswerving sceptre of a monarch.

----

547. iṛai kākkum, vaiyakam ellām; avaṇai  
muṛai kākkum, muṭṭāc ceyiṇ.

547. The king protects the whole world and justice protects him if unfailingly admonished.

----

548. eṇ patattāṇ ḍrā, muṛai ceyyā, maṇṇavaṇ  
taṇ patattāṇ tāṇē keṭum.

548. The king who does not administer impartial justice goes to ruin.

----

549. kuṭi purāṇkāttu, ḍompi, kurram kaṭital  
vaṭu aṇru; vēntaṇ tolil.

549. To punish crime is the duty, not the fault of the king who attends to the welfare of his subjects.

----

550. kolaiyil, koṭiyārai, vēntu oṛuttal paiṇkūl  
kaḷai kaṭṭataṇoṭu nēr.

550. Punishing murderers with death is like plucking out weeds among the crops.

-----

## 56. koṭuṇkōṇmai - CHAPTER 56— ON UNRIGHTEOUS RULE

551. kolai mēṛkonṭāriṇ koṭitē-alai mēṛkonṭu  
allavai ceytu oḷukum vēntu.

551. The unrighteous king who oppresses his subjects is more cruel than the one who leads the life of a murderer.

----

552. vēloṭu niṇrāṇ, ‘iṭu’ eṇratu pōlum-  
kōloṭu niṇrāṇ iravu.

552. The wielder of the sceptre asking for gifts, is like the spearman asking the way-farer ‘give.’

----

553. nālṭorūm nāṭi, muṛaiceyyā maṇṇavan  
nālṭorūm nāṭu keṭum.

553. That country will perish any day whose monarch does not administer justice day by day.

----

554. kūlum kuṭiyum oruṇku iḷakkum-kōl kōṭi,  
cūlātu, ceyyum aracu.

554. That king who allows his sceptre to bend indiscriminately will lose his wealth together with his subjects.

----

555. allarpattu, ārrātu, aluta kaṇṇīr anrē-

celvattait tēykkum paṭai.

555. Are not the tears, shed as a result of oppression, the weapons which destroy the prosperity of the monarch?

----

556. maṇṇarkku maṇṇutal ceṇkōṇmai; a᷍ktu iṇrēl,  
maṇṇāvām, maṇṇarkku oli.

556. Good Government makes one's rule enduring. Where it is not found, his lustre will not last long?

----

557. tuḷi iṇmai ḡālattirkku erru? arrē, vēntan  
aḷi iṇmai vālum uyirkku.

557. The people who live under a graceless king suffer like the earth unvisited by drops of rain.

----

558. iṇmaiyoṇ iṇṇātu, uṭaimai-murai ceyyā  
maṇṇavaṇ kōṛkīp paṭin.

558. Where people possess a king, who does not enforce justice, wealth does not confer more happiness than poverty.

----

559. murai kōṭi maṇṇavaṇ ceyyiṇ, urai kōṭi  
ollātu, vāṇam peyal.

559. Were the king to rule unjustly, the Heavens would withhold rains?

----

560. ā payan kunṛum; arutojilōr nūl marappar;-

kāvalan kāvāṇ eṇiṇ.

560. If the protecting monarch fails in his duties, the yield of cows will diminish and Brahmans with their six duties will forget their Vedas.

-----

### **57. veruvanta ceyyāmai - CHAPTER 57— ON TYRANNY**

561. takkāṇku nāṭi, talaiccellā vanṇattāl  
ottāṇku oruppatu vēntu.

561. A righteous king investigates and fittingly punishes the wrongdoer so that he may not repeat it.

----

562. kaṭitu ḍocci, mella eṛika-neṭitu ākkam  
nīnkāmai vēṇṭupavar.

562. If you wish enduring prosperity behave as if you punish excessively, but do it mildly.

----

563. veruvanta ceytu olukum veṇkōlaṇ āyin,  
oruvantam ollaik keṭum.

563. The tyrant who terrifies his subjects will soon perish.

----

564. 'irai kaṭiyāṇ' eṇru uraikkum iṇṇāc col vēntan  
urai kaṭuki ollaik keṭum.

564. That king whom people speak of as a tyrant will rapidly perish.

----

565. aruñ cevvi, iññā mukattāñ peruñ celvam  
pēey kañtaññatu utaittu.

565. The great wealth of a king who is inaccessible and assumes a fearful look, is no better than in the possession of a demon.

----

566. kañuñ collañ, kañ ilan̄ āyin̄, neñuñ celvam  
nītu inri, āñkē keñum.

566. The abundant wealth of a king who utters harsh words and puts on unkind looks will not last long.

----

567. kañuñ molijum, kaiyikanta tanñamum, vēntañ  
añu murañ tēykkum aram.

567. Severity in speech and excess in punishment are like the file which removes his capacity to destroy (his enemies).

----

568. inattu ãrri, eññāta vēntañ ciñattu ãrric  
ciñin̄, ciñukum tiru.

568. The prosperity of a king who does not consult his advisers but makes them the victims of his fury will shrink.

----

569. ceru vanta pōltil, ciñai ceyyā vēntañ,  
veruvantu, veiytu keñum.

569. If a king who has no fortress meets a foe, he will be ruined by fear.

----

570. kallārp piṇikkum, kaṭun̄kōl; atu allatu  
illai, nilakkup porai.

570. No burden is harder for the earth to bear than the cruel sceptre wielded by the unwise.

-----

## 58. kaṇṇōṭṭam - CHAPTER 58— ON KINDLINESS

571. kaṇṇōṭṭam eṇṇum kaliperun̄ kārikai  
uṇmaiyāṇ, uṇtu iv ulaku.

571. The world exists because of the existence of the most beautiful virtue called kindness.

----

572. kaṇṇōṭṭattu ullatu ulakiyal; a᷍ktu ilār  
uṇmai nilakkup porai.

572. The world lives through kindness; those who do not have it are a burden to the earth.

----

573. paṇ eṇ ām, pāṭarku iyaipu inṛēl?-kaṇ eṇ ām,  
kaṇṇōṭṭam illāta kaṇ?.

573. What is the use of a song that could not be enjoyed? Likewise, what is the use of the eyes that have no kindness?

----

574. uļapōl mukattu evaṇ ceyyum-aļavīṇāl  
kaṇṇōṭṭam illāta kaṇ.

574. What is the use of one's eyes if they do not beam with immeasurable love?

575. kaṇṇirku aṇikalam kaṇṇōṭṭam; aṄtu iṇrēl,  
puṇ eṇru uṇarappaṭum.

575. Kindliness is the fitting ornament for the eyes. They are a sore, where it is absent.

576. maṇoṭu iyainta marattu aṇaiyar-kaṇnoṭu  
iyaintu, kaṇṇōṭṭātavar.

576. Those whose eyes do not reflect love resemble trees that stand on the earth.

577. kaṇṇōṭṭam illavar kaṇ ilar; kaṇ uṭaiyār  
kaṇṇōṭṭam iṇmaiyum il.

577. Verily they are blind who have no kindly look.

578. karumam citaiyāmal kaṇṇōṭa vallārkku  
urimai uṭaittu, iv ulaku.

578. The world belongs to a king who can do his duty and yet be courteous.

579. oruttārrum paṇpiṇārkaṇnum, kaṇṇōṭip  
poruttārrum paṇpē talai.

579. It behoves a king to put up with the doer of harm and even be kind to him.

580. peyak kaṇṭum, nañcu uṇṭu amaivar-nayattakka

nākarikam vēṇṭupavar.

580. Those who wish to acquire loveable urbanity will knowingly swallow even the poison served.

-----

### **59. orru āṭal - CHAPTER 59—ON SPIES**

581. orrum, urai cāṇra nūlum, ivai iraṇṭum  
terrenka, maṇṇavaṇ kaṇ.

581. Verily the two eyes of a king are espionage and the celebrated code of laws.

---

582. ellārkkum ellām nikalpavai eññāñrum  
vallarital, vēntaṇ toli.

582. A king's duty is to get day to day knowledge of everything that happens.

---

583. orrināṇ orri, poruļ teriyā maṇṇavaṇ  
korram kolak kiṭantatu il.

583. The sure way of achieving success for a king is to get correct information from spies.

---

584. viṇaiceyvār, tam currām, vēṇṭātār, enru āṅku  
anaivaraiyum ārāyvatu-orru.

584. Espionage consists of watching all people, to wit, the king's employees, his relations and his enemies.

---

585. kaṭāa uruvoṭu kaṇ añcātu, yāṇṭum  
ukā amai vallatē-orru.

585. An able spy puts on undoubted disguise, does not fear when detected, and never reveals his purpose.

----

586. tuṇtār paṭivattar āki iṛantu, ārāyntu,  
en ceyinum cōrvu ilatu-orru.

586. A spy in the guise of an ascetic should gather information however difficult and should never be tired whatever be the troubles.

----

587. maraintavai kēṭka varru āki, arintavai  
aiyappātu illatē-orru.

587. A spy should secure knowledge of things secret and should have no doubt about his information.

----

588. orru orrit tanta porulaiyum, marrum ḥor  
orriṇāl orri, koṭal.

588. One must get confirmed the information supplied by one spy, by that of another.

----

589. orru orru unarāmai ālka; uṭaṇ mūvar  
col tokka tēṛappaṭum.

589. Let the engagement of one spy be not known to another. Accept the information supplied independently by three spies.

----

590. cirappu ariya orriñkan ceyyarka; ceyyinŋ,  
purappañuttāñ ākum, marai.

590. Let not a king honour the spy publicly; for, by so doing he will be letting out his own secret.

-----

## 60. ūkkam uṭaimai - CHAPTER 60—ON EXERTION

591. uṭaiyar eñappañuvatu ūkkam; a᷍tu illār  
uṭaiyatu uṭaiyarō, marru?.

591. One's real possession is one's exertion. If one does not have it, can one be said to really possess anything else?

-----

592. ullam uṭaimai uṭaimai; poruļ uṭaimai  
nillātu nīñkivitum.

592. Exertion alone is one's wealth; inconstant material wealth will pass away.

-----

593. 'ākkam ilantēm!' eñru allāvār-ūkkam  
oruvantam kaittu uṭaiyār.

593. Those who possess constant exertion will not grieve over the loss of their wealth.

-----

594. ākkam atar viñāyc cellum-acaivu ilā  
ūkkam uṭaiyāñulai.

594. Prosperity will discover a route to a person of undaunted will.

-----

594. ākkam atar viṇāyc cellum-acaivu ilā  
ūkkam uṭaiyāṇulai.

595. The length of a watery plant is determined by the depth of the water. Likewise the greatness of a person is proportionate to the strength of his will power.

----

596. ulluvatu ellām uyarvu ullal! marru atu  
taṇṇum, taṇṇāmai nīrttu.

596. In all acts and deeds, let exertion be one's ideal. Even if it were unattainable, its presence is enough.

----

597. citavīṭattu olkār, uravōr;-putai ampiṇ  
paṭṭup pāṭu ūṇrum kaliru.

597. The elephant stands undaunted despite piercing arrows; so too, a person of strong will, will not get discouraged even in a losing concern.

----

598. ullam ilātavar eytār-'ulakattu  
valliyam' eṇṇum cerukku.

598. A man of no strong will, cannot win the esteem of the world for his action.

----

599. pariyatū kūrn kōṭṭatu āyiṇum, yāṇai  
verūum, puli tākkurin.

599. Even the huge elephant with sharp tusks dreads the attacking tiger.

----

600. uram oruvarku ulla verukkai; aktu illār  
maram; makkal ātalē vēru.

600. One's strength is one's exertion. Without it persons are only trees in the form of men.

-----

## 61. maṭi inmai - CHAPTER 61— AGAINST SLOTH

601. kuṭi eṇṇum kūṇrā vilakkam, maṭi eṇṇum  
mācu ūra, māyntu keṭum.

601. If sloth extends its darkness it will extinguish the lustrous lamp of one's family.

----

602. maṭiyai maṭiyā oḷukal-kuṭiyaik  
kuṭiyāka vēṇṭupavar!

602. Those who wish the esteem of their family should never encourage sloth.

----

603. maṭi maṭik konṭu oḷukum pētai piṛanta  
kuṭi maṭiyum, taṇṇiṇum muntu.

603. The family of the fool who hugs sloth in his own lap fades away before him.

----

604. kuṭi maṭintu, kurram perukum-maṭi maṭintu,  
māṇṭa uñarru ilavarkku.

604. Faults will be many among those who are devoid of exertion and will result in the ruin of their families.

----

605. netu n̄ir, maravi, maṭi, tuyil, nāñkum

keṭum n̄irār kāmak kalaṇ.

605. Procrastination, carelessness, slippage and sleep are the four boats fondly entered into by those who go to ruin.

----

606. paṭi uṭaiyār parru amaintakkaṇum, maṭi uṭaiyār

māṇ payan eytal aritu.

606. Even when the wealth of the rulers of all earth is within his reach, the slothful will hardly derive any great benefit from it.

----

607. iṭipurintu, ellum col kēṭpar-maṭipurintu

māṇṭa uñarru ilavar.

607. Lovers of idleness with no praiseworthy exertion will be the butt of disgrace and will receive words of rebuke.

----

608. maṭimai kuṭimaikkāṇ taṇkiṇ, taṇ onṇārkku

aṭimai pukuttiviṭum.

608. If sloth comes to stay in one's family, it will make one the slave of one's enemies.

----

609. kuṭi, āṇmaiyuļ vanta kurram, oruvan

maṭi āṇmai mārra, keṭum.

609. By conquering sloth, one can wipe out the reproach that has come over one's family.

----

610. maṭi ilā maṇṇavaṇ eytum-aṭi alantāṇ

tāyatu ellām oruṇku.

610. All the universe once measured by God will be with the king of no sloth.

-----

## **62. ālvīṇai utaimai - CHAPTER 62— ON PERSEVERANCE**

611. arumai uṭaittu eṇru acāvāmai vēṇṭum;

perumai muyarci tarum.

611. "Do not give up (your task) saying 'O' It is very difficult." The art of doing it comes of exertion.

----

612. viṇaikkaṇ viṇaikeṭal ūmpal-viṇaik kurai

tīrntāriṇ tīrntaṇru, ulaku!.

612. Do not give up your task in the middle; for the world will abandon those who leave their task unfinished.

----

613. tālāṇmai eṇṇum takaimaikkaṇ taṇkīrrē-

vēlāṇmai eṇṇum cerukku.

613. The greatness which consists in helping others dwells in the virtue of persevering effort.

----

614. tālāṇmai illātāṇ vēlāṇmai, pēṭi kai

vāl āṇmai pōla, keṭum.

614. The service of one with no persevering effort is vain like the sword wielded by a hermaphrodite.

----

615. inpam vilaiyān, vinai vilaivān tan kelir  
tunpam tuṭaittu ūnrūm tūn.

615. One who does not seek pleasure but delights in work will be a pillar of support to one's relatives in their sorrow.

----

616. myarci-tiruvinai ākkum; myarru inmai  
inmai pukuttivitum.

616. Exertion achieves wealth; absence of it brings on poverty.

----

617. 'maṭi uṭāl, mā mukatī' enpa; maṭi ilān  
tāl uṭāl, tāmaraiyināl.

617. Goddess of misfortune dwells in sloth; the Goddess of fortune lives in exertion.

----

618. pori inmai yārkkum pali anru; arivu arintu,  
ālvīnai inmai pali.

618. Ill-luck is no disgrace; but it is a disgrace if one does not exert himself as to what should be done.

----

619. teyvattān ākātuenum, myarci tan  
mey varuttak kūli tarum.

619. Though fate should ordain failure, bodily exertion will yield its own reward.

620. ūlaiyum uppakkam kāṇpar-ulaivu iṇrit  
tālātu uñarrupavar.

620. Those who labour hard, undaunted by obstacles will overcome destiny.

### 63. iṭukkaṇ aliyāmai - CHAPTER 63— ON COURAGE

621. iṭukkaṇ varuṅkāl nakuka! atāṇai  
atuttu ūrvatu a᷍ktu oppatu il.

621. Laugh over your obstacles; nothing like it to push them further and further.

622. vellattu aṇaiya iṭumpai, ar̄ivu uṭaiyāṇ  
ullattiṇ ulla, keṭum.

622. Troubles like a flood will be overcome by a courageous thought rising in the minds of the wise.

623. iṭumpaikku iṭumpai paṭuppar-iṭumpaikku  
iṭumpai paṭāatavar.

623. The courageous will be causing sorrow to sorrow itself.

624. maṭutta vāy ellām pakātu aṇṇāṇ urra  
iṭukkaṇ iṭarppātu uṭaittu.

624. Just as the buffalo drags a cart through miry depth, one who fights on will overcome his difficulties.

625. aṭukki variṇum, alīvu ilāñ urra  
iṭukkañ iṭukkañ paṭum.

625. The troubles of one who braves a series of adversity wear out and disappear.

626. 'arrēm!' enru allarpaṭupavō-'perrēm!' enru  
ōmpatal tērrātavar.

626. Will those who do not during prosperity exultingly say “we are rich”, cry out  
(during adversity) “Oh, we are destitute”?

627. 'ilakkam, uṭampu iṭumpaikku' enru, kalakkattaik  
kaiyārāk kollātām, mēl.

627. The great know that the body is ever the target of trouble and will not regard  
trouble as trouble at all.

628. iṇpam vilaiyāñ, 'iṭumpai iyalpu' eṇpāñ,  
tuṇpam urutal ilāñ.

628. He who never gives way to sorrow, will not long for pleasure; he will regard  
trouble as quite natural.

629. iṇpattu! iṇpam vilaiyātāñ, tuṇpattu!  
tuṇpam urutal ilāñ.

629. He who does seek for pleasure in pleasure will not be vexed in sorrow.

630. iṇṇāmai iṇpam eṇak kolin, ākum, tan  
onnār vilaiyum cirappu.

630. One who regards trouble as pleasure will gain the elevation which his enemies desire (for themselves).

----

### **End of Kingship**

## **SECTION II. LIMBS OF THE STATE**

### **64. amaiccū - CHAPTER 64— ON MINISTERS**

631. karuviyum, kālamum, ceykaiyum, ceyyum  
aruviṇaiyum, māṇṭatu-amaiccū.

631. He is the minister who, finds out the means, the time, the deed and its full accomplishment.

----

632. van̄kan, kuṭikāttal, karru arital, ālviṇaiyōṭu  
aintuṭan māṇṭatu-amaiccū.

632. A minister should have five qualities; tenacity of purpose, birth in a respectable family, welfare of the people, profound learning and perseverance.

----

633. pirittalum, pēṇikkolalum, pirintārp  
poruttalum, vallatu-amaiccū.

633. A minister must be able to separate a foe from his ally, befriend allies and reunite separated allies.

----

634. teritalum, tērntu ceyalum, orutalaiyāc  
collalum vallatu-amaiccu.

634. A minister should study the consequences of an act and carry it successfully by a decisive speech.

----

635. aran̄ ar̄intu, ān̄ru amainta collān̄, eññān̄rum  
tiran̄ ar̄intān̄, tērccit tuṇai.

635. He is a helpful counselor who is righteous and considerate in his speech, and always knows how to act.

----

636. matinuṭpam nūlōtu uṭaiyārkku ati nutpam  
yā uļa, muṇ̄ nirpavai?.

636. To a keen intellect combined with learning no difficulty stands in the way.

----

637. ceyar̄kai ar̄intakkaṭaittum, ulakattu  
iyārkai ar̄intu, ceyal!.

637. Even though you know the rules, act in conformity with the world opinion.

----

638. ari kon̄ru, ariyān̄ eñiñum, uruti  
ulaiyiruntān̄ kūral kaṭan̄.

638. Though a king listens not to wise words it is the duty of the minister to speak firmly to him.

----

639. palutu eññum mantiriyiñ, pakkattu] tev ḥr

elupatu kōti urum.

639. A treacherous minister by the king's side is equal to seventy crores of enemies.

----

640. muraippatac cūntum, mutivilavē ceyvar-tirappātu ilāatavar.

640. Ministers who have no requisite ability will leave a task unfinished though well begun.

-----

### **65. col varmai - CHAPTER 65—ON GOOD SPEECH**

641. 'nā nalam' ennum nalan utaimai; an nalam yā nalattu ullatūum anru.

641. The virtue of good speech is greater than all the other good qualities found in one.

----

642. ākkamum, kētum, atanāl varutalāl, kāttu ūmpal, collinkan cōrvu.

642. As I both prosperity and ruin are caused by words, a minister must guard against imperfection in his speech.

----

643. kēt̄arp pinikkum takai avāy, kēlārum vētpa, molivatu ām-col.

643. The minister must use such words as have the effect of strengthening the approval of those who agree and differ.

644. tırañ arıntu colluka, collai; aranum  
 porulum atañinq ūñku il.

644. Speak having regard to one's capacity to listen; for there is no greater virtue nor wealth than that.

645. colluka collai-piritu òr col ac collai  
 vellum col inmai arıntu.

645. Speak out what you have to say only after knowing that your own argument will not be turned against you.

646. vētpat tām colli, pirar col payan kōtal  
 mātciyin mācu arrār kōl.

646. A good minister wins the approval of the listener by persuasive speech.

647. colal vallañ, cōrvu ilan, añcāñ, avañai  
 ikal vellal yārkkum aritu.

647. A clever speaker is neither tired nor fearful; none can defeat him in a debate.

648. viraintu tolil kētkum ñālam-nirantu initu  
 collatal vallarp perinq.

648. Cogent reasoning and soft speech can bring the people over to one's side.

649. pala collak kāmuruvar manra- mācu arra  
cila collal tērrātavar.

649. Those who cannot say a few words correctly will evince a desire to speak much.

----

650. iñar ūlttum nārā malar añaiyar-karratu  
uñara virittu uraiyātār.

650. Those who cannot explain well what they have learnt resemble the odourless flowers with their petals open.

-----

## 66. viñait tūymai - CHAPTER 66— ON PURITY IN ACTION

651. tuñai nalam ākkam tarūum; viñai nalam  
vēñtiya ellām tarum.

651. A man's friends bring prosperity to him; but his good acts fetch him his wish.

----

652. eñrum oruvatal vēñtum-pukaloṭu  
nañri payavā viñai.

652. That deed must always be discarded which does not promote virtue and produce fame.

----

653. ōotal vēñtum, oļi mālkum ceyviñai-  
'āatum!' eñnumavar.

653. Those who wish to become great must always avoid deeds which darken the lustre of their reputation.

----

654. iṭukkaṇ paṭiṇum, iḷivanta ceyyār-naṭukku arra kāṭciyavar.

654. Even adversity does not prompt men of unswerving purity to do mean things.

----

655. 'erṛu!' eṇṛu iraṇkuva ceyyarka; ceyvāṇēl, marru aṇṇa ceyyāmai naṇṛu.

655. Desist from deeds which you may regret later; but if you once happen to do such a deed, repeat it not.

----

656. ṫṇṛāl paci kāṇpāṇ ḥayiṇum, ceyyarka cāṇṛōr palikkum viṇai.

656. Though you find your mother starving, do not do anything which will be condemned by the great.

----

657. paṇi malaintu eytiya ākkattin, cāṇṛōr kalī nalkuravē talai.

657. Better the poverty adopted by the great than the wealth resulting from sin.

----

658. kaṭinta kaṭintu orār ceytārkku avaitām muṭintālum, pīlai tarum.

658. Those who do knowingly forbidden things will suffer in the end, although they may succeed in doing them.

----

659. alak koṇṭa ellām alap pōm; ilappiṇum,

pirpayakkum, narpālavai.

659. What is secured by causing tears to others will be lost with tears. But good deeds will result in good later.

----

660. calattāl poruļ ceytu ēmākkal-pacu maṇ-  
kalattuļ nīr peytu, irīiyarru.

660. A minister who promotes his king's resources by fraud is like one who tries to store up water in a pot of unburnt clay.

-----

## **67. viṇait tiṭpam - CHAPTER 67— ON RESOLUTENESS**

661. viṇait tiṭpam eṇpatu oruvan̄ maṇat tiṭpam;  
marraiya ellām pira.

661. Determination in action is one's resolution. All others are nothing.

----

662. ūru orāl, urrapin̄ olkāmai, iv iranṭin̄  
āru eṇpar-āyntavar kōl.

662. Ministers versed in lore will not do unprofitable deeds, and if they do, they will not regret it.

----

663. kātaik koṭkac ceytakkatu āṇmai; itaik koṭkiṇ̄,  
errā viṇumam tarum.

663. A clever minister publishes a deed after its completion; if it becomes public in the intermediate stage, it will end in trouble.

----

664. collatal yārkkum eliya; ariya ām,

colliya vanṇam ceyal.

664. It is easy for one to say, but it is difficult to do it in the said manner.

----

665. vīru eyti māṇṭār viṇait tiṭpam, vēntaṇkaṇ

ūru eyti, ullappaṭum.

665. The resolution of a thoughtful and good minister in strengthening his monarch will earn all praise.

----

666. eṇṇiya eṇṇiyāṇku eytupa-eṇṇiyār

tiṇṇiyar ākapperin.

666. Firm of purpose, ministers carry out their resolution.

----

667. uruvu kaṇṭu ellāmai vēṇṭum-uruļ perun tērkku

accu āṇi aṇṇār utaittu.

667. Do not despise one for lack of personality. Does not the little nail of the chariot keep the wheel going?

----

668. kalaṅkātu kaṇṭa viṇaikkaṇ, tuļaṅkātu

tūkkam kaṭintu ceyal.

668. What you have clearly decided to do, do it without hesitation and delay.

----

669. tuṇpam uṛavariṇum ceyka, tuṇivu ārri-

inpam payakkum viñai.

669. Be resolute in deed which ends in happiness, though troublesome at the beginning.

----

670. eñait tiþpam eytiyakkañnum, viñait tiþpam  
vēñtārai vēñtātu, ulaku.

670. The world will not esteem him who has no determined will, notwithstanding his other strong virtues.

-----

## 68. viñai ceyal vakai - CHAPTER 68—ON THE MEANS OF ACTION

671. cūlcci muñivu tuñivu eytal; at tuñivu  
tālcciyuñ tankutal titu.

671. Decision is the result of deliberation. It is harmful to rest it low.

----

672. tūñkuka, tūñkic ceyarpāla; tūñkarķa,  
tūñkātu ceyyum viñai.

672. Delay such things as call for delay. But never delay that which cannot be delayed.

----

673. ollum vāy ellām viñai nañrē; ollākkāl,  
cellum vāy nōkkic ceyal.

673. Achieve a thing wherever possible; if it were not possible adopt a cautious policy.

----

674. viñai, pakai eñru irantin eccam, ninaiyuñkāl,  
tī eccam pōlat teñum.

674. An unfinished deed and an unfinished fight will like a half extinguished fire, cause ultimate harm.

----

675. porul, karuvi, kālam, viñai, itañotu aintum  
irul tīra eñnic ceyal!.

675. Do a thing after carefully deliberating on five things; resources, means, the time, the nature of the deed, and the place.

----

676. muñivum, itaiyūrum, murriyāñku eytum  
pañupayañum, pārttuc ceyal!.

676. In doing a thing, weigh deeply your aim, the hindrances and the final gain thereof.

----

677. ceyviñai ceyvāñ ceyalmurai, av viñai  
uñ arivāñ ullam kolal.

677. The manner in which a thing should be done is to be determined after consulting an expert.

----

678. viñaiyāñ viñai ākkikkōṭal-nañai kavul  
yāñaiyāl yāñai yāttarru.

678. Use one act to achieve another just as one wild elephant is used to capture another.

----

679. nattārkku nulla ceyalin̄ viraintatē-  
ottārai ottikkolal.

679. It is much more urgent to secure the alliance of one's enemies, than to do good to one's friends.

----

680. urai ciriyār ū naṭun̄kal añci, kurai perin̄,  
kolvar periyārp pañintu.

680. Fearing that their weak king may quake with fear, ministers will bow before superior kings and accept their terms.

-----

#### 69. tūtu - CHAPTER 69—ON EMBASSY

681. añpu uṭaimai, āñra kuṭippirattal, vēntu avām  
pañpu uṭaimai,- tūtu uraippān̄ pañpu.

681. The characteristics of an ambassador are lovability, noble birth and other qualities which evoke the monarch's respect.

----

682. añpu, arivu, ārāynta colvanmai-tūtu uraippārkku  
inriyamaiyāta mūñru.

682. Love, wisdom, ability to talk with full knowledge, are the three indispensable qualities of an ambassador.

----

683. nūlāru! nūl vallañ ākutal-vēlāru!  
venri viñai uraippān̄ pañpu.

683. A skilful ambassador who wishes to gain his mission among other monarchs wielding the spear must be more learned than the learned.

----

684. *ařivu, uru, ārāynta kalvi, im mūnraň  
ceriňu uṭaiyāň celka, viňaikku.*

684. Only those who have wisdom, personality and mature scholarship must be sent on a mission.

----

685. *tokac colli, tūvāta nīkki, nakac colli,  
naňri payappatu ām-tūtu.*

685. A good ambassador is he who can talk cogently and sweetly and who is not offensive even in saying things that are disagreeable.

----

686. *karru, kaň aňcāň, celac colli, kālattāl  
takkatu ařivatu ām-tūtu.*

686. The envoy must be learned, fearless, persuasive and expedient.

----

687. *kaťan arintu, kālam karuti, itan arintu,  
enňi, uraippāň talai.*

687. The best envoy states his case convincingly knowing his duty at the proper time and place.

----

688. *tūymai, tuňaimai, tuňivu uṭaimai, im mūnriň  
vāymai-vali uraippāň paňpu.*

688. The qualifications of a true envoy are morality, loyalty to his monarch and courage.

----

689. viṭu mārram vēntarkku uraippāṇ-vatū mārram  
vāy cōrā van̄kaṇavāṇ.

689. He who does not falter even when faced with personal danger is fit to deliver his king's message.

----

690. iṛuti payappiṇum, eñcātu, iṛaivarku  
uruti payappatu ām-tūtu.

690. A true envoy delivers his message even at the risk of death.

-----

## **70. manṇaraic cērntu oļukal - CHAPTER 70— ON CO-OPERATION WITH KING**

691. akalātu, aṇukātu, tīk kāyvār pōlka-  
ikal vēntarc cērntu oļukuvār.

691. Those who personally serve the monarch do not go too near him or too far away from him, like those who warm themselves by the fire side.

----

692. manṇar vilaiipa vilaiyāmai, manṇarāṇ  
manṇiya ākkam tarum.

692. Not to covet those things which are desired by the monarch produce lasting wealth.

----

693. pōrriṇ ariyavai pōrral-kaṭuttpapiṇ,  
tērrutal yārkkum aritu.

693. To save himself a minister must avoid gross faults, for it is difficult to please, once being found fault with.

----

694. cevic collum, cērnta nakaiyum, avittu oļukal-  
ānra periyār akattu!.

694. In the presence of the great avoid whispering and smiling.

----

695. ep poruļum ūrār, toṭarār, marru ap poruļai  
viṭṭakkāl kēṭka, marai!.

695. Let not the minister lend ear to the king's secret or be inquisitive to know it. But let him listen to it when the king reveals it.

----

696. kurippu ařintu, kālam karuti, veřuppu ila  
vēṇtupa, vēṭpac colal!.

696. Watch the mood of the monarch. Talk to him pleasantly and inoffensively.

----

697. vēṭpaṇa colli, viṇai ila eññānrum  
kēṭpiṇum, collā viṭal!.

697. Speak desirable things though unasked, but abstain from profitless talk although solicited by him.

----

698. 'ilaiyar, iṇa muṛaiyar' enru ikalār, ninra

oliyoṭu olukappaṭum.

698. Do not disrespect a king on the ground of age or kinship, but behave as befits his royalty.

----

699. 'kolappaṭṭēm' eṇru eṇṇi, kollāta ceyyār-tuḷakku arra kāṭciyavar.

699. Men of high intelligence, respected by a king will not indulge in things revolting to him.

----

700. paḷaiyam eṇak karuti, paṇpu alla ceyyum keļutakaimai kēṭu tarum.

700. To take liberty under the cover of old acquaintance and do unwanted things is to court ill.

-----

## **71. kurippu arital - CHAPTER 71— ON READING ONE'S INTENTIONS**

701. kūrāmai nōkki, kurippu arivāṇ, eññāṇrum mārā nīr vaiyakku anī.

701. He who is able to divine one's hidden intentions is a jewel among men on this sea-girt earth.

----

702. aiyappaṭāatu akattatu uṇarvāṇait teyvattoṭu oppak koṭal!.

702. He who would speak out fearlessly what he feels will be regarded equal to God.

----

703. kurippiñ kurippu uñarvārai, uruppiñu!  
yātu koṭuttum, koṭal!.

703. The king at any cost should secure among his associates one who can discover by intuition another's unexpressed thoughts.

----

704. kurittatu kūrāmaik kolvāroṭu, ēñai  
uruppu ḫrañaiyarāl, vēñu.

704. Those who are able to discover unexpressed thoughts may be deemed superior to other's service.

----

705. kurippiñ kurippu uñarāāyinñ, uruppiñu!  
eñña payattavō, kañ?.

705. Of what avail is the eye, among the organs of sense, if it does not note another's intentions?

----

706. aṭuttatu kāṭṭum paññkupōl, neñcam  
kaṭuttatu kāṭṭum, mukam.

706. Like a mirror that reflects what is near it, the face will show what passes in the mind.

----

707. mukattinñ mutukkuraintatu uñṭō-uvappiñum  
kāyiñum, tāñ muntuñum?

707. Is there anything more expressive than the face which is an index as well as agony?

----

708. mukam nōkki nirka amaiyum-akam nōkki,

urratu uṇarvārp perin̄.

708. If you come across one, who can read your face, study one's face as one does yours.

----

709. pakaimaiyum kēṇmaiyum kaṇ̄ uraikkum-kaṇṇiṇ̄  
vakaimai uṇarvārp perin̄.

709. The eye proclaims friendliness and hostility to one who can read the message of the eyes.

----

710. 'nuṇṇiyam' eṇpār alakkum kōl, kāṇuṇkāl,  
kaṇ̄ allatu, illai pira.

710. There is no other measuring rod, used by intelligent ministers than the monarch's eye.

-----

## 72. avai arital - CHAPTER 72— ON KNOWING THE ASSEMBLY

711. avai arintu, ārāyntu, colluka-collin̄  
tokai arinta tūymaiyavar!

711. Men should weigh their words in speaking when addressing an audience.

----

712. itai terintu, naṇku uṇarntu, colluka- collin̄  
naṭai terinta naṇmaiyavar!

712. Good people who know the value of the language they employ, must speak noting how their words are received.

----

713. avai ariyār, collal mēṛkolpavar collin̄

vakai ariyār; vallatūum il.

713. The learning of those who speak without taking into consideration the assembly addressed or ignorant of the art of speaking can be of no use to them.

----

714. olıyārmuŋ olıyyar ātal! veļiyārmuŋ  
vāŋ cutai vaṇṇam koļal!.

714. Before brilliant people be brilliant; before plain people be as plain as white chalk.

----

715. 'naŋru' eŋravarrullum naŋrē-mutuvaruŋ  
muntu kiļavāc cerivu.

715. The humility to maintain silence before superiors is the best of all good qualities.

----

716. ārrin̄ nilaitaļarntarrē-viyan̄ pulam  
ērru, uŋarvārmuŋnar iļukku.

716. To be censured by an assembly of the learned wise is like losing one's balance while on the road to salvation.

----

717. karru arintār kalvi viļaņkum-kacaļu arac  
col terital vallār akattu.

717. The scholarship of the learned shines brilliantly before those who can appreciate faultless speech.

----

718. uŋarvatu uṭaiyārmuŋ collal-vaļarvataŋ  
pāttiyuļ nīr corintarru.

718. Speaking before the wise is like feeding crops with water.

----

719. pul avaiyul poccāntum collarka-nal avaiyul  
nañku celac colluvār!.

719. Those who say good things before a good assembly should not even in forgetfulness say the same before the illiterate.

----

720. añkañattu! ukka amiltu arrāl-tam kanattar  
allārmuñ kōt̄ti kołal!.

720. Entering an assembly of men of unequal respectability will be like pouring nectar in an unclean courtyard.

-----

### **73. avai añcāmai - CHAPTER 73— NOT TO BE AFRAID OF ASSEMBLY**

721. vakai ar̄intu, val avai, vāycōrār-collin  
tokai ar̄inta tūymaiyavar.

721. The expert in the art of speaking will not flounder, addressing an assembly of the learned.

----

722. karrāru! kar̄rār eñappañuvar-karrārmuñ  
kar̄ra celac colluvār.

722. Those will be deemed foremost among the learned, who can speak learned things acceptable to the learned.

----

723. pakaiyakattuc cāvār eļiyar; ariyar  
avaiyakattu añcātavar.

723. Many die in the field of battle. But few are those who can fear fools addressing an assembly.

----

724. karrārmuṇ̄ karra celac colli, tām karra,  
mikkāruļ, mikka koļal.

724. Speak to the learned what you have learnt, and receive from them much that you have to learn.

----

725. ārrin̄, aļavu arintu karka-avai añcā  
mārram koṭuttarporuṭṭu.

725. Understand the full scope of learning and learn, so that you may, without fear, reply effectively in an assembly.

----

726. vāloṭu eṇ̄, van̄kaṇṇar allārkku?-nūloṭu eṇ̄,  
nuṇ̄ avai añcupavarkku?.

726. Of what use is the sword for the unvaliant? Likewise of what use is learning for the timid to face an assembly?

----

727. pakaiyakattup pēṭi kai oļ vāl-avaiyakattu  
añcumavaṇ̄ karra nūl.

727. The learning of one afraid of an assembly is like the shining sword in the hands of an eunuch in a battle-field.

728. pallavai karrum, payam ilarē-nal avaiyu!  
nañku celac collātār.

728. Vain is the versed learning of one who can not address with profit a learned assembly.

729. 'kallātavarin̄ kañai' eñpa- 'karru ar̄intum,  
nallār avai añcuvār'.

729. The learned who are afraid of a good assembly will be regarded as worse than the illiterate.

730. uñar eñiñum, illāroñu oppar-kañan̄ añci,  
karra celac collātār.

730. Dead though alive are those who are afraid to address an assembly on what they have learnt.

#### 74. nātu - CHAPTER 74— ON THE KINGDOM

731. tallā viñayuñum, takkārum, tālvu ilāc  
celvarum, cērvatu- nātu.

731. That is a kingdom which has undiminishing produce, righteous people and fadeless riches.

732. perum porulāñ peñtakkatu āki, aruñ kēttāl,  
ārra viñayatu-nātu.

732. That is a kingdom which has boundless wealth coveted for by other nations and has imperishable fertile resources.

----

733. porai oruṅku mēlvaruṅkāl tāṅki, iraivarku  
irai oruṅku nērvatu-nāṭu.

733. That alone is a kingdom which accommodates immigrants and whose king receives taxes willingly paid.

----

734. uru paciyum, ḍvāp piṇiyum, cēru pakaiyum,  
cērātu iyalvatu-nāṭu.

734. That is a kingdom where excessive hunger, incurable diseases and destructive enemies are absent.

----

735. pal kuḷuvum, pālceyyum utpakaiyum, vēntu alaikkum  
kol kuṛumpum illatu-nāṭu.

735. That is a kingdom where there are not many (disloyal) associations, destructive internal dissensions and disturbing murderous chieftains.

----

736. kētu ariyā, ketṭa itattum valam kūnṛā  
nāṭu, eṇpa, nāṭṭiṇ talai.

736. That is the top kingdom which is not harassed by an enemy, and which even if harassed does not experience want.

----

737. iru puṇalum, vāynta malaiyum, varu puṇalum,  
val aranum-nāṭṭirku urenpu.

737. Surface and subsoil water, well situated hills from which flow waters and an invincible fort are the limbs of a kingdom.

----

738. piṇi iṇmai, celvam, viḷaivu, iṇpam, ēmam-anī eṇpa, nāṭṭirku-iv aintu.

738. Five are the ornaments of a kingdom - absence of disease, wealth, fertility, happiness and security.

----

739. nāṭu eṇpa, nāṭā valattanā; nāṭu alla, nāṭa, valam tarum nāṭu.

739. That is a kingdom which has rich natural resources. That is no kingdom which yields wealth by toil.

----

740. āñku amaivu eytiyakkaṇnum payam iṇrē-vēntu amaivu illāta nāṭu.

740. Vain is the kingdom which may have all the excellence except harmony between the ruler and the ruled.

-----

## 75. aran - CHAPTER 75— ON FORTRESS

741. āṛrupavarkkum aran poru!; añcit tar pōrrupavarkkum poru!.

741. A fortress is important alike to a conquering foe and a timid defender.

----

742. maṇi nīrum, maṇṇum, malaiyum, aṇi niṭal  
kāṭum, uṭaiyatu-aran̄.

742. It is a fortress which has sparkling water, open spaces, hills and cool and shady forests round.

----

743. 'uyarvu, akalam, tiṇmai, arumai, in nāṇkiṇ  
amaivu aran̄'.eṇru uraikkum nūl.

743. Treatises on fortification state that the walls of a stronghold should be lofty, broad, strong and inaccessible.

----

744. ciṇu kāppiṇ pēr iṭattatu āki, uṛu pakai  
ūkkam alippatu-aran̄.

744. A fortress which has a name as a natural defence cools the heat of the attacking foe.

----

745. koḷarku aritāy, konṭa kūlṭtu āki, akattār  
nilaikku elītu ām nīratu-aran̄.

745. A good fortress is that which is inaccessible, is sufficiently provided and is easily defensible from within.

----

746. ellāp poruļum uṭaittāy, iṭattu utavum  
nal āl uṭaiyatu-aran̄.

746. A fortress shall have all things needed by its residents including capable warriors.

----

747. murriyum, murrātu erintum, araippaṭuttum,  
parrarku ariyatu-aran̄.

747. A good fortress cannot be besieged or taken by storm or be undermined.

----

748. murru ārri murriyavaraiyum, parru ārri,  
parriyār velvatu-aran̄.

748. The inmates of a good fortress can defend themselves even when besieged on all sides.

----

749. muṇai mukattu māṛralar cāya, viṇaimukattu  
vīṛu eyti māṇtatu-aran̄.

749. That fortress is famous which makes it possible for its defenders to destroy the besiegers even at the outset.

----

750. eṇai māṭcittu ākiyakkaṇnum, viṇai māṭci  
illārkaṇ illatu-aran̄.

750. Of what use are these barriers of defence to a stronghold if it possesses no men of valour.

-----

## **76. poruḷ ceyal vakai - CHAPTER 76— ON ACQUISITION OF WEALTH**

751. poruḷ allavaraip poruḷākac ceyyum  
poruḷ allatu, illai poruḷ.

751. There is nothing else than riches that make insignificant men prominent.

----

752. illārai ellārum elluvar; celvarai  
ellārum ceyvar, cirappu.

752. All will despise the poor; all will accord honour to the wealthy.

----

753. poruļ eñnum poyyā vilakkam, iruļ arukkum-  
eñniya tēyattuc ceñru.

753. The faultless lamp of riches will dispel the darkness (of trouble) in any country to which it is taken.

----

754. aran īnum; inpamum īnum;-tiran arintu,  
tītu inri vanta poruļ.

754. The wealth accumulated justly and without sin will confer virtue and happiness.

----

755. aruļotum, anpoṭum vārāp poruļ ākkam  
pullār, purala vital!.

755. Let not the king accept the wealth not acquired through mercy and love.

----

756. uru poruļum, ulku poruļum, tan onnārt  
teru poruļum,-vēntan poruļ.

756. Unclaimed wealth, tolls and tributes by the subdued chieftains are the king's property.

----

757. aruļ eñnum aṇpu īl kuļavi, poruļ eñnum  
celvac ceviliyāl, untu.

757. What is mercy, but the child of love? What is wealth, but the nurse of mercy?

----

758. *kunru ēri, yānaip pōr kāntarrāl-tan kaittu onru  
uṇtākac ceyvānu vinai.*

758. The deeds of the wealthy are like elephant fights witnessed from a hill.

----

759. *ceyka porulai! cērunar cerukku arukkum  
ekku atanin kūriyatū il.*

759. Store up wealth; no other weapon is sharper than that to destroy the enemy's pride.

----

760. *on porul kālppa iyarriyārkku, en porul-  
ēnai irantum orunku.*

760. Amass wealth by lawful means; the other two (virtue and happiness) will follow.

-----

## 77. paṭai - CHAPTER 77—ON THE VALUE OF AN ARMY

761. *uruppu amaintu, ūru añcā, vel paṭai-vēntan  
verukkaiyul ellām talai.*

761. A well-equipped and fearlessly conquering army is the foremost wealth of a king.

----

762. *ulaivu itattu ūru añcā vañkanu, tolaivu itattu,  
tol paṭaikku allāl, aritu.*

762. The heroic valour of rallying round the king even in adversity is peculiar to hereditary force, and not to others.

----

763. olittakkāl eñ ām, uvari elippakai?  
nākam uyirppa, keṭum.

763. The hiss of a cobra stills for ever an army of rats as vast as the ocean.

----

764. alivu iñru, aṛaipōkātu āki, valivanta  
van̄kaṇatuvē-paṭai.

764. It is a heroic force that is hereditary, undiminished in powers and not undermined by the enemy.

----

765. kūrru utanru mēlvarinum, kūṭi, etir nir̄kum  
ārralatuvē-paṭai.

765. A valiant army faces courageously the advancing foe even when led by the God of Death.

----

766. maram, māṇam, māṇṭa valic celavu, tērram,  
eñā nāñkē ēmam, paṭaikku.

766. Heroism, honour, tried policy and fidelity to the king, these four are an army's shelter.

----

767. tār tāñkic celvatu tāñai-talaivanta  
pōr tāñkum tañmai arintu.

767. That alone is an army which understands the enemy's tactics, and fearlessly advances.

----

768. *aṭaltakaiyum, āṛralum, il eṇiṇum, tāṇai  
paṭait takaiyāṇ pāṭu perum.*

768. An army by mere show can achieve distinction though it may lack bold advance or even self-protection.

----

769. *cīrumaiyum, cellāt tuṇiyum, varūmaiyum,  
illāyiṇ vellum, paṭai.*

769. It is a winning army which has neither littleness, nor irremovable bitterness and poverty.

----

770. *nilai makkal cāla uṭaittuēṇiṇum, tāṇai  
talaimakkal ilvali il.*

770. Of what avail is the army of heroic warriors if there be no general to guide them?

-----

## **78. paṭaic cerukku - CHAPTER 78— ON COURAGE OF THE ARM**

771. *eṇṇai muṇ nillaṇmin-tevvir! palar, eṇṇai  
muṇ niṇru kal niṇravar.*

771. O, Enemies! Do not stand in front of our Lord; for many who stood before him are now standing as hero-stones.

----

772. kāṇa myal eyta ampiṇil, yāṇai  
pilaitta vēl ēntal iṇjitu.

772. Better to bear the spear hurled against an elephant, though it misses its aim, than the arrow aimed against a hare in the forest.

----

773. pēr āṇmai eṇpa, tarukaṇ; onṛu urrakkāl,  
ūrāṇmai marṛu atan ekku.

773. Fearlessness is a manly virtue; but in distress, mercy is its keen edge.

----

774. kai vēl kalirroṭu pōkki varupavaṇ  
mey vēl pariyā, nakum.

774. The warrior who hurls his spear against an advancing elephant enjoys to pull it from his body.

----

775. vilitta kaṇ vēl konṭu eriya, alittu imaippin,  
ōṭṭu anṛō, vanḍkaṇavarkku?.

775. If the fierce look (of a warrior) winks at a dart aimed at him, it is tantamount to a retreat.

----

776. viluppuṇ paṭāta nāl ellām valukkiṇu!  
vaikkum, tan nālai eṭuttu.

776. Reflecting on the days past, a hero regards those days vain in which he has not received a wound.

----

777. culalum icai vēntı, vēntā uyirār  
kalal yāppuk kārikai nīrttu.

777. The anklet is a fitting adornment to warriors who fight fearless of life for a world-wide reputation.

----

778. urin, uyir añcā maravar, iraivan  
cerinum, cīr kunral ilar.

778. Warriors unmindful of their lives in battle will not be daunted even by the wrath of their obstructing monarch.

----

779. ilaittatu ikavāmaic cāvārai, yārē,  
pilaittatu orukkirpavar?

779. Who can find fault with those (soldiers) who will lay down their lives to fulfil their vow?

----

780. purantār kan nīr malkac cākırpin, cākkātu  
irantu kōl-takkatu utaittu.

780. Ye! Soldiers, endeavour to earn a death of glory which will move your chief to tears.

-----

## 79. natpu - CHAPTER 79—ON FRIENDSHIP

781. ceyarku ariya yā ula, natpin?-atupōl  
vinaikku ariya yā ula, kāppu?.

781. What is there more important than an ally; and what is more helpful than securing his aid.

----

782. *nirai nīra, nīravar kēñmai, pirai; matip piñ nīra, pētaiyār naṭpu.*

782. The friendship of the wise resembles the waxing crescent; the friendship of the unwise fades away like the waning moon.

----

783. *naviltorūm nūl nayam pōlum-payiltorūm, paṇpu uṭaiyālar toṭarpu.*

783. Even as good literature enraptures its reader the attachment of good men increases a king's happiness.

----

784. *nakutarporuttu anru, naṭṭal; mikutikkān mēṛcenru itiittarporuttu.*

784. Friendship is made not for pleasure but it is a corrective to him who errs on the other side.

----

785. *puṇarcci, pałakutal vēñṭā; uṇarcxitān naṭpu ām kilamai tarum.*

785. Friendship is not cultivated by mere acquaintance. It is the harmony that cements the bond of friendship.

----

786. *mukam naka, naṭpatu naṭpu anru; neñcattu*

akam naka, naṭpatu-naṭpu.

786. Smile is no index for friendship. Real friendship makes the heart also smile.

----

787. alivinavai nīkki, āru uyttu, alivinkan

allal ułappatu ām-naṭpu.

787. Friendship prevents harmful deeds being committed and does beneficial things sharing the other's misfortunes.

----

788. utukkai ilantavañ kai pōla, āṅkē

iṭukkañ kalaivatu ām-naṭpu.

788. Friendship removes suffering even as promptly as the hand which clutches the slipping garment.

----

789. 'naṭpirku vīrīrukkaí yātu?' eniñ, koṭpu inri

ollumvāy ūṇrum nilai.

789. If one asks where friendship abides, it lies in timely aid.

----

790. 'inaiyar, ivar emakku; innam yām' enru

punaiyinum, pulleñnum-naṭpu.

790. Even one may say, "These are my friends; I am deeply attached to them". Yet, it may be insignificant friendship.

-----

791. nātātu naṭṭalin̄ kētu illai; naṭṭapin̄,  
vītu illai, naṭpu ālpavarkku.

791. Nothing causes greater harm than the indiscriminate choice of friends; for one cannot give up one's chosen friends.

----

792. āyntu āyntu kollātān̄ kēñmai, kaṭaimurai,  
tān̄ cām tuyaram tarum.

792. The friendship entered into without repeated tests causes grief till the end of one's life.

----

793. kuṇaṇum, kuṭimaiyum, kurramum, kuṇrā  
iṇaṇum, ar̄intu yākka naṭpu.

793. Make friends with one after knowing one's character, ancestry, defects and one's great associates.

----

794. kuṭip piṇantu, taṇkan̄ paṇi nāṇuvāṇaik  
koṭuttum koṭal vēṇṭum, naṭpu.

794. Even by paying a price secure the friendship of one of noble family who fears a blot on his character.

----

795. aḷac colli, allatu iṭittu, vaḷakku ariya  
vallār naṭpu āyntu koṭal!.

795. Make after proper test friendship with the wise who make you weep for a crime and chastise when you err.

----

796. kēṭṭīnum uṇṭu, ḍr uṛuti-kīlaiñarai  
nīṭṭi alappatu ḍr kōl.

796. Adversity has its uses, for it is the touchstone that tries the genuine friend.

----

797. ūtiyam eṇpatu oruvarkup pētaiyār  
kēṇmai orīl viṭal.

797. One must regard it as a windfall if one is able to shake off unwise friends.

----

798. ullarka, ullam cīrukuva! kollarka,  
allarkan ārraruppār naṭpu!.

798. Refrain from doing things which make your heart shrink. Likewise avoid friends who desert you in adversity.

----

799. keṭum kālaik kaivituvār kēṇmai, aṭum kālai  
ullinum, ullam cuṭum.

799. Friendship of those who fall off in adversity continues to rankle in your heart of hearts till your death.

----

800. maruvuka, mācu arrār kēṇmai! onru īttum  
oruvuka, oppu ilār naṭpu!.

800. Count the friendship of the faultless and release yourself even at a price from friends not of approved conduct.

-----

## 81. palaimai - CHAPTER 81— ON OLD FRIENDSHIP

801    palamai enappatuvatu yātēn̄iñ yātum  
kilamaiyaik kīl̄tiñā nañpu.

801. What is old friendship? It is that which willingly submits to friendly interferences.

----

802. uruppuk kelutakaimai marratarku  
uppātal cāñrōr kañan.

802. The soul of friendship is perfect freedom. To be of cheer in friendly interference  
is the duty of the wise.

----

803. nañpuevañ ceyyum kelutakaimai  
ceytāñku amaiyāk kañai.

803. What use is old friendship if one's intimacy does not approve of one's acts?

----

804    vilaitakaiyāñ vēñti iruppar kelutakaiyāl  
kēlātu nañtār ceyin̄.

804. If friends voluntarily do their duty through intimacy the wise accept it with  
approval.

----

805    pētaimai onrō perunkilamai eñruñarka  
nōtakka nañtār ceyin̄.

805. If a friend acts contrary to one's wishes, treat it as not due to ignorance but to  
intimacy.

----

806 ellaikkaṇ niṇrār turavār tolaivitattum

tollaikkaṇ niṇrār toṭarpu.

806. Old friends may do harm but it is the quality of friendship not to abandon them.

----

807 alīvanta ceyyinum aṇparār aṇpiṇ

val̄ivanta kēṇmai yavar.

807. Old and loving friends, even when betrayed do not break off in their love.

----

808 kēl̄ilukkam kēlāk keṭutakaimai vallārkku

nāl̄ilukka naṭṭār ceyin̄.

808. Intimacy is the refusal to hear about friend's faults. Noble friends smile that day when their friends commit faults.

----

809 keṭāa val̄ivanta kēṇmai�ār kēṇmai

viṭāar vilaiyum ulaku.

809. The world applauds long established friends who do not forsake one another.

----

810 vilaiyār vilaiyap paṭupa paṭalaiyārkan̄

paṇpiṇ̄ talaippiriyā tār.

810. Even foes long for those who do not forsake their old and erring friends.

-----

811 parukuvār pōliṇum paṇḍilār kēṇmai  
perukalil kunṛal īṇitu.

811. Let that kind of friendship diminish rather than increase if it is really pretentious and devoid of genuine feeling.

----

812 urinnaṭṭu arinorūum oppilār kēṇmai  
periṇum ilappiṇum eṇ.

812. What does it matter whether we gain or lose the equal friendship of those who befriend if advantageous to them and betray if disadvantageous?

----

813 uruvatu cīrtūkkum naṭpum peruvatu  
kolvārum kalvarum nēr.

813. Those who value friendship for the gain thereof are only avaricious prostitutes and thieves.

----

814 amarakattu ārrarukkum kallāmā aṇṇār  
tamarin taṇimai talai.

814. Better solitude than the alliance of the wicked who fail like the unbroken steed its rider in the battlefield.

----

815 ceytēmam cārāc ciriyavar puṇkēṇmai  
eytaliṇ eytāmai naṇru.

815. Better to abandon than contract the friendship of the lowly who do not aid you in adversity.

816 pētaī perūnke<sup>lī</sup> naṭpiṇ arivuṭaiyār  
ētiṇmai kōṭi uṛum.

816. Very much more valuable is the hatred of the wise than the doting friendship of fools.

817 nakaivakaiyar ākiya naṭpiṇ pakaivarāl  
pattaṭutta kōṭi uṛum.

817. Ten thousand times better is the enmity of foes than the friendship which makes one a laughing stock.

818 olluṇ karumam uṭarru pavarkēṇmai  
collāṭār cōra viṭal.

818. Abandon without fuss friends who make a possible thing impossible.

819 kaṇavīṇum iṇṇātu maṇṇō viṇaivēṛu  
colvēṛu paṭṭār toṭarpa.

819. The alliances of men whose words are different from their deeds afford no pleasure even in a dream.

820 eṇaittum kurukutal ōmpal maṇaikke<sup>lī</sup>  
maṇṛil palippār toṭarpa.

820. Avoid the friendship however little, of those who befriend you at home but betray you in the assembly (public).

**83. kūtā naṭpu - CHAPTER 83— ON FALSE ALLIANCE**

821 cīrvitam kāṇin eritarkup paṭṭaṭai  
nērā nirantavar naṭpu.

821. Friendship of the wicked is but a pretext to stab you cunningly in an unwary mood.

822 inampōṇru inamallār kēṇmai makalir  
maṇampōla vēṇu paṭum.

822. Inconstant as the heart of a woman is the false friendship of seeming friends.

823 palanalla karṛak kaṭaittum maṇanallar  
ākutal māṇārkku aritu.

823. A wicked heart never mellows with learning.

824 mukattin iniya nakāa akattuṇṇā  
vañcarai añcap paṭum.

824. Fear those who smile and smile but are villainy at heart.

825 maṇattin amaiyā tavarai eṇaittonrum  
collināl tēṛarpāṇru aṇru.

825. It is impossible to convince those whose minds do not agree.

826 naṭṭārpōl nallavai collinum ottārcol

ollai uṇarap paṭum.

826. Of what avail are the friendly words of your foe?

----

827 colvaṇakkam oṇṇārkaṇ kollarka vilvaṇakkam

tīṇku kuṛittamai yāṇ.

827. Do not trust the seeming humility of the enemy's speech for the bow bends only to do harm.

----

828 tolutakai yullum paṭaiyoṭuṇkum oṇṇār

aḷutakaṇ ḥīrum aṇaittu.

828. The folded hands of the enemy in an attitude of devotion conceal a weapon.

Likewise are his false tears.

----

829 mikacceytu tammaulū vārai nakacceytu

naṭpiṇul cāppullar pārru.

829. Policy requires that hostility to a foe should be hidden under a smile.

----

830 pakainaṭpām kālam varuṇkāl mukanaṭṭu

akanaṭpu orīl viṭal.

830. When the enemy pretends alliance, receive him with outward smile and inward distrust.

-----

#### **84. pētaimai - CHAPTER 84— ON STUPIDITY**

831 pētaimai enpatuonru yātueñiñ ētamkon̄tu  
ūtiyam pōka viṭal.

831. Stupidity clings to the evil and lets slip the good.

----

832 pētaimaiyuñ ellām pētaimai kātañmai  
kaiyalla tañkañ ceyal.

832. The crown of stupidity is the desire to do evil.

----

833 nāñāmai nāñāmai nāriñmai yātonrum  
pēñāmai pētai tojil.

833. Shamelessness, negligence, arrogance and giddiness mark the stupid.

----

834 ōti uñarntum pirarkkuraittum tāññañkāp  
pētaiyin pētaiyār il.

834. Most stupid is the learned fool who remains disloyal to his own noble teaching.

----

835 orumaic ceyalārrum pētai eñumaiyum  
tāñpukku ałuntum ałaru.

835. Acts of folly done in one birth cause misery to him in seven more births to come.

----

836 poypatum onrō puñapūñum kaiyar̄iyāp  
pētai viñaimēr kolin.

836. The task undertaken by a foolish man is spoiled and also ruined.

----

837 ētilār ārat tamarpacippar pētai  
peruñcelvam urrak kaṭai.

837. Strangers and not relatives fatten on the unlimited wealth of a fool.

----

838 maiyal oruvan] kalittarrāl pētaitan]  
kaiyonru uṭaimai perin].

838. A fool that lives by a fortune is like a mad man in his drunken glee.

----

839 peritinitu pētaiyār kēñmai pirivinkan  
pīlai taruvatonru il.

839. Verily sweet are the uses of fools' love. For nothing is lost in a separation.

----

840 kalāakkāl palliyu[u] vaittarrāl cāñrōr  
kulāattup pētai pukal.

840. A fool's entry into the assembly of the wise is like one's unclean foot on the bed.

-----

## 85. pullarivāñmai - CHAPTER 85— ON IGNORANCE

841 arivinmai iñmaiyu[u] iñmai piritiñmai  
iñmaiyā vaiyātu ulaku.

841. Of all forms of poverty, poverty of intellect is the most serious; other forms of poverty are not regarded serious by the world.

----

842 arivilāñ neñcvantu ītal pirituyātum

illai peruvāñ tavam.

842. If a fool makes a gift with pleasure, it is due to the recipient's luck.

----

843 arivilār tāmtammaip pīlakkum pīlai  
ceruvārkkum ceytal aritu.

843. The unwise inflict upon themselves more harm than the enemies can think of.

----

844 veñmai eñappañuvatu yāteniñ onmai  
utaiyamyām eñnum cerukku.

844. Where does conceit dwell but in the immature mind?

----

845 kallāta mērkon̄tu olukal kacañara  
vallatūum aiyam tarum.

845. Pretension to knowledge beyond one's province makes men suspect the  
proficiency in one's own province.

----

846 arram maraittalō pullariyü tamvayin  
kurram maraiyā vali.

846. What availeth one's garment if one's defects lie naked to the world?

----

847 arumañai cōrum arivilāñ ceyyum  
perumirai tāñē tañakku.

847. A learned fool doth harm to himself.

----

848 ēvavuñam ceykalāñ tāñtērāñ avvuyir  
pōom alavumōr nōy.

848. A fool neither listens to wise counsel nor exerts himself. He will be a plague to the world till his death.

----

849 kāñatāñ kāñtuvāñ tāñkāñāñ kāñatāñ  
kanñtāñām tāñkanñta vāru.

849. He who seeks to enlighten a fool befools himself i For the conceited fool thinks that he knows everything.

----

850 ulakattār uñteñpatu illeñpāñ vaiyattu  
alakaiyā vaikkap pañum.

850. He who is out of tune with the world is regarded a demon.

-----

## 86. ikal - CHAPTER 86—ON DISCORD

851 ikaleñpa ellā uyirkkum pakaleñnum  
pañpiñmai pārikkum nōy.

851. Hatred is a foul disease that brings discord among men.

----

852 pakalkarutip parrā ceyiñnum ikalkaruti  
iññācey yāmai talai.

852. What if one does us harm out of hatred? It is the height of wisdom to resist not evil.

----

853 ikaleṇṇum evvanōy nīkkiṇ tavalillāt  
tāvil vilakkam tarum.

853. He who is rid of the full disease of hatred crowns himself with eternal glory.

----

854 iṇṇpattuṇ iṇṇpam payakkum ikaleṇṇum  
tuṇṇpattuṇ tuṇṇpam ketiṇ.

854. It is the joy of joys to bury hatred, the evil of all evils.

----

855 ikaletir cāyntoluka vallārai yārē  
mikalūkkum taṇṇmai yavar.

855. Can anyone overcome him who has conquered hatred?

----

856 ikaliṇ mikaliṇitu eṇpavaṇ vālkai  
tavalum keṭalum naṇittu.

856. Swift ruin awaits one who delights in discord.

----

857 mikalmēaval meypporuṇ kāṇār ikalmēval  
iṇṇā ar̄ivi ḥavar.

857. Those who nourish hatred will never see the triumphant light of truth.

----

858 ikalirku etircāytal ākkam ataṇṇai  
mikalūkkiṇ ūkkumām kēṭu.

858. To fight against hatred is to save one's soul; to harbour it is to court one's own ruin.

----

859 ikalkāñāñ ākkam varuñkāl atañai  
mikalkāñum kētu tararku.

859. Freedom from hatred is the sign of one's prosperity. Presence of hatred foreshadows decline of one's fortune.

----

860 ikalāñām iññāta ellām nakalāñām  
naññayam eññum cerukku.

860. From love springs the proud joy of a righteous life.

-----

## 87. pakai māṭci - CHAPTER 87—ON ENMITY

861 valiyārkku mārērral ūmpuka ūmpā  
meliyārmēñ mēka pakai.

861. Avoid hostility towards the powerful do not cease from hostility towards the weak.

----

862 añpilan̄ ãñra tuñaiyilan̄ tāñtuvvāñ  
eñpariyum ētilāñ tuppu.

862. One devoid of love has neither the strength nor support. How can he stem the tide of the advancing foe?

----

863 añcum ariyāñ amaivilan̄ īkalāñ  
tañcam eliyan̄ pakaikku.

863. He who is cowardly, ignorant, restless and niggardly, falls an easy prey to his enemy.

----

864 nīñkāñ vekuli nīraiyilañ eññāñrum  
yāñkañum yārkkum elitu.

864. He who does not abstain from anger and has insufficient resources can be attacked by any one at any time.

----

865 valinōkkāñ vāyppañā ceyyāñ pañlinōkkāñ  
pañpilañ parrārkku iñitu.

865. He who does not walk in the right path or follow the rule, who is callous to public odium falls an easy victim to his enemies.

----

866 kāñāc ciñattāñ kaliperum kāmattāñ  
pēñāmai pēñap pañum.

866. One can court the enmity of the blindly wrathful and the inordinately lustful.

----

867 kotuttum koñalvēñtum mañra añuttiruntu  
māñāta ceiyāñ pakai.

867. It is good to get the enmity of one who is blind to one's purpose.

----

868 kunañilañāyk kurram palavāyiñ mārrārkku  
iñanilañām ēmāppu uñaittu.

868. One who is void of virtue but full of vice invites the foe.

869 cēruvārkkuc cēṇikavā iṇpam arivilā<sup>a</sup>  
añcum pakaivarp perin.

869. The cowardly and the foolish gladden the heart of the foe beyond measure.

870 kallāṇ vekulum ciruporuṇ eññāṇrum  
ollāṇai ollātu oli.

870. Glory awaits one who does not exploit the ignorant.

#### 88. pakaittiram terital - CHAPTER 88—ON KNOWING THE ENEMY'S STRENGTH

871 pakaiyenṇum paṇpi lataṇai oruvan  
nakaiyēyum vēṇṭarpārru aṇru.

871. One should not desire, even in a sportive mood, the evil known as enmity.

872 villēr uṭavar pakaikoṇum kollarka  
collēr uṭavar pakai.

872. You may not fear the sword; but beware of the pen.

873 ēmur ḫavariṇum ēlai tamiyanāyp  
pallār pakaikoṇ pavan.

873. One who incurs the wrath of the enemy is blinder than the mad.

874 pakainaṭpāk konṭolukum paṇpuṭai yālan  
takaimaikkaṇ taṅkirru ulaku.

874. The world is under the sway of one who has the art of converting an enemy into a friend.

----

875 taṇtuṇai iṇṛāl pakaiyiraṇṭāl tāṇoruvan  
iṇtuṇaiyāk kolkavarrin onru.

875. One who has no ally but two adversaries must befriend one of them.

----

876 tēriṇum tērā viṭiṇum alivin̄kaṇ  
tērāṇ pakāaṇ viṭal.

876. In a dark hour assume a neutral attitude either to your known enemy or to an unknown foe.

----

877 nōvar̄ka nontatu ariyārkku mēvar̄ka  
men̄mai pakaivar akattu.

877. Whisper not your troubles to friends who cannot divine them; betray not your weakness to your enemy.

----

878 vakaiyar̄intu tar̄ceytu tar̄kāppa māyum  
pakaivarkaṇ paṭṭa cerukku.

878. Plan well your design and arm yourself with all the sinews of war.

----

879 iļaitāka muļmaram kolka kalaiyunar

kaikollum kālta itattu.

879. Nip the thorn in the bud lest it should hurt the hands of those who seek to cut it when hardened into a tree.

---

880 uyirppa ujarallar manra ceyippavar  
cemmal citaikkalā tār.

880. He is one among the dead who fails to subdue his naughty foe.

-----

### **89. utpakai - CHAPTER 89—INTERNAL FOES**

881 nilan̄īrum inñātā inñā tamarnīrum  
inñāvām inñā ceyiñ.

881. Even shade and water, wholesome as they are, become pernicious where not needed; our kith and kin likewise are.

---

882 vālpōl pakaivarai añcarka añcuka  
kēlpōl pakaivar toṭarpu.

882. Be not afraid of open enemies with drawn swords; but beware of false friends.

---

883 utpakai añcittar kākka ulaitattu  
maṭpakaiyiñ māṇat terum.

883. Guard yourselves against your enemies from within. In your trying hour they will undermine your strength, like the potter's knife, cleaving the mind asunder.

---

884 maṇammāṇā utpakai tōñriñ inammāṇā  
ētam palavum tarum.

884. The land is seething with dissensions when the foes from within, appear on the scene.

----

885   uṛanmuraiyāṇ uṭpakai tōṇriṇ iṛalmuraiyāṇ  
ētam palavum tarum.

885. Many evils dark as death befall a king, when his own kith and kin sow dissensions in the land.

----

886   oṇrāmai oṇriyār kaṇpaṭīṇ eññāṇrum  
ponṛāmai oṇral aritu.

886. If kinsmen were to play to the traitor it would be difficult to escape death.

----

887   ceppiṇ puṇarccipōl kūṭīṇum kūṭātē  
uṭpakai urṛa kuṭī.

887. There will be no real union in a house divided. The apparent unity is like the appearance of the casket and the lid seen as one.

----

888   aramporuta poṇpōlat tēyum uramporutu  
uṭpakai urṛa kuṭī.

888. The family torn with internal dissensions dwindles in strength just like pure gold filed away by an iron file.

----

889   eṭpakavu aṇṇa ciṛumaittē āyīṇum  
uṭpakai ullatām kēṭu.

889. Internal hostility little as it is, like a tiny seed, hides within a mighty evil.

----

890    uṭampāṭu ilātavar vālkai kuṭaṅkaru!  
pāmpōṭu uṭanuṛain tarru.

890. Dwelling among men of hidden hate is like dwelling in a hamlet which harbours a snake.

-----

90. periyāraip pīlaiyāmai - CHAPTER 90— NOT CENSURING THE GREAT

891    ārruvār ārral ikaḷāmai pōrruvār  
pōrralu! ellām talai.

891. Not to offend the mighty is the crowning means of shielding one self.

----

892    periyāraip pēṇātu oḷukin̄ periyārāl  
pērā itumpai tarum.

892. Lack of reverence for the great results in endless troubles.

----

893    keṭalvēṇṭin̄ kēlātu ceyka aṭalvēṇṭin̄  
ārru pavarkaṇ̄ iļukku.

893. To pick a quarrel with the mighty is to court one's own ruin.

----

894    kūrrattaik kaiyāl vilittarrāl ārruvārkku  
ārrātār inṇā ceyal.

894. Behold the weak trying to do harm to the mighty. It is like beckoning unto death.

----

895 yāñtuccenru yāñtum uñarākār ventuppiñ  
vēntu cerappat̄ tavar.

895. Where is the refuge for one who incurs the wrath of the mighty monarch?

----

896 eriyāl cuñappaññum uyvunñtām uyyār  
periyārp pilaittoluku vār.

896. There is just a chance of saving oneself if one gets caught in a fire; but there is no hope for men who insult the great.

----

897 vakaimāñta vāñkkaiyum vāñporuñum eññām  
takaimāñta takkār ceriñ.

897. What avails one's proof of prosperity and mighty riches if one rouses the wrath of the great.

----

898 kūñraññār kūñra matippiñ kuñyoñu  
niñraññār māyvar nilattu.

898. The fury of the sages like the lofty hills destroys the great race of pure men of stable fortune.

----

899 ēntiya koñkaiyār cīriñ itaimurintu  
vēntañum vēntu keñum.

899. Even the Lord of Heaven will be humbled from his throne if he rouses the wrath of men of mighty penance.

----

900 இரந்துமாஇntா சார்புட்டையர் அயினும் உய்யார்  
சிரந்துமாஇntா சிரார் செரின்.

900. Even kings of ancient renown perish before the wrath of the great.

-----

### **91. பெண்வாலிக் கோரல் - CHAPTER 91— ON FOLLOWING WOMEN'S ADVICE**

901 மாநாவிலாவர் மாநபயான் ஏதார் விளாவிலாவர்  
வெஷ்டாப் பூருலும் அடு.

901. To follow one's wife's advice is to lose one's honour and fortune.

-----

902 பெண்டு பெண்விலாவான் அக்கம் பெரியதோர்  
நாநாகா நாநுட் தரும்.

902. The wealth of a henpecked husband is a mere mockery to him.

-----

903 இல்லகான் தால்ந்தா இயல்பின்மை என்னாநும்  
நல்லாருல் நாநுட் தரும்.

903. The cowardice of one who submits to one's wife makes one shrink from the company of the good.

-----

904 மாநாயாலை அஞ்சும் மாருமாயியி லாலான்  
விளாயான்மை விரேய்தல் இன்று.

904. He who dreads his wife denies himself the joys of Heaven. Even his noble actions are held in scorn.

-----

905 illālai yañcuvāñ añcumarru eññāñrum  
nallārkku nulla ceyal.

905. He who fears his wife fails in his offices to the good and the virtuous.

-----

906 imaiyāriñ vāñlinum pātilarē illāl  
amaiyārtōl añcu pavar.

906. Those who are under the spell of their bamboo-shouldered bewitching wives cease to be men even though they are like Gods on earth.

-----

907 peññēval ceytolukum āñmaiyiñ nāñuñaip  
peññē perumai yuñaittu.

907. More respectful is the bashfulness of a woman than the ignoble conduct of one who is a slave to one's wife.

-----

908 nañtār kuraimuñiyār nañrārrār nañnutalāl  
peññāñku oluku pavar.

908. An infatuated husband can never be a friend in need; nor can he hope to do virtuous deeds.

-----

909. Pleasures of life are not for the henpecked husband.

909 aravinñaiyum āñra porulum piravinñaiyum

peñēval ceyvārkan il.

----

910 eñcērnta neñcattu itañuñtaiyārkku eññāñrum  
peñcērntām pētaimai il.

910. Men of resolute will never commit the folly of slaving for women.

-----

## **92. varaivin makalir - CHAPTER 92— ON PUBLIC WOMEN**

911 añpiñ vilaiyār poruñvilaiyum āytoñiyār  
iñcol iñlukkut tarum.

911. Honeyed words of public women who serve not for love but for money become gall and wormwood in the end.

-----

912 payantükkip pañpuraikkum pañpuil makalir  
nayañtükki naññā viñal.

912. Beware of public women sweet of tongue but greedy of gain.

-----

913 poruñpençir poymmai tuyakkam iruñtaraiyil  
ētil piñantaññi arru.

913. Embracing false women bent on gain is like embracing a strange corpse in a dark room.

-----

914 poruñporuñlār puññalam tōyā aruñporuñ  
āyum ariñvi ñavar.

914. Men seeking the light of grace turn away in scorn from the fleshy delights of prostitutes.

-----

915 potunalattār puṇṇalam tōyār matinalattiṇ  
māṇṭa arivi ḡavar.

915. Men of great wisdom care not for the barren pleasures of women who sell themselves for hire.

-----

916 tannalam pārippār tōyār takacerukkip  
puṇṇalam pārippār tōl.

916. Men aspiring to fame do not long for the delights of women who sell themselves.

-----

917 nīraineñcam illavar tōyvar pīraneñcil  
pēṇip puṇarpavar tōl.

917. Only men of unruly desires go in search of the shoulders of women who sell themselves.

-----

918 āyum arivinar allārkku aṇaṅkenpa  
māya makalir muyakku.

918. False women's embraces which only the ignorant desire are like the possession of evil spirits.

-----

919 varavilā māṇīlaiyār meṇtōl puraiyilāp  
pūriyarkal ālum alaru.

919. The soft shoulders of women who deck themselves for attraction are the hell into which undiscerning fools sink.

-----

920 irumaṇap peṇṭirum kallum kavarum  
tirunīkkap paṭṭār toṭarpu.

920. Double-tongued women, wine and dice are the allies of those abandoned by the goddess of fortune.

-----

### **93. kaḷ uṇṇāmai - CHAPTER 93—ON AVOIDING WINE**

921 utkap paṭāar olyilappar eññāṇrum  
kaṭkātal koṇṭoluku vār.

921. He who is addicted to wine can never strike fear in the heart of his foe; nor can he retain his ancient splendour.

-----

922 uṇṇarka kallai uṇilunka cāṇḍorāl  
eṇṇap paṭavēṇṭā tār.

922. Do not drink wine, for a drunkard can never command the homage of the great.

-----

923 īṇḍal mukattēyum īṇṇātāl eṇmarruc  
cāṇḍor mukattuk kalī.

923. Even an indulgent mother never puts up with a drunkard; will the virtuous ever tolerate him?

-----

924 nāñēñum nallāl puramkoṭukkum kalleñnum  
pēñāp peruñkurrat tārkku.

924. The good lady of modesty averts her face from him guilty of hateful drink.

----

925 kaiyari yāmai uṭaittē poruļkoṭuttu  
meyyari yāmai koļal.

925. To acquire forgetfulness at a price is indeed the fruit of past sin.

----

926 tuñciñār cettāriñ vērallar eññāñrum  
nañcuñpār kalluñ pavar.

926. To be asleep is to be dead. To drink wine is to drink poison.

----

927 ullorri ullūr nakappaṭuvar eññāñrum  
kalorrrik kañcāy pavar.

927. A drunkard who has lost his senses becomes an object of ridicule to his sober neighbours.

----

928 kalittariyēñ eñpatu kaivituka neñcattu  
olittatūum āñkē mikum.

928. Let not a drunkard boast that he has not tasted wine; for that which is hidden shows itself with greater force when drunk.

----

929 kalittāñaik kārañam kāt̄tal kīlnīrk  
kulittāñait tīt̄turī arru.

929. To reason a drunkard into his senses is like searching with a candle for one lost in deep waters.

-----

930 kalluṇṇāp pō<sub>l</sub>til kalittānaik kāṇuṇkāl  
ullāṅkol uṇṭataṇ cōrvu.

930. If a drunkard in sober moments sees, another under the influence of wine, will he fail to realise his own state when drunk?

-----

#### **94. cūtu - CHAPTER 94— ON GAMBLING**

931 vēṇṭarka ven̄riṭīnum cūtiṇai ven̄ratūum  
tūṇṭirpoṇ mīṇviṇuṇki arru.

931. Do not desire to gamble even if you win; for your gain is like the bait to a fish.

-----

932 oṇrueyti nūṇuiṇakkum cūtarkkum uṇṭāṅkol  
naṇrueyti vālvatōr āṛu.

932. Can gamblers who lose a hundred times before winning once ever dream of an upright life?

-----

933 uruṇāyam ōvātu kūṛiṇ poruṇāyam  
pōoyp puramē paṭum.

933. If one continually plays with the rolling dice one's riches desert one to enrich one's enemies.

-----

934 cırumai palaceytu cıralıkkum cūtin  
varumai taruvatuonru il.

934. Nothing brings on poverty more than gambling. It ruins one's fame and is the mother of all evils.

----

935 kavarum kalakamum kaiyum tarukki  
ivariyār illāki yār.

935. None but those who dream of dice and the gaming table will come to grief.

----

936 akatārār allal ulapparcūtu enənum  
mukatiyāl mütappat tār.

936. Torments of poverty and hell befall one who is seized by the demon of gambling.

----

937 palakiya celvamum pan̄pum ketukkum  
kalakattuk kālai pukin.

937. Ceaseless gambling destroys one's ancestral wealth and fame.

----

938 porulkotuttup poymēr kolī arulketuttu  
allal ulappikkum cūtu.

938. Gambling destroys wealth, makes one play false, kills all virtues, and brings on distress.

----

939    uṭaicelvam ūṇoļi kalviyenru aintum  
aṭaiyāvām āyam koliṇ.

939. A king whose hobby is gambling has neither raiment nor food, nor wealth nor renown nor learning.

-----

940    iḷattoruṁ kātalikkum cūtēpōl tuṇpam  
uḷattoruṁ kātarru uyir.

940. In spite of all the ills of life we cling to it. In spite of all losses, a gambler clings to his dice.

-----

### **95. maruntu - CHAPTER 95—ON MEDICINE**

941    mikiṇum kuraiyinum nōyceyyum nūlōr  
valimutalā eṇṇiya mūṇru.

941. Overfeeding and underfeeding upset the three humours and cause disease, says the physician.

-----

942    marunteṇa vēṇṭāvām yākkaikku aruntyiyatu  
arratu pōṛri uṇiṇ.

942. There is no need for medicine if one eats with appetite.

-----

943    arrāl aṭavarintu uṇka a᷍ktuuṭampu  
perrāṇ neṭituykkum āru.

943. Let there be measure and moderation in eating. It leads to long life.

-----

944 arratu ařintu kařaippičittu māralla

tuykka tuvarap pacittu.

944. Eat wholesome food when you feel hungry.

----

945 mārupātu illāta uṇti maruttuṇṇiṇ

ūrupātu illai uyirkku.

945. No disease attacks the person who eats with moderation the food which agrees with him.

----

946 iļivarintu uṇpāṇkaṇ iṇpampōl nirkum

kalipēr iraiyāṇkaṇ nōy.

946. Health dwells in a man of temperance, disease invades a glutton.

----

947 tīyalavu aṇrit teriyāṇ peritunṇiṇ

nōyaļavu iṇrip paṭum.

947. Countless are the ills that befall a glutton.

----

948 nōynāti nōymutal nāti atutanikkum

vāyñāti vāyppac ceyal.

948. Diagnose the disease, find out its cure after tracing its root and apply the proper remedy.

----

949 urrāṇ aļavum piňialavum kālamum

karrāṇ̄ karutic ceyal.

949. Let the learned physician know the nature of the patient and the duration of ailment and then treat.

----

950    urravaṇ̄ tīrppāṇ̄ maruntuulaic celvāṇeṇru  
appālnāṛ kūrṛē maruntu.

950. The science of medicine deals with the patient, the physician, the medicine and the recipe.

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### **End of angaviyal**

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### **SECTION— III: THE RESIDUE**

#### **96. kuṭimai - CHAPTER 96— ON NOBLE LINEAGE**

951    ilpirantāṛ kaṇallatu illai iyalpākac  
ceppamum nāṇum oruṇku.

951. Probity and a sense of shame are virtues innate only in men of noble lineage.

----

952    olukkamum vāymaiyum nāṇumim mūṇrum  
ilukkāṛ kuṭippirān tāṛ.

952. Men of noble descent never forsake good conduct, truthfulness and modesty.

----

953    nakaīkai iṇcol ikalāmai nāṇkum  
vakaienpa vāymaik kuṭikku.

953. A cheerful countenance, charity, soft words and sweet learning all these characterise men of noble birth.

954 aṭukkiya kōti p̄eñnum kuṭippīrāntār  
kuñruva ceytal ilar.

954. Men of noble birth never stoop to mean acts, though they may thereby gain untold riches.

955 vañkuvatu ulvíñtak kañnum pañañkuñ  
pañpiñ talaippirital iñru.

955. A family of ancient dignity never fails of its charity even when fallen on evil days.

956 calamparric cārpila ceyyārmā carra  
kulamparri vältumen pār.

956. Those who walk in the untarnished traditions of their noble family never do wrong even in poverty.

957 kuṭippīrāntār kañviñlañkum kurram vicumpiñ  
matikkañ maruppōl uyarntu.

957. Dark as the spot of the Moon in the sky doth the stain of the noble family loom large.

958 nalattin̄kan nāriñmai tōñriñ avañaiñ  
kulattin̄kan aiyap pañum.

958. The world suspects the noble lineage of one who lacks in sympathy.

959 nilattil kiṭantamai kālkāṭṭum kāṭṭum  
kulattil pirantārvāyc col.

959. The plants are quite racy of the soil. The words of men of high birth betoken their ancestral dignity.

-----

960 nalamvēṇṭiṇ nānuṭaimai vēṇṭum kulamvēṇṭiṇ  
vēṇṭuka yārkkum paṇivu.

960. Out of modesty springs one's greatness. Out of humility rises the honour of family.

-----

## 97. māṇam - CHAPTER 97— ON HONOUR

961 iṇṛi amaiyāc cirappiṇ āyiṇum  
kunra varupa viṭal.

961. Reject mean actions, even if they bring glory in their turn.

-----

962 cīriṇum cīralla ceyyārē cīroṭu  
pērāṇmai vēṇṭu pavar.

962. Those who desire honour and name will not do mean things in their thirst for glory.

-----

963 perukkattu vēṇṭum paṇital cīriya  
curukkattu vēṇṭum uyarvu.

963. During prosperity practise humility. Even in adversity keep dignity.

964 talaiyin ilinta mayiranaiyar māntar  
nilaiyin ilintak kaṭai.

964. Men fallen from a high estate are like the hair fallen from the head.

965 kunriñ añaiyārum kunruvar kunruva  
kunri añaiya ceyin.

965. Even a trivial mean act will drag down a man from the hill top of his eminence.

966 pukalinrāl puttēlñāt̄tu uyyātāl eñmarru  
ikalvārpiñ cenru nilai.

966. Of what use is servility to one who despises you? It brings neither fame nor does it show the path to heaven.

967 ottārpiñ cenroruvan vāltaliñ annilaiyē  
ket̄tāñ eñappaṭatal nñru.

967. Better to die in poverty than to be servile to one that scorns you.

968 maruntōmarru ûñōmpum vālkai peruntakaimai  
pītu aliyavanta iṭattu

968. When one's honour is ruined, will the life that sustains the body confer immortality?

969 mayirnīppiñ vālāk kavarimā aṇṇār  
uyirnīppar māṇam variñ.

969. He whose honour is at stake lays down his life like the Yak that is shorn of its single hair.

-----

970 iļivariñ vālāta māṇam uṭaiyār  
olitołutu ēttum ulaku

970. The world sings in praise of those noble persons who prefer death to dishonour.

-----

### **98. perumai - CHAPTER 98—ON GREATNESS**

971 oloruvarku ullā verukkai iļioruvarku  
aktuirantu vāltum enal.

971. The glory of life is to achieve greatness. The poverty of life is to be lost to all glory.

-----

972 piṛappuokkum ellā uyirkkum ciṛappuovvā  
ceytolil vērrumai yāñ.

972. It is not birth but deeds that mark men.

-----

973 mēliruntum mēlallār mēlallar kīliruntum  
kīlallār kīlal lavar.

973. One is not great because of one's birth in a noble family; one is not low because of one's low birth.

-----

974 orumai makalirē pōlap perumaiyum  
taṇṇaittāṇ konṭuolukin̄ unṭu.

974. Greatness springs from one's own good conduct preserved like the sacred honour of a woman.

----

975 perumai uṭaiyavar ārruvār ārrin̄  
arumai uṭaiya ceyal.

975. Greatness achieves things difficult for others.

----

976 cīriyār uṇarc ciyuļ illai periyāraip  
pēṇikkoļ vēmeṇnum nōkku.

976. Littleness feels no reverence for the great.

----

977 irappōr irunta tolirrām cīrappuntāṇ  
cīral lavarkaṇ paṭin̄.

977. Littleness is proud of its virtues.

----

978 paṇiyumām eṇrum perumai cīrumai  
aṇiyumām taṇṇai viyantu.

978. Greatness is all humility; littleness is all arrogance.

----

979 perumai perumitam iṇmai cīrumai  
perumitam ūrntu vīṭal.

979. Greatness is not conscious of its worth. Littleness is rooted in pride.

----

980 arram maraikkum perumai c̄irumaitāṇ  
kurramē kūri viṭum.

980. Greatness hides the faults of others; littleness trumpets their faults alone.

-----

### **99. cāṇrāṇmai - CHAPTER 99— ON GOOD CONDUCT**

981 kaṭaṇeṇpa nallavai ellām kaṭaṇarintu  
cāṇrāṇmai mērkoḷ pavarkku.

981. All virtues dwell in one who is alive to one's nobility of conduct.

----

982 kuṇanalam cāṇrōr nalaṇē piṇanalām  
ennalattu uḷlatūam aṇru.

982. Good conduct is the virtue of the great; all other things are but dross.

----

983 aṇpunāṇ oppuravu kaṇṇōṭṭam vāymaiyoṭu  
aintucālpu ūṇriya tūṇ.

983. Love, modesty, impartiality, sympathy and truthfulness are the five pillars of nobility.

----

984 kollā nalattatu nōṇmai piṇartīmai  
collā nalattatu cālpu.

984. Penance kills not, nobility slanders not.

----

985 ārruvār ārral paṇital atucānṛōr  
mārrārai mārrum paṭai.

985. Humility is the strength of the great. It is the weapon that disarms the foe.

-----

986 cālpirkuk kattalai yāteñiñ tōlvi  
tulaiyallār kaṇnum koṭal.

986. The touchstone of nobility is to accept defeat even at the hands of inferiors.

-----

987 iññācey tārkkum iñiyavē ceyyākkāl  
eñña payattatō cālpu.

987. What profits one's nobility if good is not done even to those who do harm?

-----

988 iñmai oruvarku iñivanru cālpennum  
tiñmaiun ṭākap periñ.

988. Poverty is no disgrace to one of enduring nobility.

-----

989 ūli peyariñum tāmpeyarār cāñrāñmaikku  
āli eñappaṭu vār.

989. The sea may recede but noble men will remain steadfast.

-----

990 cāñravar cāñrāñmai kuñriñ irunilantāñ  
tāñkātu maññō porai.

990. Were the nobility of the noble to shrink, the vast firm earth would totter.

-----

## 100. paṇpu uṭaimai - CHAPTER 100— ON COURTESY

991 eṇpatattāl eytal elitenpa yārmāṭṭum  
paṇpuṭaimai eṇnum valakku.

991. Be cautious and easy of access. You will command the homage of the world.

-----

992 aṇpuṭaimai āṇra kutippirattal ivvirantum  
paṇpuṭaimai eṇnum valakku.

992. Courtesy springs from love and noble lineage.

-----

993 uruppottal makkaloppu aṇrāl veruttakka  
paṇpottal oppatām oppu.

993. Mere physical features do not rank with men but only courtesy makes them  
ascend the scale.

-----

994 nayaṇoṭu naṇri purinta payaṇuṭaiyār  
paṇpupā rāṭṭum ulaku.

994. The world respects the courtesy of those who are just and willing to do good.

-----

995 nakaiyullum iṇṇātu ikaḷcci pakaiyullum  
paṇpuḷa pāṭarivār māṭṭu.

995. Do not mock at others even in a sportive mood. There is virtue in being  
courteous even to a foe.

996 paṇputaiyārp paṭṭunṭu ulakam atuinrēl  
maṇpukku māyvatu maṇ.

996. The world is built on the wisdom of the noble and the good; but for them the entire world would be a heap of ruins.

997 arampōlum kūrmaiya rēṇum marampōlvar  
makkalpanpu illā tavar.

997. Of what avail is one's intelligence keen as the edge of the chist^? One is with the socks and gloves if one is not affable.

998 naṇpārrār āki nayamila cevvārkkum  
paṇpārrār ātal kaṭai.

998. To be failing in one's courtesy even to one's foe is sin.

999 nakalvallar allārkku māyiru ñālam  
pakalumpār paṭṭanr irul.

999. Even the wide world darkens at noon to the sullen who fails to gladden the hearts of men.

1000 paṇpilān perra peruñcelvam naṇpāl  
kalantīmai yāltirintu arru.

1000. Of what' use is the wealth of the discourteous? It is like good milk spoilt by an unclean vessel.

-----

### **101. nanriyil celvam - CHAPTER 101— ON UNPROFITABLE WEALTH**

1001 vaittāñvāy cāñra perumporuL aktunñāñ

cettāñ ceyakkiñtantatu il.

1001. He who does not make use of his hoarded wealth is really dead, though alive; for he cannot do anything great.

-----

1002 porulāñām ellāmenru īyātu ivarum

marulāñām māñāp pīrappu.

1002. The birth of a ghost awaits a miser who thinks he gains everything by hoarding wealth.

-----

1003 īttam ivari icaivēñtā vāñavar

tōrram nilakkup porai.

1003. He who prefers mere accumulation of wealth to glory is a burden unto the earth.

-----

1004 eccamenru eñennum kollō oruvarāl

naccap pañāa tavan.

1004. What awaits one if one cannot win the affections of others?

-----

1005 koñuppatūum tuyppatūum illārkku añukkiya

kōñiun ṭāyiñum il.

1005. Of what avail is the untold wealth of one who neither gives nor enjoys it?

-----

1006 ētam peruñcelvam tāñtuvvāñ takkārkkuonru  
ītal iliypilā tāñ.

1006. Abundance of wealth is not a blessing but a curse to one who can neither enjoy it nor spend it on the deserving.

-----

1007 arrārkkonru ārrātāñ celvam mikanalam  
perrāñ tamiyalmūt tarru.

1007. The wealth that is not spent on the needy is as barren as the withering charm of a spinster.

-----

1008 naccap pañtāvan celvam nañuvūru!  
naccu marampalut tarru.

1008. The wealth of a miser is like the fruit of a poison-tree in the heart of a village.

-----

1009 añporūt tañcerru aramnōkkātu īttiya  
oñporuñ kolvār pīra.

1009. Strangers inherit the great wealth of a miser who neither enjoys it nor gives.

-----

1010 cīruñaic celvar cīrutuñi māri  
varañkūrn tañaiyatu uñaittu.

1010. The short-lived poverty of the generous rich is the drought of rain-laden clouds.

-----

## 102. nāñ uṭaimai - CHAPTER 102— ON MODESTY

1011 karumattāl nāñutal nāñut tirunatal  
nallavar nāñup pīra.

1011. True modesty shrinks from littleness. All other forms of modesty are womanish.

-----

1012 ūñuṭai eccam uyirkellām vēralla  
nāñuṭaimai māntar cīrappu.

1012. Common to all human beings are food and clothing and other necessities of life. But what distinguishes them is modesty.

-----

1013 ūñaiik kuritta uyirellām nāñeñnum  
nañmai kurittatu cālpu.

1013. Man clings to his body. The noble clings to modesty.

-----

1014 aṇiyāñrō nāñuṭaimai cāñrōrkku aktinrēl  
piñiyāñrō pītu naṭai.

1014. Disgraceful is the painted pomp of the life of the immodest.

-----

1015 pīarpaliyum tampalipōl nāñuvār nāñukku  
uraipati eñnum ulaku.

1015. The world finds the very abode of modesty in one who dreads one's infamy and that of others.

-----

1016 nāñvēli kollātu maññō viyanñālam  
pēñalar mēlā yavar.

1016. The great prefer modesty to the riches of the world.

----

1017 nāñāl uyirait turappar uyirpporuṭṭāl  
nāñturavār nāñāl pavar.

1017. Better retain modesty than cling to life. The noble would rather die than lose modesty.

----

1018 piñarnāñat takkattu tāññāñāñāyin  
aramnāñat takkattu utaittu.

1018. One who does not shrink from what others blush at knows no righteousness.

----

1019 kulañcuṭum kolkai pilāippin nalañcuṭum  
nāñiñmai niñrak kañai.

1019. Lack of decorum disgraces a home; lack of modesty destroys everything good.

----

1020 nāñakattu illār iyakkam marappāvai  
nāñāl uyirmaruṭṭi arru.

1020. The activity of those lacking in modesty is like that of a marionette.

-----

### **103. kuṭi ceyalvakai - CHAPTER 103— ON EXALTING ONE'S FAMILY**

1021 karumam ceyaoruvañ kaitūvēñ eñnum

perumaiyin pītuuṭaiyatu il.

1021. Nothing is more exalted and manly than one's ceaseless toil to uplift one's own family.

----

1022 ālviṇaiyum āṇra arivum eṇa\_iranṭin  
nīlviṇaiyāl nīlum kuti.

1022. Manly effort and ripe wisdom exalt one's family.

----

1023 kuticeyval eṇṇum oruvarkut teyvam  
maṭitarrut tāṇmun turum.

1023. Even God girds up His loins in the service of one who strives for the glory of one's family.

----

1024 cūlāmal tāṇē muṭiveytum taṇkuṭiyait  
tālātu uñarru pavarkku.

1024. Success comes unbidden to one who exalts one's family with unremitting toil.

----

1025 kurram ilanāyk kuṭiceytu vālvāṇaic  
curramāc currum ulaku.

1025. The world becomes kin to one who leads an unblemished householder's life.

----

1026 nallāṇmai eṇpatu oruvarkut tāṇpiranta  
illāṇmai ākkik koṭal.

1026. What is true manliness except perfect ordering of the house for its own glory?

-----

1027 amarakattu vāṅkaṇṇar pōlat tamarakattu  
ārruvār mēṛrē porai.

1027. The brunt of the battle falls on the victorious; the burden of the family on the competent few.

-----

1028 kuṭiceyvārkku illai paruvam maṭiceytu  
māṇam karutak ketum.

1028. To pure householders there is no cessation of work. One's false prestige leads to the ruin of one's family.

-----

1029 itumpaikkē koḷkalam kollō kuṭumpattaik  
kurram maraippān utampu.

1029. Is he who protects his family from the ills of life a mere vessel of suffering?

-----

1030 iṭukkaṇkāl koṇriṭa vīḍum aṭuttūṇrum  
nallāl ilāta kuṭi.

1030. The axe of adversity falls on the family which has no noble son to shield it.

-----

#### **104. uḷavu - CHAPTER 104— ON AGRICULTURE**

1031 cuḷaṇṇumērp piṇṇatu ulakam ataṇāl  
ulaṇṇum uḷavē talai.

1031. After vain wanderings in search of callings the world returned to the plough.

-----

1032 uluvār ulakattārkku āṇiaktu ārrātu  
eluvārai ellām poruttu.

1032. Husbandmen are the sheet-anchor of the world for on them depend lives of others.

-----

1033 ulutuṇtu vālvārē vālvārmarru ellām  
toluṭuṇtu piṇcel pavar.

1033. Only the husbandmen live; all others subsist on their toil.

-----

1034 palakuṭai nīlalum tamkuṭaikkīlk kāṇpar  
alakuṭai nīla lavar.

1034. It is the husbandmen that bring the might of the kings under the sway of their own sovereign.

-----

1035 iravār irappārkkonru īvar karavātu  
kaiceytūṇ mālai yavar.

1035. A toiling peasant never begs but gives.

-----

1036 ulavinār kaimmaṭaṅkiṇ illai vilaivatūum  
viṭṭēmenpārkkum nilai.

1036. Even the anchorite ceases from penance if husbandmen sit with their hands folded.

-----

1037 toṭippuṭuti kaṭcā uṇakkiṇ piṭitteruvum  
vēṇṭātu cālap paṭum.

1037. Let the land be allowed to dry with dust. Even a handful of manure is not needed for a good harvest.

-----

1038 ēriṇum naṇrāl eruiṭutal kāṭṭapin  
nīriṇum naṇrataṇ kāppu.

1038. After weeding, let the land be guarded, for more important than water is the protection of crops.

-----

1039 cellāṇ kiṭavaṇ iruppiṇ nilampulantu  
illālin ūṭi viṭum.

1039. The land neglected by its owner puts on the appearance of a sulky woman abandoned by her lord.

-----

1040 ilamenṛu acaii ippāraik kāṇiṇ  
nilamenṇum nallāl nakum.

1040. Mother earth laughs in scorn at those who plead poverty

-----

## 105. nalkuravu - CHAPTER 105—ON POVERTY

1041 iṇmaiyiṇ iṇṇātatu yāteṇiṇ iṇmaiyiṇ  
iṇmaiye iṇṇā tatu.

1041. There is no greater evil than poverty!

1042 inmai eṇaoru pāvi marumaiyum

immaiyum inṛi varum.

1042. Poverty is an evil which blasts at once the joys of earth and of heaven.

1043 tolvaravum tōlum keṭukkum tokaiyāka

nalkuravu eṇṇum nacai.

1043. Poverty which springs of avarice ruins one's ancestry and its fair name.

1044 irpiṇṭar kaṇṇeyum inmai iḷivanta

colpiṛakkum cōrvu tarum.

1044. Dejection due to poverty makes the noble utter the language of the base.

1045 nalkuravu eṇṇum itumpaiyūl palkurait

tunpaṇkal cenṛu paṭum.

1045. Poverty in itself an evil is the mother of all ills.

1046 narporuļ naṇkuṇarntu collinum nalkūrntār

corporuļ cōrvu paṭum.

1046 The words of the poor, though born of experience and wisdom are not listened to.

1047 arañcārā nalkuravu īṇratā yāṇum

piran̄pōla nōkkap paṭum.

1047. Even a mother turns her back on one whose poverty is devoid of probity.

-----

1048 inrum varuvatu kollō nerunalum

konratu pōlum nirappu.

1048. Oh, how I dread it I Will that beggary that almost killed me yesterday assail me today also?

-----

1049 neruppiṇu! tuñcalum ākum nirappiṇu!

yātonrum kaṇpātu aritu.

1049. One may sleep in the midst of scorching fire. But the poverty-stricken know no sleep.

-----

1050 tuppuravu illār tuvarat tuṛavāmai

uppiṛkum kāṭikkum kūrru.

1050. The indigent that do not renounce the world batten on other man's salt and porridge.

-----

## 106. iravu - CHAPTER 106— ON BEGGING

1051 irakka irattakkārk kāṇiṇ karappiṇ

avarpaṇi tampali anru.

1051. Beg if you meet people who can give. If they refuse, it is their fault, not yours.

-----

1052 inpam oruvarku irattal irantavai  
tunpam uñāa varinñ.

1052. Begging would be pleasant to one if one were to achieve one's object without causing pain.

-----

1053 karappilā neñciñ kañañarivār muñninñru  
irappumōr ēr uñaittu.

1053. There is a grace even in begging of one noble and generous of heart.

-----

1054 irattalum ītalē pōlum karattal  
kañavilum tēñrātār māt̄tu.

1054. Begging is endowed with all the grace of giving when the noble guest does not fail of his gifts even in dreams.

-----

1055 karappilār vaiyakattu uñmaiyanñ kañninñru  
irappavar mēñkol̄ vatu.

1055. There is beggary because of persons touched by its very presence.

-----

1056 karappiñumpai illāraik kānñinñ nirappiñumpai  
ellām oruñku keñum.

1056. All the indignities of begging vanish in the presence of the truly generous who know not the sin of withholding gifts.

-----

1057 ikañntueñlātu īvāraik kānñinñ makilñtuñlam

ulluḷ uvappatu uṭaittu.

1057. Mendicancy inwardly rejoices in the bounty of the generous free of scorn.

-----

1058 irappārai illāyin̄ īrnkaṇmā ñālam

marappāvai ceṇruvan tarru.

1058. Were there to be no mendicancy the vast world would be peopled with men moving like dolls.

-----

1059 īvārkan̄ eṇṇuṇṭām tōrram irantukōl

mēvāril ilāak kaṭai.

1059. If there be no beggars in the world, will there be any glory for the bountiful?

-----

1060 irappāṇ̄ vekulāmai vēṇṭum nirappiṭumpai

tāṇēyum cālum kari.

1060. Do not chafe against the hunks for inevitable is the pain of poverty.

-----

### **107. iravu accam - CHAPTER 107— ON FEAR OF BEGGING**

1061 karavātu uvantīyum kaṇṇaṇṇār kaṇṇum

iravāmai kōṭi urum.

1061. A million times blessed is he who refrains from begging even from the generous delighting in charity.

-----

1062 irantum uyirvāl̄tal vēṇṭin̄ parantu

keṭuka ulakiyarri yāñ.

1062. May the creator of the world perish if he has ordained life only through mendicancy?

----

1063 iñmai itumpai irantutīr vāmenñum  
vañmayiñ vañpāttatu il.

1063. There is no greater folly than the thought of wiping out poverty by beggary.

----

1064 itamellām kollāt takaittē itamillāk  
kālum iravollāc cālpu.

1064. The greatness of refusing to beg even in adversity transcends the glory of the world.

----

1065 teññīr aþupurkai āyinum tāltantatu  
uññaliñ ûñküniñiyatu il.

1065. Nothing is sweeter than the thin porridge earned by the sweat of one's brow.

----

1066 āvirku nīrenru irappiñum nāvirku  
iravinñ iñvantatu il.

1066. It is a heinous sin to beg for water even for a cow crying of thirst.

----

1067 irappañ irappārai ellām irappiñ  
karappār iravañmin eñru.

1067. I implore beggars not to beg of people who hide their wealth.

-----

1068 iravueñnum ēmāppil tōni karavueñnum  
pārtākkap pakku viṭum.

1068. The unavailing canoe of begging gets wrecked on the rock of refusal.

-----

1069 iravulla ullam urukum karavulla  
ullatūum iñrik keṭum.

1069. The mere thought of begging melts one's heart. It breaks at one's denial.

-----

1070 karappavarkku yāñkolikkum kollō irappavar  
collāṭap pōom uyir.

1070. A rebuff takes the life out of the beggar. But can the deceitful escape death?

-----

### **108. *kayamai* - CHAPTER 108—ON MEANNESS**

1071 makkalē pōlvar kayavar avaraṇṇa  
oppāri yāmkaṇṭatu il.

1071. Ignoble men are only touched with human shapes. Rare indeed are such specimens.

-----

1072 nañrari vārin̄ kayavar tiruvuṭaiyār  
neñcattu avalam ilar.

1072. Blessed are the base who are ignorant of the good. Verily they are never ill at ease.

1073 tēvar aṇaiyar kayavar avarumtām  
mēvaṇa ceytuoluka lāṇ.

1073. Mean men resemble unruly gods, for they know no law.

1074 akappaṭṭi āvāraik kāṇiṇ avariṇ  
mikappaṭtuc cemmākkum kīl.

1074. The mean fought their superiority among men baser than them.

1075 accamē kīlkaļatu ācāram eccam  
avāvuṇṭēl uṇṭām cirītu.

1075. Fear and desire rule the conduct of the base.

1076 aṛaiparai aṇṇar kayavartām kēṭṭa  
maṛaipirarkku uytturaikka lāṇ.

1076. The base are like the drum for they noise abroad the secrets of men.

1077 īrnkai vitirār kayavar koṭiṛuṭaikkum  
kūṇkaiyar allā tavarkku.

1077. The base part with their crumbs only to a clenched hand.

1078 collap payaṇpaṭuvar cāṇrōr karumpupōl  
kollap payaṇpaṭum kīl.

1078. Even the least cry of distress touches the heart of the good; but squeezing goodness out of the vile is like crushing the sugar-cane.

-----

1079 uṭuppatūum uṇpatūum kāṇiṇ piṛarmēl  
vaṭukkāṇa varṛākum kiḷ.

1079. The base envy others in their food and clothing and slander them.

-----

1080 errīku uriyar kayavaronṛu urrakkāl  
virṛarku uriyar viraintu.

1080. What are the base men fit for? They hasten only to sell themselves in adversity.

-----

**End of porutpal**

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### Part III: KĀMATTUPPĀL SECTION I. THE SECRET UNION

#### 109. takai aṇaṇku uṛuttal - CHAPTER 109— ON LOVER'S DISTRACTION

1081 aṇaṇkukol āymayil kollō kaṇaṇkuļai  
mātarkol mālumen neñcu.

1081. Is this a goddess fair? Or is it a rare peacock? Or, is it a mortal with heavy ear-rings? My mind is perplexed in the extreme.

-----

1082 nōkkiṇāl nōkketir nōkkutal tākkaṇaṇku  
tāṇaikkoṇ ṭaṇṇatu utaittu.

1082. The glance she returns for mine resembles that of a terrible goddess leading an army.

-----

1083 paṇṭariyēn kūrueṇ pataṇai iṇiyarintēn  
penṭakaiyāl pēramark kattu.

1083. The god of death I never knew. Now I behold him in the shape of this woman with battling eyes.

-----

1084 kanṭār uyiruṇnum tōrrattāl penṭakaip  
pētaikku amarttaṇa kaṇ.

1084. The cruel eyes of this woman seem to devour the lives of those on whom they fall.

-----

1085 kūrramō kanṇō piṇaiyō maṭavaral  
nōkkamim mūṇrum uṭaittu.

1085. Oh, how the death-dealing antelope-eyes of the lady charm and puzzle me!

-----

1086 koṭumpuruvam kōṭā maraippin naṭuṇkañar  
ceyyala maṇival kaṇ.

1086. Her cruel eyes, had they not been shaded by her brows, would have made me quail and shudder.

-----

1087 kaṭāak kalīrriṇmēl kaṭpaṭām mātar  
paṭāa mulaimēl tukil.

1087. The garment over the ample swell of her bosom is like the cloth on the face of a wild elephant.

-----

1088 oṇṇutar̄ kōo uṭaintatē ñāṭpiṇu!

naṇṇārum uṭkumen̄ pīṭu.

1088. My might which has struck terror in the heart of the foe who has only heard of my prowess lies overthrown before her splendid face.

-----

1089 piṇaiyēr maṭanōkkum nāṇum uṭaiyāṭku

aṇiyavaṇō ētila tantu.

1089. What need of ornament has this lady of modesty, adorned with the glances of an antelope?

-----

1090 unṭārkaṇ allatu aṭunāṛāk kāmampōl

kaṇṭār makilceytal iṇru.

1090. Wine intoxicates the person when only drunk but love inebriates the soul even by a mere look.

-----

## 110. kuripparital - CHAPTER 110— READING LOVE'S SIGNS

1091 irunōkku iavaluṇkaṇ ullatu orunōkku

nōynōkkon̄ru annōy maruntu.

1091. The glances of her collirium-painted eyes have a double sway. One wounds and the other heals.

-----

1092 kaŋkaɻavu koɻlum ciɻunōkkam kāmattil  
cempākam aŋru peritu.

1092. More telling than her actual embrace are her stealthy love looks.

----

1093 nōkkiŋāŋ nōkki iŋraiŋciŋāl aktaval  
yāppiŋul aṭṭiya nīr.

1093. She gazed and gazed but she became shy and her bashful look has nurtured the plant of love between us.

----

1094 yāŋnōkkum kālai nilaŋnōkkum nōkkākkāl  
tāŋnōkki mella nakum.

1094. She casts her shy look on earth when I gaze at her; but if I turn aside, she glances at me with a gentle smile.

----

1095 kurikkonṭu nōkkāmai allāl orukaŋ  
ciɻakkaŋittāl pōla nakum.

1095. Without looking straight at me, with furtive glances she smiles inwardly.

----

1096 uṛāa tavarpōl coliŋum cerāarcol  
ollai uŋarap paṭum.

1096. Though her words are as harsh as those of a stranger, they betoken only love.

----

1097 cerāac ciɻucollum cerrārpōl nōkkum

urāarpōṇru urrār kurippu.

1097. The pretended angry look and the bitter-sweet word of the beloved are like those of a stranger. Surely these are but the masks of her love.

----

1098 acaiyyaṛku uṇṭuāṇṭōr ēeryāṇ nōkkap  
pacaiyīṇal paiya nakum.

1098. When I look beseechingly at her she returns a gentle smile. Oh, what bewitching charm fills the tender maid's look!

----

1099 ētilār pōlap potunōkku nōkkutal  
kātalār kanṇē uḷa.

1099. Oh, what an indifferent air do the lovers assume! They look at each other as if they were strangers.

----

1100 kanṇōtu kanṇai nōkkokkiṇ vāyccorkal  
enṇa payanum ila.

1100. Of what avail are words when eyes speak to eyes and heart whispers unto heart.

-----

### **111. puṇarcci makīṭal - CHAPTER 111— THE ECSTACY OF LOVE'S UNION**

1101 kanṭukēṭtu uṇṭuuyirttu urrariyum aimpulanum  
onṭotī kanṇē uḷa.

1101. All the pleasures that the five senses give us are garnered in this lady with glittering bracelets. What a thrill she gives me!

-----

1102 piṇikku maruntu piṇaman̄ aniyilai  
taṇṇōykkut tāṇē maruntu.

1102. The remedy for a disease lies not in the disease but in some healing balm; but not so the loved one who is at once the disease and the cure for the pangs of love.

-----

1103 tāmvīlvār meṇtōl tuyiliṇ iṇitukol  
tāmaraik kaṇṇān̄ ulaku.

1103. Are the pleasures of the world of the lotus-eyed lord sweeter than reclining on the soft shoulder of the beloved?

-----

1104 nīṅkiṇ terūum kurukuṇkāl taṇṇennum  
tiyāṇṭup perrāl ival.

1104. This lady has a fire which burns me with passion when I am away; but it cools down when I see her. Can anyone say where she has acquired this power?

-----

1105 vēṭṭa polutin̄ avaiyavai pōlumē  
tōṭṭar katuppiṇāl tōl.

1105. Like the dreams of pleasures sought, the embrace of this sweet-shouldered, flower-decked maiden gives me untold pleasure.

-----

1106 uṛutōru uyirtalippat tīṇṭalāl pētaikku  
amīltin̄ iyanraṇa tōl.

1106. Her embrace ever kindles new warm life in me. Verily her shoulders are packed with ambrosia.

-----

1107 tammil iruntu tamatupāttu unṭarrāl  
ammā arivai muyakku.

1107. The embrace of my golden-coloured love reminds me of the joy of a householder who delights in fulfilling the laws of hospitality.

-----

1108 vīlum iruvarkku iṇitē valiyiṭai  
pōlap paṭāa muyakku.

1108. Sweet indeed to both the lover and his beloved is that close embrace which allows not even a wisp of air to steal in between their arms.

-----

1109 ūṭal uṇartal puṇartal ivaikāmam  
kūṭiyār perrā payan̄.

1109. Separation, reconciliation and reunion are the pleasures vouchsafed to those stricken with love.

-----

1110 arītōru arīyāmai kaṇṭarrāl kāmam  
cerītōrum cēyilai māṭṭu.

1110. The more I taste the charms of my beloved the more do d hunger for them. Verily what is already experienced pales into insignificance before the promise of the future.

-----

## 112. nalam puṇaintu uraittal - CHAPTER 112— ON HIS LADY

1111 naṇṇīrai vālī aṇiccamē niṇṇīnum

meṇṇīraļ yāmvīl paval.

1111. O aniccam flower, the best and softest of all flowers, may you be blest; but do not forget that my lady is yet more tender.

----

1112 malarkāṇiŋ maiyātti neñcē ivalkan

palarkānum pūvokkum eṇru.

1112. O Mind, when you behold flowers you think that your beloved's eyes are like these and pine away.

----

1113 muṛimēni muttam muṛuval verinārram

vēluṇkaṇ vēyttōl avaṭku.

1113. Her body is of rich gold, her teeth pearls. She is fragrant, her eyes dart forth glances like a lance, her shoulders gently curve as the bamboo. O! what a varied charm my beloved has!

----

1114 kāṇiŋ kuvalai kavilntu nilaṇṇōkkum

māṇiļai kaṇṇovvēm eṇru.

1114. The kundalai flower hangs down in shame before the eyes of my tastefully adorned lady-love.

----

1115 aṇicappūk kālkaļaiyāl peytāl nucuppiṛku

nalla paṭāa parai.

1115. She decks herself with aniccam flowers without removing the stalks. It is the death-knell of her slender waist.

----

1116 matiyum maṭantai mukanum ariyā  
patiyin kalaṅkiya mīn.

1116. Even the stars of heaven veer their usual courses mistaking my lady's face for their queen moon.

----

1117 aruvāy nīrainta avirmatikkup pōla  
maruvuṇṭō mātar mukattu.

1117. Is there a dark spot on the face of my lady-love as on the shining moon which waxes and wanes?

----

1118 mātar mukampōl oliviṭa vallaiyēl  
kātalai vāli mati.

1118. Blest indeed are you. Moon! If you will be resplendent without a spot even as the face of my lady, I shall love you with all my heart.

----

1119 malaraṇḍa kaṇṇāl mukamotti yāyiṇ  
palarkāṇat tōṇral mati.

1119. Moon, if you wish to equal the face of my lady then hide yourself from this world.

----

1120 aṇiccamum aṇṇattin tūviyum mātar

atıkku neruñcip palam.

1120. The soft aniccam flower and the down of the swan are but thistles before the soft feet of my lady.

-----

### **113. kātar cirappu uraittal - CHAPTER 113— ON THE AFFIRMATION OF LOVE**

1121 pāloṭu tēñkalan tarrē pañimoli  
vāleyiřu ūriya nīr.

1121. The kiss of the tender lips of my modest maid is like the taste of honey with milk.

-----

1122 utampoṭu uyiriṭai eñnamarru añna  
mañtaiyoṭu emmiṭai naṭpu.

1122. The love that has sprung up between me and my beloved is constant, even as body and soul are inseparable.

-----

1123 karumañiyin pāvāyñi pōtāyām vīlum  
tirunutarķu illai itam.

1123. O Image in the pupil of my eye, begone! How can my fair-browed lady sit enthroned, unless you give place to her?

-----

1124 vāltał uyirkkanñnał āyilai cātal  
atarķanñnał nīñku miṭattu.

1124. Embracing the arms of my choicely adorned lady I feel all the thrill and joy of life, but the moment I separate, I feel the wretchedness of death.

1125 ulluvan manyān marappin marappariyēn  
ollamark kaṇṇāl kuṇam.

1125. I cannot forget the noble quality of my love of the sparkling eyes.

1126 kaṇṇullin pōkār imaippin paruvarār  
nuṇṇiyarem kāta lavar.

1126. My lover will never vanish from my eyes; nor will he be disturbed if I close them. He is so ethereal as to be invisible.

1127 kaṇṇullār kāta lavarākak kaṇnum  
elutēm karappākku arintu.

1127. I fear to paint ray eyes, lest it should hide the vision of my lord dwelling within.

1128 neñcattār kāta lavarāka veytunṭal  
añcutum vēpākku arintu.

1128. With my lover in my heart I do not eat anything hot lest it should harm the delicate one.

1129 imaippiṇ karappākku arival aṇaittirkē  
ētilar eṇṇumiv vūr.

1129. My eyes wink not lest they should lose the vision of my lord within; not knowing this people blame him for my sleeplessness.

1130 uvantraaivr ullattul enrum ikantraaivar

ētilar ennumiv vūr.

1130. Delightfully my lover makes my heart for ever his abode; but villainous people say he is cruel and dwells apart.

-----

#### **114. nānutturavu uraittal - CHAPTER 114— SPEAKING OUT UNABASHED**

1131 kāmam ulantu varuntiñarkku ēmam

maṭalallatu illai vali.

1131. Men anguished by unrequited love find no stronger solace than mounting the madal.

----

1132 nōnā uṭampum uyirum maṭalērum

nāniñai nīkki nīruttu.

1132. My body and soul, unequal to the pangs of love, seek to mount the madal; bashfulness and reserve are swept away.

----

1133 nānōtu nallānmai paṇtuṭaiyēñ inruṭaiyēñ

kāmurrār ērum maṭal.

1133. Reserve and dignified manliness once I had; but today I possess the madal which the helpless love-sick resort to.

----

1134 kāmak kaṭumpuñal uykkumē nānōtu

nallānmai eñum puñai.

1134. The giant force of the floods of love has carried away the raft of my manliness.

----

1135 toṭalaik kuṛuntoṭi tantāl maṭaloṭu  
mālai uṭakkum tuyar.

1135. The lady of little bracelets strung like garlands has taught me the love-sick pangs of evening and the madal horse. Never before have I known them.

----

1136 maṭalūrtal yāmattum uṭṭuvēṇ manṛra  
paṭalollā pētaikkueṇ kaṇ.

1136. Thinking of this maid, my eyelids never close in slumber; even in dead of night my thoughts run, on the suicidal madal.

----

1137 kaṭalaṇṇa kāmam uṭantum maṭalēṛāp  
peṇṇiṇ peruntakkatu il.

1137. Woman tossed about in a sea of the anguish of love think not of mounting the madal — there is nothing greater than this.

----

1138 niṛaiyariyar maṇaliyar eṇṇātu kāmam  
maṛaiiṛantu manṛu paṭum.

1138. Oh my beloved I Wanton is my love which has no sympathy for my modesty or my helplessness; How it compels me to unpack my hidden secret and drag it out to the open!

----

1139 ar̄ikilār ellārum eṇrēen kāmam  
maṛukin̄ maṛukum maruṇṭu.

1139. ‘Nobody knows my secret’ I said to myself; but my angry love rages in the market-place to my utter disgrace.

-----

1140 yāmkaṇṇiṇ̄ kāṇa nakupa ar̄ivillār  
yāmpat̄ta tāmpat̄a vāru.

1140. Foolish people laugh at me before my very eyes; verily they have not experienced agony of love.

-----

#### 115. alar ar̄ivuruttal - CHAPTER 115—RUMOURS OF SECRET LOVE

1141 alarala āruyir nirkum atānaip  
palarariyār pākkiyat tāl.

1141. The many scandals about our love do indeed give me fresh hope and sustain my wretched life. Luckily for me the village folk do not know what their scandals have done.

-----

1142 malaran̄na kaṇṇāl arumai ariyātu  
alaremakku īntatuiv vūr.

1142. Blind to the esteem of my lady of flower-like eyes, the village folk have linked her name with mine.

-----

1143 urāatō ūrārinta kauvai atānaip  
perāatu perran̄na nīrttu.

1143. Is not the rumour of this village sweet to me? For it makes me feel that I have attained the bliss of love even without my lover at my side.

-----

1144 kavvaiyāl kavvitu kāmam atuvinrēl  
tavvennum tañmai iñantu.

1144. The rumours set afloat have heightened my love; but for these, it might lose its sweetness and wither away.

-----

1145 kalittorum kalluntał vēttarrāl kāmam  
velippaṭun tōrum initu.

1145. Each cup adds to the gaiety of a revelling drunkard. Even so each rumour of our love adds to my delight.

-----

1146 kañṭatu mannum orunāl alarmañnum  
tiñkaļaip pāmpukon ṭarru.

1146. Only once have I seen him; but oh! rumours of our secret love have spread all over the vast world, even as the news of the serpent devouring

-----

1147 ūravar kauvai eruvāka aññaicol  
nīrāka nīlumin nōy.

1147. How this plant of sickness grows on! The gossip of the village manures it and the frown of my mother waters it.

-----

1148 neyyāl erinutuppēm enrarrāl kauvaiyāral  
kāmam nutuppēm eṇal.

1148. With the scandals of the village one can never stifle love; it is like smothering fire with ghee.

-----

1149 alarnāṇa olvatō añcalōmpu eṇrār  
palarnāṇa nīttak kaṭai.

1149. When my lover who swore not to leave me alone has abandoned me to the mockery of the many, why need I fear these tittle-tattle?

-----

1150 tāmvēṇṭiṇ nalkuvar kātalar yāmvēṇṭum  
kauvai eṭukkumiv vūr.

1150. This village rumour is useful; it has coupled you and your lover; the moment he desires, the lover can thus help us.

#### **End of the Secret Union**

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### **SECTION II—WEDDED LOVE**

#### **116. pirivu ārrāmai - CHAPTER 116—THE PANGS OF SEPARATION**

1151 cellāmai uṇṭēl eṇakkuurai marruniṇ  
valvaravu vālvārkku urai.

1151. If you are not to go away, tell me so that I may sustain my lingering life. If you are to go, return soon.

-----

1152 iṇkaṇ uṭaittavar pārvat pirivañcum

puṇkaṇ uṭaittāl puṇarvu.

1152. In the days of courtship what pleasure lay in each glance of his! Now after our union, the prospect of his separation brings gloom even in moments of happiness.

----

1153 aritarō tē<sub>rr</sub>am arivuṭaiyār kaṇnum  
pirivōr itattuuṇmai yāṇ.

1153. Hard it is for me to rest assured; the lover who knows full well my miseries in separation still may part from me, making promises of quick return.

----

1154 alittañcal en<sub>r</sub>avar nīppiṇ telittacol  
tēriyārkku uṇṭō tavaru.

1154. How can there be blame on one who has put implicit trust in the comforting words of him who promised to shelter me forever?

----

1155 ōmpiṇ amaintār pirivōmpal marravar  
nīṅkiṇ aritāl puṇarvu.

1155. Stop my lord from leaving me; only then can you save my life. Else it will flee at his parting and never again shall we meet.

----

1156 pirivuraikkum vāṇkaṇṇar āyiṇ aritavar  
nalkuvar eṇṇum nacai.

1156. If he is cruel enough to speak of leaving me, I am lost; false it is to entertain any hope of his mercy.

----

1157 turāivan̄ turantamai tūrrākol munkai  
iraīlavā nin̄ra valai.

1157. Will not the bracelets slipping loose from my wrist, tell the tale of the separation of my husband?

-----

1158 in̄nātu in̄an̄ilūr vāltal atan̄inum  
in̄nātu in̄iyārp pirivu.

1158. Painful it is to live removed from familiar friends in a far-off village; but far more painful is the parting of the dearest one.

-----

1159 toṭircutin̄ allatu kāmanōy pōla  
vit̄incuṭal ārrumō tī.

1159. Fire can scorch only when touched, but can it, like love, scorch persons away from it?

-----

1160 aritārri allalnōy nīkkip pirivārrip  
piṇiruntu vālvār palar.

1160. Many ladies have gracefully borne news of separation, steered clear of sorrow, endured the parting of the loved one and still survived I

-----

### **117. paṭar melintu irāṅkal - CHAPTER 117— THE CRY OF THE SEPARATED**

1161 maraippēnmaṇ yāṇiktō nōyai iraippavarkku  
ūrrunīr pōla mikum.

1161. This my disease I seek to hide; but how endlessly it wells up like the waters of the spring.

-----

1162 karattalum ārrēṇin nōyainōy ceytārkku  
uraittalum nāṇut tarum.

1162. It lies not in my power to conceal the disease of my love. Nor am I able to speak of it unabashed to him who caused it.

-----

1163 kāmamum nāṇum uyirkāvāt tūṇkumenṇ  
nōṇā utampiṇ akattu.

1163. My frail body is harassed by love and my bashfulness bids me be quiet. My soul is torn between them.

-----

1164 kāmak kaṭalmaṇnum uṇṭē atunīntum  
ēmap puṇaimaṇnum il.

1164. Verily the endless sea of love stretches before me; but I find not even a raft to cross the limitless expanse.

-----

1165 tuppiṇ evaṇāvar maṇkol tuyarvaravu  
naṭpiṇul āṛru pavar.

1165. Even to the loving one, he brings so much suffering; how much more pain will he cause to his enemy!

-----

1166 iṇpam kaṭalmarruk kāmam aκtaṭuṇkāl

tunpam atanın peritu.

1166. Vast as the sea is the delight of wedded love; but vaster still are the sorrows of parting.

-----

1167 kāmak kaṭumpuṇal nīntik karaikāṇēṇ  
yāmattum yāṇē ulēṇ.

1167. Tossed in the troubled waters of love, I reach no shore; 1 am all alone in the still watches of the night.

-----

1168 maṇnuyir ellām tuyirri alittirā  
eṇnallatu illai tuṇai.

1168. Beneficent night which has rocked all living creatures to sleep finds in me her lone sleepless companion.

-----

1169 koṭiyār koṭumaiyin tāmkotiya innāl  
neṭiya kaliyum irā.

1169. These nights, all too short in those sweet days, now lengthen their heavy hours, surpassing in cruelty even my lord.

-----

1170 ullampōṇru ulvalic celkirpin vellānīr  
nīntala maṇnōen kaṇ.

1170. If only my eyes like my mind had the speedy power of fleeing to my lover, they need not now swim in a flood of tears.

-----

## 118. kaṇ vituppu alital - CHAPTER 118— ON EYES THAT LANGUISH

1171 kaṇtām kaluḷvatu evaṇkolō taṇṭānōy  
tāmkāṭṭa yāṇkaṇ ṭatu.

1171. Did you not show him to me and push me into the incurable sickness of love?  
Then why do you weep now to sift him, the cause of all your woe?

-----

1172 terintuṇarā nōkkiya uṇkaṇ parintuṇarāp  
paital uḷappatu evaṇ.

1172. Oh Eyes! Having thoughtlessly feasted upon the lover, how can you now  
grieve for your own folly?

-----

1173 katumeṇat tāmnōkkit tāmē kaluḷum  
itunakat takkātu uṭaittu.

1173. Those eyes once leapt to see the lover; now they weep by themselves. Is it not  
laughable?

-----

1174 peyalārrā nīrulanta uṇkaṇ uyalārrā  
uyvilnōy eṇkaṇ nīruttu.

1174. Plunging me into an inevitable and incurable disease, these eyes of mine pour  
out their tears and run dry.

-----

1175 paṭalārrā paital uḷakkum kaṭalārrāk  
kāmanōy ceytaen kaṇ.

1175. My eyes that caused a disease of love vaster than the sea itself, do not now close themselves in sleep; they languish in grief.

----

1176 ōo iŋitē emakkuinnōy ceytakan  
tāam itaŋpaṭ ṭatu.

1176. The very eyes that have caused me all those woes languish in sorrow by themselves. This is indeed just!

----

1177 uŋantu uŋantu uŋnīr aruka viŋaintuiŋaintu  
vēṇti avarkanṭa kan̄.

1177. These eyes hungered, wept, and repeatedly sent their glances to him. May they grieve and dry up all their stock of tears!

----

1178 pēṇātu petṭār uļarmanŋō marravark  
kāṇātu amaivila kan̄.

1178. She says to her companion: 'Did you not say that he who loves with words gets the wearing. Unless I see him straight before me, my eyelids do not close in sleep.'

----

1179 vārākkāl tuñcā variŋtuñcā āyiṭai  
ārañar urraña kan̄.

1179. When he is away, my eyes are restless. When he comes, they are sleepless. Lost between these extremities my eyes endure untold suffering.

----

1180 maraiperal ūrārkku aritan̄rāl empōl  
araiparai kaṇṇār akattu.

1180. It is certainly not hard for the villagers to read my secret love. My tell-tale eyes proclaim it to the world.

-----

### **119. pacappūru paruvaral - CHAPTER 119— GRIEVING OVER LOVE'S PALLOR**

1181 nayantavarkku nalkāmai nērntēn̄ pacantaven̄  
paṇpiyārkku uraikkō pīra.

1181. I did not assent to my lover's parting. To whom can I now complain of the pallor of my body, stricken with separation?

-----

1182 avartantār eṇnum takaiyāl ivartantuen̄  
mēṇimēl ūrum pacappu.

1182. The pallor spread over my body, exalting in the fact that he gave its birth.

-----

1183 cāyalum nāṇum avarkonṭār kaimmāṛā  
nōyum pacalaiyum tantu.

1183. For my beauty and my bashfulness which he took away with him, my lover rewarded me with anguish and pallor.

-----

1184 ulluvann̄ maṇyānn̄ uraippatu avartīramāl  
kallam pīravō pacappu.

1184. I think only of him and I open my lips only to sing his praises. Yet this pallor has come over me — O what cunning is this!

-----

1185 uvakkāṇem kātalar celvār ivakkāṇen  
mēṇi pacappuūr vatu.

1185. Lo! Yonder is my lover gone. And here is the pallid hue spreading over my frame.

-----

1186 vilakkuarram pārkkum iruļēpōl koṇkan  
muyakkuarram pārkkum pacappu.

1186. Pallor awaits me the moment I am away from my lord's embrace, even as darkness lies in wait for the light to fade.

-----

1187 pullik kiṭantēn puṭaipeyarntēn avvalavil  
allikkol varrē pacappu.

1187. I lay locked up in my lover's embrace; I moved away so little from him; when lo! pallor sprang up as it were to devour me.

-----

1188 pacantāl ivaleṇpatu allāl ivalait  
turantār evarenpār il.

1188. People say that I have gone sickly pale; never do they blame him that has abandoned me.

-----

1189 pacakkamaṇ paṭṭāṅkueṇ mēṇi nayappittār  
nalnilaiyar āvar eṇiṇ.

1189. If only he would keep his promise to return, my frame would gladly endure all the pallor of love.

-----

1190 pacappeneṇap pērperutal nanrē nayappittār  
nalkāmai tūrrār eṇiṇ.

1190. Good it is for me to be known as pallor incarnate if only people do not call my lover merciless.

-----

## **120. tanippaṭar mikuti - CHAPTER 120— FEELING ALL ALONE**

1191 tāmvīḷvār tamvīḷap perravar perrārē  
kāmattuk kāḷil kaṇi.

1191. Only those women taste all the juice of the seedless fruit of love, whose love is returned by their lovers.

-----

1192 vāḷvārkku vāṇam payantarrāl vīḷvārkku  
vīḷvār alikkum ali.

1192. Welcome as the rain to the tillers of the earth is the grace of the lover to his loved one.

-----

1193 vīḷunar vīḷap paṭuvārkku amaiyumē  
vāḷunam eṇnum cerukku.

1193. Justly may those women feel proud of their life who are endowed with lovers who requite their love in all its fullness.

-----

1194 vīlap paṭuvār keṭṭiyilar tāmvīlvār

vīlap paṭāar enin.

1194. Those whose love is not returned by their sweet ones are unlucky beyond measure. Of what avail to them is the esteem of others?

----

1195 nāmkātal konṭār namakkevan̄ ceypavō

tāmkātal kollāk kaṭai.

1195. When he does not return my love, what favour can I expect of him?

----

1196 orutalaiyān̄ iṇṇātu kāmamkāp pōla

irutalai yānum iṇitu.

1196. Bitter is unrequited love; sweet it is if returned in equal measure like the well-poised even scales.

----

1197 paruvaralum paitalum kāṇāṇkol kāman̄

oruvarkaṇ niṇroluku vāṇ̄.

1197. Cannot the god of love, who pays his attention to me alone, behold all my anguish and sorrow?

----

1198 vīlvāriṇ̄ iṇcol perāatu ulakattu

vālvāriṇ̄ van̄kaṇār il.

1198. Breathes there a more cruel soul on this earth than the one who lives on without the encouraging words of the loved one?

----

1199 nacaiiyār nalkār eṇiṇum avarmāṭṭu  
icaiyum iṇiya cevikku.

1199. Though the loved one favours me not, delightful indeed is stray news of him that reaches my ears.

-----

1200 urāarkku urunōy uraippāy kaṭalaic  
cerāaay vāliya neñcu.

1200. Oh my heart! try to tell gnawing cares to your unresponsive lover; you may as well strive to dry up the surging sea.

-----

### **121. niṇaintavar pulampal –**

#### **CHAPTER 121— RECOLLECTING THE PLEASURES OF LOVE**

1201 ulliṇum tīrāp perumakil ceytalāl  
kalliṇum kāmam iṇitu.

1201. Love is far sweeter than wine; for unlike wine the very thought of love intoxicates me.

-----

1202 eṇaittonru iṇitēkāṇ kāmamtām vīlvār  
niṇaippa varuvatonru il.

1202. Love is sweet in all respects; the thought of the dear one even in separation tastes sweet.

-----

1203 niṇaippavar pōṇru niṇaiyārkol tummal  
cinaippatu pōṇru keṭum.

1203. She says to her companion: "A sneeze comes upon me but goes away all of a sudden; perhaps a thought of me occurs to him and then he forgets it."

----

1204 yāmum u|ēmkol avarneñcattu emneñcattu  
ōo u|arē avar.

1204. He is ever present in my thoughts. Am I or am I not ever present in his thoughts?

----

1205 tamneñcattu emmaik katikontār nāñārkol  
emneñcattu ōvā varal.

1205. He keeps me away from his heart; does he not feel ashamed of constantly stealing into my heart?

----

1206 marruyān eññu|ēn maññō avaroñuyān  
urranāl ullā u|ēn.

1206. Only the recollection of those ecstatic days with him makes me live. What else can sustain me?

----

1207 marappiñ evañāvan mañkol marappariyēn  
ullinum ullāñ cuñum.

1207. Never have I forgotten the golden days with my beloved; his separation now burns into my heart; certain is death if ever the memory of him forsakes my luckless heart.

----

1208 eṇaittu niṇaiippinum kāyār aṇaittanrō<sup>1</sup>  
kātalar ceyyum cirappu.

1208. However much I may think of him, he is never angry with me. Inimitable is my lover's grace.

-----

1209 viliyumen̄ iṇṇuyir vērallam eṇpā<sup>2</sup>  
aliyinmai ārra niṇaintu.

1209. As I think and think of the cruelty of my love who swore that our lives were inseparable, my soul ebbs away.

-----

1210 viṭāatu cēṇrāraik kaṇṇiṇāl kāṇap  
paṭāati vāli mati.

1210. She says to the moon : "O blessed moon I ceaselessly pour your rays till I am able to see with my eyes the loved one who has forsaken me but yet dwells forever in my heart."

-----

## 122. kaṇavunilai uraittal - CHAPTER 122— DREAMS OF LOVE

1211 kātalar tūtotu vanta kaṇavinukku  
yātucey vēṇkol viruntu.

1211. With what feast may I entertain the dream that has brought glad tidings of my lover?

-----

1212 kayaluṇkaṇ yāṇirappat tuñciṇ kalantārkku  
uyaluṇmai cārruvēṇ maṇ.

1212. If only my eyes would close in sleep at my request, how I would meet him in dreams!

----

1213 nañaviñāl nalkā tavaaik kañaviñāl  
kāñṭaliñ uñteñ uyir.

1213. The merciless one favours me not in waking hours but in dreams I feast on him and thus manage to live.

----

1214 kañaviñāñ uñṭkum kāmam nañaviñāl  
nalkārai nāñṭit tararku.

1214. Why do I love dreams? It is because they bring before me the one who in waking hours favours me not.

----

1215 nañaviñāl kañṭatūum āñkē kañavuntāñ  
kañṭa polutē iñitu.

1215. Sweet is his presence in the waking hours; sweet too is his appearance in a dream. What then do I miss in seeing him in my dreams?

----

1216 nañaveña onṛuillai āyinñ kañaviñāl  
kātalar nīñkalar manñ.

1216. If only there was no such thing as waking hours, my lover would never desert me in my dreams.

----

1217 nañaviñāl nalkāk kotiyār kañaviñāl

enemmaip pīlip patu.

1217. Why does the cruel one plague me in my dreams when he shows no compassion on me in my waking state?

----

1218 tuñcuñkāl tōlmēlar āki vilíkkuñkāl  
neñcattar āvar viraintu.

1218. She says to her companion: "He embraces me in my dreams but the moment I awake he quickly vanishes into my heart."

----

1219 nañavinñāl nalkārai nōvar kañavinñāl  
kātalark kāñā tavar.

1219. Only those women who do not see their lovers in dreams, blame them for their cruelty in walking hours.

----

1220 nañavinñāl namnīttār eñpar kañavinñāl  
kāñārkol ivvū ravar.

1220. Folk say: "He has abandoned her in sooth." Verily they do not know how he visits me in my dreams.

-----

### **123. polutukanñtu irañkal - CHAPTER 123— SUNSET AND SORROW**

1221 mālaiyō allai mañantār uyiruñnum  
vēlainī vāli polutu.

1221. O blessed twilight! You are not the twilight of the joyous old times; you are the end of the world devouring the lives of the parted lovers.

-----  
 1222 punkaṇṇai vāli maruṁmālai eñkēlpōl  
 van̄kaṇṇa tōniṇ tuṇai.

1222. "Blest be thou, O twilight! You are pale and your eyes are lustreless. Is your sweet one as cruel as mine?"

-----

1223 paṇiarumpip paitalkoḷ mālai tuṇiarumpit  
 tuṇpam valara varum.

1223. O Evening! In those joyous days with my beloved you approached me timidly with drops of dew on you and sadness written in your face. Your advance now brings with it only distaste and sorrow.

-----

1224 kātalar ilvali mālai kolaikkalattu  
 ētilar pōla varum.

1224. My lover away, evening comes murderously like a hangman rushing to the place of slaughter.

-----

1225 kālaikkuc ceytanaṇu eñkol evan̄kolyāṇ  
 mālaikkuc ceyta pakai.

1225. Morning, Evening, why should these alternately assuage and afflict me in this separation? What good have I done to morn and what harm to even?

-----

1226 mālainōy ceytal maṇantār akalāta  
 kālam arjintatu ilēṇ.

1226. With my lover by my side, never for once, did I taste the bitterness that eventide can cause.

-----

1227 kālai arumpip pakalellām pōtāki  
mālai malarumin nōy.

1227. This disease of love buds in the morning, grows and grows all day long and flowers into full bloom at eventide.

-----

1228 ałalpōlum mālaikkut tūtāki āyaŋ  
kułalpōlum kollum paṭai.

1228. The note of the shepherd's pipe, which sounded so pleasant in the happy days, has now become a message of the hot evening — verily a weapon forging my death.

-----

1229 patimaruṇtu paital ułakkum matimaruṇtu  
mālai paṭartarum pōltu.

1229. When senseless evening creeps painfully along, the whole village feels dizzy and is plunged in the anguish of separation.

-----

1230 porulmālai yālarai ulli marulmālai  
māyumeŋ māyā uyir.

1230. This life of mine which has survived this bitter separation is very near to death in this treacherous evening, as I think of my lord who values riches far above love.

-----

## 124. uruppu nalan alital - CHAPTER 124—WASTING AWAY

1231 c̄īrumai namakkoliyac cēñcenrār ulli  
narumalar nāñiña kañ.

1231. Companion to lady-love: “Stop tins weeping and wailing. The thought of the one gone far away has made your eyes pale and lustreless.”

----

1232 nayantavar nalkāmai colluva pōlum  
pacantu pañivārum kañ.

1232. “Your pallid eyes streaming with tears proclaim the callousness of your lord.”

----

1233 tañantamai cāla arivippa pōlum  
mañantanāl vīñkiya tōl.

1233. “Your shoulders that swelled with joy on the day of your marriage are thin today; they proclaim how your lord has cruelly forsaken you.”

----

1234 pañainñikap paintoṭi cōrum tuñainñikit  
tolkaviñ vātiya tōl.

1234. “Since your separation from your lord your shoulders have lost their innate grace; worse still they have become lanky; and the bangles too slip on your slender arms.”

----

1235 koṭiyār koṭumai uraikkum toṭiyoṭu  
tolkaviñ vātiya tōl.

1235. My bracelets slip; the charm of my shoulders withers away. It proclaims the cruelty of the heartless one.

----

1236 tōiyotu tōlnekila nōval avaraik  
kotīyar eŋakkūral nontu.

1236. With loose bangles and leaner shoulders, I still feel pained to hear him called cruel; I cannot bear any affront to my lord's fair name.

----

1237 pātu pēutiyō neñcē kotiyārkken  
vātutōl pūcal uraittu.

1237. "O my heart, do you desire to cover yourself with glory? Then go to the cruel one and tell him the wasting away of my shoulders and these rumours of cruelty abroad."

----

1238 muyan̄kiya kaikalai ūkkap pacantatu  
paintōtip pētai nutal.

1238. He soliloquising: "once when I gently loosened my hands from an ecstatic embrace, the forehead of my love suddenly turned pale. I wonder how she bears my separation in these long days."

----

1239 muyakkitait tanvali pōlap pacappurra  
pētai perumalaik kan̄.

1239. "The still eyes of my love dark as the rain bearing cloud turned sickly pale the moment a gust of wind crept in between our locked arms; how does she bear the estranging seas and mountains hurled in between us now?"

1240 kaṇṇin pacappō paruvaral eytinrē  
oṇṇutal ceytatu kaṇṭu.

1240. "Her eyes turned lustreless at the release of my arms from their close embrace; was it in sympathy with the fading brightness of her forehead?"

**125. neñcoṭu kılattal - CHAPTER 125— SOLILOQUY OF THE LADY-LOVE**

1241 niṇaittuonru collāyō neñcē eṇaittonrum  
evvanōy türkkum maruntu.

1241. O heart! can you not cast about and find a remedy for my lovesickness which causes me such sorrow?

1242 kātal avarilar ākanī nōvatu  
pētamai vālien neñcu.

1242. 'Blessed may you be O heart! how foolish of you to bemoan separation when he has no love for you!'

1243 iruntulli eṇparital neñcē parintullal  
paitalnōy ceytärkaṇ il.

1243. 'O heart! Why stay in vain here and feel wretched? There is no sympathy in the heart of him who has caused you this wasting disease.'

1244 *kaṇṇum koḷaccēri neñcē ivaiyenṇait  
tiṇṇum avarkāṇal urru.*

1244. 'O my heart! if you go to him, take my eyes also with you. They eat into my being in their craving to see him.'

----

1245 *cerrār eṇakkai viṭaluṇṭō neñcēyām  
urrāl uṛāa tavar.*

1245. 'O heart! can I really forsake him as cruel though he has used me cruelly when I clung to him.'

----

1246 *kalantuṇarntum kātalark kaṇṭāl pulantuṇarāy  
poykkāyvu kāytien neñcu.*

1246. 'O my heart I could you ever bear even a mock quarrel with your lover to sweeten his company Then why call him cruel now for your own fault?'

----

1247 *kāmam viṭuonṇrō nāṇviṭu naṇṇeñcē  
yāṇō porēṇiv viraṇṭu.*

1247. My good heart I cast off one of the two - love or bashfulness. I cannot bear the insupportable weight of them both.

----

1248 *parintavar nalkāreṇṇu ēṇkip pirintavar  
piṇcelvāy pētaien neñcu.*

1248. 'You go seeking with a hopeless aching heart after the far-off lover, because he has not understood and favoured you with his mercy. O foolish heart!'

----

1249 ullattār kāta lavarāka ullinī

yāruḷaic cēriṇi neñcu.

1249. 'O my heart, is it you keep your lover within you? Then whom do you search in your thoughts? Why search for him outside? Whom do you hope to reach?'

-----

1250 tunnāt turantārai neñcattu utaiyēmā

iñnum ilantum kaviṇi.

1250. The more I have him in my heart who has left me never to come back, the more my beauty wastes away.

-----

## 126. nirai alital - CHAPTER 126— ON LOSS OF MODESTY

1251 kāmak kaṇicci uṭaikkum niraiyenñum

nāṇuttāl vīltta katavu.

1251. The door of my maidenly grace and the bolt and bars of modesty are hewn by the weapon of restless love.

-----

1252 kāmam eṇaonrō kaṇṇinruen neñcattai

yāmattum ālum tolil.

1252. Verily the thing called love has no grace; even at dead of night it rules my heart and keeps it awake when all the world is in slumber.

-----

1253 maraippēñmaṇ kāmattai yāṇō kurippuiṇrit

tummalpōl tōṇri viṭum.

1253. I strive to hide this - my passion. Yet it breaks out against my wish like a sudden sneeze.

----

1254 niraiyuṭaiyēn eṇpēṇman yāṇōen kāmam  
maṇaiyīṛantu maṇru paṭum.

1254. I pride myself on my modesty. But my passion breaks all barriers and brings me out into the open.

----

1255 cerrārpiṇ cellāp peruntakaimai kāmanōy  
urrār arivatōṇru anṇru.

1255. Victims of passion can never understand the nobility of giving up the pursuit of unrequited love.

----

1256 cerravar pincēṛal vēṇti alittarō  
errenṇai urra tuyar.

1256. How cruel is the malady which sends me after the heartless one! Mine is indeed a pitiable lot.

----

1257 nāṇēṇa onrō ariyalam kāmattāl  
pēṇiyār peṭpa ceyin.

1257. When the loved one, after all his vagaries, took me into his loving embraces all my bashfulness fled away.

----

1258 paṇmāyak kalvan paṇimoli anṛōnam

peñmai uṭaikkum paṭai.

1258. The weapon that shatters our maidenly reserve is none other than the talk of the artful lover.

----

1259 pulappal eñacceñrēñ pulliñēñ neñcam  
kalattal urenvatu kaṇṭu.

1259. With the fixed resolve of forsaking him I went, but my heart yielded to his embrace.

----

1260 niñamtiyil ittañña neñciñarkku uñtō  
puñarntatuūti nirpōm eñal.

1260. People with hearts melting like fat at the touch of fire — how can they reject the offered love and stand aloof?

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### **127. avarvayin vitumpal –**

#### **CHAPTER 127—ON DISTRESS OF EACH TOWARDS THE OTHER**

1261 vālarrup purkeñra kañnum avarcenra  
nālorrit tēynta viral.

1261. Counting the days of his separation, my fingers have become wasted and worn out; my eyes have grown dim and faint.

----

1262 ilañkilāy iñru marappinen tōlmēl  
kalañkaliyum kārikai nīttu.

1262. O! bright girl, if I forget my lord today, then my shoulders will become thin and my bangles loose.

-----

1263 urannacaii ullam tunaiyākac cenrār  
varalnacaii iññum uñēñ.

1263. I continue to live in eager expectation of the return of my lover. He took with him as his friend his own brave heart.

-----

1264 kūtiya kāmam pirintār varavullik  
kōtukoñu ērumen neñcu.

1264. With the thought of my lover's return anxious for reunion, my heart goes on climbing higher and higher.

-----

1265 kāñkamañ konkañaiк kaññārak kançapin  
nīñkumen meñtōl pacappu.

1265. After feasting my eyes with the sight of my husband, my soft shoulders will lose their pallor.

-----

1266 varukamañ konkañ orunāl parukuvañ  
paitalnōy ellām keta.

1266. Let my husband come here one day. Then my wasting disease will be completely cured.

-----

1267 pulappēñkol pulluvēñ kollō kalappēñkol  
kañanña kēlir variñ.

1267. When my husband, dear to me as my eyes, returns, shall I be indifferent or complaining? Shall I not be one with him?

----

1268 viñaikalantu veñr̄ka vēntañ mañaikalantu  
mālai ayarkam viruntu.

1268. May my lord be victorious in action and may I also go home to enjoy my evening repast with a guest.

----

1269 orunāl eñlunālpōl cellumcēn ceñrār  
varunālvaittu ēñku pavarkku.

1269. To one who awaits the day of arrival of her husband, one day appears as long as seven.

----

1270 periñenñām perrakkāl eññām uñenñām  
ullam utaintuukkak kāl.

1270. If her heart has been broken, of what avail is it if I become available to her, reach her or even join her?

-----

## **128. kurippu arivuruttal - CHAPTER 128— ON SPEAKING ON THE SIGNS**

1271 karappiñum kaiyikantu ollāniñ uñkañ  
uraikkal uruvatonñru uñtu.

1271. Though you hide it, your uncontrolled eyes reveal a secret to me.

----

1272 kaṇṇirainta kārikaik kāmpuērtōl pētaikkup  
peṇṇirainta nīrmai peritu.

1272. This girl of long eyes and bamboo shoulders has too much womanly modesty.

----

1273 maṇiyil tikaltaru nūlpōl maṭantai  
aṇiyil tikalvatonru uṇṭu.

1273. Just like the thread concealed by the beads there is something lying beneath this damsel's beauty.

----

1274 mukaimokkuļ ullatu nārrampōl pētai  
nakaimokkuļ ullatonru uṇṭu.

1274. Even as the fragrance that is locked up in the bud, there is something hidden in this damsel's smile.

----

1275 ceritoči ceytiṛanta kallam urutuyar  
tīrkum maruntonru uṭaittu.

1275. The tactful departure of my bangled lady serves as soothing balm for my excruciating pain.

----

1276 peritāṛrip petpak kalattal aritāṛri  
aṇpiṇmai cūlvatu uṭaittu.

1276. The pleasant union after the distress of separation still reminds one of the past indifference of the lover.

----

1277 taṇṇam turaivāṇ̄ taṇṇtamai nammīṇum  
muṇṇam uṇṇarnta vaṇai.

1277. My bangles betrayed even before I did my lover's separation from me.

----

1278 nerunarruc ceṇṇārem kātalar yāmum  
elunālēm mēṇi pacantu.

1278. It was only yesterday that my lover went, but I have acquired seven days' pallor.

----

1279 toṭinōkki menṭōlum nōkki aṭinōkki  
akṭāṇtu avaļcey tatu.

1279. She looks at her bangles; she looks at her beautiful shoulders and she looks down at her feet. This is her present occupation.

----

1280 peṇṇiṇāl peṇmai utaitteṇpa kaṇṇiṇāral  
kāmanōy colli iravu.

1280. The eyes seek the cure of passion. It is the modesty of a modest woman.

-----

### **129. puṇarcci vitumpal - CHAPTER 129— ON YEARNING AFTER UNION**

1281 ullak kalittalum kāṇa makiltalum  
kallukkuil kāmattirku uṇtu.

1281. To become pleased with the thought and happy at the sight of the lover, these are the fruits not of wine but of love.

-----

1282 tiṇaittuṇaiyum ūṭāmai vēṇṭum paṇaittuṇaiyum  
kāmam nīraiya varin.

1282. If a woman's passion becomes excessive, she should avoid even slight misunderstanding.

-----

1283 pēṇātu peṭpavē ceyyinum koṇkanaiik  
kāṇātu amaiyala kaṇ.

1283. Though my husband acts regardless of me, yet my eyes cannot be satisfied without seeing him.

-----

1284 ūṭalkaṇ cenrēṇmaṇ tōli atumarantu  
kūṭarkaṇ cenratuen neñcu.

1284. O Friend! I went to quarrel with him; but forgetting it my heart sought for reconciliation.

-----

1285 eļutuṇkāl kōlkāṇāk kaṇṇēpōl koṇkaṇ  
palikāṇēṇ kaṇṭa viṭattu.

1285. Just as our eyes do not see the pen when writing I could not see my lover's faults when I saw him.

-----

1286 kāṇuṇkāl kāṇēṇ tavarāya kāṇākkāl  
kāṇēṇ tavarual lavai.

1286. When I see my husband I cannot see his faults. In his absence I cannot see anything else.

1287 uyttal ar̄intu puŋalpāy pavarēpōl  
poyttal ar̄inten̄ pulantu.

1287. Of what avail is it to sift all the lies of one's husband! It is as ineffectual as a diver battling with an irresistible current.

1288 ilittakka iŋŋā ceyiŋum kalittārkkuk  
kallarrē kalvanin̄ mārpu.

1288. O cheat! your breast is coveted more and more even as liquor with all its harm is by the drunkard.

1289 malariŋum mellitu kāmam cilarataŋ  
cevvi talaippaṭu vār.

1289. More tender than a flower is love and few are they who enjoy it fully.

1290 kaŋŋin̄ tuŋittē kalaŋkiŋāl pullatal  
enŋiŋum tāŋvitup purru.

1290. With resentful eyes, my lady complained: but eager for reconciliation she forgets her anger.

### 130. neñcoṭu pulattal - CHAPTER 130—ON SPEAKING WITH THE MIND

1291 avarneñcu avarkkātal kaŋtum evaŋneñcē  
nīemakku ākā tatu.

1291. O! My heart, though you know that my husband's heart thinks only o^ himself,  
how is it you think of him and not of me?

----

1292 urāa tavarkanṭa kanṇum avaraic  
cerāareṇac cēriṇe neñcu.

1292. O! My heart, knowing that he has no thought for you, still you run after him  
expecting no refusal.

----

1293 ketṭārkku naṭṭāril eṇpatō neñcēnī  
petṭāṅku avarpiṇ celal.

1293. O! My heart, you go after him without my permission. Is it because none will  
befriend those in adversity?

----

1294 inianṇa niñnoṭu cūlvāryār neñcē  
tuṇiceytu tuvvāykāṇ marru.

1294. O! My heart, if you see him, you do not resent his faults. Who can consult you  
for advice?

----

1295 perāamai añcum periṇpirivu añcum  
aṛāa iṭumpaittueṇ neñcu.

1295. My mind can have only endless anxiety; for I fear both when he is with me and  
also without me.

----

1296 taniyē iruntu niñaittakkāl enṇait

tiñiya iruntatueñ neñcu.

1296. My heart eats me up when I think of him in my loneliness.

-----

1297 nānum marantēñ avarmarak kallāen

māñā mañaneñcil pañtu.

1297. With my foolish heart remembering him who has forgotten me, I have forgotten even my sense of shame.

-----

1298 ellin iñivāmenru eñni avartıram

ullum uyirkkātal neñcu.

1298. My heart that loves life and views it ignoble to blame and to deny access to him, ever thinks of his success.

-----

1299 tuñpattırku yārē tuñaiyāvār tāmuñaiya

neñcam tuñaiyal vali.

1299. Who will be a friend in misery but one's own heart?

-----

1300 tañcam tamarallar ētilär tāmuñaiya

neñcam tamaral vali.      tırañ kātłuka

1300. If one's own heart turns against one, how can one expect anything but hostility from others?

-----

1301 pullātu irāap pulattai avarurum  
allalnōy kāṇkam cīritu.

1301. Let us see a little his distress in passion, by showing reserve. ^

-----  
1302 uppamain tarrāl pulavi atucīritu  
mikkarrāl nīla vīṭal.

1302. Reserve like a pinch of salt adds to enjoyment, If excessive, it spoils the taste.

-----  
1303 alantārai allalnōy ceytarrāl tammaip  
pulantāraip pullā vīṭal.

1303. If men do not pacify women who feign coolness, it is like causing more pain to those who already suffer.

-----  
1304 ūṭi yavarai uṇarāmai vāṭiya  
vallī mutalarin tarru.

1304. Not to pacify the lady who feigns coolness is to cut the withering creeper away at the root.

-----  
1305 nalattakai nallavarkku ēer pulattakai  
pūṇṇa kaṇṇār akattu.

1305. The beauty of a loyal lover is only enhanced by the reserve of his flower-eyed lady.

-----  
1306 tuṇiyum pulaviyum illāyin kāmam

kaṇiyum karukkāyum arru.

1306. If indignation and gentle resentment are absent, love will be like fruit over-ripe or unripe.

----

1307 ūṭalin̄ uṇṭāṅkōr tuṇpam puṇarvatu  
nīṭuvatu aṇrukol eṇru.

1307. There is anxiety and pain in lovers' uncertain quarrels.

----

1308 nōtal evaṇmarru nontāreṇru aṄktariyum  
kātalar illā vali.

1308. If a lover were to be blind to the suffering of the lady-love, then the suffering would be in vain.

----

1309 nīrum niḷalatu iṇitē pulaviyum  
vīlunar kaṇṇē iṇitu.

1309. Just as water in the shade is sweet, so lovers' quarrels become sweet only to people deep-rooted in love.

----

1310 ūṭal uṇaṅka viṭuvārōtu eṇneñcam  
kūṭuvēm eṇpatu avā.

1310. My heart longs for reunion with him who cares not for my sufferings in the quarrel.

-----

### **132. pulavi nuṇukkam –**

#### **CHAPTER 132— ON SUBTLETY OF LOVERS' MISUNDERSTANDING**

1311 peniyalār ellārum kaṇṇin̄ potuunpar  
naṇṇēn̄ parattanin̄ mārpu.

1311. You yielded yourself to all sorts of women to look at you with their eyes.  
Therefore I shall not approach your breast.

-----

1312 ūṭi iruntēmāt tummiṇār yāmtammai  
nīṭuvāl keṇpākku ar̄intu.

1312. When I sat away from him, he sneezed knowing that I would bless him, saying  
"May you live long."

-----

1313 kōṭṭuppūc cūṭiṇum kāyum oruttiyaik  
kāṭṭiya cūṭiṇīr en̄ru.

1313. Even if I put on a garland of hill-flowers, my sweetheart will say "You wore this  
to please some mistress of yours."

-----

1314 yāriṇum kātalam en̄rēṇā ūṭiṇāl  
yāriṇum yāriṇum en̄ru.

1314. When I said my beloved was greater than anybody else, she grew angry and  
repeatedly asked me "Greater than whom?"

-----

1315 immaip pirappil piriyalam en̄rēṇāk  
kaṇṇirai nīrkōṇ ṭāṇal.

1315. When I said "We shall not separate in this life", her eyes were full of tears  
meaning that I would separate from her in the next life.

1316 ullinēn enrēnmarru enmarantīr enremmaip  
pullāl pulattak kaṇal.

1316. When I said ‘I thought of you’, she replied “So you forgot me before” and felt displeased.

1317 valuttiṇāl tummiṇēn āka alittaṇutāl  
yāruṇit tummiṇīr enru.

1317. When I sneezed she blessed me; but she wept and asked me which maiden thought of me when I sneezed.

1318 tūmmuc ceruppa alutāl numarullal  
emmai maraittirō enru.

1318. When I controlled sneezing, she shed fretful tears and asked whether I tried to conceal the fact that others think of me.

1319 taṇṇai uṇarttiṇum kāyum pirarkkunīr  
innīrar ākutir enru.

1319. She will quarrel with me even if I fully satisfy her, saying “You will behave thus to every woman.”

1320 niṇaittiruntu nōkkīṇum kāyum aṇaittunīr  
yāruṇi nōkkīṇīr enru.

1320. If I look at her silently and appreciate her beauty, she will ask me querulously,  
“whom you are thinking of?”

-----

### **133. ūṭal uvakai**

#### **CHAPTER 133— ON THE PLEASURES OF LOVERS' MISUNDERSTANDING**

1321 illai tavaruavarkku āyinum ūṭutal  
vallatu avaralakkum āru.

1321. Though he is guiltless, false accusations make him more attached.

-----

1322 ūṭalil tōnrum cīruttuni nalali  
vātinum pātu pērum.

1322. The little resentment resulting from lover's quarrels yields delight in the end,  
though it may for the moment seem to cause pain.

-----

1323 pulattaliñ puttēlnātu uṇṭō nilattoñ  
nīriyain taññār akattu.

1323. Is there any other heaven than the quarrel between lovers whose minds are  
united even as earth and water?

-----

1324 pulli viṭāap pulaviyuñ tōnrumen  
ullam uṭaikkum paṭai.

1324. The weapon that breaks my obstinate heart lies in the quarrel itself.

-----

1325 tavarilar āyinum tāmvīlvār mentōñ

akaralıñ āñkonru uṭaittu.

1325. Though guiltless being denied, there is a pleasure in the embrace of the soft beautiful shoulders of the sweetheart.

----

1326 uṇaliñum uṇṭatu aralıñitu kāmam  
puṇartalıñ ūṭal iñitu.

1326. Sweeter than eating is the pause in the process. Likewise misunderstanding by lovers affords more joy than union itself.

----

1327 ūṭalil tōrravar veñrār atumanñnum  
kūṭalil kāṇap paṭum.

1327. In a lovers' quarrel, the vanquished becomes the victor; this is revealed when they reunite.

----

1328 ūṭip peṛukuvam kollō nutalveyarppak  
kūṭalil tōnriya uppu.

1328. Am I likely to gain, after a friendly quarrel, the delight now experienced in the union with her moistened forehead?

----

1329 ūṭuka maṇṇō olijilai yāmirappa  
nīṭuka maṇṇō irā.

1329. May the jewelled lady-love go on quarrelling; may also the night be long enough to conciliate her!

----

1330 ūṭutal kāmattirku iṇpam atarkuiṇpam

kūṭi myaṅkap periṇ.

1330. The delight of love is the lovers' quarrel; greater delight is the loving reunion.

---

**end of kamattupal**

**End of Tirukkural**