

**திருக்குறள் - ஆங்கில மொழிபெயர்ப்பு**

**ஆசிரியர் : இராமசந்திர தீக்ஷிதர்**

**"tirukkuRaL" English translation**

**by Ramachandra dikshitar**

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

---

**Acknowledgements:**

Our Sincere thanks go to the Digital Library of India for providing a scanned image version of this work for the etext preparation. This work has been prepared using the Google Online OCR tool to generate the machine-readable text and subsequent proof-reading.

We thank Ms. Karthika Mukundh, Bangalore for her assistance in the proof-reading of this work.

Preparation of HTML and PDF versions: Dr. K. Kalyanasundaram, Lausanne, Switzerland.

© Project Madurai, 1998-2019.

Project Madurai is an open, voluntary, worldwide initiative devoted to preparation of electronic texts of tamil literary works and to distribute them free on the Internet.

Details of Project Madurai are available at the website

<http://www.projectmadurai.org/>

You are welcome to freely distribute this file, provided this header page is kept intact.

---

**"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

The Adyar Library, 1949  
(The Adyar Library Series Nr. 67)

Price Rs. 3

Printed by C.Subbarayudu at the Vasanta Press,  
The Theosophical Society, Adyar, Madras

-----

## 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 under take 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.

A. RAMASWAMI MUDALIAR  
CARLTON HOUSE,  
Bangalore, 15th May 1949  
-----

## 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 C. KUNHAN RAJA

13th April, 1949

(New Year Day)

-----

## 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 Muppala, 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 Murthi 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

-----

## CONTENTS

Foreword by Sir A. Ramaswami Mudaliar

Prefatory Note by Prof. C. Kunhan Raja

Preface

Note on Transliteration and Diacritical Marks

### ARATTUPPĀL

1. Kaḍavuḷ Vāḷttu	In Praise of God
2. Vāṇ Sirappu	In Praise of Rain
3. Nīttār Perumai	On the Greatness of Renunciation
4. Aṇṇvaliyuṇuttal	On Dharma
5. Ilvāḷkkai	On Family Life
6. Vāḷkkaittuṇainalam	On Wives
7. Putalvaraip Peṇṇtal	On Sons
8. Aṇṇbuḍaimai	Loving-Kindness
9. Viruntōmbal	On Hospitality
10. Iniyavai Kūṇṇal	On Sweet Words
11. Seynnaṇṇi Yaṇṇidal	On Gratitude
12. Naḍuvu Nilaimai	On Equity.
13. Aṇṇkamuḍaimai	On Self-Control
14. Oḷukkamuḍaimai	On Right Conduct
15. Piṇṇaiḷ Vīḷaiyāmai	On Adultery
16. Poṇṇaiyuḍaimai	On Patience
17. Aḷukkāṇṇāmai	On Envy
18. Vehkāmai	On Non-Coveting
19. Puṇṇankūṇṇāmai	On Not Back-Biting
20. Payaṇṇila Sollāmai	On Frivolity of Speech
21. Tīviṇṇaiyaccam	On Fear of Evil Deeds
22. Oppuravaṇṇital	On Decorum
23. Īkai	On Liberality
24. Puḷḷai	On Renown
25. Aṇṇḷuḍaimai	On Compassion
26. Pulāl Maṇṇuttal	On Abstaining from Meat
27. Tavam	On Penance
28. Kūḍā Oḷukkam	On Improper Conduct
29. Kaḷḷāmai	On Non-Stealing

30. Vāymai	On Truth
31. Vekuḷāmai	On Not Getting Angry
32. Inṇāśeyyāmai	On Not Doing Evil
33. Kollāmai	On Not Killing
34. Nilaiyāmai	On Instability
35. Tuṟavu	On Renunciation
36. Meyyūṇartal	On True Knowledge
37. Avāvaṟuttal	On the Destruction of Desire
38. Ūḷ	On Fate

## PORUṬPĀL

39. Iṟaimāṭci	On Majesty
40. Kalvi	On Learning
41. Kallāmai	On Non-Learning
42. Kēḷvi	On Hearing
43. Aṟivuḍaimai	On Knowledge
44. Kuṟṟam Kaṭital	On Restraining Faults
45. Periyārait Tuṇaikkōṭal	On Association with Elders
46. Śiṟṟinañ cērāmai	On Avoiding Low Company
47. Terindu Śeyal Vakai	On Action after Due Deliberation
48. Valiyaṟital	On Knowing the Enemy's Strength
49. Kālam Aṟital	On Knowing the Time
50. Iḍan Aṟital	On Knowing the Place
51. Terindu Teḷital	Engaging Servants After Test
52. Terindu Viṇaiyāṭal	On Appointment According to Merit
53. Śuṟṟantaḷāl	On Cherishing One's Kindred
54. Poccāvāmai	Against Forgetfulness
55. Śenkōṇmai	On Righteous Sceptre
56. Koḍunkōṇmai	On Unrighteous Rule
57. Veruvanta Śeyyāmai	On Tyranny
58. Kaṇṇōttam	On Kindliness
59. Oṟṟāṭal	On Spies
60. Ūkkamuḍaimai	On Exertion
61. Maṭiyiṇmai	Against Sloth
62. Aḷaviṇaiyuḍaimai	On Perseverance
63. Iḍukkaṇaḷiyāmai	On Courage
64. Amaiccu	On Ministers
65. Śolvaṇmai	On Good Speech

66. Viṇaittūymai	On Purity in Action
67. Viṇaittiṭṭpam	On Resoluteness
68. Viṇaiśeyal Vakai	On the Means of Action
69. Tūtu	On Embassy
70. Maṅṅaraic Cērndoḷukal	On Co-operation with King
71. Kuṇṇipparital	On Reading One's Intentions
72. Avaiyaṇṇital	On Knowing the Assembly
73. Avaiyaṅṅāmai	Not to be Afraid of Assembly
74. Nāḍu	On the Kingdom
75. Araṇ	On Fortress
76. Poruḷ Śeyal Vakai	On Acquisition of Wealth
77. Paḍai Māṭci	On the Value of an Army
78. Paḍaiccerukku	On Courage of the Army
79. Naṭpu	On Friendship
80. Naṭpārāyṭal	On True Friendship
81. Paḷamai	On Old Friendship
82. Tīnaṭpu	On Base Alliance
83. Kūḍānaṭpu	On False Alliance
84. Pēdaimai	On Stupidity
85. Pullaṇṇivāṅṅmai	On Ignorance
86. Īkal	On Discord
87. Pakai Māṭci	On Enmity
88. Pakaittiṇṇanterital	On Knowing the Enemy's Strength
89. Uṭṭpakai	Internal Foes
90. Periyāraippiḷaiyāmai	Not Censuring the Great
91. Peṇvaḷiccēṇal	On Following Women's Advice
92. Varaivṇṇmakaḷir	On Public Women
93. Kaḷḷuṅṅāmai	On Avoiding Wine
94. Śūtu	On Gambling
95. Marundu	On Medicine
96. Kuḍimai	On Noble Lineage
97. Māṅṅam	On Honour
98. Perumai	On Greatness
99. Śāṅṅāṅṅmai	On Good Conduct
100. Paṇṇbuḍaimai	On Courtesy
101. Naṅṅiyil Śelvam	On Unprofitable Wealth
102. Nāṅṅuḍaimai	On Modesty
103. Kuḍi Śeyalvakai	On Exalting One's Family

104. Uḷavu	On Agriculture
105. Nalkuravu	On Poverty
106. Iravu	On Begging
107. Iravaccam	On Fear of Begging
108. Kayamai	On Meanness

## KĀMATTUPPĀL

109. Takaiyaṅanguṟuttal	On Lover's Distraction
110. Kuṟipparital	Reading Love's Signs
111. Puṅarcci Makil̥ttal	The Ecstasy of Love's Union
112. Nalampun̥ainduraittal	On His Lady
113. Kādaṟ Śiṟappuraittal	On the Affirmation of Love
114. Nāṅuttaṟavuraittal	Speaking Out Unabashed
115. Alaraṟivuṟuttal	Rumours of Secret Love
116. Pirivāṟṟāmai	The Pangs of Separation
117. Paḍarmelindirangal	The Cry of the Separated
118. Kaṅviduppal̥idal	On Eyes That Languish
119. Pacappuṟu Paruvaral	Grieving Over Love's Pallor
120. Taṅippaḍar Mikuti	Feeling All Alone
121. Ninaindavar Pulambal	Recollecting the Pleasures of Love
122. Kaṅavunilai Uraittal	Dreams of Love
123. Poḷutu Kaṅḍirangal	Sunset and Sorrow
124. Uṟuppunalan̥ Al̥ital	Wasting Away
125. Neṅcoḍu Kiḷattal	Soliloquy of the Lady Love
126. Niṟai Al̥ital	On the Loss of Modesty
127. Avarvayiṅ Vidumbal	On the Distress of each Towards the Other
128. Kuṟiparivuṟuttal	On Speaking on the Signs
129. Puṅarcci Vidumbal	On Yearning After Union
130. Neṅcoḍu Pulattal	On Speaking with the Mind
131. Pulavi	On Lovers' Misunderstanding
132. Pulavi Nuṅukkam	On Subtlety of Lovers' Misunderstanding
133. Ūḍaluvakai	On the Pleasures of Lovers' Misunderstanding

## Thirukkural English Translation by Ramachandra Dikshitar pāl - iyal -atikāram aṭṭavaṅai

1. arattuppāl  
1.1 pāyiram / kaṭavuḷ vāḷttu (atikāram 1 - 4)



- 1.2 illaraviyal (atikāram 5 - 24)
- 1.3 turavaraviyal (atikāram 25 - 37)
- 1.4 ūḷiyal (atikāram 38)

## 2. poruṭpāl

- 2.1 araciyal (atikāram 39 - 63)
- 2.2 amaicciyal (atikāram 64 - 73)
- 2.3 aṅkaviyal (atikāram 74 - 95)
- 2.4 oḷipiyal (atikāram 96 - 108)

## 3. kāmattuppāl

- 3.1 kaḷaviyal (atikāram 109 - 115)
- 3.2 karpiyal (atikāram 116 - 133)

## 1. arattuppāl / 1.1 pāyiraviyal

### I. PREFACE

### 1. kaṭavuḷ vāḷttu - CHAPTER 1 — IN PRAISE OF GOD

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

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

----

2. karṛataṅāl āya payaṅ eṅkol-vāl-aṅivaṅ  
nal tāḷ toḷāar eṅiṅ?

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

----

3. malarmicai ēkiṅāṅ māṅ aṭi cērntār  
nilamicai nīṭu vāḷvār.

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. vēṅṭatal vēṅṭāmai ilāṅ aṭi cērntārkkku  
yāṅṭum iṭumpai 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, iraivaṇ  
poruḷ cēr pukaḷ 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. poṛi vāyil aintu avittāṇ poy tīr oḷukka  
neri ninṛār nīṭu vālvār.

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

----

7. taṇakku uvamai illātāṇ tāḷ cērntārkkku allāl,  
maṇak kavalai māṛṛal aritu.

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

----

8. aṛa āḷi antaṇaṇ tāḷ cērntārkkku allāl,  
piṛa āḷi 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. kōḷ il poṛiyil kuṇam ilavē-eṇkuṇattāṇ  
tāḷai 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 peruṇ kaṭal nīntuvar; nīntār,  
iraivaṇ 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 vaḷaṅki varutalāṇ,  
tāṇ amiḷtam 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 tuppū āya tuppū ākki, tuppārkkut  
tuppū āyatūum maḷai.

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-  
uḷ niṇru uṭarrum paci.

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

----

14. ēriṇ ulāar uḷavar, puyal eṇnum  
vāri vaḷam kuṇrikkāl.

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

----

15. keṭuppatūum, keṭṭārkkuc cārvāy marru āṅkē  
eṭuppatūum, ellām maḷai.

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

----

16. vicumpiṇ tuḷi vīḷiṇ allāl, marru āṅkē

pacum pul talai kāṅpu aritu.

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

----

17. neṭuṅ kaṭalum taṅ nīrmai kuṅrum, taṭintu eḷilitāṅ nalkātu ākiviṭiṅ.

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

----

18. ciṛappoṭu pūcaṅai cellātu-vāṅgam vaṅakkumēl, vāṅōrkkum, iṅṭu.

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

----

19. tāṅgam tavam iraṅṭum taṅkā, viyaṅ ulakam vāṅgam vaḷaṅkātu eṅiṅ.

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

----

20. nīr iṅru amaiyātu ulakueṅiṅ, yāryārkkum vāṅ iṅru amaiyātu oḷukku.

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. oḷukkattu nīttār perumai viḷuppattu vēṅṭum- paṅuval tuṅivu.

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

walk in right conduct.

----

22. tuṛantār perumai tuṇaik kūṛiṇ, vaiyattu  
iṛantārai eṇṇikkoṇṭarru.

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 iṇṭu aṛam pūṇṭār  
perumai piṛaṅkiṛru, ulaku.

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

----

24. uraṇ eṇṇum tōṭṭiyāṇ, ōr aintum kāppāṇ  
varaṇ eṇṇum vaippiṛku ōr 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 āṛṛal, akal vicumpuḷār kōmāṇ  
intiraṇē 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. ceyarḷku ariya ceyvār periyar; ciṛiyar  
ceyarḷku ariya ceykalātār.

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

----

27. cuvai, oḷi, ūru, ōcai, nāṛram eṇru aintiṇ  
vakai terivāṇkaṭṭē-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. niṛaimoḷi māntar perumai nilattu  
maṛaimoḷi kātṭiviṭum.

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

----

29. kuṇam eṇṇum kuṇru ēṛi niṇṛār vekuḷi  
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 eṇṇōr aṛavōr-marru ev uyirkkum  
cen taṇmai pūṇṭu oḷukalāṇ.

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

=====

#### 4. aṛaṇ valiyuruttal - CHAPTER 4 — ON DHARMA

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

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

----

32. aṛattiṇ ūuṅku ākkamum illai; ataṇai  
maṛattaliṇ ūṅku illai kēṭu.

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

----

33. ollum vakaiyāṇ aṛaviṇai ōvātē  
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 ilaṇ ātal; aṇaittu araṇ;  
ākula nīra, pīra.

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

----

35. aḷukkāru, avā, vekuḷi, iṇṇāc col, nāṅkum  
iḷukkā iyaṇratu-aṇam.

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

----

36. 'aṇru aṇivām' eṇṇātu, aṇam ceyka; maru atu  
ponruṅkāḷ ponrāt tuṇai.

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

----

37. 'aṇattu āru itu' eṇa vēṇṭā; civikai  
poruttāṇoṭu ūrntāṇ iṭai.

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

----

38. vīḷ nāḷ paṭāamai naṇru ārrin, aḷtu oruvan  
vāḷ nāḷ vaḷi ātaikkum kal.

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

----

39. aṇattāṇ varuvatē iṇpam; maru ellām  
puṇatta; puḷaḷum ila.

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

----  
40. ceyarṡpālatu ōrum arāṡē; oruvarṡku  
uyarṡpālatu ōrum paṡi.

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

=====

## 1.2. illaraviyal II. ON DOMESTIC VIRTUE

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

41. ilvāṡvāṡ eṡpāṡ iyalṡu uṡaiya mūvarkkum  
nallāṡriṡ niṡra tuṡai.

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

----

42. tuṡantārkkum, tuvvātavarkkum, iṡantārkkum,  
ilvāṡvāṡ eṡpāṡ tuṡai.

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

----

43. teṡpulattār, teyvam, viruntu, okkal, tāṡ, eṡru āṡku  
aimpulattu āṡu ōmpal talai.

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

----

44. paṡi aṡcip pāttu ūṡ uṡaittāyiṡ, vāṡkkai  
vaṡi eṡcal, eṡṡāṡṡum, 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. aṡpum arāṡum uṡaittuāyiṡ, ilvāṡkai  
paṡpum payaṡum atu.



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

----

46. arattu ārrin ilvāḷkkai ārrin, purattu ārril  
pōoy peruvatu evaṅ?.

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

----

47. iyalpinān ilvāḷkkai vālpavaṅ eṅpān  
muyalvāruḷ ellām talai.

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

----

48. ārrin oḷukki, araṅ ilukkā ilvāḷkkai  
nōrpāriṅ nōṅmai 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. araṅ eṅappaṭṭatē ilvāḷkkai; aḷtum  
pirāṅ paḷippatu il āyiṅ nanru.

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

----

50. vaiyattuḷ vālvāṅku vālpavaṅ vāṅ uraiyum  
teyvattuḷ vaikkappaṭum.

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

=====

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

51. maṅait takka māṅpu uṭaiyaḷ āki, tar koṅṭāṅ

vaḷattakkāl vāḷkkaittuṇai.

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 illāḷkaṇ il āyiṇ, vāḷkkai  
eṇaimāṭcittu āyiṇum, il.

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

----

53. illatu eṇ, illavaḷ māṇpuāṇāl? uḷḷatu eṇ,  
illavaḷ māṇākkātai?.

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

----

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

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

----

55. teyvam toḷāal, koḷunaṇ-toḷutu eḷuvāl,  
'pey' eṇa, peyyum maḷai.

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

----

56. tarḷkāttu, tar koṇṭār pēni, takai cāṇra  
coṇkāttu, 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. ciṇrai kākkum kāppu evaṇ ceyyum? makaḷir  
niṇrai kākkum kāppē talai.

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

----

58. perrār perin peruvar, peṅṅir, peruñ cirappu  
puttēḷir vāḷum ulaku.

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

----

59. puḷaḷ purinta il ilōrkku illai-ikaḷvārmuṅ  
ērupōḷ pīṭu naṭai.

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

----

60. 'maṅkalam' eṅpa, maṅaimāṭci; maru atan  
naṅkalam naṅ 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. perumavaruḷ yām aṅivatu illai-aṅivu aṅinta  
makkaṭpēru alla pira.

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

----

62. eḷupirappum tīyavai tīṅṅā-paḷi piraṅkāp  
paṅputai makkaṭ perin.

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

----

63. tam poruḷ eṅpa tam makkaḷ; avar poruḷ  
tantam viṅaiyāl varum.

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

----

64. amil̥tin̥um ārra in̥itē-tam makkaḷ  
ciṟu kai aḷāviya kūḷ.

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

----

65. makkaḷ mey tīṇṭal uṭar̥ku in̥pam; mar̥ru avar  
col kēṭṭal in̥pam, cevikku.

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

----

66. 'kuḷal in̥itu; yāl̥ in̥itu' eṇṇa-tam makkaḷ  
maḷalaic col kēḷātavar.

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

----

67. tantai makaṟku 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. tammin̥, tam makkaḷ aṟivuṭaimai mā nilattu  
maṇ uyirkku ellām in̥itu.

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

----

69. in̥ra pol̥utiṇ peritu uvakkum-taṇ makaṇaic  
cānr̥ōṇ eṇak kēṭṭa tāy.

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

----

70. makaṇ tantaikku ārrum utavi, 'ivaṇ tantai eṇ nōrrāṅkol!' 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. aṅṅu uṭaimai - CHAPTER 8 — LOVING-KINDNESS

71. aṅṅir̄kum uṇṭō, aṭaikkum tāl̄?ārvalar  
puṅkaṅṅīr̄ 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. aṅṅu ilār ellām tamakku uriyar; aṅṅu uṭaiyār  
eṅṅum uriyar, piṅarkku.

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

----

73. 'aṅṅōṭu iyainta vaḷakku' eṅṅa-'ār uyirkku  
eṅṅōṭu iyainta toṭarpu'.

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

----

74. aṅṅu īṅum ārvam uṭaimai; atu īṅum,  
'naṅṅu' eṅṅum nāṭāc ciṅappu.

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

----

75. 'aṅṅurru amarnta vaḷakku' eṅṅa-'vaiyakattu  
iṅṅurr̄ār eytum ciṅappu'.

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

----

76. 'arattirkē anpu cārpu' enpa, ariyār;  
marattirkum aḱtē tuṇai.

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

----

77. enpu ilataṇai veyil pōlak kāyumē-  
anpu ilataṇai aṛam.

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

----

78. anpu akattu illā uyir vāḱḱai vaṇpārkaṇ  
varraḱmaram taḱirttaru.

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

----

79. puṛattu uṛuppu ellām evaṇ ceyyum-yāḱḱai  
akattu uṛuppu anpu ilavarkku?.

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

----

80. anpiṇ vaḱiyatu uyirnilai; aḱtu ilārḱḱu  
enpu tōl pōrtta uṭampu.

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 vāḱvatu ellām viruntu ōmpi  
vēḱāṇmai ceytarporuṭṭu.

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

----

82. viruntu puṛattatāt tāṅ uṅṭal, cāvā  
maruntu eṇiṇum vēṅṭarpārru aṅru.

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

----

83. varu viruntu vaikalum ōmpuvāṅ vāḷkkai  
paruvantu pāḷpaṭutal iṅru.

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

----

84. akaṅ amarntu ceyyāḷ uṛaiyum-mukaṅ amarntu  
nal viruntu ōmpuvāṅ il.

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

----

85. vittum iṭalvēṅṭum kollō-viruntu ōmpi,  
miccil micaivāṅ 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 pārttiruppāṅ  
nal viruntu, vāṅattavarkku.

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. iṅait tuṅaittu eṅpatu oṅru illai; viruntin  
tuṅait tuṅai-vēḷvip payaṅ.

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

----

88. 'parintu ōmpi, parru arrēm' enpar-viruntu ōmpi  
vēlvi talaippaṭātār.

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

----

89. uṭaimaiyuḷ iṇmai viruntu ōmpal ōmpā  
maṭamai; maṭavārkaṇ uṇṭu.

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

----

90. mōppak kuḷaiyum aṇiccam;- mukam tirintu  
nōkkak kuḷaiyum viruntu.

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

=====

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

91. iṇ col-āl īram aḷaii, paṭiru ilaām  
cemporuḷ kaṇṭār 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 naṇrēmukaṇ amarntu  
iṇcolaṇ ākapperiṇ.

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

----

93. mukattāṇ amarntu, iṇitu nōkki, akattāṇ ām  
iṇ colinaṭē aram.

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



----  
94. tuṅpurūm tuvvāmai illākum yārmāṭṭum  
iṅpurūm iṅcolavarkku.

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

----  
95. paṇivu uṭaiyaṅ, iṅcolaṅ ātal oruvaṅku  
aṇi; alla, marrup pira.

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

----  
96. allavai tēya aṅam perukum nallavai  
nāṭi, iṅiya colin.

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

----  
97. nayaṅ iṅru naṅri payakkumpayaṅ iṅru  
paṅpiṅ talaippiriyāc col.

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

----  
98. ciṅumaiyuḷ nīṅkiya iṅcol, maṅumaiyum  
immaiyum, iṅpam tarum.

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

----  
99. iṅ col iṅitu iṅral kāṅpāṅ, evaṅkolō-  
vaṅ col vaḷaṅkuvatu?.

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

----  
100. iṅiya uḷavāka iṅṅāta kūral-  
kaṅi iruppa, kāy kavartarru.

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

=====

## 11. ceynnaṅṅi aṅṅital - CHAPTER 11— ON GRATITUDE

101. ceyyāmal ceyta utavikku vaiyakamum  
vāṅṅakamum āṅṅal aritu.

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

----

102. kālattināl ceyta naṅṅi ciṅṅitu eṅṅinum,  
ñālattin māṅṅap peritu.

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

----

103. payaṅ tūkkār ceyta utavi nayaṅ tūkkiṅ,  
naṅṅmai kaṅṅaliṅ peritu.

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

----

104. tiṅṅait tuṅṅai naṅṅi ceyiṅṅum, paṅṅait tuṅṅaiyāk  
koḷṅvar-payaṅ terivār.

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

----

105. utavi varaittu aṅṅru, utavi; utavi  
ceyappaṅṅār cālpiṅ varaittu.

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

----

106. maṅṅavaṅṅka, mācu aṅṅrār kēṅṅmai! tuṅṅavaṅṅka,  
tuṅṅpattu! tuppū āyār naṅṅpu!.

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. eḷumai eḷu piṛappum uḷḷuvar-tamkaṇ  
viḷumam tuṭaittavar naṭpu.

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

----

108. naṅṛi maṛappatu naṅṛu aṅṛu; naṅṛu allatu  
aṅṛē maṛappatu naṅṛu.

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. koṅṛaṅṅa iṅṅā ceyiṅum, avar ceyta  
oṅṛum naṅṛu uḷḷa,keṭum.

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

----

110. en naṅṛi koṅṛārkkum uyvu uṅṅām; uyvu illai,  
ceynnāṅṛi koṅṛa maḱaṅṛku.

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

=====

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

111. takuti eṅa oṅṛum naṅṛē-pakutiyāṅ  
pārpaṭṭu oḷukapperiṅ.

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

----

112. ceppam uṭaiyavaṇ ākkam citaivu inri,  
eccattirku ēmāppu uṭaittu.

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

----

113. naṇrē tariṇum, naṭuvu ikantu ām ākkattai  
aṇrē oliyaviṭal!.

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

----

114. takkār takavu ilar eṇpatu avar avar  
eccattāl kāṇappaṭum.

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

----

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

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

----

116. 'keṭuval yāṇ' eṇpatu aṇika-taṇ neñcam  
naṭuvu ōrīi, alla ceyiṇ.

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

----

117. keṭuvāka vaiyātu ulakam-naṭuvāka  
naṇrikkāṇ taṅkiyāṇ tālvu.

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

----

118. camaṇ ceytu cīr tūkkum kōlpōl amaintu, orupāl  
kōṭāmai-cāṇrōrkku aṇi.

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

----

119. coṛ kōṭṭam illatu, ceppam-orutalaiyā  
uṭ kōṭṭam iṇmai perin̄.

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

----

120. vāṇikam ceyvārkkku 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 amararuḷ uykkuṁ; aṭaṅkāmai  
ār iruḷ uytuvuṭum.

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

----

122. kākka, poruḷā aṭakkattai-ākkam  
ataṇin̄ ūṅku illai, uyirkku!.

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

----

123. ceṇivu aṇintu cīrmai payakkum-aṇivu aṇintu  
ārrin̄ aṭaṅkap perin̄.

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

----

124. nilaiyin̄ tiriyātu aṭaṅkiyāṇ tōrram  
malaiyin̄um māṇap peritu.

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

----

125. ellārkkum naṅṅu ām, paṅital; avaruḷḷum  
celvarkkē celvam takaittu.

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

----

126. orumaiyuḷ, āmaipōl, aintu aṭakkal āṅṅiṅ,  
eḷumaiyum 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 āyiṅṅum, nā kākka; kāvākkāl,  
cōkāppar, col iḷukkup paṭṭu.

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

----

128. oṅṅāṅṅum tīccoṅṅ poruṭ payaṅṅ uṅṅāyiṅṅ,  
naṅṅu ākātu ākiviṅṅum.

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

----

129. tīyiṅṅāl cutṭa puṅṅ uḷ āṅṅum;- āṅṅātē  
nāviṅṅāl cutṭa vaṭu.

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

----

130. katam kāttu, kaṅṅu, aṭaṅkal āṅṅuvāṅṅ cevvi  
aṅṅam pāṅṅkum āṅṅiṅṅ 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 viḷuppam taralāṅ, olukkam  
uyiriṅum oṃpappaṭum.

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

----

132. parintu oṃpik kākka, olukkam-terintu oṃpit  
tēriṅum, aḷtē tuṅai!

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

----

133. olukkam uṭaimai kuṭimai; iḷukkam  
iḷinta pirappāyviṭum.

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

----

134. marappiṅum, ottuk koḷal ākum; pārppāṅ  
pirappu olukkam kuṅrak 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. aḷukkāru uṭaiyāṅkaṅ ākkam pōṅru illai-  
olukkam ilāṅkaṅ uyarvu.

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

----

136. olukkattiṅ olkār uravōr-iḷukkattiṅ  
ētam paṭupākku arintu.

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

----

137. olukkattin eytuvar, mēnmai; ilukkattin eytuvar, eytāp pali.

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

----

138. nanrikku vittu ākum nal olukkam; tī olukkam enrum iṭumpai 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. ulakattōṭu oṭṭa olukal, pala karrum, kallār arivilātār.

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

=====

## 15. piraṇ il vilaiyāmai - CHAPTER 15 — ON ADULTERY

141. piraṇ porulāl-peṭṭu olukum pētaimai ṅālattu aram, porul, 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. araṇkaṭai ninrārul ellām, piraṇkaṭai



ninrāriṅ, 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. viḷintāriṅ vēru allar maṅra-teḷintār il  
tīmai purintu oḷukuvār.

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

----

144. eṅait tuṅaiyar āyiṅum eṅṅām-tiṅait tuṅaiyum  
tērāṅ, piṅraṅ il pukala?.

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

----

145. 'eḷitu' eṅa il irappāṅ eytum-eṅ ṅāṅrum  
viḷiyātu nirkum paḷi.

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

----

146. pakai, pāvam, accam, paḷi eṅa ṅāṅkum  
ikavā ām-il irappāṅkaṅ.

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

----

147. araṅ iyalāṅ ilvālvāṅ eṅpāṅ-piṅraṅ iyalāl  
peṅmai nayavātavaṅ.

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

----

148. piṅraṅ maṅai nōkkāta pēr āṅmai, cāṅrōrkku  
araṅ oṅrō?āṅra oḷukku.

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  
pīraṅku uriyāḷ tōḷ tōyātār.

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

----

150. aṅṅ varaiyāṇ, alla ceyiṇum, pīraṅ varaiyāḷ  
peṅmai nayavāmai naṅru.

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

=====

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

151. akaḷvārait tāṅkum nilam pōla, tammai  
ikaḷvārp 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, iṅṅappiṇai eṅṅum; ataṅai  
maṅattal ataṅiṇum naṅru.

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

----

153. iṅṅmaiṅṅ iṅṅmai viruntu orāl; vaṅṅmaiṅṅ  
vaṅṅmai maṅavārp porai.

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

----

154. niṛai uṭaimai nīnkāmai vēṇṭin, porai uṭaimai  
pōrri oḷukappaṭum.

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

----

155. oṛuttārai onṛāka vaiyārē; vaippar,  
poṛuttāraip poṇpōl potintu.

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

----

156. oṛuttārkkku oru nālai inṇam; poṛuttārkkup  
poṇṇum tuṇaiyum pukaḷ.

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

----

157. tiṛaṇ alla taṇ-piṛar ceyyiṇum, nō nontu,  
araṇ alla ceyyāmai naṇṇu.

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

----

158. mikutiyaṇ mikkavai ceytārait tām tam  
takutiyaṇ venṇuviṭal!.

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

----

159. tuṛantāriṇ tūymai uṭaiyar-iṛantārvāy  
inṇāc col nōṛkirpavar.

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

----

160. uṇṇātu nōṛpār periyar-piṛar collum

innāc col nōrpāriṅ piṅ.

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

=====

## 17. aḷukkārāmai - CHAPTER 17 — ON ENVY

161. oḷukku āṛāk kolka-oruvaṅ taṅ neñcattu  
aḷukkāru ilāta iyalpu.

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

----

162. viḷup pērrin akṭu oppatu illai-yārmāṭṭum  
aḷukkārrin aṅmai perin.

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

----

163. araṅ, ākkam, vēṅṭātāṅ eṅpāṅ piraṅ ākkam  
pēṅātu aḷukkaruppāṅ.

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

----

164. aḷukkārrin allavai ceyyār-iḷukku ārrin  
ētam paṭupākku aṅintu.

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

----

165. aḷukkāru uṭaiyārkkku atu cālum- oṅṅār  
vaḷukkiyum kēṭu iṅpatu.

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

----

166. koṭuppatu aḷukkaruppāṅ curram uṭuppatūm

uṅpatūum iṅṛik keṭum.

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

----

167. avvittu aḷukkāru uṭaiyāṇaic ceyyavaḷ  
tavvaiyaik kāṭṭi viṭum.

167. Fortune forsakes the envious to her elder sister.

----

168. aḷukkāru eṇa oru pāvi tiruc cerru,  
tīyuli uytuvuṭum.

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

----

169. avviya neṅcattāṅ ākkamum, cevviyāṅ  
kēṭum, niṅaikkappaṭum.

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

----

170. aḷukkāru akanrārum illai; aḷtu illār  
perukkattiṅ tīrntārum il.

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

=====

## 18. veḷkāmāi - CHAPTER 18 — ON NON-COVETING

171. naṭuvu iṅṛi naṅ poruḷ veḷkiṅ, kuṭi poṅṛi,  
kurramum āṅkē tarum.

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

----

172. paṭu payaṅ veḷki, paḷippaṭuva ceyyār-

naṭuvu aṅmai nāṇupavar.

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

----

173. cirrinpam veḷki, araṅ alla ceyyārē-  
maru inṅpam vēṅṅupavar.

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

----

174. 'ilam' eṅru veḷkūtal ceyyār-pulam venra  
puṅmai il kāṅciyavar.

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

----

175. aḷki akaṅra arivu eṅ ām-yārmāṅṅum  
veḷki, veriya ceyiṅ?

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

----

176. aruḷ veḷki, ārinṅkaṅ niṅṅāṅ, poruḷ veḷkip  
pollāta cūḷa, keṅṅum.

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

----

177. vēṅṅarṅka, veḷki ām ākkam-viḷaiwayiṅ  
māṅṅarṅku aritu ām payaṅ!

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

----

178. 'aḷkāmai celvattiṅku yātu?' eṅiṅ, veḷkāmai  
vēṅṅum piṅṅaṅ kaip poruḷ.

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

----

179. aṛaṇ aṛintu veḷkā aṛivu uṭaiyārc cērum-  
tiraṇ aṛintu āṅkē tiru.

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

----

180. iral īnum, eṇṇātu veḷkiṇ; viral īnum,  
vēṇṭāmai eṇnum cerukku.

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

=====

## 19. puṛam kūṛāmai - CHAPTER 19 — ON NOT BACK-BITING

181. aṛam kūṛāṇ, alla ceyiṇum, oruvaṇ  
puṛam kūṛāṇ eṇral iṇitu.

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

----

182. aṛaṇ aḷī allavai ceytaliṇ tītē-  
puṛaṇ aḷīp poyttu nakai.

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

----

183. puṛam kūṛi, poyttu, uyir vāḷtaliṇ, cātal  
aṛam kūṛum ākkam tarum.

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

----

184. kaṇ niṇru, kaṇ aṛac colluṇum, collaṛka-  
muṇ iṇru piṇ nōkkāc col.

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

----  
185. aṛam collum neñcattāṅ aṅmai puṛam collum  
puṅmaiyāl kāṅappaṭum.

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

----  
186. piṛaṅ paḷi kūruvāṅ taṅ paḷiyuḷḷum  
tiṛaṅ terintu kūṛappaṭum.

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

----  
187. pakac collik kēḷirp pirippar-nakac colli  
naṭpu āṭal tēṛṛātavar.

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

----  
188. tuṅṅiyār kurramum tūṛrum marapiṅār,  
eṅṅaikol, ētilārmāṭṭu?.

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

----  
189. aṛaṅ nōkki āṛrum kol vaiyam-puṛaṅ nōkkip  
puṅ col uraiṅṅāṅ porai.

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

----  
190. ētilār kurrampōḷ tam kurram kāṅkiṛpiṅ,  
tītu uṅṅō, maṅṅum uyirakku?.

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

=====



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

191. pallār muṇiyap payaṅ ila colluvāṅ  
ellārum eḷḷappaṭum.

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

----

192. payaṅ ila pallārmuṅ collal, nayaṅ ila  
naṭṭārkaṅ ceytaliṅ tītu.

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

----

193. nayaṅ ilaṅ eṇpatu collum-payaṅ ila  
pārittu uraikkum urai.

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

----

194. nayaṅ cārā naṅmaiyaṅ nīkkum-payaṅ cārāp  
paṅpu il col pallārakattu.

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

----

195. cīrmai ciraṅpoṭu nīnkum-payaṅ ila  
nīrmai uṭaiyār colinṅ.

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

----

196. payaṅ il col pārāṭṭuvāṅnai makaṅ eṅal!  
makkaṭ pataṭi eṅal!.

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

----

197. nayaṅ ila collin̄um colluka! cāṅrōr  
payaṅ ila collāmai naṅru.

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

----

198. arum payaṅ āyumu arivinaṅ collār-  
perum payaṅ illāta col.

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

----

199. poruḷ tīrnta poccāntum collār-maruḷ tīrnta  
mācu aru kāṭciyavar.

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

----

200. colluka, collil payaṅ uṭaiya! collarka,  
collil payaṅ ilāc col!.

200. Speak profitable words; avoid nonsense.

=====

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

201. tīvinaḱyār aṅcār; viḷumiyār aṅcuvar-  
tīvinaḱ eṅṅum cerukku.

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

----

202. tīyavai tīya payattalāṅ, tīyavai  
tīyinaḱum aṅcappaṭum.

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

----

203. arivinaḱuḷ ellām talai eṅṅa-tīya  
ceruvārkkum ceyyā viṭal.

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

----

204. maṛantum piraṇ kēṭu cūlaṛka! cūliṇ,  
aram cūlum, cūlntavaṇ kēṭu.

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

----

205. 'ilaṇ' enru tīyavai ceyyaṛka! ceyyiṇ,  
ilaṇ ākum, marum peyarttu.

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

----

206. tīp pāla tāṇ piraṇkaṇ ceyyaṛka-nōyp pāla  
tannai aṭal vēṇṭātāṇ!.

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 ceṇru, aṭum.

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

----

208. tīyavai ceytār keṭutal niḷal tannai  
vīyātu aṭi uraintarru.

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

----

209. tannait tāṇ kātalaṇ āyiṇ, eṇaittu onrum  
tunnarka, tīviṇaip pāl!.

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

----

210. aruṅ kēṭaṅ eṅpatu aṛika-maruṅku oṭit  
tīviṅai ceyyāṅ eṅiṅ?.

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

=====

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

211. kaimmāṛu vēṅṭā kaṭappāṭu; mārimāṭṭu  
eṅ āṛrum 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. tāḷ āṛrit tanta poruḷ ellām takkārkkku  
vēḷāṅmai ceytarporuṭṭu.

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

----

213. puttēḷ ulakattum, iṅṭum, peral aritē-  
oppuraviṅ nalla piṛa.

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

----

214. ottatu aṛivāṅ uyir vālvāṅ; marraiyaṅ  
cettāruḷ vaikkappaṭum.

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

----

215. ūruṅi nīr niṛaintarrē-ulaku avām  
pēr aṛivāḷaṅ tiru.

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

----

216. payaṅ maram uḷḷūrp paḷuttarrāl-celvam  
nayaṅ uṭaiyāṅkaṅ paṭiṅ.

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

----

217. maruntu ākit tappā marattarrāl-celvam  
peruntakaiyāṅkaṅ paṭiṅ.

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

----

218. iṭaṅ il paruvattum, oppuraviṅku olkār-  
kaṭaṅ aṅi kāṭciyavar.

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

----

219. nayaṅ uṭaiyāṅ nalkūrntāṅ ātal ceyum nīra  
ceyyātu amaikalā āru.

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

----

220. 'oppuraviṅāl varum, kēṭu' eṅiṅ, aḷtu oruvaṅ  
virruk kōḷ takkatu uṭaittu.

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

=====

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

221. vaṅiyārkkku oṅru ivatē ikai; maru ellām  
kuṅiyetirppai nīratu uṭaittu.

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

----

222. 'nallāru' eṅiṅum, koḷal tītu; 'mēl ulakam  
il' eṅiṅum, ītalē naṅru.

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

----

223. 'ilaṅ' eṇṇum evvam uraiyāmai ītal  
kulaṅ uṭaiyāṅkaṇṇē uḷa.

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

----

224. iṇṇātu, irakkappaṭatal-irantavar  
iṅ mukam kāṇum aḷavu.

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 ārraliṅ piṅ.

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 aḷi paci tīrttal! aḷtu oruvaṅ  
perrāṅ poruḷ vaippu uḷi.

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

----

227. pāttu ūṅ marīyavaṅaip paci eṇṇum  
tīp piṅi tīṅṭal aritu.

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

----

228. ittu uvakkum iṅpam aṅiyārkol-tām uṭaimai  
vaittu iḷakkum vaṅ kaṇavar?.

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

----

229. irattaliṅ inṅātu manra-nirappiya  
tāmē tamiyar uṅal.

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

----

230. cātaliṅ inṅātatu illai; iṅitu, atūum  
ītal iyaiyākkātai.

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

=====

#### 24. pukaḷ - CHAPTER 24 - ON RENOWN

231. ītal! icaipaṭa vāḷtal! 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 irappārkkku oṅru  
īvārmēl niṅkum pukaḷ.

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

----

233. oṅrā ulakattu uyarnta pukaḷ allāl,  
poṅrātu niṅpatu oṅru il.

233. Nothing lasts save one's fearless renown.

----

234. nila varai nīḷ pukaḷ āriṅ, pulavaraip  
pōrrātu, puttēḷ ulaku.

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

----

235. nattampōl kēṭum, uḷatākum cākkāṭum,  
vittakarkku allāl aritu.

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

----

236. tōṅṛiṅ, pukaḷoṭu tōṅṛuka! aḷtu ilār  
tōṅṛaliṅ tōṅṛāmai naṅṛu.

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

----

237. pukaḷpaṭa vāḷātār tam nōvār, tammai  
ikaḷvārai nōvatu evaṅ?.

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

----

238. 'vacai' eṅpa, vaiyattārkkku ellām-'icai' eṅṅum  
eccam peṛāviṭiṅ.

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

----

239. vacai ilā vaṅ payaṅ kuṅṅum-icai ilā  
yākkai poṛutta nilam.

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

----

240. vacai oḷiya vāḷvārē vāḷvār; icai oḷiya  
vāḷvārē vāḷātavar.

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

=====



## End of the Section on Domestic Life

### 1.3. turavaraviyal - III. ON RENUNCIATION

#### 25. aruḷ uṭaimai - CHAPTER 25 — ON COMPASSION

241. aruḷ celvam, celvattuḷ celvam; poruḷ celvam  
pūriyārkaṇṇum 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 āḷka! paḷ ārrāṇ  
tēriṇum aḷtē tuṇai.

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

243. aruḷ cērnta neñciṇārkkku illai-iruḷ cērnta  
iṇṇā ulakam pukal.

243. The compassionate know not hell.

244. 'maṇ uyir ōmpi, aruḷ āḷvārku il' eṇpa-  
'taṇ uyir aṅcum viṇai'.

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

245. allal, aruḷ āḷvārkkku illai; vaḷi vaḷaṅkum  
mallal mā ṇālam kari.

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

246. 'poruḷ nīṅkip poccāntār' eṇpar-'aruḷ nīṅki  
allavai ceytu oḷukuvār'.

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

----

247. aruḷ illārkku av ulakam illai-poruḷ illārkku  
iv ulakam illākiyāṅku.

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

----

248. poruḷ arrār pūppar orukāl; aruḷ arrār  
arrār; marru ātal aritu.

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

----

249. teruḷātāṅ meyporuḷ kaṅṭarrāl-tēriṅ,  
aruḷātāṅ ceyyum aram.

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

----

250. valiyār muṅ taṅṅai niṅaikka-tāṅ taṅṅiṅ  
meliyārmēḷ cellum iṭattu.

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

=====

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

251. taṅ uṅ perukkarḱut tāṅ piṛitu uṅ uṅpāṅ  
eṅṅaṅam āḷum aruḷ?.

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

----

252. poruḷ āṭci pōrrātārkku illai; aruḷ āṭci  
āṅku illai, uṅ tiṅpavarkku.

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

----

253. paṭai koṅṭār neṅcam pōl naṅru ūkkātu-onṅaṅ  
uṭal cuvai uṅṭār maṅam.

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

----

254. 'aruḷ', allatu, yātu?' eṇiṇ,-kollāmai, kōral:  
poruḷ allatu, av ūṇ tiṇal.

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

----

255. uṇṇāmai uḷḷatu uyirnilai; ūṇ uṇṇa,  
aṇṇāttal ceyyātu, aḷaru.

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

----

256. tiṇarporuṭṭāl kollātu ulaku eṇiṇ, 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-piṇitu oṇṇaṇ  
puṇ; atu uṇarvārp peṇiṇ.

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

----

258. ceyiriṇ talaip pirinta kāṭciyār uṇṇār,  
uyiriṇ talaippirinta ūṇ.

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

----

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

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

----  
260. kollāṅ, pulālai maṛuttāṅaik kaikūppi,  
ellā uyirum toḷum.

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

## 27. tavam - CHAPTER 27 — ON PENANCE

261. urra nōy nōṅṅal, uyirkku uṛukaṅ 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 uṭaiyārkkku ākum; avam, ataṅṅai  
aḷtu ilār mēṛkoḷvatu.

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

263. tuṅṅantārkkut tuppuravu vēṅṅi, maṅṅantārkol-  
marraiyavarkaḷ, tavam!.

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

264. oṅṅnārt teṅṅalum, uvantārai ākkalum,  
eṅṅiṅ, tavattāṅ varum.

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

265. vēṅṅiya vēṅṅiyāṅku eytalāṅ, cey tavam  
iṅṅtu muyalappaṭum.

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

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

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

----

267. cuṭac cuṭarum poṅpōl oḷiviṭum-tuṅpam  
cuṭaccuṭa nōrkirpavarkku.

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

----

268. taṅ uyir tāṅ arap perrāṅai ēṅaiya  
maṅ uyir ellām tolum.

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

----

269. kūrram kutittalum kaikūṭum-nōrraliṅ  
ārral talaippaṭṭavarkku.

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

----

270. ilar palar ākiya kāraṅam-nōrpār  
cilar; palar nōlātavar.

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

=====

## 28. kūṭā olukkam - CHAPTER 28— ON IMPROPER CONDUCT

271. vaṅca maṅattāṅ paṭirru olukkam pūtaṅkaḷ  
aintum akattē nakum.

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

----

272. vāṅ uyar tōrram evaṅ ceyyum-taṅ neṅcam

tāṅ aṛi kurrapaṭiṅ?

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

----

273. vali il nilaimaiyāṅ val uruvam perram  
puliyaṅ tōl pōrttu mēyntarṛu.

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 maṛaintu, allavai ceṅtal-putalmaṛaintu  
vēṭṭuvaṅ puḷ cimilṭtarṛu.

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

----

275. 'parṛu arrēm' eṅpār paṭirṛu oḷukkam. 'erṛu! erṛu!' eṅṛu  
ētam palavum tarum.

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

----

276. neṅciṅ tuṛavār, tuṛantārpōl vaṅcittu,  
vāḷvāriṅ vaṅkaṅār il.

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

----

277. puṛam kuṅṛi kaṅṭaṅaiyarēṅum, akam kuṅṛi  
mūkkil kariyār uṭaittu.

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

----

278. maṅattatu mācu āka, māṅṭār nīr āṭi,  
maṛaintu oḷukum māntar palar.

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

----

279. kaṇai koṭitu; yāl kōṭu cevvitu; āṅku aṇṇa  
viṇaipaṭu pālāl koḷal.

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

----

280. maḷittalum nīṭṭalum vēṇṭā- ulakam  
paḷittatu oḷittuviṭin.

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

=====

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

281. eḷḷāmai vēṇṭuvāṇ eṇpāṇ eṇaittu oṇṇum  
kaḷḷāmai kākka, taṇ neṇcu!.

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

----

282. uḷḷattāl uḷḷalum tūtē; ‘pīraṇ poruḷaik  
kaḷḷattāl kaḷvēm’ eṇal!.

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

----

283. kaḷaviṇāl ākiya ākkam, aḷavu irantu,  
āvatu pōla, keṭum.

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

----

284. kaḷaviṇkaṇ kaṇriya kātāl viḷaiviṇkaṇ  
vīyā viḷumam tarum.

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

----

285. aruḷ karuti aṇṇuṭaiyar ātal poruḷ karutip  
pocčāppup pārppārkaṇ il.

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

----

286. aḷaviṅkaṇ niṇṇu oḷukalārrār-kaḷaviṅkaṇ  
kaṇṇiya kātalavar.

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

----

287. kaḷavu eṇṇum kār aṇṇivu āṇmai aḷavu eṇṇum  
ārral purintārkaṇ il.

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

----

288. aḷavu aṇṇintār neṇcattu aṇṇampōla, niṇṇum,  
kaḷavu aṇṇintār neṇcil karavu.

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

----

289. aḷavu alla ceytu, āṅkē vīvar-kaḷavu alla  
maṇṇaiya tērrātavar.

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

----

290. kaḷvārkkut taḷḷum, uyirnilai; kaḷḷārkkut  
taḷḷātu, puttēḷ 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 eṇappaṭuvatu yātu?' eṇiṇ, yātu oṇrum  
tīmai ilāta colal.

291. What is truth but unsullied utterance?

----

292. poymmaiyum vāymai iṭatta-purai tīrnta  
naṇmai payakkum eṇiṇ.

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

----

293. taṇ neṅcu aṇivatu poyyarka; poyttapiṇ,  
taṇ neṅcē taṇṇaic cuṭum.

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

----

294. uḷlattāl poyyātu oḷukiṇ, ulakattār  
uḷattuḷ ellām uḷaṇ.

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

----

295. maṇattoṭu vāymai moḷiyiṇ, tavattoṭu  
tāṇam ceyvāriṇ talai.

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

----

296. poyyāmai aṇṇa pukaḷ illai; eyyāmai,  
ellā aṇamum tarum.

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

----

297. poyyāmai poyyāmai āriṇ, aṇam pira  
ceyyāmai ceyyāmai naṇru.

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

----

298. puṛam tūymai nīrāl amaiyum;- akam tūymai  
vāymaiyāl kāṇappaṭum.

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

----

299. ellā viḷakkum viḷakku alla; cāṇrōrkkup  
poyyā viḷakkē viḷakku.

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

----

300. yām meyyāk kaṇṭavarruḷ, illai-eṇaittu oṇṇum  
vāymaiyiṇ nalla piṛa.

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

=====

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

301. cel iṭattuk kāppāṇ ciṇam kāppāṇ; al iṭattu,  
kākkiṇ eṇ? kāvākkāl eṇ?.

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 iṭattuc ciṇam tītu; cel iṭattum,  
il, ataṇiṇ tīya piṛa.

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

----

303. maṛattal, vekuḷiyai yārmāṭṭum-tīya  
piṛattal ataṇāṇ varum.

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

----

304. nakaiyum uvakaiyum kollum ciṅattin  
pakaiyum uḷavō, pira?.

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

----

305. taṅṅait tāṅ kākkiṅ, ciṅam kākka! kāvākkāl,  
taṅṅaiyē kollum, ciṅam.

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

----

306. ciṅam eṅṅum cērntāraikkolli iṅam eṅṅum  
ēmap puṅaiyaic cuṭum.

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

----

307. ciṅattaip poruḷ eṅru koṅṅavaṅ kēṭu  
nilattu aṅaintāṅ kai piḷaiyātarru.

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

----

308. iṅar eri tōyvaṅṅa iṅṅā ceyiṅum,  
puṅariṅ vekuḷāmai naṅru.

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

----

309. uḷḷiya ellām uṅṅa eytum-uḷḷattāl  
uḷḷāṅ vekuḷi eṅiṅ.

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

----

310. irantār irantār aṇaiyar; cinattait  
tuṛantār tuṛantār tuṇai.

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

=====

### 32. innā ceyyāmai - CHAPTER 32— ON NOT DOING EVIL

311. cirappu inum celvam periṇum, pirarkku innā  
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 innā ceyta akkaṇṇum, maruttu innā  
ceyyāmai mācu arrār kōl.

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

----

313. ceyyāmal cerrārkkum innāta ceytapiṇ,  
uyyā viḷumam tarum.

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

----

314. innā ceytārai oṛuttal avar nāṇa  
nal nayam ceytu, viṭal.

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

----

315. ariviṇāṇ ākuvatu uṇṭō-piritiṇ 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. inṅā enat tān uṅarntavai, tunṅāmai  
vēṅṭum, piraṅkaṅ ceyal.

316. Avoid all that causes pain to others.

----

317. eṅaittāṅum, eṅṅāṅrum, yārkkum, maṅattān ām  
māṅā ceyyāmai talai.

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

----

318. taṅ uyirkku inṅāmai tān arivān, eṅkolō,  
maṅ uyirkku inṅā ceyal?.

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

----

319. pirarkku inṅā murpakal ceyyiṅ, tamakku inṅā  
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 inṅmai vēṅṭupavar.

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. 'araviṅai yātu?' eṅiṅ, kollāmai; kōṅal  
piṅa viṅai ellām tarum.

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

----

322. pakuttu uṅṭu, pal uyir ōmputal nūlōr  
tokuttavarruḷ ellām talai.

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

----

323. onrāka nallatu kollāmai; maru atan  
piṅcārap poyyāmai nanru.

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

----

324. 'nallāru enappaṭuvatu yātu?' enin, yātu onrum  
kollāmai cūlum neṛi.

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

----

325. nilai aṅci nīttāruḷ ellām, kolai aṅcik  
kollāmai cūlvāṅ, talai.

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

----

326. kollāmai mērkoṅṭu oḷukuvāṅ vālnālmēl  
cellātu, uyir uṅṅum kūru.

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

----

327. taṅ uyir nīppiṅum ceyyarka-tāṅ piṛitu  
iṅ uyir nīkkum viṅai.

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

----

328. nanru ākum ākkam peritu eṅiṅum, cānrōrkuk  
koṅru 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 uṭampin nīkkiyār' eṇpa-'ceyir uṭampin  
cellāt tī vāḷkkaiyavar'.

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  
pullarivu āṇmai kaṭai.

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

----

332. kūttāṭṭu avaikkulāttarrē, peruñ celvam;  
pōkkum, atu viḷintarru.

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. arkā iyalpīruc celvam; atu perrāl,  
arḱupa āṅkē ceyal.

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

----

334. nāl eṇa oṇrupōl kāṭṭi, uyir, īrum  
vāḷatu-uṇarvārp perin.

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

men.

----

335. nāc cerru, vikkuḷ mēlvārāmuṅ, nai viṅai  
mērceṅru ceyyappaṭum.

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

----

336. 'nerunal uḷaṅ, oruvaṅ; inru illai!' ennum  
perumai uṭaittu, iv ulaku.

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

----

337. oru poḷutum vāḷvatu ariyar, karutupa-  
kōṭiyum 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. kuṭampai taṅittu oḷiyap puḷ parantarrē-  
uṭampoṭu uyiriṭai naṭpu.

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

----

339. uṛaṅkuvatu pōḷum, cākkāṭu; uṛaṅki  
viḷippatu pōḷum, pirappu.

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

----

340. pukkil amaintinrukollō-uṭampinuḷ  
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 nīṅkiyāṇ, nōtal  
ataṇiṇ ataṇiṇ ilaṇ.

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

----

342. vēṇṭiṇ, uṇṭākat tuṛakka; tuṛantapiṇ,  
īṇṭu iyarpāla pala.

342. There is endless joy in early renunciation.

----

343. aṭal vēṇṭum, aintaṇ pulattai; viṭal vēṇṭum,  
vēṇṭiya ellām oruṅku.

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

----

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

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

----

345. marrum toṭarppāṭu evaṅkol? piṛappu arukkal  
urrārkkku uṭampum mikai.

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

----

346. 'yāṇ', 'eṇatu', eṇṇum cerukku aruppāṇ vāṇōrkku  
uyarnta ulakam pukum.

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

----

347. parri viṭāa, iṭumpaikaḷ-parrinaip

parri, viṭāatavarkku.

347. Sufferings seize men of desire.

----

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

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

----

349. parru arrakaṇṇē piṛappu arukkum; marrum  
nilaiyāmai kāṇappaṭum.

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

----

350. parruka, parru arrāṇ 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 eṇru uṇarum  
maruḷāṇ ām, māṇāp piṛappu.

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

----

352. iruḷ nīnki iṇpam payakkum-maruḷ nīnki  
mācu aru kāṭciyavarkku.

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

----

353. aiyattiṇ nīnkit teḷintārkkku vaiyattiṇ

vāṇam naṇiyatu uṭaittu.

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 taṇmaittuāyiṇum, ap poruḷ  
meypporuḷ kāṇpatu aṇivu.

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

----

356. karru iṇtu meypporuḷ kaṇṭār talaippaṭuvar,  
marru iṇtu vārā neri.

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

----

357. orttu uḷlam uḷlatu uṇariṇṇ oru talaiyā,  
pērttu uḷlavēṇṭā pirappu.

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

----

358. pirappu eṇṇum pētaimai nīnka, cirappu eṇṇum  
cemporuḷ kāṇpatu aṇivu.

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

----

359. cārpu uṇarntu, cārpu keṭa oḷukiṇṇ, marru aḷittuc  
cārtarā, cārtarum nōy.

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

----

360. kāmam, vekūḷi, mayakkam, ivai mūnraṅ  
nāmam keṭa, keṭum 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' eṅpa-'ellā uyirkkum, eñ ñānrum,  
tavāap piṛappu īnum vittu'.

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

----

362. vēṅṭuṅkāḷ, vēṅṭum piṛavāmai; marru atu  
vēṅṭāmai vēṅṭa, varum.

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

----

363. vēṅṭāmai aṅṅa viḷuc celvam īṅṭu illai;  
yāṅṭum akṭu oppatu il.

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

----

364. tūuymai eṅpatu avā iṅmai; marru atu  
vā aymai vēṅṭa, varum.

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

----

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

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

----  
366. añcuvatu ōrum arañē; oruvaṇai  
vañcippatu ōrum avā.

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

----  
367. avāviṇai ārra aruppiṇ, tavā viṇai  
tāṇvēṇṭum ārrāṇ varum.

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

----  
368. avā illārkkku illākum tuṇpam; akṭu uṇṭēl,  
tavāatu mēṇmēl varum.

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

----  
369. iṇpam iṭaiyaṛātu, iṇṭum-avā eṇṇum  
tuṇpattuḷ tuṇpam keṭiṇ.

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

----  
370. ārā iyaṛkai avā nīppiṇ, an nilaiyē  
pērā iyaṛkai tarum.

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

=====

### 38. ūl - CHAPTER 38— FATE

371. āku ūlāl tōṇrum, acaivu iṇmai; kaipporuḷ  
pōku ūlāl tōṇrum, 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. pētaiṇ paṭukkum, ilavu ūḷ; arivu akarrum,  
ākal ūḷ urakkatai.

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

----

373. nuṇṇiya nūḷ pala karpiṇum, marrum taṇ  
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;  
teḷḷiyar 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. pariyiṇum ākāvām, pāl alla; uyttuc  
coriyiṇum 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. vakuttāṇ vakutta vakai allāl, kōṭi  
tokuttārkkum tuyttal 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. tuṛappārmaṇ, tuppuravu illār-uṛarpāla  
ūṭṭā kaḷiyum eṇiṇ.

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

----

379. naṇru ām kāl nallavāk kāṇpavar, aṇru ām kāl  
allarpaṭuvatu evaṇ.

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

----

380. ūliṇ peruvali yā uḷa-marru onru  
cūliṇum, tāṇ muntuṛum.

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

=====

**End of arattuppal**

-----

**2. poruṭpāl**

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

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

381. paṭai, kuṭi, kūḷ, amaiccu, naṭpu, araṇ ārum  
uṭaiyāṇ aracarū ēru.

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

----

382. aṅcāmai, īkai, aṇivu, ūkkam in nāṅkum  
eṅcāmai-vēntaṛku iyaḷpu.

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

----

383. tūṅkāmai, kalvi, tuṇivuṭaimai im mūṇrum  
nīṅkā-nilaṇ āḷpavaṛku.

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

----

384. aṛaṇ ḷukkātu, allavai nīkki, maṛaṇ ḷukkā  
māṇam uṭaiyatu-aracu.

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

----

385. iyarṛalum, iṭṭalum, kāttalum, kātta  
vakuttalum, vallatu-aracu.

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

----

386. kāṭcikka eḷiyaṇ, kaṭuñ collaṇ allaṇēl,  
mīkkūrum, maṇṇaṇ nilam.

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

----

387. iṇ colāl iṭtu, aḷikka vallārḷkut taṇ colāl  
tāṇ kaṇṭaṇaittu, iv ulaku.

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

----

388. muṛai ceytu kāppārrum maṇṇavaṇ, ‘makkaṭku  
iṛai’ eṇru vaikkappaṭum.

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

----

389. cevi kaippac coṛ poṛukkum paṇpuṭai vēntaṇ  
kavikaikkīlṭ taṅkum, ulaku.



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

----

390. koṭai, aḷi, ceṅkōl, kuṭi-ōmpal, nāṅkum  
uṭaiyāṅ ām, vēntarkku oḷi.

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. kaṛka, kacaṭu aṛa, kaṛpavai! karrapin,  
niṛka, ataṛkut taka!.

391. Faultlessly pursue knowledge and abide by it.

----

392. 'eṇ' eṇpa, ēṇai 'eḷuttu' eṇpa, iv iraṇṭum  
'kaṇ' eṇpa, vāḷum uyirkku.

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

----

393. kaṇ uṭaiyar eṇpavar karrōr; mukattu iraṇṭu  
puṇ uṭaiyar, kallātavar.

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

----

394. uvappat talaikkūṭi, uḷḷap pirital  
aṇaittē-pulavar toḷil.

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

----

395. uṭaiyārmuṇ illārpōl ēkkarrum karrār;  
kaṭaiyarē, kallātavar.

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

----

396. totṭaṇaittu ūrum, maṇaḥ kēṇi;-māntarkkuk  
karaṇaittu ūrum, aṇivu.

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, oruvaṇ  
cām tuṇaiyumu 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 kara kalvi oruvaṅku  
eḷumaiyumu ēmāppu uṭaittu.

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

----

399. tāṁ iṇpuruvalu ulaku iṇpuraḥ kaṇṭu,  
kāmuṇvar, kara aṇintār.

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

----

400. kēṭu il viḷuc celvam kalvi; oruvaṅku  
māṭu 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. araṅku inri vaṭṭu āṭiyarrē-nirampiya  
nūl inrik kōṭṭi koḷal.

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

----

402. kallātāṅ col kāmurutal, mulai iraṅṭum  
illātāl peṅ kāmurraru.

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

----

403. kallātavarum naṅi nallar-karrārmuṅ  
collātu irukkapperiṅ.

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

----

404. kallātāṅ oṭṭam kaḷiya naṅru āyiṅum,  
koḷḷār, aṅivu uṭaiyār.

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

----

405. kallā oruvaṅ takaimai, talaippeytu  
collāṭa, cōrvuṭaṭum.

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

----

406. uḷar eṅṅum māttiraiyar allāl, payavāk  
kaḷar aṅaiyar-kallātavar.

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

----

407. nuṅ māṅ nuḷai pulam illāṅ eḷil nalam

maṇ māṇ puṇai pāvai aru.

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

----

408. nallārkaṇ paṭṭa vaṛumaiyiṇ innātē-  
kallārkaṇ paṭṭa tiru.

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

----

409. mērpīrantār āyiṇum kallātār, kīppīrantum  
karrār aṇaittu ilar pātu.

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

----

410. vilāṅkoṭu makkaḷ aṇaiyar-ilāṅku nūl  
karrāroṭu ēṇaiyavar.

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

-----

## 42. kēḷvi - CHAPTER 42 — ON HEARING

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

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

----

412. cevikku uṇavu illāta pōḷtu, ciṛitu,  
vayirrukkum īyappaṭum.

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

----

413. ceviyuṇaviṇ kēḷvi uṭaiyār, aviyuṇaviṇ  
āṇrāroṭu oppar, nilattu.

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

----

414. karrilaṅ āyiṇum kēṭka; ak̄tu oruvaṅku  
or̄kattiṅ ūṛru ām tuṇai.

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

----

415. iḷukkal uṭai uḷi ūṛrukkōl arrē-  
oḷukkam uṭaiyār vāyc col.

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

----

416. eṇaittāṇum nallavai kēṭka! aṇaittāṇum  
āṅṛa perumai tarum.

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

----

417. piḷaittu uṇarntum pētaimai collār-iḷaittu uṇarntu  
iṅṅiya kēḷviyavar.

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

----

418. kēṭpiṇum kēḷāt takaiyavē-kēḷviyāl  
tōṭkap paṭāta cevi.

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

----

419. nuṇaṅkiya kēḷviyar allār vaṇaṅkiya  
vāyiṅar ātal aritu.

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

----  
420. ceviyṅ cuvai uṇarā, vāy uṇarviṅ, mākkal  
aviyiṅum vāliṅum eṅ.

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

-----  
**43. aṛivutaṅmai - CHAPTER 43— ON KNOWLEDGE**

421. aṛivu, aṅṅam kākkum karuvi; ceṅuvārkkum  
uḷ aḷikkal ākā araṅ.

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

----  
422. ceṅṅra iṅattāl celaviṅā, tītu orī,  
nanriṅ pāl uyppatu-aṛivu.

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

----  
423. eṅ poruḷ yār yār vāyk kēṅpiṅum, aṅ poruḷ  
meyp poruḷ kāṅpatu-aṛivu.

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

----  
424. eṅ poruḷavākac celac colli, tāṅ piṅarvāy  
nuṅ poruḷ kāṅpatu-aṛivu.

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

----  
425. ulakam taḷīiyatu oṅṅam; malartalum  
kūmpalum illatu-aṛivu.

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-aṛivu.

426. To be one with the world is wisdom.

----

427. aṛivu uṭaiyār āvatu aṛivār; aṛivu ilār  
aḷtu aṛikallātavar.

427. Wisdom knows the future but not ignorance.

----

428. aṅcuvatu aṅcāmai pētai mai; aṅcuvatu  
aṅcal, aṛivār toḷil.

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

----

429. etiratāk kākkum aṛiviṅārkkku illai-  
atira varuvatōr nōy.

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

----

430. aṛivu uṭaiyār ellām uṭaiyār; aṛivu ilār  
eṇ uṭaiyarēṇum ilar.

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

-----

## CHAPTER 44— ON RESTRAINING FAULTS

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

----

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

----

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

----

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

----

435. Like a piece of straw in a consuming flame, will be destroyed the life of one who does not guard against faults.

----

436. What fault will befall a King who is free from guilt and detects guilt in others?

----

437. The hoarded wealth of the miser who fails in his offices perishes.

----

438. A clutching greedy heart that knows no charity commits the greatest folly.

----

439. Let not conceit enter your heart at any time of your life; do not run after trifles.

----

440. Of what avail are the designs of the foe, if one does not betray one's secrets?

-----

## **CHAPTER 45— ON ASSOCIATION WITH ELDERS**

441. The friendship of virtuous men of mature wisdom is to be appreciated and secured.

----

442. Seek the friendship of those who can remove existing distress and guard against future.

----

443. To seek and win the alliance of the great is the rarest of all blessings.

----

444. To follow in the footsteps of those that are greater than oneself is the crown of one's strength.



----  
445. Verily the ministers are the eyes of the monarch; let the monarch have tried ones.  
----

446. No adversary can ruin the King who relies on his efficient counselors.  
----

447. None can harm the ruler who seeks the wholesome counsel of his ministers though bitter.  
----

448. The King who is not guarded by men of firm counsel will perish even though he has no enemies.  
----

449. Is there profit without capital? Is there security for the monarch devoid of wise counselors?  
----

450. Greatly injurious is the forsaking of the friendship of the good; it is like encountering singlehanded many foes.  
-----

#### **46. cir̥riṇam cērāmai - CHAPTER 46— ON AVOIDING LOW COMPANY**

451. cir̥riṇam añcum, perumai; cir̥umaitāṇ  
cur̥ramāc cūṭtuviaṭum.

451. The great dread the company of the ignoble, for the ignoble delight in the company of the mean.  
----

452. nilattu iyalpāṇ nīr tirintu, ar̥ru ākum;- māntarkku  
'iṇattu' iyalpatu ākum, ar̥ivu.

452. Water smacks of the soil; The wisdom of man takes the colour of the company he keeps.  
----

453. maṇattāṅ ām, māntarkku uṇarcci; iṇattāṅ ām,  
'iṇṇāṅ' eṇappaṭum 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 uḷatu pōlak kāṭṭi, oruvaṅku  
iṇattu uḷatu ākum-aṅivu.

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, iraṇṭum  
iṇam tūymai tūvā varum.

455. Purity of mind and purity of action are of a piece with the purity of one's associates.

----

456. maṇam tūyārkkku eccam naṅru ākum; iṇam tūyārkkku  
illai, naṅru 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 maṅ uyirkku ākkam; iṇa nalam  
ellāp pukaḷum tarum.

457. Company of the pure brings one all glory.

----

458. maṇa nalam naṅku uṭaiyar āyiṇum, cāṅrōrkku  
iṇa nalam ēmāppu uṭaittu.

458. The wise may be pure in mind. Good company is the source of one's strength.

----

459. maṇa nalattiṅ ākum, maṅumai; maṅru aḷtum

ina nalattin emāppu uṭaittu.

459. Heaven awaits the pure of heart; verily it is the reward of good company.

----

460. nal inattin ūṅkum tuṇai illai; tī inattin  
allarpaṭuppatūum 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. aḷivatūum āvatūum āki, vaḷipayakkum  
ūtiyamum cūḷntu, ceyal!.

461. After much deliberation over profit and loss and the final gains, launch on a task.

----

462. terinta inattoṭu tērntu eṇṇic ceyvārkkku  
arum poruḷ yātu oṇṇrum 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, arivu uṭaiyār.

463. The wise do not approve of the action of those who lose their capital anticipating some distant gain.

----

464. teḷivu ilataṇait toṭaṅkār-iḷivu eṇṇum  
ētappāṭu aṅcupavar.

464. Men who dread ignominy never embark on a work without deliberation.

----

465. vakai arac cūḷātu eḷutal, pakaivaraip

pāttip paṭuppatu ōr āru.

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 eṇṇpatu iḷukku.

467. Begin your task after much deliberation. To think after launching action is to court a grievous blunder.

----

468. ārrin varuntā varuttam, palar ninru  
pōrrinum, pottuppaṭum.

468. An ill-organised scheme though supported by many goes to pieces.

----

469. nanru ārraluḷḷum tavaru uṇṭu-avaravar  
paṇpu arintu ārrākkaṭai.

469. Even a good scheme falls through if we do not divine aright the disposition of men.

----

470. eḷḷāta eṇṇic ceyalvēṇṭum-tammoṭu  
koḷḷāta koḷḷātu 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,

tuṅai 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 aṛivatu aṛintu, ataṅkaṅ taṅkic  
celvārkuc cellātatu il.

472. Nothing is impossible for them who know the nature of their task and throw themselves heart and soul into it.

----

473. uṭait tam vali aṛiyār, ūkkattiṅ ūkki,  
iṭaikkaṅ 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 āṅku oḷukāṅ, aḷavu aṛiyāṅ, taṅṅai  
viyantāṅ, viraintu keṭum.

474. He who is ignorant of the might of his foe and who thinks too much of himself will come to grief.

----

475. pīli pey cākāṭum accu iṛum-ap paṅṭam  
cāla mikuttup peyiṅ.

475. The axle of a cart breaks even under the overload of a peacock's feathers.

----

476. nuṅik kompar ēṛiṅār aḷtu iṛantu ūkkiṅ  
uyirkku iṛuti ākiviṭum.

476. Over-vaulting ambition perishes.

----

477. āṛriṅ aḷavu aṛintu ika; atu poruḷ  
pōṛri vaḷaṅkum neṛi.

477. Let your charity be according to the measure of your wealth. That is the way to preserve it.

----

478. āku āru aḷavu iṭṭitu āyiṇum, kēṭu illai-pōku āru akalākkātai.

478. No harm comes of one's small earnings. Let not one's expense out-run one's income.

----

479. aḷavu aṛintu vālātāṇ vālkkai uḷapōla illāki, tōṇrāk keṭum.

479. The seeming prosperity of the extravagant perishes.

----

480. uḷa varai tūkkāta oppuravu āṇmai, vaḷa varai vallaik keṭum.

480. The fortune of one, lavish of charity beyond measure, goes to rack and rain.

-----

#### 49. kālam aṛital - CHAPTER 49— ON KNOWING THE TIME

481. pakal vellum, kūkaiyaik kākkai;- ikal vellum vēntarkku vēṇṭum, poḷutu.

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 oṭṭa oḷukal-tiruvinaṇait tīrāmai ārkkum kayīru.

482. Action at the appropriate hour is the rope that holds for ever the Goddess of Fortune to the King.

----

483. aru viṇai eṇpa uḷavō-karuviyāṇ

kālam ar̥intu ceyiṅ.

483. Is there anything impossible if one acts at the right time and with the proper equipment?

----

484. ṅālam karutiṅum, kaikūṭum-kālam  
karuti, iṭattāṅ ceyiṅ.

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  
ṅālam karutupavar.

485. He who without any fear aims at the conquest of the world will await the season for it.

----

486. ūkkam uṭaiyāṅ oṭukkam poru takar  
tākkaṅkup pērum takaittu.

486. The self-restraint of the mighty is like the drawing back of the fighting ram just before its attack.

----

487. polḷeṅa āṅkē puṛam vēṛār; kālam pārttu,  
uḷ vēṛppar, oḷḷiyavar.

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 kāṅiṅ cumakka; iṛuvarai  
kāṅiṅ kiḷakkām talai.

488. Bow before the enemy till the time of his destruction. When the hour comes, strike him down.

----

489. eytaṛku ariyatu iyaintakkāl, an nilaiyē  
ceytaṛku ariya ceyal.

489. Do not let slip a golden opportunity; when the hour dawns, attempt the impossible.

----

490. kokku okka, kūmpum paruvattu; marru ataṅ  
kuttu okka, cīrtta iṭattu.

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. iṭaṅ aṛital - CHAPTER 50— ON KNOWING THE PLACE

491. toṭaṅkaṛka ev viṇaiyum; eḷḷaṛka-murruṁ  
iṭam kaṅṭapiṅ allatu!.

491. Scorn not the foe; embark not on any action till you secure a coign of vantage to overwhelm him.

----

492. muraṅ cērnta moympīṇavarkkum araṅ cērntu ām  
ākkam palavum tarum.

492. Even to men of great valour and power, manifold are the advantages yielded by a fortress.

----

493. āṛṛārum āṛi aṭupa-iṭaṅ aṛintu  
pōṛṛārkaṅ pōṛric ceyiṅ.

493. Even the weak are able to win if they choose the right place to assail the foe.

----

494. eṅṅiyār eṅṅam iḷappar-iṭaṅ aṛintu  
tunṅiyār tunṅic ceyiṅ.

494. If a king stations himself at a right place the conquering foe loses all hope.

----



495. neṭum puṇaluḥ vellum mutalai; aṭum, puṇaliṇ  
nīnkiṇ, 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 oṭā, kāl val neṭun tēr; kaṭal oṭum  
nāvāyum oṭā, nilattu.

496. The strong wheeled lofty chariot cannot cross the seas, nor can ocean sailing ships move on land.

----

497. aṅcāmai allāl, tuṇai vēṇṭā-eṅcāmai  
eṇṇi iṭattāṇ ceyiṇ.

497. If one selects a suitable place by one's discretion, no other help is needed.

----

498. ciru paṭaiyāṇ cel iṭam cēriṇ, uru 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. cirai 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 āli kaḷaril nari aṭum, kaṇ aṅcā  
vēli āli mukatta kaḷiru.

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 teḷital - CH. 51— ENGAGING SERVANTS AFTER TEST

501. aṛam, poruḷ, iṇpam, uyir accam, nānkin  
tīram terintu tērappaṭum.

501. One should be chosen after patting one to a fourfold test of righteousness, wealth, inclination and fear of life and death.

----

502. kuṭiṇṇi pīraṇtu, kurrattiṇṇi nīnki, vaṭup pariyaṇ  
nāṇ uṭaiyāṇkattē teḷivu.

502. One of good family, free of faults, and possessed of a wholesome fear of sin, should be chosen.

----

503. ariya karu, ācu arṛarkaṇṇum, teriyunkāl  
iṇmai aritē, veḷiru.

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, avarruḷ  
mikai nāṭi, mikka koḷal!

504. Examine the good and bad in a person and judge his character according to what predominates in his composition.

----

505. perumaikkum, ēṇaic ciṛumaikkum, tattam  
karumamē kaṭṭalaik kal.

505. One's own deed is the touchstone of one's greatness and littleness.

----

506. arṛarait tērutal oṇpuka; maru avar  
parru ilar; nāṇar paḷi.

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. kātāṇmai kantā, aṛivu aṛiyārt tērutal  
pēṭaimai ellām tarum.

507. It is the height of folly to choose the ignorant blinded by affection.

----

508. tērāṇ, pīraṇait teḷintāṇ vaḷimuṛai  
tīrā iṭumpai tarum.

508. To choose a stranger without knowing his traits results in one's grief.

----

509. tēraṅka yāraiyum, tērātu; tērnta piṇ,  
tēruka, tērum poruḷ.

509. Let men be chosen with deliberate care; when once the choice is made, let no suspicions crump into your soul.

----

510. tērāṇ teḷivum, teḷintāṅkaṇ aiyuṛavum,  
tīrā iṭumpai tarum.

510. To choose men with no forethought and to suspect them will land you in endless woes.

-----

## **52. terintu viṇaiyāṭal - CH. 52— ON APPOINTMENT ACCORDING TO MERIT**

511. naṇmaiṇiyum tīmaiṇiyum nāṭi, nalam purinta  
taṇmaiṇyāṇ āḷappaṭum.

511. After examining the good and the bad, cling to the good.

----

512. vāri perukki, vaḷam paṭuttu, urravai  
ārāyvāṇ ceyka viṇai!.

512. He who taps all productive sources and guards against losses is the true servant.

----

513. aṅṅu, aṅṅivu, tēṅṅram, avā iṅṅmai, in nāṅṅkum  
naṅṅku uṅṅaiyāṅṅkaṅṅṅē teṅṅṅivu.

513. Choose men, who are endowed with love, wisdom, clever vision and freedom from covetousness.

----

514. eṅṅai vakaiyāṅṅ tēṅṅiyakkaṅṅnum, viṅṅai vakaiyāṅṅ  
vēṅṅākum māṅṅtar paṅṅar.

514. Position corrupts even the men of our own deliberate choice.

----

515. aṅṅintu, āṅṅri, ceykiṅṅpārku allāl, viṅṅaitāṅṅ  
ciṅṅrantāṅṅ eṅṅru ēvaṅṅpārṅṅru aṅṅru.

515. Let worth prevail. Let not blind affection dictate the choice of men.

----

516. ceyvāṅṅai nāṅṅi, viṅṅai nāṅṅi, kāṅṅlattōṅṅu  
eyta uṅṅarntu, 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. 'itaṅṅai, itaṅṅāl, ivaṅṅ muṅṅikkum' eṅṅru āyntu,  
ataṅṅai avāṅṅkaṅṅ viṅṅal!.

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. viṅṅaikku urimai nāṅṅiya piṅṅrai, avāṅṅai  
ataṅṅku uriyaṅṅ ākac ceyal.

518. Choose men of approved merit and then make them worthy of the station.

----

519. viṇaiḱkaṇ viṇaiyuṭaiyāṇ kēṇmai vēṛāka  
niṇaiṇṇāṇai nīṇkum, tiru.

519. Prosperity deserts one who suspects the motives of a servant ever loyal to his work.

----

520. nāltōrum nāṭuka, maṇṇaṇ-viṇaiceyvāṇ  
kōṭāmaik kōṭātu ulaku.

520. Let them not swerve from the right path; for on them rests the just conduct of the world.

-----

### 53. curram taḷāl - CHAPTER 53— ON CHERISHING ONE’S KINDRED

521. paṛru arraḱaṇṇum paḷamai pārāṭṭutal  
currattārkaṇṇē 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 curram iyaiyiṇ, aruppu arā  
ākkam palavum tarum.

522. One’s unceasing kinship is the source of all one’s fortune.

----

523. aḷavaḷāvu illātāṇ vāḷkkai-kuḷavaḷāk  
kōṭu iṇṇi nīr niṇaintarru.

523. The life of one with no kin will be like overflowing waters of a tank with no bund.

----

524. currattāl currappaṭa oḷukal, celvamtāṇ  
perrattāl perra payaṇ.

524. The value of one's wealth consists in a life surrounded by one's kinsmen.

----

525. koṭuttalum iṅ colum ārrin, aṭukkiya  
currattāl currappaṭum.

525. One delights in the company of one generous of heart and suave of speech.

----

526. peruṅ koṭaiyāṅ, pēṅṅ vekuḷi, avaṅṅ  
maruṅku 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 uṅṅum; ākkamum  
aṅṅa nīrārkkē uḷa.

527. Fortune smiles on one of like disposition.

----

528. potu nōkkāṅ, vēntaṅ varicaiyā nōkkiṅ,  
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, taṅ-tuṅantār curram amarāmaik  
kāraṅam iṅṅi varum.

529. Reject none on the score of disagreement. Men who have become estranged will flock to you.

----

530. uḷaip pirintu kāraṅattiṅ vantāṅai, vēntaṅ  
iḷaittu iruntu, eṅṅik koḷal.

530. Let the king embrace his estranged kith and kin by redressing their grievances.

-----

## 54. poccāvāmai - CHAPTER 54— AGAINST FORGETFULNESS

531. iranta vekuliyiṅ tītē-ciranta  
uvakai makilcciyiṅ cōrvu.

531. Forgetfulness which cometh of mad joy is more dangerous than wild wrath.  
----

532. poccāppuk kollum pukaḷai-aṛiviṅai  
niccam nirappuk konṛāṅku.

532. Poverty freezes knowledge. Forgetfulness blights one's reputation.  
----

533. poccāppārkkku illai pukaḷmai; atu ulakattu  
ep pāl nūlōrkkum tuṅivu.

533. Fame is not for the thoughtless, so say the scriptures of the world.  
----

534. accam uṭaiyārkkku araṅ illai; āṅku illai,  
poccāppu uṭaiyārkkku naṅku.

534. Of what avail is a citadel to a crown, what good availeth the thoughtless.  
----

535. muṅṅurak kāvātu ilukkiyāṅ, taṅ pilai,  
piṅ ūru, iraṅkiviṭum.

535. Who is not on his guard against impending evil, rues his folly?  
----

536. ilukkāmai yārmāṭṭum, eṅrum, vaḷukkāmai  
vāyiṅ, akṭu oppatu il.

536. There is no greater good than to be ever on the vigil.  
----

537. ariya eṅru ākāta illai-poccāvāk  
karuviyāṅ pōrriṅ ceyiṅ.

537. Nothing is impossible for the thoughtful.

----

538. pukaḷntavai pōrric ceyal vēṇṭum; ceyyātu  
ikaḷntārkkū eḷumaiyum il.

538. No good awaits him in birth to come who fails of his noble deeds.

----

539. ikaḷcciyiṅ keṭṭārai uḷḷuka-tām tam  
makiḷcciyiṅ mainturum pōḷtu!.

539. When drunk with delight, remember those who have perished through wilful neglect.

----

540. uḷḷiyatu eytal eḷitumaṅ-marrum tāṅ  
uḷḷiyatu uḷḷapperiṅ.

540. No task is difficult to the thoughtful and diligent.

-----

## **55. ceṅkōṅmai - CHAPTER 55— ON RIGHTEOUS SCEPTRE**

541. ōrntu, kaṅṅōṭātu, irai purintu, yārmāṭṭum  
tērntu, ceyvaḷtē muṛai.

541. Strict enquiry and impartial justice mark the rule of a just monarch.

----

542. vāṅ nōkki vāḷum ulaku ellām;-maṅṅavaṅ  
kōl nōkki vāḷum kuṭi.

542. The world looks to rain for its existence. The subjects look to the sceptre for their existence.

----

543. antaṅar nūr̄kum, arattir̄kum, ātiyāy  
niṅratu-maṅṅavaṅ kōl.



543. The king's sceptre is the standing proof of Brahminical books and their teachings.

----

544. kuṭi taḷīk kōl ōccum mā nila maṇṇaṇ  
aṭi taḷi nir̄kum, ulaku.

544. The world falls at the feet of a great King who wields the sceptre for his subjects' welfare.

----

545. iyalpuḷik kōl ōccum maṇṇavaṇ nāṭṭa-  
peyalum viḷaiyuḷum tokku.

545. Both seasonal rains and waving corn are seen in the land of a righteous monarch.

----

546. vēl anru, venri taruvatu; maṇṇavaṇ  
kōl; atūum, kōṭātu eniṇ.

546. Victory is won not by the spear but by the unswerving sceptre of a monarch.

----

547. irai kākkum, vaiyakam ellām; avanaṇ  
muṇai kākkum, muṭṭāc ceyiṇ.

547. The king protects the whole world and justice protects him if unfailingly admonished.

----

548. eṇ patattāṇ ōrā, muṇai ceyyā, maṇṇavaṇ  
taṇ patattāṇ tāṇē keṭum.

548. The king who does not administer impartial justice goes to ruin.

----

549. kuṭi puṇānkāttu, ōmpi, kurram kaṭital  
vaṭu anru; vēntaṇ toḷil.

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 oruttal painkūl  
kaḷai kaṭṭataṇoṭu nēr.

550. Punishing murderers with death is like plucking out weeds among the crops.  
-----

## 56. koṭuṅkōṇmai - CHAPTER 56— ON UNRIGHTEOUS RULE

551. kolai mērkoṇṭāriṅ koṭitē-alai mērkoṇṭu  
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 ninrāṅ, 'iṭu' eṇratu pōlum-  
kōloṭu ninrāṅ iravu.

552. The wielder of the sceptre asking for gifts, is like the spearman asking the wayfarer 'give.'  
----

553. nāltoṇum nāṭi, muraiceyyā maṇṇavan  
nāltoṇum nāṭu keṭum.

553. That country will perish any day whose monarch does not administer justice day by day.  
----

554. kūlum kuṭiyum oruṅku ilakkum-kōl kōṭi,  
cūlātu, ceyyum aracu.

554. That king who allows his sceptre to bend indiscriminately will lose his wealth together with his subjects.  
----

555. allarpaṭṭu, ārrātu, aḷuta kaṇṇīr aṇrē-  
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 ceṅkōṇmai; akṭu iṅrēl,  
maṇṇāvām, maṇṇarkku oḷi.

556. Good Government makes one's rule enduring. Where it is not found, his lustre will not last long?

----

557. tuḷi iṅmai ñālattiṅku erru? arrē, vēntaṅ  
aḷi iṅmai vāḷum uyirkku.

557. The people who live under a graceless king suffer like the earth unvisited by drops of rain.

----

558. iṅmaiṅ iṅṅātu, uṭaimai-murai ceyyā  
maṇṇavaṅ kōrkīḷp paṭiṅ.

558. Where people possess a king, who does not enforce justice, wealth does not confer more happiness than poverty.

----

559. murai kōṭi maṇṇavaṅ ceyyiṅ, urai kōṭi  
ollātu, vāṅam peyal.

559. Were the king to rule unjustly, the Heavens would withhold rains?

----

560. ā payaṅ kuṅrum; aruṭoḷilōr nūl maṅappar;-  
kāvalaṅ kāvāṅ eṅiṅ.

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. takkāṅku nāṭi, talaiccellā vaṅṅattāl

ottānku oruppatu vēntu.

561. A righteous king investigates and fittingly punishes the wrongdoer so that he may not repeat it.

----

562. kaṭitu ōcci, 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 oḷukum veṅkōlan āyiṅ,  
oruvantam ollaik keṭum.

563. The tyrant who terrifies his subjects will soon perish.

----

564. 'īrai kaṭiyan' eṅru uraikkum iṅṅāc col vēntaṅ  
ūrai kaṭuki ollaik keṭum.

564. That king whom people speak of as a tyrant will rapidly perish.

----

565. aruñ cevvi, iṅṅā mukattāṅ peruñ celvam  
pēey kaṇṭaṅṅatu uṭaittu.

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. kaṭuñ collaṅ, kaṇ ilaṅ āyiṅ, neṭuñ celvam  
nīṭu iṅṅri, āṅkē keṭum.

566. The abundant wealth of a king who utters harsh words and puts on unkind looks will not last long.

----

567. kaṭu moliyum, kaiyikanta taṅṭamum, vēntaṅ  
aṭu muraṅ tēykkum aram.

567. Severity in speech and excess in punishment are like the file which removes his capacity to destroy (his enemies).

----

568. inattu āri, eṇṇāta vēntaṅ ciṅattu āric  
cīriṅ, ciṅkum 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, cīrai ceyyā vēntaṅ,  
veruvantu, veytu keṭum.

569. If a king who has no fortress meets a foe, he will be ruined by fear.

----

570. kallārp piṅikkum, kaṭuṅkōl; atu allatu  
illai, nilakkup porai.

570. No burden is harder for the earth to bear than the cruel sceptre wielded by the unwise.

-----

## 58. kaṅṅōṭṭam - CHAPTER 58— ON KINDLINESS

571. kaṅṅōṭṭam eṇṇum kaḷiperuṅ kārikai  
uṅmaiyaṅ, uṅṭu iv ulaku.

571. The world exists because of the existence of the most beautiful virtue called kindness.

----

572. kaṅṅōṭṭattu uḷḷatu ulakiyal; akṭu ilār  
uṅmai nilakkup porai.

572. The world lives through kindness; those who do not have it are a burden to the earth.

----

573. paṅ eṅ ām, pāṭarku iyaipu inrēl?-kaṅ eṅ ām,  
kaṅṅōṭṭam illāta kaṅ?.

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. uḷapōl mukattu evaṅ ceyyum-aḷaviṅāl  
kaṅṅōṭṭam illāta kaṅ.

574. What is the use of one's eyes if they do not beam with immeasurable love?

----

575. kaṅṅiṅku aṅikalam kaṅṅōṭṭam; aḷtu inrēl,  
puṅ enru uṅarappaṭum.

575. Kindliness is the fitting ornament for the eyes. They are a sore, where it is absent.

----

576. maṅṅoṭu iyainta marattu aṅaiyar-kaṅṅoṭu  
iyaintu, kaṅṅōṭāṭavar.

576. Those whose eyes do not reflect love resemble trees that stand on the earth.

----

577. kaṅṅōṭṭam illavar kaṅ ilar; kaṅ uṭaiyār  
kaṅṅōṭṭam inmayum il.

577. Verily they are blind who have no kindly look.

----

578. karumam citaiyāmal kaṅṅōṭa vallārkkku  
urimai uṭaittu, iv ulaku.

578. The world belongs to a king who can do his duty and yet be courteous.

----

579. oṅuttārrum paṅpiṅārkaṅṅum, kaṅṅōṭip  
poṅuttārrum paṅpē talai.

579. It behoves a king to put up with the doer of harm and even be kind to him.

----

580. peyak kaṅṭum, nañcu uṅṭu amaivar-nayattakka  
nākarikam vēṅṭupavar.

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 cāṅṛa nūlum, ivai iraṅṭum  
terreṅka, maṅṅavaṅ kaṅ.

581. Verily the two eyes of a king are espionage and the celebrated code of laws.

----

582. ellārkum ellām nikaḷpavai eññāṅrum  
vallaṅṛital, vēṅṭaṅ toḷil.

582. A king's duty is to get day to day knowledge of everything that happens.

----

583. orriṅṅaṅ orri, poruḷ teriyā maṅṅavaṅ  
korram koḷak kiṅṅantatu il.

583. The sure way of achieving success for a king is to get correct information from spies.

----

584. viṅaiceyvār, tam curram, vēṅṭātār, eṅṅru āṅku  
aṅaivaraiyum āṛāyvatu-orru.

584. Espionage consists of watching all people, to wit, the king's employees, his relations and his enemies.

----

585. kaṭāa uruvoṭu kaṅ aṅcātu, yāṅṭum  
ukā amai vallaṭē-orru.

585. An able spy puts on undoubted disguise, does not fear when detected, and never reveals his purpose.

----

586. tuṛantār paṭivattar āki irantu, ārāyntu,  
eṇ ceyiṇum 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  
aiyappāṭu illatē-orru.

587. A spy should secure knowledge of things secret and should have no doubt about his information.

----

588. orru orrit tanta poruḷaiyum, marrum ōr  
orriṇāl orri, koḷal.

588. One must get confirmed the information supplied by one spy, by that of another.

----

589. orru orru uṇarāmai āḷka; uṭaṇ mūvar  
col tokka tērappaṭum.

589. Let the engagement of one spy be not known to another. Accept the information supplied independently by three spies.

----

590. cirappu ariya orriṅkaṇ ceyyarka; ceyyiṇ,  
purappaṭuttāṇ 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 eṇappaṭuvatu ūkkam; akṭu 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. uḷlam uṭaimai uṭaimai; poruḷ uṭaimai  
nillātu nīnkiviṭum.

592. Exertion alone is one's wealth; inconstant material wealth will pass away.

----

593. 'ākkam iḷantēm!' eṇru allāvār-ūkkam  
oruvantam kaittu uṭaiyār.

593. Those who possess constant exertion will not grieve over the loss of their wealth.

----

594. ākkam atar viṇāyc cellum-acaivu ilā  
ūkkam uṭaiyāṇuḷai.

594. Prosperity will discover a route to a person of undaunted will.

----

594. ākkam atar viṇāyc cellum-acaivu ilā  
ūkkam uṭaiyāṇuḷai.

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. uḷḷuvatu ellām uyarku uḷḷal! marru atu  
taḷḷiṇum, taḷḷāmai nīrttu.

596. In all acts and deeds, let exertion be one's ideal. Even if it were unattainable, its presence is enough.

----

597. citaiviṭattu olkār, uravōr;-putai ampin  
paṭṭup pāṭu ūṇrum kaḷiru.

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. uḷlam ilātavar eytār-'ulakattu  
vaḷḷiyam' eṇṇum cerukku.

598. A man of no strong will, cannot win the esteem of the world for his action.

----

599. pariyatu kūrñ kōṭṭatu āyiṇum, yāñai  
verūum, puli tākkuriṇ.

599. Even the huge elephant with sharp tusks dreads the attacking tiger.

----

600. uram oruvaṛku uḷla verukkai; akṭu illār  
maram; makkaḷ ātalē vēru.

600. One's strength is one's exertion. Without it persons are only trees in the form of men.

-----

## 61. maṭi iṇmai - CHAPTER 61— AGAINST SLOTH

601. kuṭi eṇṇum kuṇṇā viḷakkam, 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 koṇṭu 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 uṅarru ilavarkku.

604. Faults will be many among those who are devoid of exertion and will result in the ruin of their families.

----

605. neṭu nīr, maṇavi, maṭi, tuyil, nāṅkum  
keṭum nīrār kāmakaḷaṅ.

605. Procrastination, carelessness, sluggardliness and sleep are the four boats fondly entered into by those who go to ruin.

----

606. paṭi uṭaiyār parru amaintakkaṅṅum, maṭi uṭaiyār  
māṇ payaṅ 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, eḷḷum col kēṭpar-maṭipurintu  
māṇṭa uṅarru ilavar.

607. Lovers of idleness with no praiseworthy exertion will be the butt of disgrace and will receive words of rebuke.

----

608. maṭimai kuṭimaikkaṅ taṅkiṅ, taṅ oṅṅārkkku  
aṭimai pukuttiviṭum.

608. If sloth comes to stay in one's family, it will make one the slave of one's enemies.

----

609. kuṭi, āṅmaiyaḷ vanta kurram, oruvaṅ  
maṭi āṅmai 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 aḷantāṇ  
tāyatu ellām oruṅku.

610. All the universe once measured by God will be with the king of no sloth.

-----

## 62. āḷviṇai uṭaimai - CHAPTER 62— ON PERSEVERANCE

611. arumai uṭaittu eṇṇru 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 viṇaiketaḷ oṃpal-viṇaik kuṟai  
tīrtāriṇ tīrtanṇru, ulaku!.

612. Do not give up your task in the middle; for the world will abandon those who leave their task unfinished.

----

613. tāḷaṇmai eṇṇum takaimaikkaṇ taṅkirrē-  
vēḷaṇmai eṇṇum cerukku.

613. The greatness which consists in helping others dwells in the virtue of persevering effort.

----

614. tāḷaṇmai illātāṇ vēḷaṇmai, pēṭi kai  
vāḷ āṇmai pōla, keṭum.

614. The service of one with no persevering effort is vain like the sword wielded by a hermaphrodite.

----

615. iṇṇam viḷaiyāṇ, viṇai viḷaivāṇ taṇ kēḷir

tunpam tuṭaittu ūṅrum tūṅ.

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. muyaṛci-tiruviṅai ākkum; muyarru iṅmai  
iṅmai pukuttiviṭum.

616. Exertion achieves wealth; absence of it brings on poverty.

----

617. 'maṭi uḷāl, mā mukaṭi' eṅpa; maṭi ilāṅ  
tāl uḷāl, tāmaraiyiṅāl.

617. Goddess of misfortune dwells in sloth; the Goddess of fortune lives in exertion.

----

618. poṛi iṅmai yārkkum paḷi anru; aṛivu aṛintu,  
āḷviṅai iṅmai paḷi.

618. Ill-luck is no disgrace; but it is a disgrace if one does not exert himself as to what should be done.

----

619. teyvattāṅ ākātueṅiṅum, muyaṛci taṅ  
mey varuttak kūli tarum.

619. Though fate should ordain failure, bodily exertion will yield its own reward.

----

620. ūḷaiyum uppakkam kāṅpar-ulaivu iṅrit  
tālātu uṅarrupavar.

620. Those who labour hard, undaunted by obstacles will overcome destiny.

-----

### **63. iṭukkaṅ aliyāmai - CHAPTER 63— ON COURAGE**

621. iṭukkaṅ varuṅkāl nakuka! ataṅai  
aṭuttu ūrvatu aḷtu oppatu il.

621. Laugh over your obstacles; nothing like it to push them further and further.

----

622. veḷḷattu aṇaiya iṭumpai, aṛivu uṭaiyāṇ  
uḷḷattiṇ uḷḷa, 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 pakaṭu aṇṇāṇ urra  
iṭukkaṇ iṭarppāṭu uṭaittu.

624. Just as the buffalo drags a cart through miry depth, one who fights on will overcome his difficulties.

----

625. aṭukki variṇum, aḷivu ilāṇ urra  
iṭukkaṇ iṭukkaṇ paṭum.

625. The troubles of one who braves a series of adversity wear out and disappear.

----

626. 'arrēm!' enru allarpaṭupavō-'perrēm!' enru  
ōmpuṭal 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 koḷḷātām, mēl.

627. The great know that the body is ever the target of trouble and will not regard

trouble as trouble at all.

----

628. in̄pam vīlaiyān̄, 'iṭumpai iyalpu' en̄pān̄,  
tuṇpam uṛutal ilaṇ̄.

628. He who never gives way to sorrow, will not long for pleasure; he will regard trouble as quite natural.

----

629. in̄pattuḷ in̄pam vīlaiyātān̄, tuṇpattuḷ  
tuṇpam uṛutal ilaṇ̄.

629. He who does seek for pleasure in pleasure will not be vexed in sorrow.

----

630. in̄nāmai in̄pam en̄ak koḷin̄, ākum, taṇ  
on̄nār vīlaiyum 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. amaiccu - CHAPTER 64— ON MINISTERS**

631. karuviyum, kālamum, ceykaiyum, ceyyum  
aruviṇaiyum, māṇṭatu-amaiccu.

631. He is the minister who, finds out the means, the time, the deed and its full accomplishment.

----

632. vaṇkaṇ̄, kuṭikāttal, kar̄ru aṛital, āḷviṇaiyōṭu  
aintuṭaṇ̄ māṇṭatu-amaiccu.

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, pēṇikkoḷalum, pirintārp  
poruttalum, vallatu-amaiccu.

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. aṛaṇ aṛintu, āṇru amainta collāṇ, eññāṇrum  
tiraṇ aṛintāṇ, tērcit tuṇai.

635. He is a helpful counselor who is righteous and considerate in his speech, and always knows how to act.

----

636. matinuṭpam nūlōṭu uṭaiyārkkku ati nuṭpam  
yā uḷa, muṇ nirpavai?.

636. To a keen intellect combined with learning no difficulty stands in the way.

----

637. ceyarkai aṛintakkaṭaittum, ulakattu  
iyarkai aṛintu, ceyal!.

637. Even though you know the rules, act in conformity with the world opinion.

----

638. aṛi koṇru, aṛiyāṇ eṇiṇum, uṛuti  
uḷaiyiruntāṇ kūṛal kaṭaṇ.

638. Though a king listens not to wise words it is the duty of the minister to speak firmly to him.

----



639. paḷutu eṇṇum mantiriyiṇ, pakkattuḷ tev ōr  
eḷupatu kōṭi uṛum.

639. A treacherous minister by the king's side is equal to seventy crores of enemies.

----

640. muṛaippaṭac cūḷntum, muṭivilavē ceyvar-  
tirappāṭu ilāatavar.

640. Ministers who have no requisite ability will leave a task unfinished though well begun.

-----

### 65. col vaṇmai - CHAPTER 65— ON GOOD SPEECH

641. 'nā nalam' eṇṇum nalaṇ uṭaimai; an nalam  
yā nalattu uḷḷatūum aṇṛu.

641. The virtue of good speech is greater than all the other good qualities found in one.

----

642. ākkamum, kēṭum, ataṇāl varutalāl,  
kāttu ōmpal, collinḱaṇ cōrvu.

642. As I both prosperity and ruin are caused by words, a minister must guard against imperfection in his speech.

----

643. kēṭṭārp piṇikkum takai avāy, kēḷārum  
vēṭpa, 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. tiraṇ aṛintu colluka, collai; aṛaṇum  
poruḷum ataṇiṇ ūṅku il.

644. Speak having regard to one's capacity to listen; for there is no greater virtue nor

wealth than that.

----

645. colluka collai-piṛitu ōr col ac collai  
vellum col iṇmai aṛintu.

645. Speak out what you have to say only after knowing that your own argument will not be turned against you.

----

646. vēṭpat tām colli, piṛar col payaṇ kōṭal  
māṭciyiṇ mācu arṛār kōl.

646. A good minister wins the approval of the listener by persuasive speech.

----

647. colal vallaṇ, cōrvu ilaṇ, aṅcāṇ, avaṇai  
ikal vellal yārkkum aritu.

647. A clever speaker is neither tired nor fearful; none can defeat him in a debate.

----

648. viraintu toḷil kēṭkum ñālam-nirantu iṇitu  
collutal vallārp perīṇ.

648. Cogent reasoning and soft speech can bring the people over to one's side.

----

649. pala collak kāmuruvar maṇṛa- mācu arṛa  
cila collal tērrātavar.

649. Those who cannot say a few words correctly will evince a desire to speak much.

----

650. iṇar ūḷttum nārā malar aṇaiyar-karṛatu  
uṇara virittu uraiyātār.

650. Those who cannot explain well what they have learnt resemble the odourless flowers with their petals open.

-----

## 66. viṇait tūymai - CHAPTER 66— ON PURITY IN ACTION

651. tuṇai nalam ākkam tarūum; viṇai nalam  
vēṇṭiya ellām tarum.

651. A man's friends bring prosperity to him; but his good acts fetch him his wish.

----

652. eṇṇum oruvutal vēṇṭum-pukaḷoṭu  
naṇṇi payavā viṇai.

652. That deed must always be discarded which does not promote virtue and produce fame.

----

653. ootal vēṇṭum, oḷi māḷkum ceyviṇai-  
'āatum!' eṇṇumavar.

653. Those who wish to become great must always avoid deeds which darken the lustre of their reputation.

----

654. iṭukkaṇ paṭiṇum, iḷivanta ceyyār-  
naṭukku arṇa kāṭciyavar.

654. Even adversity does not prompt men of unswerving purity to do mean things.

----

655. 'erru!' eṇṇu iraṅkuva ceyyarka; ceyvāṇēl,  
marṇu aṇṇa ceyyāmai naṇṇu.

655. Desist from deeds which you may regret later; but if you once happen to do such a deed, repeat it not.

----

656. īṇṇāl paci kāṇpāṇ āyiṇum, ceyyarka  
cāṇṇōr paḷikkum viṇai.

656. Though you find your mother starving, do not do anything which will be condemned by the great.

----

657. paḷi malaintu eytiya ākkattiṅ, cāṅrōr  
kaḷi nalkuravē talai.

657. Better the poverty adopted by the great than the wealth resulting from sin.

----

658. kaṭinta kaṭintu orār ceytārkkku avaitām  
muṭintālum, pīlai tarum.

658. Those who do knowingly forbidden things will suffer in the end, although they may succeed in doing them.

----

659. aḷak koṅṭa ellām aḷap pōm; iḷappiṅum,  
piṛpayakkum, naṛpālavai.

659. What is secured by causing tears to others will be lost with tears. But good deeds will result in good later.

----

660. calattāl poruḷ ceytu ēmākkal-pacu maṅ-  
kalattuḷ nīr peytu, irīyarru.

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. viṅait tiṭṭam - CHAPTER 67— ON RESOLUTENESS

661. viṅait tiṭṭam eṅṅpatu oruvaṅ maṅat tiṭṭam;  
marraiya ellām piṛa.

661. Determination in action is one's resolution. All others are nothing.

----

662. ūru orāl, urrapīṅ olkāmai, iv iraṅṭiṅ  
āru eṅṅpar-āyntavar kōḷ.

662. Ministers versed in lore will not do unprofitable deeds, and if they do, they will not regret it.

----  
663. kaṭaik koṭkac ceytakkatu āṇmai; iṭaik koṭkiṇ,  
errā viḷumam 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. collutal yārkkum eḷiya; ariya ām,  
colliya vaṇṇam 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, vētaṅkaṅ  
ūru eyti, uḷḷappaṭum.

665. The resolution of a thoughtful and good minister in strengthening his monarch will earn all praise.

----  
666. eṇṇiya eṇṇiyāṅku eytupa-eṇṇiyār  
tiṇṇiyar ākapperiṇ.

666. Firm of purpose, ministers carry out their resolution.

----  
667. uruvu kaṇṭu eḷḷāmai vēṇṭum-uruḷ perun tērkku  
accu āṇi aṇṇār uṭaittu.

667. Do not despise one for lack of personality. Does not the little nail of the chariot keep the wheel going?

----  
668. kalaṅkātu kaṇṭa viṇaikkaṅ, tuḷaṅkātu  
tūkkam kaṭintu ceyal.

668. What you have clearly decided to do, do it without hesitation and delay.

----

669. tuṅpam uṛavarīṇum ceyka, tuṅivu āṛri-  
iṅpam payakkum viṅai.

669. Be resolute in deed which ends in happiness, though troublesome at the beginning.

----

670. eṅait tiṅpam eytiyakkaṅṅum, viṅait tiṅpam  
vēṅṅārai vēṅṅātu, ulaku.

670. The world will not esteem him who has no determined will, notwithstanding his other strong virtues.

-----

## 68. viṅai ceyal vakai - CHAPTER 68— ON THE MEANS OF ACTION

671. cūlcci muṅivu tuṅivu eytal; at tuṅivu  
tālcciyuḷ taṅkutaḷ tītu.

671. Decision is the result of deliberation. It is harmful to rest it low.

----

672. tūṅkuka, tūṅkic ceyarpāla; tūṅkaṅka,  
tūṅkātu ceyyum viṅai.

672. Delay such things as call for delay. But never delay that which cannot be delayed.

----

673. ollum vāy ellām viṅai nanṅē; ollākkāl,  
cellum vāy nōkkic ceyal.

673. Achieve a thing wherever possible; if it were not possible adopt a cautious policy.

----

674. viṅai, pakai eṅru iraṅṅin eccam, niṅaiyuṅkāl,  
tī eccam pōlat teṅum.

674. An unfinished deed and an unfinished fight will like a half extinguished fire, cause ultimate harm.

----

675. poruḷ, karuvi, kālam, viṇai, iṭaṇoṭu aintum  
iruḷ tīra eṇṇic ceyal!.

675. Do a thing after carefully deliberating on five things; resources, means, the time, the nature of the deed, and the place.

----

676. muṭivum, iṭaiyūrum, murriyāṅku eytum  
paṭupayaṇum, pārttuc ceyal!.

676. In doing a thing, weigh deeply your aim, the hindrances and the final gain thereof.

----

677. ceyviṇai ceyvāṇ ceyalmurai, av viṇai  
uḷ arivāṇ uḷlam koḷal.

677. The manner in which a thing should be done is to be determined after consulting an expert.

----

678. viṇaiyāṇ viṇai ākkikkōṭal-naṇai kavuḷ  
yāṇaiyāl yāṇai yāttarru.

678. Use one act to achieve another just as one wild elephant is used to capture another.

----

679. naṭṭārkkku nalla ceyaliṇ viraintatē-  
oṭṭārai oṭṭikkoḷal.

679. It is much more urgent to secure the alliance of one's enemies, than to do good to one's friends.

----

680. urai ciṇiyār uḷ naṭuṅkal aṅci, kuṇai perin,  
koḷvar periyārp paṇintu.

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. aṅpu uṭaimai, āṅra kuṭippirattal, vēntu avām  
paṅpu uṭaimai,- tūtu uraippāṅ paṅpu.

681. The characteristics of an ambassador are lovability, noble birth and other qualities which evoke the monarch's respect.

----

682. aṅpu, arivu, āṅyanta colvanmai-tūtu uraippārkkku  
iṅriyamaiyāta mūṅru.

682. Love, wisdom, ability to talk with full knowledge, are the three indispensable qualities of an ambassador.

----

683. nūlāruḷ nūl vallaṅ ākutaḷ-vēlāruḷ  
venṅri viṅai uraippāṅ paṅpu.

683. A skilful ambassador who wishes to gain his mission among other monarchs wielding the spear must be more learned than the learned.

----

684. aṅivu, uru, āṅyanta kalvi, im mūṅraṅ  
ceṅivu uṭaiyāṅ celka, viṅaikku.

684. Only those who have wisdom, personality and mature scholarship must be sent on a mission.

----

685. tokac colli, tūvāta nīkki, nakac colli,  
naṅri 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. karṅru, kaṅ aṅcāṅ, celac colli, kālattāl  
takkatu aṅivatu ām-tūtu.



686. The envoy must be learned, fearless, persuasive and expedient.

----

687. kaṭaṇ arintu, kālam karuti, iṭaṇ arintu,  
eṇṇi, uraippāṇ talai.

687. The best envoy states his case convincingly knowing his duty at the proper time and place.

----

688. tūymai, tuṇaimai, tuṇivu uṭaimai, im mūṇriṇ  
vāymai-vaḷi uraippāṇ paṇpu.

688. The qualifications of a true envoy are morality, loyalty to his monarch and courage.

----

689. viṭu māṇram vēntarkku uraippāṇ-vaṭu māṇram  
vāy cōrā vaṅkaṇavaṇ.

689. He who does not falter even when faced with personal danger is fit to deliver his king's message.

----

690. iṇuti payappiṇum, eñcātu, iṇaivaṇku  
uṇuti payappatu ām-tūtu.

690. A true envoy delivers his message even at the risk of death.

-----

## **70. maṇṇaraic cērntu oḷukal - CHAPTER 70— ON CO-OPERATION WITH KING**

691. akalātu, aṇukātu, tīk kāyvār pōlka-  
ikal vēntarc cērntu oḷukuvār.

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. maṇṇar viḷaipa viḷaiyāmai, maṇṇarāṇ

maṅṅiya ākkam tarum.

692. Not to covet those things which are desired by the monarch produce lasting wealth.

----

693. pōrrin ariyavai pōrral-kaṭuttapiṅ,  
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 oḷukal-  
āṅra periyār akattu!.

694. In the presence of the great avoid whispering and smiling.

----

695. ep poruḷum ōrār, toṭarār, marru ap poruḷai  
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. kuṛippu aṛintu, kālam karuti, veṛuppu ila  
vēṅṭupa, vēṭpac colal!.

696. Watch the mood of the monarch. Talk to him pleasantly and inoffensively.

----

697. vēṭpaṅa colli, viṅai ila eññāṅrum  
kēṭpiṅum, collā viṭal!.

697. Speak desirable things though unasked, but abstain from profitless talk although solicited by him.

----

698. 'ilaiyar, iṅa muraiyar' eṅru ikaḷār, niṅra  
oḷiyotu oḷukappaṭum.

698. Do not disrespect a king on the ground of age or kinship, but behave as befits his royalty.

----

699. 'koḷappattēm' enru eṇṇi, koḷlāta 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, paṇṇu alla ceyyum keḷutakaimai kēṭu tarum.

700. To take liberty under the cover of old acquaintance and do unwanted things is to court ill.

-----

## 71. kuṛippu arital - CHAPTER 71— ON READING ONE'S INTENTIONS

701. kūrāmai nōkki, kuṛippu arivāṇ, eññāṇrum māṛā nīr vaiyakku aṇi.

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 koḷal!.

702. He who would speak out fearlessly what he feels will be regarded equal to God.

----

703. kuṛippin kuṛippu uṇarvārai, uruppinuḷ yātu koṭuttum, koḷal!.

703. The king at any cost should secure among his associates one who can discover by intuition another's unexpressed thoughts.

----

704. kuṛittatu kūrāmaik koḷvāroṭu, eṇai

uṛuppu ōraṇaiyarāl, vēru.

704. Those who are able to discover unexpressed thoughts may be deemed superior to other's service.

----

705. kuṛippin kuṛippu uṇarāāyin, uṛuppinuḷ  
eṇṇa payattavō, kaṇ?.

705. Of what avail is the eye, among the organs of sense, if it does not note another's intentions?

----

706. aṭuttatu kāṭṭum paḷiṅkupōl, neṅcam  
kaṭuttatu kāṭṭum, mukam.

706. Like a mirror that reflects what is near it, the face will show what passes in the mind.

----

707. mukattin mutukkuṛaintatu uṇṭō-uvappinum  
kāyinum, tāṅ munturum?

707. Is there anything more expressive than the face which is an index as well as agony?

----

708. mukam nōkki niṛka amaiyum-akam nōkki,  
urratu uṇarvārp perin.

708. If you come across one, who can read your face, study one's face as one does yours.

----

709. pakaimaiyum kēṇmaiyeum kaṇ uraikkuṁ-kaṇṇin  
vakaimai uṇarvārp perin.

709. The eye proclaims friendliness and hostility to one who can read the message of the eyes.

----

710. 'nuṇṇiyam' eṇpār aḷakkum kōl, kāṇuṅkāl,  
kaṇ 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, arāyntu, colluka-collin  
tokai arinta tūymaiyavar!.

711. Men should weigh their words in speaking when addressing an audience.

----

712. itai terintu, naṅku uṅarntu, colluka- collin  
naṅai terinta naṅmaiavar!.

712. Good people who know the value of the language they employ, must speak noting how their words are received.

----

713. avai ariyār, collal mērkoḷpavar collin  
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. oḷiyārmuṅ oḷiyar ātal! veḷiyārmuṅ  
vāṅ cutai vaṅṅam koḷal!.

714. Before brilliant people be brilliant; before plain people be as plain as white chalk.

----

715. 'naṅru' enṅavaruḷḷum naṅrē-mutuvaruḷ  
muntu kiḷavāc ceṅivu.

715. The humility to maintain silence before superiors is the best of all good qualities.

----

716. ārrinṅ nilaitaḷarntarrē-viyaṅ pulam  
ērru, uṅarvārmuṅṅar iḷukku.

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 viḷankum-kacaṭu arac  
col terital vallār akattu.

717. The scholarship of the learned shines brilliantly before those who can appreciate faultless speech.

----

718. uṇarvatu uṭaiyārmuṅ collal-vaḷarvatan  
pāttiyuḷ nīr corintarru.

718. Speaking before the wise is like feeding crops with water.

----

719. pul avaiyuḷ poccāntum collarka-nal avaiyuḷ  
naṅku celac colluvār!.

719. Those who say good things before a good assembly should not even in forgetfulness say the same before the illiterate.

----

720. aṅkaṇattuḷ ukka amiḷtu arrāl-tam kaṇattar  
allārmuṅ kōṭṭi koḷal!.

720. Entering an assembly of men of unequal respectability will be like pouring nectar in an unclean courtyard.

-----

### **73. avai aṅcāmai - CHAPTER 73— NOT TO BE AFRAID OF ASSEMBLY**

721. vakai arintu, val avai, vāycōrār-colli  
tokai arinta tūymaiyavar.

721. The expert in the art of speaking will not flounder, addressing an assembly of the learned.

----

722. karrāruḷ karrār eṇappaṭuvar-karrārmuṇ  
karra celac colluvār.

722. Those will be deemed foremost among the learned, who can speak learned things acceptable to the learned.

----

723. pakaiyakattuc cāvār eḷiyar; ariyar  
avaiyakattu añcātavar.

723. Many die in the field of battle. But few are those who can fear fools addressing an assembly.

----

724. karrārmuṇ karra celac colli, tām karra,  
mikkāruḷ, mikka koḷal.

724. Speak to the learned what you have learnt, and receive from them much that you have to learn.

----

725. ārrin, aḷavu aṛintu kaṛka-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 eṇ, vaṅkaṇṇar allārkkū?-nūloṭu eṇ,  
nuṇ 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 oḷ vāḷ-avaiyakattu  
añcumavaṇ 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 avaiyuḷ  
naṅku celac collātār.

728. Vain is the versed learning of one who can not address with profit a learned assembly.

----

729. 'kallātavarinḡ kaṭai' eṅpa- 'karru arintum,  
nallār avai añcuvār'.

729. The learned who are afraid of a good assembly will be regarded as worse than the illiterate.

----

730. uḷar eṅiṅum, illāroṭu oppar-kaḷaṅ añci,  
karra celac collātār.

730. Dead though alive are those who are afraid to address an assembly on what they have learnt.

-----

#### 74. nāṭu - CHAPTER 74— ON THE KINGDOM

731. taḷḷā viḷaiyuḷum, takkārum, tāḷvu ilāc  
celvarum, cērvatu- nāṭu.

731. That is a kingdom which has undiminishing produce, righteous people and fadeless riches.

----

732. perum poruḷāṅ peṭṭakkatu āki, aruṅ kēṭṭāl,  
ārra viḷaivatu-nāṭu.

732. That is a kingdom which has boundless wealth coveted for by other nations and has imperishable fertile resources.

----

733. porai oruṅku mēlvaruṅkāl tāṅki, iṅraivaṅku  
iṅrai oruṅku nērvatu-nāṭu.



733. That alone is a kingdom which accommodates immigrants and whose king receives taxes willingly paid.

----

734. uru paciyum, ovāp piniyum, ceru pakaiyum,  
cērātu iyalvatu-nātu.

734. That is a kingdom where excessive hunger, incurable diseases and destructive enemies are absent.

----

735. pal kuḷuvum, pālceyyum uṭpakaiyum, vēntu alaikkum  
kol kuṛumpum illatu-nātu.

735. That is a kingdom where there are not many (disloyal) associations, destructive internal dissensions and disturbing murderous chieftains.

----

736. kētu ariyā, keṭṭa iṭattum vaḷam kunrā  
nātu, enpa, nāṭṭiṭu 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 araṇum-nāṭṭiṭu kuṛupṭu.

737. Surface and subsoil water, well situated hills from which flow waters and an invincible fort are the limbs of a kingdom.

----

738. pini inmai, celvam, viḷaivu, inpam, ēmam-  
ani enpa, nāṭṭiṭu kuṛiv aintu.

738. Five are the ornaments of a kingdom - absence of disease, wealth, fertility, happiness and security.

----

739. nātu enpa, nātā vaḷattaṇa; nātu alla,  
nātā, vaḷam tarum nātu.

739. That is a kingdom which has rich natural resources. That is no kingdom which yields wealth by toil.

----

740. āñku amaivu eytiyakkaṇṇum payam iṅrē-  
vēntu amaivu illāta nāṭu.

740. Vain is the kingdom which may have all the excellence except harmony between the ruler and the ruled.

-----

### 75. araṇ - CHAPTER 75— ON FORTRESS

741. āṛrupavarkkum araṇ poruḷ; aṅcit taṛ  
pōṛrupavarkkum poruḷ.

741. A fortress is important alike to a conquering foe and a timid defender.

----

742. maṇi nīrum, maṇṇum, malaiyum, aṇi niḷal  
kāṭum, uṭaiyatu-araṇ.

742. It is a fortress which has sparkling water, open spaces, hills and cool and shady forests round.

----

743. 'uyarvu, akalam, tiṇmai, arumai, in nāṅkiṇ  
amaivu araṇ'.eṅṛu uraikkum nūl.

743. Treatises on fortification state that the walls of a stronghold should be lofty, broad, strong and inaccessible.

----

744. ciṛu kāppiṇ pēr iṭattatu āki, uṛu pakai  
ūkkam aḷippatu-araṇ.

744. A fortress which has a name as a natural defence cools the heat of the attacking foe.

----

745. koḷarḷku aritāy, koṇṭa kūḷttu āki, akattār  
nilaikku eḷitu ām nīratu-araṇ.

745. A good fortress is that which is inaccessible, is sufficiently provided and is easily defensible from within.

----

746. ellāp poruḷum uṭaittāy, iṭattu utavum  
nal āḷ uṭaiyatu-araṇ.

746. A fortress shall have all things needed by its residents including capable warriors.

----

747. murriy<sub>u</sub>m, murrātu erintum, araiṭṭuttum,  
parrar<sub>ku</sub> ariyatu-araṇ.

747. A good fortress cannot be besieged or taken by storm or be undermined.

----

748. murru ārri murriyavaraiy<sub>u</sub>m, parru ārri,  
parriyār velvatu-araṇ.

748. The inmates of a good fortress can defend themselves even when besieged on all sides.

----

749. muṇai mukattu mārralar cāya, viṇaimukattu  
vīru eyti māṇṭatu-araṇ.

749. That fortress is famous which makes it possible for its defenders to destroy the besiegers even at the outset.

----

750. eṇai māṭcittu ākiyakkaṇṇum, viṇai māṭci  
illārkaṇ illatu-araṇ.

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 eḷḷuvar; celvarai  
ellārum ceyvar, ciṟappu.

752. All will despise the poor; all will accord honour to the wealthy.

----

753. poruḷ eṇṇum poyyā viḷakkam, iruḷ aṟukkum-  
eṇṇiya tēyattuc ceṇṇu.

753. The faultless lamp of riches will dispel the darkness (of trouble) in any country to which it is taken.

----

754. aṟaṇ ṇum; iṇṇamum ṇum;-tiraṇ aṟintu,  
tītu iṇṇi vanta poruḷ.

754. The wealth accumulated justly and without sin will confer virtue and happiness.

----

755. aruḷoṭum, aṇpoṭum vārāp poruḷ ākkam  
pullār, puraḷa viṭal!.

755. Let not the king accept the wealth not acquired through mercy and love.

----

756. uṟu poruḷum, ulku poruḷum, taṇ oṇṇārt  
teṟu poruḷum,-vēntaṇ poruḷ.

756. Unclaimed wealth, tolls and tributes by the subdued chieftains are the king's property.

----

757. aruḷ eṇṇum aṇṇu iṇ kuḷavi, poruḷ eṇṇum  
celvac ceviliyāl, uṇṭu.

757. What is mercy, but the child of love? What is wealth, but the nurse of mercy?

----  
758. kunru ēri, yānaip pōr kaṇṭarrāl-taṇ kaittu onru  
uṇṭākac ceyvāṇ viṇai.

758. The deeds of the wealthy are like elephant fights witnessed from a hill.

----  
759. ceyka poruḷai! ceṇunar cerukku aṇukkum  
eḷku ataṇiṇ kūriyatu il.

759. Store up wealth; no other weapon is sharper than that to destroy the enemy's  
pride.

----  
760. oṇ poruḷ kālppa iyarriyārkkku, eṇ poruḷ-  
ēṇai iraṇṭum oruṅku.

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. uṇuppu amaintu, ūru aṅcā, vel paṭai-vēntaṇ  
veṇukkaiyuḷ ellām talai.

761. A well-equipped and fearlessly conquering army is the foremost wealth of a  
king.

----  
762. ulaivu iṭattu ūru aṅcā vaṅkaṇ, tolaivu iṭattu,  
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 eṇ 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. aḷivu iṅru, aṛaipōkātu āki, vaḷivanta  
vaṅkaṇatuvē-paṭai.

764. It is a heroic force that is hereditary, undiminished in powers and not undermined by the enemy.

----

765. kūrru uṭaṅru mēlvarinūm, kūṭi, etir niṅkum  
ārralatuvē-paṭai.

765. A valiant army faces courageously the advancing foe even when led by the God of Death.

----

766. maṛam, māṇam, māṅṭa vaḷic celavu, tērram,  
eṇa nāṅkē ēmam, paṭaikku.

766. Heroism, honour, tried policy and fidelity to the king, these four are an army's shelter.

----

767. tāṛ tāṅkic celvatu tāṅai-talaiivanta  
pōr tāṅkum taṅmai aṛintu.

767. That alone is an army which understands the enemy's tactics, and fearlessly advances.

----

768. aṭaltakaiyum, ārralum, il eṅiṅum, tāṅai  
paṭait takaiyāṅ pāṭu peṛum.

768. An army by mere show can achieve distinction though it may lack bold advance or even self-protection.

----

769. ciṛumaiyum, cellāt tuṅiyum, vaṛumaiyum,  
illāyiṅ vellum, paṭai.

769. It is a winning army which has neither littleness, nor irremovable bitterness and poverty.

----  
770. nilai makkaḷ cāla uṭaittuēṇiṇum, tāṇai  
talaimakkaḷ ilvaḷi 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 nillaṇmiṇ-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 muyal eyta ampiṇil, yāṇai  
piḷaitta vēl ēntal iṇitu.

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, tarukan; oṇru urrakāl,  
ūrāṇmai maru atan ekku.

773. Fearlessness is a manly virtue; but in distress, mercy is its keen edge.

----  
774. kai vēl kaḷirroṭu pōkki varupavaṇ  
mey vēl pariya, nakum.

774. The warrior who hurls his spear against an advancing elephant enjoys to pull it from his body.

----  
775. viḷitta kaṇ vēl koṇṭu eṇiya, alittu imaippin,  
ōṭṭu aṇrō, vaṇkaṇavarkku?.

775. If the fierce look (of a warrior) winks at a dart aimed at him, it is tantamount to a retreat.

----

776. viḷuppuṅ paṭāta nāl̥ ellām vaḷukkiṇuḷ  
vaikkum, taṅ nālai eṭuttu.

776. Reflecting on the days past, a hero regards those days vain in which he has not received a wound.

----

777. cuḷalum icai vēṅṭi, vēṅṭā uyirār  
kaḷal yāppuk kārikai nīrttu.

777. The anklet is a fitting adornment to warriors who fight fearless of life for a world-wide reputation.

----

778. uṟiṇ, uyir aṅcā maṟavar, iṟaivaṅ  
ceṟiṇum, cīr kuṅral ilar.

778. Warriors unmindful of their lives in battle will not be daunted even by the wrath of their obstructing monarch.

----

779. iḷaittatu ikavāmaic cāvārai, yārē,  
piḷaittatu oṟukkirpavar?.

779. Who can find fault with those (soldiers) who will lay down their lives to fulfil their vow?

----

780. purantār kaṅ nīr malkac cākiṟpiṅ, cākkāṭu  
irantu kōḷ-takkatu uṭaittu.

780. Ye! Soldiers, endeavour to earn a death of glory which will move your chief to tears.

-----

**79. naṭpu - CHAPTER 79— ON FRIENDSHIP**



781. ceyarku ariya yā uḷa, naṭpiṅ?-atupōl  
viṅaikku ariya yā uḷa, kāṅpu?

781. What is there more important than an ally; and what is more helpful than securing his aid.

----

782. niṅai nīra, nīravar kēṅmai, piṅai; matip  
piṅ 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. naviltorum nūl nayam pōlum-payiltorum,  
paṅpu uṭaiyāḷar toṭarpu.

783. Even as good literature enraptures its reader the attachment of good men increases a king's happiness.

----

784. nakutaṅporuṭtu aṅru, naṭṭal; mikutikkaṅ  
mēṅceṅru iṭittaṅporuṭtu.

784. Friendship is made not for pleasure but it is a corrective to him who errs on the other side.

----

785. puṅarcci, paḷakutal vēṅṭā; uṅarccitāṅ  
naṭpu ām kiḷamai tarum.

785. Friendship is not cultivated by mere acquaintance. It is the harmony that cements the bond of friendship.

----

786. mukam naka, naṭpatu naṭpu aṅru; neṅcattu  
akam naka, naṭpatu-naṭpu.

786. Smile is no index for friendship. Real friendship makes the heart also smile.

----

787. aḷivinaṅṅavai nīkki, āru uyttu, aḷivinaṅṅaṅ  
allal uḷappatu ām-naṅṅpu.

787. Friendship prevents harmful deeds being committed and does beneficial things sharing the other's misfortunes.

----

788. uṅṅukkai iḷantavaṅṅ kai pōla, āṅṅkē  
iṅṅukkaṅṅ kaḷaivatu ām-naṅṅpu.

788. Friendship removes suffering even as promptly as the hand which clutches the slipping garment.

----

789. 'naṅṅpiṅṅku vīṅṅṅirukkai yātu?' eṅṅiṅṅ, koṅṅṅpu iṅṅṅri  
ollumvāy uṅṅṅṅum nilai.

789. If one asks where friendship abides, it lies in timely aid.

----

790. 'iṅṅaiyar, ivar emakku; iṅṅṅam yām' eṅṅṅru  
puṅṅaiyiṅṅum, pullenṅṅum-naṅṅpu.

790. Even one may say, "These are my friends; I am deeply attached to them". Yet, it may be insignificant friendship.

-----

## 80. naṅṅpu āṅṅāyṅṅal - CHAPTER 80— ON TRUE FRIENDSHIP

791. nāṅṅātu naṅṅṅaliṅṅ kēṅṅṅu illai; naṅṅṅapiṅṅ,  
vīṅṅṅu illai, naṅṅṅpu āḷpavarkku.

791. Nothing causes greater harm than the indiscriminate choice of friends; for one cannot give up one's chosen friends.

----

792. āyṅṅṅtu āyṅṅṅtu kollātāṅṅ kēṅṅṅmai, kaṅṅaimuṅṅrai,  
tāṅṅ cām tuyaram tarum.

792. The friendship entered into without repeated tests causes grief till the end of

one's life.

----

793. kuṇaṇum, kuṭimaiyum, kurramum, kunrā  
iṇaṇum, aṛintu yākka naṭpu.

793. Make friends with one after knowing one's character, ancestry, defects and one's great associates.

----

794. kuṭip piṛantu, taṅkaṇ paḷi nāṇuvāṇaik  
koṭuttum koḷal 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 aṛiya  
vallār naṭpu āyntu koḷal!.

795. Make after proper test friendship with the wise who make you weep for a crime and chastise when you err.

----

796. kēṭṭiṇum uṇṭu, ōṛ uṛuti-kiḷaiṇarai  
nīṭṭi aḷappatu ōṛ kōl.

796. Adversity has its uses, for it is the touchstone that tries the genuine friend.

----

797. ūṭiyam eṇpatu oruvarḷkup pētaiyār  
kēṇmai orī viṭal.

797. One must regard it as a windfall if one is able to shake off unwise friends.

----

798. uḷḷarka, uḷḷam ciṛukuva! koḷḷarka,  
allaṅkaṇ āṛṛaruppār naṭpu!.

798. Refrain from doing things which make your heart shrink. Likewise avoid friends

who desert you in adversity.

----

799. keṭum kālaik kaiṭuvār kēṇmai, aṭum kālai  
uḷḷinum, uḷḷam cuṭum.

799. Friendship of those who fall off in adversity continues to rankle in your heart of hearts till your death.

----

800. maruvuka, mācu arṛār kēṇmai! oṇru ittum  
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. paḷaimai - CHAPTER 81— ON OLD FRIENDSHIP

801 paḷaimai eṇappaṭuvatu yāteṇiṇ yātum  
kiḷamaiyaik kiḷttiṭā naṭpu.

801. What is old friendship? It is that which willingly submits to friendly interferences.

----

802. uṇupuk keḷutakaimai marṛataṛku  
uppātal cāṇṛōr kaṭaṇ.

802. The soul of friendship is perfect freedom. To be of cheer in friendly interference is the duty of the wise.

----

803. naṭpuevaṇ ceyyum keḷutakaimai  
ceytāṅku amaiyāk kaṭai.

803. What use is old friendship if one's intimacy does not approve of one's acts?

----

804. viḷaitakaiyāṇ vēṇṭi iruppar keḷutakaiyāl  
kēḷātu naṭṭār ceyiṇ.

804. If friends voluntarily do their duty through intimacy the wise accept it with approval.

----

805 pētaimai on̄rō perun̄kiḷamai en̄ruṇarka  
nōtakka nat̄ṭār ceyiṇ.

805. If a friend acts contrary to one's wishes, treat it as not due to ignorance but to intimacy.

----

806 ellaikkaṇ niṇṇār tuṇavār tolaiviṭattum  
tollaikkaṇ niṇṇār toṭarpu.

806. Old friends may do harm but it is the quality of friendship not to abandon them.

----

807 aḷivanta ceyyiṇum an̄parār an̄piṇ  
vaḷivanta kēṇmai yavar.

807. Old and loving friends, even when betrayed do not break off in their love.

----

808 kēḷiḷukkam kēḷāk keḷutakaimai vallārkkku  
nāḷiḷukka nat̄ṭār ceyiṇ.

808. Intimacy is the refusal to hear about friend's faults. Noble friends smile that day when their friends commit faults.

----

809 keṭāa vaḷivanta kēṇmaiṇār kēṇmai  
viṭāar viḷaiyum ulaku.

809. The world applauds long established friends who do not forsake one another.

----

810 viḷaiṇār viḷaiyap paṭupa paḷaiṇārkaṇ  
paṇpiṇ talaippiṇiyā tār.

810. Even foes long for those who do not forsake their old and erring friends.

-----  
**82. tī naṭpu - CHAPTER 82— ON BASE ALLIANCE**

811 parukuvār pōliṇum paṇṇilār kēṇmai  
perukalil kuṇṇal iṇitu.

811. Let that kind of friendship diminish rather than increase if it is really pretentious and devoid of genuine feeling.

----

812 uṛiṇṇaṭṭu aṛiṇorūum oppilār kēṇmai  
peṛiṇum 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 uṛuvatu cīrtūkkum naṭpum peṛuvatu  
koḷvārum kaḷvarum nēr.

813. Those who value friendship for the gain thereof are only avaricious prostitutes and thieves.

----

814 amarakattu āṛṛarukkum kallāmā aṇṇār  
tamarīṇ 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 ciṛiyavar puṇkēṇmai  
eytaliṇ eytāmai naṇṇu.

815. Better to abandon than contract the friendship of the lowly who do not aid you in adversity.

----

816 pētai peruṅkelīi naṭpiṇ aṛivuṭaiyār  
ētiṇmai kōṭi uṛum.

816. Very much more valuable is the hatred of the wise than the doting friendship of fools.

----

817 nakaivakaiyar ākiya naṭṭiṇ pakaivarāl  
pattaṭutta kōṭi uṟum.

817. Ten thousand times better is the enmity of foes than the friendship which makes one a laughing stock.

----

818 olluṅ karumam uṭarru pavarkēṇmai  
collāṭār cōra viṭal.

818. Abandon without fuss friends who make a possible thing impossible.

----

819 kaṇaviṇum iṇṇātu maṇṇō viṇaivēru  
colvēru paṭṭār toṭarpu.

819. The alliances of men whose words are different from their deeds afford no pleasure even in a dream.

----

820 eṇaittum kuṟukutal oṃpal maṇaikkeḷi  
maṇṛil paḷippār toṭarpu.

820. Avoid the friendship however little, of those who befriend you at home but betray you in the assembly (public).

-----

### **83. kūṭā naṭṭu - CHAPTER 83— ON FALSE ALLIANCE**

821 cīrviṭam kāṇiṇ eritarkup paṭṭatai  
nērā nirantavar naṭṭu.

821. Friendship of the wicked is but a pretext to stab you cunningly in an unwary mood.

----

822 inampōru inamallār kēṇmai makaḷir  
maṇampōla vēru paṭum.

822. Inconstant as the heart of a woman is the false friendship of seeming friends.

----

823 palanalla karraḷ kaṭaittum maṇanallar  
ākutaḷ māṇārkkū aritu.

823. A wicked heart never mellows with learning.

----

824 mukattiṇ iniya nakāa akattuṇṇā  
vaṅcarai aṅcap paṭum.

824. Fear those who smile and smile but are villainy at heart.

----

825 maṇattiṇ amaiyā tavarai eṇaittonrum  
collināl tēraṇpārru anru.

825. It is impossible to convince those whose minds do not agree.

----

826 naṭṭārpōḷ nallavai collinum oṭṭārcol  
ollai uṇarap paṭum.

826. Of what avail are the friendly words of your foe?

----

827 colvaṇakkam oṇṇārkaṇ koḷḷarka vilvaṇakkam  
tīṅku kuṛittamai yāṇ.

827. Do not trust the seeming humility of the enemy's speech for the bow bends only to do harm.

----

828 toḷutakai yuḷḷum paṭaiyoṭṭunkum oṇṇār  
aḷutakaṇ ṇīrum aṇaittu.

828. The folded hands of the enemy in an attitude of devotion conceal a weapon. Likewise are his false tears.



----  
829 mikacceytu tammauḷu vārai nakacceytu  
naṭpiṇuḷ cāppullar pārru.

829. Policy requires that hostility to a foe should be hidden under a smile.

----  
830 pakainatpām kālam varuṅkāl mukanatṭu  
akanatṭu orī viṭal.

830. When the enemy pretends alliance, receive him with outward smile and inward distrust.

-----  
**84. pētaimai - CHAPTER 84— ON STUPIDITY**

831 pētaimai eṇpatuonru yātueṇiṇ ētamkoṇṭu  
ūtiyam pōka viṭal.

831. Stupidity clings to the evil and lets slip the good.

----  
832 pētaimaiyuḷ ellām pētaimai kātaṇmai  
kaiyalla taṅkaṇ ceyal.

832. The crown of stupidity is the desire to do evil.

----  
833 nāṇāmai nāṭāmai nāriṇmai yātonrum  
pēṇāmai pētai toḷil.

833. Shamelessness, negligence, arrogance and giddiness mark the stupid.

----  
834 oṭi uṇarntum piṇarkkuraittum tāṇataṅkāp  
pētaiyiṇ pētaiyār il.

834. Most stupid is the learned fool who remains disloyal to his own noble teaching.

----  
835 orumaic ceyalārrum pētai eḷumaiyum

tāṇpukku aḷuntum aḷaru.

835. Acts of folly done in one birth cause misery to him in seven more births to come.

----

836 poypaṭum oṇṇō puṇaipūṇum kaiyariyāp  
pētai viṇaimēr koḷiṇ.

836. The task undertaken by a foolish man is spoiled and also ruined.

----

837 ētilār ārat tamarpacippar pētai  
peruñcelvam uṇṇak kaṭai.

837. Strangers and not relatives fatten on the unlimited wealth of a fool.

----

838 maiyal oruvaṇ kaḷittarrāl pētaitaṇ  
kaiyoṇṇu uṭaimai perin.

838. A fool that lives by a fortune is like a mad man in his drunken glee.

----

839 peritiṇitu pētaiyār kēṇmai piriviṇkaṇ  
pīlai taruvatoṇṇu il.

839. Verily sweet are the uses of fools' love. For nothing is lost in a separation.

----

840 kaḷāakkāl paḷḷiyuḷ vaittarrāl cāṇṇōr  
kuḷāattup pētai pukal.

840. A fool's entry into the assembly of the wise is like one's unclean foot on the bed.

-----

## 85. pullarivāṇmai - CHAPTER 85— ON IGNORANCE

841 ariviṇmai iṇmaiyoḷ iṇmai piriṇmai  
iṇmaiyaḷ 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 arivilāṇ neñcuvantu ītal pirituyātum  
illai peruvāṇ tavam.

842. If a fool makes a gift with pleasure, it is due to the recipient's luck.

----

843 arivilār tāmtammaip pīlīkkum pīlai  
ceṟuvārkkum ceṟtal aritu.

843. The unwise inflict upon themselves more harm than the enemies can think of.

----

844 veṇmai eṇappaṭuvatu yāteṇiṇ oṇmai  
uṭaiyamyām eṇnum ceṟukku.

844. Where does conceit dwell but in the immature mind?

----

845 kallāta mēṟkoṇṭu oḷukal kacaṭara  
vallatūum aiyam tarum.

845. Pretension to knowledge beyond one's province makes men suspect the proficiency in one's own province.

----

846 arṟam maṟaittalō pullarivu tamvayiṇ  
kurṟam maṟaiyā vaḷi.

846. What availeth one's garment if one's defects lie naked to the world?

----

847 arumaṟai cōrum arivilāṇ ceṟyūm  
perumiṟai tāṇē taṇakku.

847. A learned fool doth harm to himself.

----

848 ēvavuñam ceykalāṅ tātērāṅ avvuyir  
pōom aḷavumōr nōy.

848. A fool neither listens to wise counsel nor exerts himself. He will be a plague to the world till his death.

----

849 kāṇātāṅ kāṭṭuvāṅ tāṅkāṇāṅ kāṇātāṅ  
kaṇṭāṅām tāṅkaṇṭa vāru.

849. He who seeks to enlighten a fool befools himself i For the conceited fool thinks that he knows everything.

----

850 ulakattār uṇṭenpatu illenpāṅ vaiyattu  
alakaiyā vaikkap paṭum.

850. He who is out of tune with the world is regarded a demon.

-----

## 86. ikal - CHAPTER 86— ON DISCORD

851 ikalenpa ellā uyirkkum pakalennum  
paṇṭiṅmai pārikkum nōy.

851. Hatred is a foul disease that brings discord among men.

----

852 pakalkarutip parrā ceyiṅum ikalkaruti  
iṅṅācey yāmai talai.

852. What if one does us harm out of hatred? It is the height of wisdom to resist not evil.

----

853 ikalennum evvanōy nīkkiṅ tavalillāt  
tāvil viḷakkam tarum.

853. He who is rid of the full disease of hatred crowns himself with eternal glory.

----

854 in̄pattuḷ in̄pam payakkum ikaleṇṇum  
tuṇpattuḷ tuṇpam keṭiṇ.

854. It is the joy of joys to bury hatred, the evil of all evils.

----

855 ikaletir cāyntoḷuka vallārai yārē  
mikalūkkum taṇmai yavar.

855. Can anyone overcome him who has conquered hatred?

----

856 ikaliṇ mikaliṇitu eṇpavaṇ vāḷkkai  
tavalum keṭalum naṇittu.

856. Swift ruin awaits one who delights in discord.

----

857 mikalmēvaval meyp̄poruḷ kāṇār ikalmēval  
iṇṇā aṇivi ṇavar.

857. Those who nourish hatred will never see the triumphant light of truth.

----

858 ikaliṇku etircāȳtal ākkam ataṇai  
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 ikalkāṇāṇ ākkam varuṅkāḷ ataṇai  
mikalkāṇum kēṭu taraṅku.

859. Freedom from hatred is the sign of one's prosperity. Presence of hatred foreshadows decline of one's fortune.

----

860 ikalāṇām iṇṇāta ellām nakalāṇām  
naṇṇayam eṇṇum cerukku.

860. From love springs the proud joy of a righteous life.

-----

### 87. pakai māṭci - CHAPTER 87— ON ENMITY

861 vali<sub>ṛ</sub>kku mā<sub>rē</sub>rral o<sub>ṃ</sub>puka o<sub>ṃ</sub>pā  
meli<sub>yā</sub>rmē<sub>ṅ</sub> mēka pakai.

861. Avoid hostility towards the powerful do not cease from hostility towards the weak.

----

862 a<sub>ṅ</sub>pila<sub>ṅ</sub> ā<sub>ṅ</sub>ra tu<sub>ṅ</sub>aiyila<sub>ṅ</sub> tā<sub>ṅ</sub>tuvvā<sub>ṅ</sub>  
e<sub>ṅ</sub>pariyum ē<sub>ṅ</sub>tilā<sub>ṅ</sub> tuppū.

862. One devoid of love has neither the strength nor support. How can he stem the tide of the advancing foe?

----

863 a<sub>ṅ</sub>cum a<sub>r</sub>iya<sub>ṅ</sub> amaivila<sub>ṅ</sub> īkalā<sub>ṅ</sub>  
ta<sub>ṅ</sub>cam e<sub>ḷ</sub>iya<sub>ṅ</sub> pakaikku.

863. He who is cowardly, ignorant, restless and niggardly, falls an easy prey to his enemy.

----

864 nī<sub>ṅ</sub>kā<sub>ṅ</sub> veku<sub>ḷ</sub>i ni<sub>r</sub>aiyila<sub>ṅ</sub> e<sub>ṅ</sub>ṅā<sub>ṅ</sub>rum  
yā<sub>ṅ</sub>ka<sub>ṅ</sub>um yā<sub>r</sub>kkum e<sub>ḷ</sub>itu.

864. He who does not abstain from anger and has insufficient resources can be attacked by any one at any time.

----

865 va<sub>ḷ</sub>i<sub>ṅ</sub>ōkkā<sub>ṅ</sub> vāyppa<sub>ṅ</sub>a ceyyā<sub>ṅ</sub> pa<sub>ḷ</sub>i<sub>ṅ</sub>ōkkā<sub>ṅ</sub>  
pa<sub>ṅ</sub>pila<sub>ṅ</sub> pa<sub>r</sub>rā<sub>r</sub>kkū i<sub>ṅ</sub>itu.

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 kā<sub>ṅ</sub>āc ci<sub>ṅ</sub>attā<sub>ṅ</sub> ka<sub>ḷ</sub>i<sub>ṅ</sub>perum kā<sub>m</sub>attā<sub>ṅ</sub>  
pē<sub>ṅ</sub>āmai pē<sub>ṅ</sub>ap pa<sub>ṅ</sub>um.

866. One can court the enmity of the blindly wrathful and the inordinately lustful.

----

867 koṭuttum koḷalvēṇṭum maṅra aṭuttiruntu  
māṇāta ceyvāṅ pakai.

867. It is good to get the enmity of one who is blind to one's purpose.

----

868 kuṇaṇilaṅyāy kurrāṁ palavāyiṅ mārrārkkku  
iṅaṇilaṅām ēmāppu uṭaittu.

868. One who is void of virtue but full of vice invites the foe.

----

869 ceṟuvārkkuc cēṅikavā iṅpam aṟivilā  
aṅcum pakaivarp perīṅ.

869. The cowardly and the foolish gladden the heart of the foe beyond measure.

----

870 kallāṅ vekuḷum ciṟuporuḷ eṅṅāṅṅum  
ollāṅai ollātu oḷi.

870. Glory awaits one who does not exploit the ignorant.

-----

## 88. pakaittiram terital - CHAPTER 88— ON KNOWING THE ENEMY'S STRENGTH

871 pakaiyennum paṅpi lataṅai oruvan  
nakaiyēyum vēṅṭarpārru aṅru.

871. One should not desire, even in a sportive mood, the evil known as enmity.

----

872 villēr uḷavar pakaikoḷiṅum koḷḷarka  
collēr uḷavar pakai.

872. You may not fear the sword; but beware of the pen.

----

873 ēmuṛ ṛavariṇum ēlai tamiyaṇāyp  
pallār pakaiḱoḷ pavaṇ.

873. One who incurs the wrath of the enemy is blinder than the mad.

----

874 pakainaṭpāk koṇṭoḷukum paṇṭuṭai yāḷaṇ  
takaimaikkaṇ taṅkirru ulaku.

874. The world is under the sway of one who has the art of converting an enemy into a friend.

----

875 taṇṭuṇai iṇṛāl pakaiyiraṇṭāl tāṇoruvaṇ  
iṇṭuṇaiyāk koḷkavarriṇ onru.

875. One who has no ally but two adversaries must befriend one of them.

----

876 tēriṇum tērā viṭiṇum alivinḱaṇ  
tērāṇ pakāaṇ viṭal.

876. In a dark hour assume a neutral attitude either to your known enemy or to an unknown foe.

----

877 nōvaṛka nontatu ariyārkkku mēvaṛka  
meṇmai pakaiyar akattu.

877. Whisper not your troubles to friends who cannot divine them; betray not your weakness to your enemy.

----

878 vakaiyarintu tarceytu tarḱāppa māyum  
pakaivarkaṇ paṭṭa cerukku.

878. Plan well your design and arm yourself with all the sinews of war.

----

879 ilaitāka muḷmaram kolka kaḷaiyunar  
kaikollum kālṭta iṭattu.



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 uḷarallar maṅra ceyippavar  
cemmaḷ citaikkalā tāṛ.

880. He is one among the dead who fails to subdue his naughty foe.

-----

### 89. uṭṭakai - CHAPTER 89— INTERNAL FOES

881 niḷaṅṅīrum iṅṅāta iṅṅā tamarnīrum  
iṅṅāvām iṅṅā ceyiṅ.

881. Even shade and water, wholesome as they are, become pernicious where not needed; our kith and kin likewise are.

----

882 vāḷpōḷ pakaivarai aṅcaṅka aṅcuka  
kēḷpōḷ pakaivar toṭarpu.

882. Be not afraid of open enemies with drawn swords; but beware of false friends.

----

883 uṭṭakai aṅcittar kākka ulaiviṭattu  
maṭṭakaiyiṅ māṅat teṛum.

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 maṅammāṅā uṭṭakai tōṅriṅ iṅammāṅā  
ētam palavum tarum.

884. The land is seething with dissensions when the foes from within, appear on the scene.

----

885 uṅṅamuraiyāṅ uṭṭakai tōṅriṅ iṅalmuraiyāṅ

ētam palavum tarum.

885. Many evils dark as death befall a king, when his own kith and kin sow dissensions in the land.

----

886 onrāmai onriyār kaṇpaṭiṇ eññāṇrum  
ponrāmai onral aritu.

886. If kinsmen were to play to the traitor it would be difficult to escape death.

----

887 ceppiṇ puṇarccipōl kūṭiṇum kūṭātē  
uṭpakai urra kuṭi.

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 ponpōlat tēyum uramporutu  
uṭpakai urra kuṭi.

888. The family torn with internal dissensions dwindles in strength just like pure gold filed away by an iron file.

----

889 eṭpakavu aṇṇa ciṇumaittē āyiṇum  
uṭpakai uḷḷatām kēṭu.

889. Internal hostility little as it is, like a tiny seed, hides within a mighty evil.

----

890 uṭampāṭu ilātavar vāḷkkai kuṭaṅkaruḷ  
pāmpōṭu uṭaṇurain taru.

890. Dwelling among men of hidden hate is like dwelling in a hamlet which harbours a snake.

-----

**90. periyāraip piḷaiyāmai - CHAPTER 90— NOT CENSURING THE GREAT**

891 ārruvār ārral ikaḷāmai pōrruvār  
pōrraluḷ ellām talai.

891. Not to offend the mighty is the crowning means of shielding one self.

----

892 periyāraip pēṇātu oḷukin periyārāl  
pērā iṭumpai tarum.

892. Lack of reverence for the great results in endless troubles.

----

893 keṭalvēṇṭin kēḷātu ceyka aṭalvēṇṭin  
ārru pavarkaṇ iḷukku.

893. To pick a quarrel with the mighty is to court one's own ruin.

----

894 kūrrattaik kaiyāl viḷittarrāl ārruvārkkku  
ārrātār innā ceyal.

894. Behold the weak trying to do harm to the mighty. It is like beckoning unto death.

----

895 yāṇṭuccenru yāṇṭum uḷarākār ventuppin  
vēntu ceṇappaṭ ṭavar.

895. Where is the refuge for one who incurs the wrath of the mighty monarch?

----

896 eriyāl cuṭappaṭinum uyvuṇṭām uyyār  
periyārp piḷaittoluku 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 vakaimāṇṭa vāḷkkaiyum vāṇporuḷum enṇām  
takaimāṇṭa takkār ceṇin.

897. What avails one's proof of prosperity and mighty riches if one rouses the wrath

of the great.

----

898 kuṅraṅṅār kuṅra matippin kuṭiyotu  
niṅraṅṅār māyvar nilattu.

898. The fury of the sages like the lofty hills destroys the great race of pure men of stable fortune.

----

899 ēntiya koḷkaiyār cīriṅ iṭaimurintu  
vēntaṅṅum vēntu keṭum.

899. Even the Lord of Heaven will be humbled from his throne if he rouses the wrath of men of mighty penance.

----

900 irantuamainta cārpuuṭaiyar āyiṅṅum uyyār  
cīraṅṅumainta cīrār ceṅṅiṅ.

900. Even kings of ancient renown perish before the wrath of the great.

-----

## 91. peṅvaḷic cēral - CHAPTER 91— ON FOLLOWING WOMEN'S ADVICE

901 maṅaiviḷaivār māṅpayaṅ eytār viṅaiviḷaivār  
vēṅṅāp poruḷum atu.

901. To follow one's wife's advice is to lose one's honour and fortune.

-----

902 pēṅātu peṅviḷaivāṅ ākkam periyatōr  
nāṅāka nāṅut tarum.

902. The wealth of a henpecked husband is a mere mockery to him.

-----

903 illālkaṅ tāḷnta iyaḷpinmai eṅṅāṅṅum  
nallāruḷ nāṅut tarum.

903. The cowardice of one who submits to one's wife makes one shrink from the

company of the good.

-----

904 maṇaiyālai aṅcum maṛumaiyi lāḷaṅ  
viṇaiyāṇmai vīreytal iṇru.

904. He who dreads his wife denies himself the joys of Heaven. Even his noble actions are held in scorn.

-----

905 illālai yaṅcuvāṅ aṅcumarru eṅṅāṅrum  
nallārkkku nalla ceyal.

905. He who fears his wife fails in his offices to the good and the virtuous.

-----

906 imaiyāriṅ vāḷiṇum pāṭilarē illāḷ  
amaiyārtōḷ aṅcu 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 peṅṅēval ceytoḷukum āṇmaiṅ nāṇuṭaip  
peṅṅē perumai yuṭaittu.

907. More respectful is the bashfulness of a woman than the ignoble conduct of one who is a slave to one's wife.

-----

908 natṭār kuṛaimuṭiyār nanrārār nannutalāḷ  
peṭṭāṅku oḷuku 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 araviṇaiyum āṅra poruḷum piṛaviṇaiyum  
peṅēval ceyvārkaṅ il.

-----

910 eṇcērnta neñcattu iṭaṇuṭaiyārkkku eññānrum  
peṇcērntām pēṭaimai il.

910. Men of resolute will never commit the folly of slaving for women.

-----

## 92. varaiviṇ makaḷir - CHAPTER 92— ON PUBLIC WOMEN

911 aṇpiṇ vilaiyār poruḷvilaiyum āytoṭiyār  
iṇcol iḷukku tarum.

911. Honeyed words of public women who serve not for love but for money become  
gall and wormwood in the end.

-----

912 payaṇtūkkip paṇpuraikkum paṇpuiḷ makaḷir  
nayaṇtūkki naḷḷā viṭal.

912. Beware of public women sweet of tongue but greedy of gain.

-----

913 poruṭpeṇṭir poymmai muyakkam iruṭṭaraiyil  
ētil piṇantaḷi aru.

913. Embracing false women bent on gain is like embracing a strange corpse in a dark  
room.

-----

914 poruṭporuḷār puṇṇalam tōyā aruṭporuḷ  
āyumu arivi ṇavar.

914. Men seeking the light of grace turn away in scorn from the fleshy delights of  
prostitutes.

-----

915 potunalattār puṇṇalam tōyār matinalattiṇ  
māṇṭa arivi ṇavar.

915. Men of great wisdom care not for the barren pleasures of women who sell  
themselves for hire.

-----  
916 tannalam pārippār tōyār takaicerukkip  
puṇṇalam pārippār tōḷ.

916. Men aspiring to fame do not long for the delights of women who sell themselves.

-----  
917 niṛaineñcam illavar tōyvar piṛaneñcil  
pēṇip puṇarpavar tōḷ.

917. Only men of unruly desires go in search of the shoulders of women who sell themselves.

-----  
918 āyum aṛiviṇar allārkkku aṇaṅkeṇṇpa  
māya makaḷir muyakku.

918. False women's embraces which only the ignorant desire are like the possession of evil spirits.

-----  
919 varaivilā māṇilaiyār meṇtōḷ puraiyilāp  
pūriyarkaḷ āḷum aḷaru.

919. The soft shoulders of women who deck themselves for attraction are the hell into which undiscerning fools sink.

-----  
920 irumaṇap peṇṭirum kaḷḷum kavarum  
tiruṇikkap 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 uṭkap paṭāar oḷiyilappar eññāṇrum  
kaṭkātala 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 uṇṇaṅka kaḷḷai uṇḷuṅka cāṅrōrāl  
eṇṇap paṭavēṇṭā tār.

922. Do not drink wine, for a drunkard can never command the homage of the great.

-----

923 īṅrāl mukattēyum iṅṅātāl eṅmarruc  
cāṅrōr mukattuk kaḷi.

923. Even an indulgent mother never puts up with a drunkard; will the virtuous ever tolerate him?

-----

924 nāṅeṅṅum nallāl puṅamkoṭukkum kaḷḷeṅṅum  
pēṅāp peruṅkurrat tārkkku.

924. The good lady of modesty averts her face from him guilty of hateful drink.

-----

925 kaiyaṅi yāmai uṭaittē poruḷkoṭuttu  
meyyaṅi yāmai koḷal.

925. To acquire forgetfulness at a price is indeed the fruit of past sin.

-----

926 tuṅciṅār cettāriṅ vēṅallar eṅṅāṅrum  
naṅcuṅpār kaḷḷuṅ pavar.

926. To be asleep is to be dead. To drink wine is to drink poison.

-----

927 uḷḷorri uḷḷūr nakappaṭuvar eṅṅāṅrum  
kaḷorrik kaṅcāy pavar.

927. A drunkard who has lost his senses becomes an object of ridicule to his sober neighbours.



-----  
928 kaḷittarīyēṅ eṅpatu kaiviṭuka neṅcattu  
oḷittatūum āṅkē 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 kaḷittāṅaik kāraṅam kāṭṭutal kīḷnīrk  
kuḷittāṅait tītturī aru.

929. To reason a drunkard into his senses is like searching with a candle for one lost in deep waters.

-----  
930 kaḷḷuṅṅāp pōḷtil kaḷittāṅaik kāṅuṅkāḷ  
uḷḷāṅkol uṅṭataṅ 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 vēṅṭarka veṅṅṅiṅum cūṅṅai veṅṅatūum  
tūṅṅiṅṅ mīṅviḷuṅki aru.

931. Do not desire to gamble even if you win; for your gain is like the bait to a fish.

-----  
932 oṅṅueyti nūṅuiḷakkum cūṅṅarkkum uṅṅāṅkol  
naṅṅueyti vāḷvatōr āru.

932. Can gamblers who lose a hundred times before winning once ever dream of an upright life?

-----  
933 uruḷāyam oṅvātu kūṅiṅ poruḷāyam  
pōoyṅ puṅamē paṅum.

933. If one continually plays with the rolling dice one's riches desert one to enrich one's enemies.

-----

934 cīrumai palaceytu cīralikkum cūtiṅ  
vaṛumai taruvatuonru il.

934. Nothing brings on poverty more than gambling. It ruins one's fame and is the mother of all evils.

-----

935 kavaṛum kaḷakamum kaiyum tarukki  
ivaṛiyār illāki yār.

935. None but those who dream of dice and the gaming table will come to grief.

-----

936 akaṭārār allal uḷapparcūtu eṇnum  
mukaṭiyāl mūṭappaṭ ṭār.

936. Torments of poverty and hell befall one who is seized by the demon of gambling.

-----

937 paḷakiya celvamum paṇpum keṭukkum  
kaḷakattuk kālai pukiṅ.

937. Ceaseless gambling destroys one's ancestral wealth and fame.

-----

938 poruḷkoṭuttup poymēr koḷi aruḷkeṭuttu  
allal uḷappikkum cūtu.

938. Gambling destroys wealth, makes one play false, kills all virtues, and brings on distress.

-----

939 uṭaivelvam ūṇoḷi kalviyenru aintum  
aṭaiyāvām āyam koḷiṅ.

939. A king whose hobby is gambling has neither raiment nor food, nor wealth nor renown nor learning.

-----

940 ilattoṛūum kātalikkum cūtēpōl tuṅpam  
uḷattoṛūum 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 kuṛaiyiṇum nōyceyyum nūlōr  
vaḷimutalā eṇṇiya mūṇru.

941. Overfeeding and underfeeding upset the three humours and cause disease, says the physician.

-----

942 marunteṇa vēṇṭāvām yākkaikku aruntiyatu  
arratu pōrri uṇiṇ.

942. There is no need for medicine if one eats with appetite.

-----

943 arrāl aḷavarintu uṅka aḷtuuṭampu  
perrāṇ neṭituykkum āru.

943. Let there be measure and moderation in eating. It leads to long life.

-----

944 arratu arintu kaṭaippiṭittu māralla  
tuykka tuvarap pacittu.

944. Eat wholesome food when you feel hungry.

-----

945 mārupāṭu illāta uṇṭi maruttuṇṇiṇ  
ūrūpāṭu illai uyirkku.

945. No disease attacks the person who eats with moderation the food which agrees with him.

-----

946 ilivarintu uṅpāṅkaṅ iṅpampōl niṅkum  
kaḷipēr iraiyāṅkaṅ nōy.

946. Health dwells in a man of temperance, disease invades a glutton.

-----

947 tīyaḷavu aṅṅrit teriyāṅ peritunṅin  
nōyaḷavu iṅṅrip paṭum.

947. Countless are the ills that befall a glutton.

-----

948 nōynāṅi nōymutal nāṅi atutaṅikkum  
vāynāṅi vāyppac ceyal.

948. Diagnose the disease, find out its cure after tracing its root and apply the proper remedy.

-----

949 urrāṅ aḷavum piṅiaḷavum kālamum  
karrāṅ karutic ceyal.

949. Let the learned physician know the nature of the patient and the duration of ailment and then treat.

-----

950 urravaṅ tīrppāṅ maruntuuḷaic celvāṅenru  
appālnār kūṅṅē maruntu.

950. The science of medicine deals with the patient, the physician, the medicine and the recipe.

-----

**End of angaviyal**

-----

**SECTION— III: THE RESIDUE**

**96. kuṭimai - CHAPTER 96— ON NOBLE LINEAGE**

951 ilpīrantār kaṇallatu illai iyalpākac  
ceppamum nāṇum oruṅku.

951. Probity and a sense of shame are virtues innate only in men of noble lineage.

-----

952 oḷukkamum vāymaiyum nāṇumim mūṇrum  
īlukkār kuṭippīran tār.

952. Men of noble descent never forsake good conduct, truthfulness and modesty.

-----

953 nakaiīkai iṅcol ikaḷāmai nāṅkum  
vakaiēṇpa vāymaik kuṭikku.

953. A cheerful countenance, charity, soft words and sweet learning all these characterise men of noble birth.

-----

954 aṭukkiya kōṭi perīṇum kuṭippīrantār  
kuṇruva ceystal ilar.

954. Men of noble birth never stoop to mean acts, though they may thereby gain untold riches.

-----

955 vaḷaṅkuvatu uḷvīṅtak kaṇṇum paḷaṅkuṭi  
paṇṇiṅ talaippirital iṅru.

955. A family of ancient dignity never fails of its charity even when fallen on evil days.

-----

956 calamparric cārpila ceyyārmā carra  
kulamparri vāḷtumen pār.

956. Those who walk in the untarnished traditions of their noble family never do wrong even in poverty.

-----

957 kuṭippīrantār kaṇviḷaṅkum kurram vicumpiṅ

matikkaṅ maṛuppōl uyarntu.

957. Dark as the spot of the Moon in the sky doth the stain of the noble family loom large.

-----

958 nalattiṅkaṅ nāriṅmai tōṅriṅ avāṅaik  
kulattiṅkaṅ aiyap paṭum.

958. The world suspects the noble lineage of one who lacks in sympathy.

-----

959 nilattil kiṭantamai kālkāṭṭum kāṭṭum  
kulattil piṛantārvāyc col.

959. The plants are quite racy of the soil. The words of men of high birth betoken their ancestral dignity.

-----

960 nalamvēṅṭiṅ nāṅuṭaimai vēṅṭum kulamvēṅṭiṅ  
vēṅṭuka yārkkum paṅivu.

960. Out of modesty springs one's greatness. Out of humility rises the honour of family.

-----

## 97. māṅam - CHAPTER 97— ON HONOUR

961 iṅṅi amaiyāc ciṛappiṅ āyiṅum  
kuṅṅra varupa viṭal.

961. Reject mean actions, even if they bring glory in their turn.

-----

962 cīriṅum cīralla ceyyārē cīroṭu  
pērāṅmai vēṅṭu pavar.

962. Those who desire honour and name will not do mean things in their thirst for glory.

-----

963 perukkattu vēṅṭum paṇital ciṛiya  
curukkattu vēṅṭum uyarvu.

963. During prosperity practise humility. Even in adversity keep dignity.

-----

964 talaiyiṅ iḷinta mayiraṇaiyar māntar  
nilaiyiṅ iḷintak kaṭai.

964. Men fallen from a high estate are like the hair fallen from the head.

-----

965 kuṇṛiṅ aṇaiyārum kuṇṛuvar kuṇṛuva  
kuṇṛi aṇaiya ceyiṅ.

965. Even a trivial mean act will drag down a man from the hill top of his eminence.

-----

966 pukaḷiṅṛāl puttēḷnāṭṭu uyyātāl eṇmarru  
ikaḷvārpiṅ ceṅru 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 oṭṭārpīṅ ceṅroruvaṅ vāḷṭaliṅ annilaiyē  
keṭṭāṅ eṇappaṭatal nṅru.

967. Better to die in poverty than to be servile to one that scorns you.

-----

968 maruntōmarru ūṅōmpum vāḷkkai peruntakaimai  
pīṭu aḷiyavanta iṭattu

968. When one's honour is ruined, will the life that sustains the body confer immortality?

-----

969 mayirṅippīṅ vāḷāk kavaramā aṅṅār  
uyirṅippar māṅam variṅ.

969. He whose honour is at stake lays down his life like the Yak that is shorn of its single hair.

-----

970 ilivariṅ vālāta māṇam uṭaiyār  
oḷitoḷutu ēttum ulaku

970. The world sings in praise of those noble persons who prefer death to dishonour.

-----

## 98. perumai - CHAPTER 98— ON GREATNESS

971 oḷioruvaṅku uḷḷa veṅkai ilioruvaṅku  
aḷtuirantu vāḷtum eṇal.

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  
ceytoḷil vēṛrumai yāṅ.

972. It is not birth but deeds that mark men.

-----

973 mēliruntum mēlallār mēlallar kīḷiruntum  
kīḷallār kīḷal 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 makaḷirē pōlap perumaiyum  
taṅṅaittāṅ koṅṅuolukiṅ uṅṅu.

974. Greatness springs from one's own good conduct preserved like the sacred honour of a woman.

-----

975 perumai uṭaiyavar āṛruvār āṛriṅ  
arumai uṭaiya ceyal.



975. Greatness achieves things difficult for others.

-----

976 ciṛiyār uṇarcciyuḷ illai periyāraip  
pēṇikkoḷ vēmeṇṇum nōkku.

976. Littleness feels no reverence for the great.

-----

977 irappōr irunta tolirrām ciṛappuntān  
cīral lavarkaṇ paṭiṇ.

977. Littleness is proud of its virtues.

-----

978 paṇiyumām eṇṇum perumai ciṛumai  
aṇiyumām taṇṇai viyantu.

978. Greatness is all humility; littleness is all arrogance.

-----

979 perumai perumitam iṇmai ciṛumai  
perumitam ūrntu viṭal.

979. Greatness is not conscious of its worth. Littleness is rooted in pride.

-----

980 arṇam maṇaikkum perumai ciṛumaitān  
kurramē kūṛi viṭum.

980. Greatness hides the faults of others; littleness trumpets their faults alone.

-----

## 99. cāṇṛāṇmai - CHAPTER 99— ON GOOD CONDUCT

981 kaṭaṇeṇpa nallavai ellām kaṭaṇaṇintu  
cāṇṛāṇmai mēṛkoḷ pavarkku.

981. All virtues dwell in one who is alive to one's nobility of conduct.

-----

982 kuṇanamalam cāṅṅrōr nalaṅē piṛanamalam  
ennalattu uḷḷatūam aṅṅru.

982. Good conduct is the virtue of the great; all other things are but dross.

-----

983 aṅṅunāṅ oppuravu kaṅṅōṭṭam vāymaiyoṭu  
aintucālpu ūṅṅriya tūṅ.

983. Love, modesty, impartiality, sympathy and truthfulness are the five pillars of nobility.

-----

984 kollā nalattatu nōṅṅmai piṛartīmai  
collā nalattatu cālpu.

984. Penance kills not, nobility slanders not.

-----

985 āṅṅuvār āṅṅal paṅṅital atucāṅṅrōr  
māṅṅārai māṅṅum paṅṅai.

985. Humility is the strength of the great. It is the weapon that disarms the foe.

-----

986 cālpiṅṅkuk kaṅṅṅalai yāteṅṅiṅ tōlvi  
tulaiyallār kaṅṅum koḷal.

986. The touchstone of nobility is to accept defeat even at the hands of inferiors.

-----

987 iṅṅācey tārkkum iṅṅiyavē ceyyākkāl  
eṅṅa payattatō cālpu.

987. What profits one's nobility if good is not done even to those who do harm?

-----

988 iṅṅmai oruvārku iḷivanṅru cālpenṅum  
tiṅṅmaiṅ ṅākap peṅṅiṅ.

988. Poverty is no disgrace to one of enduring nobility.

-----  
989 ūli peyarinūm tāmpeyarār cānrāṇmaikku  
āli eṇappaṭu vār.

989. The sea may recede but noble men will remain steadfast.  
-----

990 cānravar cānrāṇmai kuṇṛin irunilantāṇ  
tānkātu maṇṇō 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 eḷiteṇpa yārmāṭṭum  
paṇpuṭaimai eṇṇum vaḷakku.

991. Be cautious and easy of access. You will command the homage of the world.  
-----

992 aṇpuṭaimai āṇra kuṭippirattal ivviraṇṭum  
paṇpuṭaimai eṇṇum vaḷakku.

992. Courtesy springs from love and noble lineage.  
-----

993 uṇuppottal makkaḷoppu aṇṛāl veṇuttakka  
paṇpottal oppatām oppu.

993. Mere physical features do not rank with men but only courtesy makes them  
ascend the scale.  
-----

994 nayaṇoṭu nanri purinta payaṇuṭaiyār  
paṇpupā rāṭṭum ulaku.

994. The world respects the courtesy of those who are just and willing to do good.  
-----

995 nakaiyuḷḷum iṅṅātu ikaḷcci pakaiyuḷḷum  
paṅpuḷa pāṭarivār māṭṭu.

995. Do not mock at others even in a sportive mood. There is virtue in being courteous even to a foe.

-----

996 paṅpuṭaiyārp paṭṭuṅṭu ulakam atuiṅrēl  
maṅpukku māyvatu maṅ.

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 rēṅum marampōlvar  
makkaḷpaṅpu 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 naṅpārrār āki nayamila ceyvārkkum  
paṅpārrār ātal kaṭai.

998. To be failing in one's courtesy even to one's foe is sin.

-----

999 nakalvallar allārkkum māyiru ṅālam  
pakalumpār paṭṭaṅṅ iruḷ.

999. Even the wide world darkens at noon to the sullen who fails to gladden the hearts of men.

-----

1000 paṅpilāṅ perra peruṅcelvam naṅpāl  
kalantīmai yāltirintu aru.

1000. Of what' use is the wealth of the discourteous? It is like good milk spoilt by an unclean vessel.

-----

## 101. nanṛiyil celvam - CHAPTER 101— ON UNPROFITABLE WEALTH

1001 vaittāṅvāy cāṅra perumporuL akṭuṅṅāṅ  
cettāṅ ceyakkiṭantatu il.

1001. He who does not make use of his hoarded wealth is really dead, though aliye;  
for he cannot do anything great.

-----

1002 poruḷāṅām ellāmeṅru īyātu ivarum  
maruḷāṅām māṅp piṛappu.

1002. The birth of a ghost awaits a miser who thinks he gains everything by hoarding  
wealth.

-----

1003 īṭṭam ivari icaivēṅṅā vāṭavar  
tōṛram nilakkup porai.

1003. He who prefers mere accumulation of wealth to glory is a burden unto the  
earth.

-----

1004 eccameṅru eṅeṅṅum kollō oruvarāl  
naccap paṭāa tavaṅ.

1004. What awaits one if one cannot win the affections of others?

-----

1005 koṭuppatūum tuyppatūum illārkkku aṭukkiya  
kōṭiṅ ṭāyiṅum il.

1005. Of what avail is the untold wealth of one who neither gives nor enjoys it?

-----

1006 ētam peruṅcelvam tāṅtuvvāṅ takkārkkkuoṅru  
ītal iliyalpilā tāṅ.

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 ārrātāṅ celvam mikanalam  
perrāṅ tamiyaḷmūt tarru.

1007. The wealth that is not spent on the needy is as barren as the withering charm of a spinster.

-----

1008 naccap paṭātavaṅ celvam naṭuvūruḷ  
naccu marampaḷut tarru.

1008. The wealth of a miser is like the fruit of a poison-tree in the heart of a village.

-----

1009 aṅporiit taṅceru aṅamnōkkātu iṭṭiya  
oṅporuḷ koḷvār piṅar.

1009. Strangers inherit the great wealth of a miser who neither enjoys it nor gives.

-----

1010 cīruṭaic celvar ciṅutuṅi māri  
vaṅkūrn taṅaiyatu uṭaittu.

1010. The short-lived poverty of the generous rich is the drought of rain-laden clouds.

-----

## 102. nāṅ uṭaimai - CHAPTER 102— ON MODESTY

1011 karumattāl nāṅutal nāṅut tirunutal  
nallavar nāṅup piṅa.

1011. True modesty shrinks from littleness. All other forms of modesty are womanish.

-----

1012 ūṅuṭai eccam uyirkkellām vēṅalla  
nāṅuṭaimai māntar ciṅappu.

1012. Common to all human beings are food and clothing and other necessities of life. But what distinguishes them is modesty.

-----

1013 ūṅaik kuṛitta uyirellām nāṅeṅṅum  
naṅmai kuṛittatu cālpu.

1013. Man clings to his body. The noble clings to modesty.

-----

1014 aṅiyaṅrō nāṅuṭaimai cāṅrōrkku aṅtiṅrēl  
piṅiyaṅrō pīṭu naṭai.

1014. Disgraceful is the painted pomp of the life of the immodest.

-----

1015 piṛarpaḷiyum tampaḷipōl nāṅuvār nāṅukku  
uṛaipati eṅṅum ulaku.

1015. The world finds the very abode of modesty in one who dreads one's infamy and that of others.

-----

1016 nāṅvēli koḷḷātu maṅṅō viyaṅṅālam  
pēṅalar mēlā yavar.

1016. The great prefer modesty to the riches of the world.

-----

1017 nāṅāl uyirait tuṛappar uyirpporuṭṭāl  
nāṅtuṛavār nāṅāḷ pavar.

1017. Better retain modesty than cling to life. The noble would rather die than lose modesty.

-----

1018 piṛarnāṅat takkatu tāṅnāṅāṅ āyiṅ  
aṅamnāṅat takkatu uṭaittu.

1018. One who does not shrink from what others blush at knows no righteousness.

-----

1019 kulaṅcuṭum koḷkai piḷaippiṅ nalaṅcuṭum  
nāṅiṅmai niṅrak kaṭai.

1019. Lack of decorum disgraces a home; lack of modesty destroys everything good.

-----

1020 nāṇakattu illār iyakkam marappāvai  
nāṇāl uyirmaruṭṭi aru.

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 ceyaoruvaṅ kaitūvēṅ eṇṇum  
perumaiyiṅ pīṭuṭaiyatu il.

1021. Nothing is more exalted and manly than one’s ceaseless toil to uplift one’s own family.

-----

1022 āḷviṅaiyum āṅra aṅivum eṅa\_iraṅṭiṅ  
nīḷviṅaiyāl nīḷum kuṭi.

1022. Manly effort and ripe wisdom exalt one’s family.

-----

1023 kuṭiceyval eṇṇum oruvaṅkut teyvam  
maṭitaruṭ tāṅmun tuṅum.

1023. Even God girds up His loins in the service of one who strives for the glory of one’s family.

-----

1024 cūḷāmal tāṅē muṭiveytum taṅkuṭiyait  
tāḷātu uṅarru pavarkku.

1024. Success comes unbidden to one who exalts one’s family with unremitting toil.

-----

1025 kurram ilaṅāyk kuṭiceytu vāḷvāṅaic  
curramāc currum ulaku.

1025. The world becomes kin to one who leads an unblemished householder’s life.

-----



1026 nallānmai eṅpatu oruvarkut tāṅpīranta  
illānmai ākkik koḷal.

1026. What is true manliness except perfect ordering of the house for its own glory?

-----

1027 amarakattu vaṅkaṅṅar pōlat tamarakattu  
ārruvār mērrē porai.

1027. The brunt of the battle falls on the victorious; the burden of the family on the competent few.

-----

1028 kuṭiceyvārkkku illai paruvam maṭiceytu  
māṅnam karutak keṭum.

1028. To pure householders there is no cessation of work. One's false prestige leads to the ruin of one's family.

-----

1029 iṭumpaikkē koḷkalam kollō kuṭumpattaik  
kurram maraippāṅ uṭampu.

1029. Is he who protects his family from the ills of life a mere vessel of suffering?

-----

1030 iṭukkaṅkāl koṅriṭa vīlum aṭuttūṅrum  
nallāḷ 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 cuḷaṅrumērp piṅṅatu ulakam ataṅāl  
uḷaṅrum uḷavē talai.

1031. After vain wanderings in search of callings the world returned to the plough.

-----

1032 uluvār ulakattārkku āñiaḥtu ārrātu  
eluvārai ellām poruttu.

1032. Husbandmen are the sheet-anchor of the world for on them depend lives of others.

-----

1033 ulutuṅtu vālvārē vālvārmarru ellām  
tolutuṅtu piṅcel pavar.

1033. Only the husbandmen live; all others subsist on their toil.

-----

1034 palakuṭai nīlalum tamkuṭaikkīlk kāṅpar  
alakuṭai nīla lavar.

1034. It is the husbandmen that bring the might of the kings under the sway of their own sovereign.

-----

1035 iravār irappārkkonṅru īvar karavātu  
kaiceytūṅ mālai yavar.

1035. A toiling peasant never begs but gives.

-----

1036 ulaviṅār kaimmaṭaṅkiṅ illai vilaivatūm  
viṭṭēmeṅ pārkkum nilai.

1036. Even the anchorite ceases from penance if husbandmen sit with their hands folded.

-----

1037 toṭiṭpuluti kaḥcā uṅakkiṅ piṭitteruvum  
vēṅṭātu 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 ēriṅum nanrāl eruiṭatal kaṭṭapiṅ

nīriṇum naṇṛataṇ kāppu.

1038. After weeding, let the land be guarded, for more important than water is the protection of crops.

-----

1039 cellāṇ kiḷavaṇ iruppiṇ nilampulantu  
illāḷiṇ ūṭi viṭum.

1039. The land neglected by its owner puts on the appearance of a sulky woman abandoned by her lord.

-----

1040 ilamenru acaii ippāraik kāṇiṇ  
nilamenṇum nallāḷ nakum.

1040. Mother earth laughs in scorn at those who plead poverty

-----

## 105. nalkuravu - CHAPTER 105— ON POVERTY

1041 iṇmaiṇiṇ iṇṇātatu yāteṇiṇ iṇmaiṇiṇ  
iṇmaiṇē iṇṇā tatu.

1041. There is no greater evil than poverty!

-----

1042 iṇmai eṇaoru pāvi maṛumaiyum  
iṇmaiṇum iṇṇi 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 irpiṇantār kaṇṇēyum iṇmai iḷivanta  
colpiṇakkum cōrvu tarum.

1044. Dejection due to poverty makes the noble utter the language of the base.

-----

1045 nalkuravu eṇṇum iṭumpaiyuḷ palkurait  
tuṇpaṅkaḷ ceṇru paṭum.

1045. Poverty in itself an evil is the mother of all ills.

-----

1046 naṇporuḷ naṅkuṅarntu colluṇum nalkūrntār  
coṇporuḷ cōrvu paṭum.

1046 The words of the poor, though born of experience and wisdom are not listened to.

-----

1047 araṅcārā nalkuravu iṇratā yāṇum  
piṇaṇpōla nōkkaṇ paṭum.

1047. Even a mother turns her back on one whose poverty is devoid of probity.

-----

1048 iṇrum varuvatu kollō nerunalum  
koṇratu pōlum nirappu.

1048. Oh, how I dread it I Will that beggary that almost killed me yesterday assail me today also?

-----

1049 neruppiṇuḷ tuṅcalum ākum nirappiṇuḷ  
yātonṇum kaṇpāṭu aritu.

1049. One may sleep in the midst of scorching fire. But the poverty-stricken know no sleep.

-----

1050 tuppuravu illār tuvarat tuṇavāmai  
uppiṇkum kāṭikkum kūṇru.

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 kāṇiṅ karappiṅ  
avarpaḷi tampaḷi aṅru.

1051. Beg if you meet people who can give. If they refuse, it is their fault, not yours.

-----

1052 iṅpam oruvaṅku irattal irantavai  
tuṅpam uṛāa variṅ.

1052. Begging would be pleasant to one if one were to achieve one's object without causing pain.

-----

1053 karappilā neṅciṅ kaṭaṅarivār munniṅru  
irappumōr ēr uṭaittu.

1053. There is a grace even in begging of one noble and generous of heart.

-----

1054 irattalum ītalē pōlum karattal  
kaṅavilum tērrātār māṭṭu.

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 uṅmaiyaṅ kaṅṅiṅru  
irappavar mēṅkoḷ vatu.

1055. There is beggary because of persons touched by its very presence.

-----

1056 karappiṅumpai illāraik kāṇiṅ nirappiṅumpai  
ellām oruṅku keṭum.

1056. All the indignities of begging vanish in the presence of the truly generous who

know not the sin of withholding gifts.

-----

1057 ikantuellātu īvāraik kāniṅ makintuḷlam  
uḷluḷ uvappatu uṭaittu.

1057. Mendicancy inwardly rejoices in the bounty of the generous free of scorn.

-----

1058 irappārai illāyiṅ īrṅkaṅmā nālam  
marappāvai cenruvan tarru.

1058. Were there to be no mendicancy the vast world would be peopled with men moving like dolls.

-----

1059 īvārkaṅ ennuṭām tōrram irantukōḷ  
mēvāril ilāak kaṭai.

1059. If there be no beggars in the world, will there be any glory for the bountiful?

-----

1060 irappāṅ vekuḷāmai vēṅtum nirappiṭumpai  
tāṅēyum 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 kaṅṅaṅnār kaṅṅum  
iravāmai kōṭi urum.

1061. A million times blessed is he who refrains from begging even from the generous delighting in charity.

-----

1062 irantum uyirvāḷtal vēṅṭiṅ parantu  
keṭuka ulakiyarri yāṅ.

1062. May the creator of the world perish if he has ordained life only through

mendicancy?

-----

1063 iṅmai iṭumpai irantutīr vāmeṅṅum  
vaṅmaiyiṅ vaṅpāṭṭatu il.

1063. There is no greater folly than the thought of wiping out poverty by beggary.

-----

1064 iṭamellām koḷḷāt takaittē iṭamillāk  
kālum irvollāc cāḷpu.

1064. The greatness of refusing to beg even in adversity transcends the glory of the world.

-----

1065 teṅṅīr aṭupurkai āyīṅum tāḷtantatu  
uṅṅaliṅ ūṅkuṅiyatu il.

1065. Nothing is sweeter than the thin porridge earned by the sweat of one's brow.

-----

1066 āvirku nīreṅru irappiṅum nāvirku  
iraviṅ iḷivantatu il.

1066. It is a heinous sin to beg for water even for a cow crying of thirst.

-----

1067 irappaṅ irappārai ellām irappiṅ  
karappār iravaṅmiṅ eṅru.

1067. I implore beggars not to beg of people who hide their wealth.

-----

1068 iravueṅṅum ēmāppil tōṅi karavueṅṅum  
pārṭākkap pakku viṭum.

1068. The unavailing canoe of begging gets wrecked on the rock of refusal.

-----

1069 iravuḷḷa uḷḷam urukum karavuḷḷa

uḷḷatūum iṅṅrik keṭum.

1069. The mere thought of begging melts one's heart. It breaks at one's denial.

-----

1070 karappavarkku yāṅkoḷikkum 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 makkaḷē pōlvar kayavar avaranna  
oppāri yāmkaṅṭatu il.

1071. Ignoble men are only touched with human shapes. Rare indeed are such specimens.

-----

1072 nanṅari vāriṅ kayavar tiruvuṭaiyār  
neṅcattu avalam ilar.

1072. Blessed are the base who are ignorant of the good. Verily they are never ill at ease.

-----

1073 tēvar aṅaiyar kayavar avarumtām  
mēvaṅa ceytuoluka lāṅ.

1073. Mean men resemble unruly gods, for they know no law.

-----

1074 akappaṭṭi āvāraik kāṅiṅ avariṅ  
mikappaṭṭuc cemmākkum kīl.

1074. The mean fought their superiority among men baser than them.

-----

1075 accamē kīlkaḷatu ācāram eccam  
avāvunṭēl unṭām ciṅritu.



1075. Fear and desire rule the conduct of the base.

-----

1076 arai<sub>pa</sub>rai aṇṇar kayavartām kēṭṭa  
marai<sub>pi</sub>rarkku uyt<sub>tu</sub>raikka lāṇ.

1076. The base are like the drum for they noise abroad the secrets of men.

-----

1077 īrīkai vitirār kayavar koṭi<sub>ru</sub>ṭaikkum  
kūṇkaiyar allā tavarkku.

1077. The base part with their crumbs only to a clenched hand.

-----

1078 kollap payaṇ<sub>pa</sub>ṭuvar cāṇ<sub>rō</sub>r karumpupōl  
kollap payaṇ<sub>pa</sub>ṭum 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 uṭ<sub>u</sub>ppatūum uṇ<sub>pa</sub>tūum kāṇiṇ pi<sub>ri</sub>armēl  
vaṭ<sub>u</sub>kkāṇa var<sub>rā</sub>kum kīl.

1079. The base envy others in their food and clothing and slander them.

-----

1080 erri<sub>ri</sub>ku uriyar kayavaroṇ<sub>ru</sub> ur<sub>ra</sub>kkāl  
vir<sub>ra</sub>rku uriyar viraintu.

1080. What are the base men fit for? They hasten only to sell themselves in adversity.

-----

**End of porutpal**

**Part III: KĀMATTUPPĀL**

**SECTION I. THE SECRET UNION**

**109. takai aṇaṅku uruttal - CHAPTER 109— ON LOVER'S DISTRACTION**

1081 aṇaṅkukol āymayil kollō kaṇaṅku<sub>lai</sub>  
mātarkol mālumeṇ neṅcu.

1081. Is this a goddess fair? Or is it a rare peacock? Or, is it a mortal with heavy earrings? My mind is perplexed in the extreme.

-----

1082 nōkkināḷ nōkkitir nōkkutal tākkaṇaṅku  
tāṇaikkōṇ ṭaṇṇatu uṭaittu.

1082. The glance she returns for mine resembles that of a terrible goddess leading an army.

-----

1083 paṇṭariyēṅ kūrruēṅ pataṇai iṇiyarintēṅ  
peṇṭakaiyāl pēramark kaṭṭu.

1083. The god of death I never knew. Now I behold him in the shape of this woman with battling eyes.

-----

1084 kaṇṭār uyirunṇum tōrrattāl peṇṭakaip  
pēṭaikkū amarttaṇa kaṇ.

1084. The cruel eyes of this woman seem to devour the lives of those on whom they fall.

-----

1085 kūrramō kaṇṇō piṇaiyō maṭavaral  
nōkkamim mūṇṇum uṭaittu.

1085. Oh, how the death-dealing antelope-eyes of the lady charm and puzzle me!

-----

1086 koṭumpuruvam kōṭā maraippiṅ naṭuṅkaṅar  
ceyyala maṇivaḷ kaṇ.

1086. Her cruel eyes, had they not been shaded by her brows, would have made me quail and shudder.

-----

1087 kaṭāak kaḷirrinmēl 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 oṇṇutar̥ kōo uṭaintatē ṅāṭṭiṇuḷ  
naṇṇārum uṭkumeṇ 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 maṭaṇōkkum nāṇum uṭaiyāṭku  
aṇiyavaṇō ēṭila tantu.

1089. What need of ornament has this lady of modesty, adorned with the glances of an antelope?

-----

1090 uṇṭārkaṇ allatu aṭunaṛāk kāmampōl  
kaṇṭār maḱiḷceyṭal iṇru.

1090. Wine intoxicates the person when only drunk but love inebriates the soul even by a mere look.

-----

## 110. kuṛipparital - CHAPTER 110— READING LOVE'S SIGNS

1091 irunōkku ivaḷuṇkaṇ uḷḷatu orunōkku  
nōynōkkoṇru annōy maruntu.

1091. The glances of her collirium-painted eyes have a double sway. One wounds and the other heals.

-----

1092 kaṇkaḷavu koḷḷum ciṛunōkkam kāmattil  
cempākam aṇru peritu.

1092. More telling than her actual embrace are her stealthy love looks.

-----

1093 nōkkināṅ nōkki iraiñciṅāḷ aḷtavaḷ  
yāppinuḷ aṭṭiya nīr.

1093. She gazed and gazed but she became shy and her bashful look has nurtured the plant of love between us.

-----

1094 yānnōkkum kālai nilaṅnōkkum nōkkākkāl  
tānnōkki 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 kuṛikkoṅṭu nōkkāmai allāl orukaṅ  
ciṛakkaṅittāl pōla nakum.

1095. Without looking straight at me, with furtive glances she smiles inwardly.

-----

1096 urāa tavarpōl colinūm ceṛāarcol  
ollai uṅarap paṭum.

1096. Though her words are as harsh as those of a stranger, they betoken only love.

-----

1097 ceṛāac ciṛucollum ceṛrārpōl nōkkum  
urāarpōṅru urrār kuṛippu.

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 acaiyiyarḷku uṅṭuāṅṭōr ēeryāṅ nōkkap  
pacaiyiṅāḷ 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 kaṇṇē uḷa.

1099. Oh, what an indifferent air do the lovers assume! They look at each other as if they were strangers.

-----

1100 kaṇṇōṭu kaṇṇai nōkkokkiṇ vāyccoṛkaḷ  
eṇṇa payaṇum ila.

1100. Of what avail are words when eyes speak to eyes and heart whispers unto heart.

-----

### 111. puṇarcci makīḷtal - CHAPTER 111— THE ECSTASY OF LOVE'S UNION

1101 kaṇṭukēṭṭu uṇṭuuyirttu urraṛiyum aimpulaṇum  
oṇṭoṭi kaṇṇē 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 piṛamaṇ aṇiyīlai  
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 meṇṭōḷ tuyiliṇ iṇitukol  
tāmaraik kaṇṇāṇ ulaku.

1103. Are the pleasures of the world of the lotus-eyed lord sweeter than reclining on the soft shoulder of the beloved?

-----

1104 nīnkiṇ teṛūum kuṛukunkāl taṇṇeṇṇum  
tīyāṇṭup 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 poluṭiṅ avaiyavai pōlumē  
tōṭṭār katuppiṅāl tōl.

1105. Like the dreams of pleasures sought, the embrace of this sweet-shouldered,  
flower-decked maiden gives me untold pleasure.

-----  
1106 uruṭōru uyirtaḷippat tīṅṭalāl pēṭaikku  
amiṭṭiṅ iyanraṅa tōl.

1106. Her embrace ever kindles new warm life in me. Verily her shoulders are packed  
with ambrosia.

-----  
1107 tammil iruntu tamatupāttu uṅṭarrāl  
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 iṅitē vaḷiyiṭai  
pōḷap 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 uṅartal puṅartal ivaikāmam  
kūṭiyār perra payaṅ.

1109. Separation, reconciliation and reunion are the pleasures vouchsafed to those  
stricken with love.

-----  
1110 aṅitōru aṅiyāmai kaṅṭarrāl kāmam  
ceṅitōrum cēyiḷai māṭṭu.

1110. The more I taste the charms of my beloved the more do I hunger for them.

Verily what is already experienced pales into insignificance before the promise of the future.

-----

## 112. *nalām puṇaintu uraittal* - CHAPTER 112— ON HIS LADY

1111 *naṇṇīrai vāli aniccamē niṇṇiṇum*  
*meṇṇīrai yāmvīl pavaḷ.*

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 *malarkāṇiṇ maiyātti neñcē ivaḷkaṇ*  
*palarkāṇum pūvokkum eṇru.*

1112. O Mind, when you behold flowers you think that your beloved's eyes are like these and pine away.

-----

1113 *muṛimēṇi muttam muṛuval verinārram*  
*vēluṇkaṇ vēyttōḷ 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 *kāṇiṇ kuvaḷai kaviḷntu nilaṇṇōkkum*  
*māṇiḷai kaṇṇovvēm eṇru.*

1114. The kundalai flower hangs down in shame before the eyes of my tastefully adorned lady-love.

-----

1115 *aniccappūk kālkaḷaiyāḷ peytāḷ nucuppiṛku*  
*nalla paṭāa paṛai.*

1115. She decks herself with aniccam flowers without removing the stalks. It is the death-knell of her slender waist.

-----

1116 matiyum maṭantai mukanum aṛiyā  
patiyiṅ kalaṅkiya mīṅ.

1116. Even the stars of heaven veer their usual courses mistaking my lady's face for their queen moon.

-----

1117 aṛuvāy niṛainta avirmatikkup pōla  
maṛuvuṅṭō 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 oḷiviṭa vallaiyēl  
kātalai vāḷi 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 malaranṇa kaṅṅāḷ mukamotti yāyiṅ  
palarkāṅat tōṅral mati.

1119. Moon, if you wish to equal the face of my lady then hide yourself from this world.

-----

1120 aṅiccamum aṅṅattiṅ tūviyum mātar  
aṭikku neruṅcip paḷam.

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 tēṅkalan tarrē paṅimoli  
vāleyiṅ uṛiya nīr.



1121. The kiss of the tender lips of my modest maid is like the taste of honey with milk.

-----

1122 uṭampotu uyiriṭai eṇṇamarru aṇṇa  
maṭantaiyoṭu emmiṭai naṭpu.

1122. The love that has sprung up between me and my beloved is constant, even as body and soul are inseparable.

-----

1123 karumaṇiyiṅ pāvāynī pōtāyām vīlum  
tirunutaṅku illai iṭam.

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 vāṭtal uyirkkaṇṇaḷ āyilai cātal  
ataṅkaṇṇaḷ nīṅku 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 uḷḷuvaṅ maṇyāṅ marappiṅ marappariyēṅ  
oḷḷamark kaṇṇāḷ kuṇam.

1125. I cannot forget the noble quality of my love of the sparkling eyes.

-----

1126 kaṇṇuḷḷiṅ pōkār imaippiṅ parubarār  
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 kaṇṇuḷḷār kāta lavarākak kaṇṇum  
eḷutēm karappākku aṅintu.

1127. I fear to paint ray eyes, lest it should hide the vision of my lord dwelling within.

-----

1128 neñcattār kāta lavarāka veytuṅṅal  
añcutum vēpākku aṅintu.

1128. With my lover in my heart I do not eat anything hot lest it should harm the delicate one.

-----

1129 imaippin karappākku aṅival aṅaittirḱē  
ētilar eṅṅumiv 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 uvanturaivṛ uḷḷattuḷ eṅṅum ikanturaivar  
ētilar eṅṅumiv vūr.

1130. Delightfully my lover makes my heart for ever his abode; but villainous people say he is cruel and dwells apart.

-----

#### **114. nāṅutturavu uraittal - CHAPTER 114— SPEAKING OUT UNABASHED**

1131 kāmam uḷantu varuntiṅṅārḱḱu ēmam  
maṅalallatu illai vali.

1131. Men anguished by unrequited love find no stronger solace than mounting the madal.

-----

1132 nōṅā uṅampum uyirum maṅalērum  
nāṅiṅṅai nīḱḱi niṅuttu.

1132. My body and soul, unequal to the pangs of love, seek to mount the madal; bashfulness and reserve are swept away.

-----

1133 nāṇoṭu nallāṇmai paṇṭuṭaiyēṇ inṛuṭaiyēṇ  
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 kaṭumpuṇal uykkumē nāṇoṭu  
nallāṇmai eṇṇum puṇai.

1134. The giant force of the floods of love has carried away the raft of my manliness.

-----

1135 toṭalaik kuṛuntoṭi tantāḷ maṭaloṭu  
mālai uḷakkum 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 uḷḷuvēṇ maṇṛa  
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 uḷantum maṭalērāp  
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 maṇaḷiyar eṇṇātu kāmam  
maraiirantu maṇru 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 aṛikilār ellārum enṛēṇ kāmam  
maṛukiṇ 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 yāmkaṇṇiṇ kāṇa nakupa aṛivillār  
yāmpaṭṭa tāmpaṭā vāru.

1140. Foolish people laugh at me before my very eyes; verily they have not experienced agony of love.

-----

### 115. alar aṛivuṛuttal - CHAPTER 115— RUMOURS OF SECRET LOVE

1141 alaraḷa āruyir nirkum atanaip  
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 malaranṇa kaṇṇāl arumai aṛiyātu  
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 uṛāatō ūraṛinta kauvai atanaip  
perāatu perraṇṇa 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 atuvinṛēl

tavvennum taṅmai ilantu.

1144. The rumours set afloat have heightened my love; but for these, it might lose its sweetness and wither away.

-----

1145 kaḷittorum kaḷluṅṅal vēṭṭarrāl kāmam  
veḷippaṭun tōrum iṅitu.

1145. Each cup adds to the gaiety of a revelling drunkard. Even so each rumour of our love adds to my delight.

-----

1146 kaṅṅatu maṅṅum orunāḷ alarmaṅṅum  
tiṅkaḷaip pāmpukoṅ 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 ūravār kauvai eruvāka aṅṅaicol  
nīrāka nīḷumin 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 eṅṅarrāl kauvaiyāral  
kāmam nutuppēm eṅal.

1148. With the scandals of the village one can never stifle love; it is like smothering fire with ghee.

-----

1149 alarnāṅa olvatō aṅcalōmpu eṅṅār  
palarnāṅa 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 tāmvēṅṭiṅ nalkuvar kātalar yāmvēṅṭum  
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

-----

## SECTION II— WEDDED LOVE

### 116. pirivu ārrāmai - CHAPTER 116— THE PANGS OF SEPARATION

1151 cellāmai uṅṭēl eṅakkuurai marruṅiṅ  
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 iṅkaṅ uṭaittavar pārval pirivaṅcum  
puṅkaṅ uṭaittāl puṅarvu.

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 tērram aṅivuṭaiyār kaṅṅum  
pirivōr iṭattuṅmai yāṅ.

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 aḷittaṅcal eṅravar nīppiṅ teḷittacol  
tēriyārkku uṅṭō tavaṅ.

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 ōmpiṅ amaintār pirivōmpal marravar

nīnkiṅ aritāl puṅarvu.

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 vaṅkaṅṅar āyiṅ aritavar  
nalkuvar eṅṅum nacaī.

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 tuṅaivaṅ tuṅantamai tūrrākōl muṅkai  
iraiiravā ninra vaḷai.

1157. Will not the bracelets slipping loose from my wrist, tell the tale of the separation of my husband?

-----

1158 inṅātu inṅaṅilūr vāḷtal ataṅiṅum  
inṅātu inṅiyārp 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 toṅiṅcuṅiṅ allatu kāmanōy pōla  
viṅiṅcuṅal ārrumō tī.

1159. Fire can scorch only when touched, but can it, like love, scorch persons away from it?

-----

1160 aritārri allalnōy nīkkip pirivārrip  
piṅiruntu vāḷvār 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. paṅar melintu iraṅkal - CHAPTER 117— THE CRY OF THE**

## SEPARATED

1161 maraippēṇmaṅ yāṅiḱtō nōyai iraiṇṇavarkku  
ūṛṛunīr pōla mikum.

1161. This my disease I seek to hide; but how endlessly it wells up like the waters of the spring.

-----

1162 karattalum āṛṛēṇin nōyainōy ceytārkkku  
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 tūṅkumen  
nōṇā uṭampiṅ akattu.

1163. My frail body is harassed by love and my bashfulness bids me be quiet. My soul is torn between them.

-----

1164 kāmak kaṭalmanṇum uṇṭē atunīntum  
ēmaṇ puṇaimaṇṇum il.

1164. Verily the endless sea of love stretches before me; but I find not even a raft to cross the limitless expanse.

-----

1165 tuppīṅ evaṇāvar maṅkol tuyarvaravu  
naṭpiṅṭ āṛṛu pavar.

1165. Even to the loving one, he brings so much suffering; how much more pain will he cause to his enemy!

-----

1166 iṇṇam kaṭalmarruk kāmam aḱṭaṭuṅkāl  
tuṇṇam ataṇiṅ peritu.

1166. Vast as the sea is the delight of wedded love; but vaster still are the sorrows of



parting.

-----

1167 kāmakaṭumpuṇaḷ nīntikaṛaikāṇēṇ  
yāmattum yāṇē uḷēṇ.

1167. Tossed in the troubled waters of love, I reach no shore; I am all alone in the still watches of the night.

-----

1168 maṇṇuyira ellām tuyirri aḷittirā  
eṇṇallatu illai tuṇai.

1168. Beneficent night which has rocked all living creatures to sleep finds in me her lone sleepless companion.

-----

1169 koṭiyār koṭumaiyiṇ tāmkoṭiya innāl  
neṭiya kaḷiyum irā.

1169. These nights, all too short in those sweet days, now lengthen their heavy hours, surpassing in cruelty even my lord.

-----

1170 uḷḷampōṇru uḷvalic celkirpiṇ veḷḷanīr  
nīntala maṇṇōeṇ 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 aḷital - CHAPTER 118— ON EYES THAT LANGUISH

1171 kaṇtām kaluḷvatu evaṅkolō taṇṭānōy  
tāmkaṭṭa yāṅkaṇ 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 see him, the cause of all your woe?

-----

1172 terintuṅarā nōkkiya uṅkaṅ parintuṅarāp  
paital uḷappatu evaṅ.

1172. Oh Eyes! Having thoughtlessly feasted upon the lover, how can you now grieve for your own folly?

-----

1173 katumeṅat tām̄nōkkit tām̄e kaluḷum  
itunakat takkatu uṭaittu.

1173. Those eyes once leapt to see the lover; now they weep by themselves. Is it not laughable?

-----

1174 peyalārrā nīrulanta uṅkaṅ uyalārrā  
uyvilnōy eṅkaṅ niṟuttu.

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 ceytaeṅ kaṅ.

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 iṅitē emakkuinnōy ceytakaṅ  
tām̄ itaṅpaṭ ṭatu.

1176. The very eyes that have caused me all those woes languish in sorrow by themselves. This is indeed just!

-----

1177 uḷantuḷantu uḷnīr aṅuka viḷaintuiḷaintu  
vēṅṭi avarkaṅṭa kaṅ.

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 peṭṭār uḷarmannō marravark  
kāṇātu amaivila kaṇ.

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 varintuñcā āyiṭai  
ārañar urraṇa kaṇ.

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 maṇaiperal ūrārkkū aritaṇṇāl empōl  
āraiparai 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. pacappuru paruvāral - CHAPTER 119— GRIEVING OVER LOVE’S PALLOR

1181 nayantavarkku nalkāmai nērtēṇ pacantaven  
paṇṇiyārkkū uraikkō pira.

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 eṇṇum takaiyāl ivartantuēṇ  
mēṇimēl ūrum pacappu.

1182. The pallor spread over my body, exalting in the fact that he gave its birth.

-----

1183 cāyalum nāṇum avarkoṇṭār kaimmārā  
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 uḷḷuvaṅ manyāṅ uraippatu avartiramāl  
kaḷlam piṛavō 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 uvakkāṅem kātalar celvār ivakkāṅeṅ  
mēṅi pacappuūr vatu.

1185. Lo! Yonder is my lover gone. And here is the pallid hue spreading over my frame.

-----

1186 viḷakkuarram pārkkum iruḷēpōḷ koṅkaṅ  
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 kiṭantēṅ puṭaipeyarntēṅ avvaḷavil  
aḷlikkoḷ varre 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 ivaḷeṅpatu allāl ivaḷait  
tuṛantār evareṅpār il.

1188. People say that I have gone sickly pale; never do they blame him that has abandoned me.

-----

1189 pacakkamaṅ patṭāṅkueṅ mēṅi nayappittār  
nalnilaiyar āvar eṅiṅ.

1189. If only he would keep his promise to return, my frame would gladly endure all the pallor of love.

-----

1190 pacappenap pērper<sub>u</sub>tal 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. taṇippaṭar mikuti - CHAPTER 120— FEELING ALL ALONE

1191 tām<sub>vī</sub>lvār tam<sub>vī</sub>lap perravar perrārē  
kā<sub>m</sub>attuk kā<sub>lī</sub>l kaṇi.

1191. Only those women taste all the juice of the seedless fruit of love, whose love is returned by their lovers.

-----

1192 vā<sub>l</sub>vār<sub>kku</sub> vā<sub>ṇ</sub>am payantarrāl vī<sub>l</sub>vār<sub>kku</sub>  
vī<sub>l</sub>vār a<sub>l</sub>ikkum a<sub>l</sub>i.

1192. Welcome as the rain to the tillers of the earth is the grace of the lover to his loved one.

-----

1193 vī<sub>l</sub>unar vī<sub>l</sub>ap paṭuvār<sub>kku</sub> amaiyumē  
vā<sub>l</sub>unam eṇṇum 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 vī<sub>l</sub>ap paṭuvār ke<sub>lī</sub>yilar tām<sub>vī</sub>lvār  
vī<sub>l</sub>ap paṭāar eṇiṇ.

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 koṅṭār namakkevaṅ ceypavō  
tāmkātal koḷḷāk kaṭai.

1195. When he does not return my love, what favour can I expect of him?

-----

1196 orutalaiyāṅ iṅṅātu kāmamkāp pōla  
irutalai yāṅum iṅitu.

1196. Bitter is unrequited love; sweet it is if returned in equal measure like the well-poised even scales.

-----

1197 paruvaram paitalum kāṅāṅkol kāmaṅ  
oruvarkaṅ niṅṅoluku vāṅ.

1197. Cannot the god of love, who pays his attention to me alone, behold all my anguish and sorrow?

-----

1198 vīlvāriṅ iṅcol peṅāatu ulakattu  
vālvāriṅ vaṅkaṅār 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 eṅiṅum avarmāṭṭu  
icaiyum iṅiya 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  
ceṅāay vāḷiya neṅcu.

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. niñaintavar pulampal - CHAPTER 121— RECOLLECTING THE PLEASURES OF LOVE**

1201 uḷḷiṇum tīrāp perumakiḷ ceystalāl  
kaḷḷiṇum kāmam iṇitu.

1201. Love is far sweeter than wine; for unlike wine the very thought of love intoxicates me.

-----

1202 eṇaittonru iṇitēkāṇ kāmamtām vīlvār  
niñaiṇṇa varuvatonru il.

1202. Love is sweet in all respects; the thought of the dear one even in separation tastes sweet.

-----

1203 niñaiṇṇavar pōṇru niñaiyārkol tummal  
ciñaiṇṇaṇṇa pōṇru keṇum.

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 uḷēmkoḷ avarneñcattu emneñcattu  
ōo uḷarē avar.

1204. He is ever present in my thoughts. Am I or am I not ever present in his thoughts?

-----

1205 tamneñcattu emmaik kaṭikoṇṭār nāṇārkol  
emneñcattu ōvā varal.

1205. He keeps me away from his heart; does he not feel ashamed of constantly stealing into my heart?

-----

1206 marruyāṇ eṇṇuḷēṇ manṇō avarotuyāṇ  
urranāl uḷḷa uḷēṇ.

1206. Only the recollection of those ecstatic days with him makes me live. What else can sustain me?

-----

1207 marappiṇ evaṇāvaṇ maṅkol marappariyēṇ  
uḷḷiṇum uḷḷaiṅ cuṭum.

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 niṇaippiṇum kāyār aṇaittaṅrō  
kāṭalar ceyyum ciṛappu.

1208. However much I may think of him, he is never angry with me. Inimitable is my lover's grace.

-----

1209 viḷiyumen iṇṇuyir vēṛallam eṇpā  
aḷiyiṇmai āṛra 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 ceṅṛāraik kaṇṇiṇāl kāṇap  
paṭāati vāḷi 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 kāṭalar tūtoṭu vanta kaṇaviṇukku  
yātuacey vēṅkol viruntu.

1211. With what feast may I entertain the dream that has brought glad tidings of my



lover?

-----

1212 kayaluṅkaṅ yāṅirappat tuñciṅ kalantārkkū  
uyaluṅmai cārruvēṅ maṅ.

1212. If only my eyes would close in sleep at my request, how I would meet him in dreams!

-----

1213 naṅaviṅṅāl nalkā tavaṛaik kaṅaviṅṅāl  
kāṅṅaliṅ uṅṅeṅ uyir.

1213. The merciless one favours me not in waking hours but in dreams I feast on him and thus manage to live.

-----

1214 kaṅaviṅṅāṅ uṅṅākum kāmam naṅaviṅṅāl  
nalkārai nāṅṅit taraṅku.

1214. Why do I love dreams? It is because they bring before me the one who in waking hours favours me not.

-----

1215 naṅaviṅṅāl kaṅṅatūum āṅkē kaṅavuntāṅ  
kaṅṅa poṅṅutē iṅṅitu.

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 naṅaveṅṅa oṅṅruillai āyiṅ kaṅaviṅṅāl  
kāṅṅalar nīṅṅalar maṅ.

1216. If only there was no such thing as waking hours, my lover would never desert me in my dreams.

-----

1217 naṅaviṅṅāl nalkāk koṅiyār kaṅaviṅṅāl  
eṅemmaip pīṅṅip 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 viḷikkunñkāl  
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 naṇaviñāl nalkārai nōvar kaṇaviñāl  
kātalar̥k kāṇā tavar.

1219. Only those women who do not see their lovers in dreams, blame them for their cruelty in walking hours.

-----

1220 naṇaviñāl namnīttār eṇpar kaṇaviñāl  
kāṇār̥kol ivvū ravar.

1220. Folk say: "He has abandoned her in sooth." Verily they do not know how he visits me in my dreams.

-----

### 123. poḷutukaṇṭu irañkal - CHAPTER 123— SUNSET AND SORROW

1221 mālaiyō allai maṇantār uyiruṇṇum  
vēlainī vāḷi poḷutu.

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 puṇkaṇṇai vāḷi maruḷmālai eñkēḷpōḷ  
vaṇkaṇṇa 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 paṇiarumpiḷ paitalkoḷ mālai tuṇiarumpit

tunpam vaḷara 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 ilvaḷi mālai kolaikkaḷattu  
ētilar pōla varum.

1224. My lover away, evening comes murderously like a hangman rushing to the place of slaughter.

-----

1225 kālaikkuc ceytanaṅṅu eṅkol evaṅkolyāṅ  
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 ceystal maṅantār akalāta  
kālam aṅintatu ilēṅ.

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 aḷalpōlum mālaikkut tūtāki āyaṅ  
kuḷalpōlum 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 paṭimarunṭu paital uḷakkum matimarunṭu  
mālai paṭartarum pōḷtu.

1229. When senseless evening creeps painfully along, the whole village feels dizzy and is plunged in the anguish of separation.

-----

1230 poruḷmālai yāḷarai uḷḷi maruḷmālai  
māyumeṇ 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 aḷital - CHAPTER 124— WASTING AWAY

1231 ciṛumai namakkoliyac cēṇceṇrār uḷḷi  
naṛumalar nāṇiṇa kaṇ.

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 paṇivārum kaṇ.

1232. “Your pallid eyes streaming with tears proclaim the callousness of your lord.”

-----

1233 taṇantamai cāla aṇivippa pōlum  
maṇantanāḷ vīṅkiya tōḷ.

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 paṇainīṅkap paintoṭi cōrum tuṇainīṅkit  
tolkaviṇ vāṭiya tōḷ.

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 toṭiyōṭu  
tolkaviṅ vāṭiya tōḷ.

1235. My bracelets slip; the charm of my shoulders withers away. It proclaims the cruelty of the heartless one.

-----

1236 toṭiyōṭu tōḷnekīḷa nōval avaraik  
koṭiyar eṅakkūral 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 pāṭu perutiyō neṅcē koṭiyārkkēṅ  
vāṭutōḷ 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 muyaṅkiya kaikaḷai ūkkap pacantatu  
paintoṭip 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 muyakkiṭait taṅvaḷi pōlap pacappurra  
pētai perumaḷaik kaṅ.

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 kaṇṇiṇ pacappō paruvāral eytiṇṇē  
oṇṇatal ceṭtatu 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. neṅcoṭu kiḷattal - CHAPTER 125— SOLILOQUY OF THE LADY-LOVE

1241 niṇaittuonṇu collāyō neṅcē eṇaittonṇum  
evvanōy tīrkkum maruntu.

1241. O heart! can you not cast about and find a remedy for my lovesickness which  
causes me such sorrow?

-----

1242 kātāl avarilar ākaṇī nōvatu  
pētamai vāḷiēṇ neṅcu.

1242. ‘Blessed may you be O heart! how foolish of you to bemoan separation when he  
has no love for you!’

-----

1243 iruntullī eṇparital neṅcē parintullāl  
paitalnōy ceṭtārkaṇ 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 neṅcē ivaiyeṇṇait  
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 neṅcēyām  
urrāl urāa tavar.

1245. ‘O heart! can I really forsake him as cruel though he has used me cruelly when I clung to him.’

-----

1246 kalantuṅarntum kātālark kaṅṭāl pulantuṅarāy  
poykkāyvu kāytieṅ neṅcu.

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 viṭuonrō nāṅviṭu nanneṅcē  
yāṅō porēṅiv viraṅṭu.

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 nalkāreṅru ēṅkip pirintavar  
piṅcelvāy pētaiēṅ neṅcu.

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 uḷlattār kāta lavarāka uḷḷinī  
yāruḷaic cērieṅ neṅcu.

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 tuṅṅāt tuṅantārai neṅcattu uṭaiyēmā  
iṅṅum iḷantum kaviṅ.

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 kāmakaṇṇicci uṭaikkuṁ niraieṇṇuṁ  
nāṇuttāḷ vīḷṭṭa katavu.

1251. The door of my maidenly grace and the bolt and bars of modesty are hewn by the weapon of restless love.

-----

1252 kāmamaṇṇaṇṇō kaṇṇinṇuēṇ neṇcattai  
yāmattum āḷum toḷḷil.

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 maṇṇaippēṇmaṇṇ kāmattai yāṇō kuṇṇippuṇṇit  
tummalṇōḷ tōṇṇi viṭṭum.

1253. I strive to hide this - my passion. Yet it breaks out against my wish like a sudden sneeze.

-----

1254 niraieṇṇuṭaieṇṇ eṇṇpēṇmaṇṇ yāṇōēṇ kāmamaṇṇ  
maṇṇaieṇṇirantu maṇṇru paṭṭum.

1254. I pride myself on my modesty. But my passion breaks all barriers and brings me out into the open.

-----

1255 ceṇṇrārpiṇṇ cellāp peruntakaimai kāmāṇōy  
uṇṇrār aṇṇivatōṇṇu aṇṇru.

1255. Victims of passion can never understand the nobility of giving up the pursuit of unrequited love.

-----

1256 ceṇṇravar piṇṇcēṇṇal vēṇṇṇi aḷṇṇittarō  
eṇṇreṇṇnai uṇṇra tuyar.

1256. How cruel is the malady which sends me after the heartless one! Mine is indeed a pitiable lot.

-----



1257 nāṇeṇa onrō aṛiyalam kāmattāl  
pēṇiyār peṭpa ceyiṇ.

1257. When the loved one, after all his vagaries, took me into his loving embraces all my bashfulness fled away.

-----

1258 paṇmāyak kaḷvaṇ paṇimoli anrōnam  
peṇmai uṭaikkum paṭai.

1258. The weapon that shatters our maidenly reserve is none other than the talk of the artful lover.

-----

1259 pulappal eṇaccenrēṇ pulliṇēṇ neñcam  
kalattal uṟuvatu kaṇṭu.

1259. With the fixed resolve of forsaking him I went, but my heart yielded to his embrace.

-----

1260 niṇamtīyil iṭṭaṇṇa neñciṇārkkku uṇṭō  
puṇarntatuṭi niṟpōm eṇal.

1260. People with hearts melting like fat at the touch of fire — how can they reject the offered love and stand aloof?

-----

## **127. avarvayiṇ vitumpal - CHAPTER 127— ON DISTRESS OF EACH TOWARDS THE OTHER**

1261 vālarṛup purkenra kaṇṇum avarcenra  
nāḷorrit 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 ilaṅkilāy iṅru marappiṇeṇ tōḷmēl  
kalaṅkaḷiyum kārikai nīttu.

1262. O! bright girl, if I forget my lord today, then my shoulders will become thin and my bangles loose.

-----

1263 uraṇṇacaii uḷlam tuṇaiyākac cenrār  
varalnacaii iṇṇum uḷēṇ.

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 kūṭiya kāmam pirintār varavuḷḷik  
kōṭukoṭu ērumēṇ neṅcu.

1264. With the thought of my lover's return anxious for reunion, my heart goes on climbing higher and higher.

-----

1265 kāṅkamaṇ koṅkaṇaik kaṇṇāarak kaṇṭapin  
nīṅkumen meṇṭōḷ pacappu.

1265. After feasting my eyes with the sight of my husband, my soft shoulders will lose their pallor.

-----

1266 varukamaṇ koṅkaṇ orunāl parukuvaṇ  
paitalnōy ellām keṭa.

1266. Let my husband come here one day. Then my wasting disease will be completely cured.

-----

1267 pulappēṅkol pulluvēṇ kollō kalappēṅkol  
kaṇaṇṇa kēḷir variṇ.

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 viṇaikalantu venrīka vēntaṇ maṇaikalantu

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 orunāḷ eḷunāḷpōḷ cellumcēṅ cenrār  
varunāḷvairu ēṅku pavarkku.

1269. To one who awaits the day of arrival of her husband, one day appears as long as seven.

-----

1270 perinennām perrakkāl enṅām unennām  
uḷḷam uṭaintuukkak 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. kuṛippu arivuruttal - CHAPTER 128— ON SPEAKING ON THE SIGNS

1271 karappiṇum kaiyikantu ollāniṅ uṅkaṅ  
uraikkal uruvatonru uṅṭu.

1271. Though you hide it, your uncontrolled eyes reveal a secret to me.

-----

1272 kaṅṅirainta kārikaik kāmpuērtōḷ pētaikkup  
peṅṅirainta nīrmai peritu.

1272. This girl of long eyes and bamboo shoulders has too much womanly modesty.

-----

1273 maṅiyil tikaḷtaru nūlpōḷ maṅantai  
aṅiyil tikaḷvatonru uṅṭu.

1273. Just like the thread concealed by the beads there is something lying beneath this damsel's beauty.

-----

1274 mukaimokkuḷ uḷḷatu nārrampōḷ pētai  
nakaimokkuḷ uḷḷatonru uṇṭu.

1274. Even as the fragrance that is locked up in the bud, there is something hidden in this damsel's smile.

-----

1275 ceṛitoṭi ceytiranta kaḷlam uṛutuyar  
tīrkkum maruntonru uṭaittu.

1275. The tactful departure of my bangled lady serves as soothing balm for my excruciating pain.

-----

1276 peritāripp peṭpak kalattal aritārri  
aṇṇimai cūlvatu uṭaittu.

1276. The pleasant union after the distress of separation still reminds one of the past indifference of the lover.

-----

1277 taṇṇam tuṛaivaṇ taṇantamai nammiṇum  
muṇṇam uṇarnta vaḷai.

1277. My bangles betrayed even before I did my lover's separation from me.

-----

1278 nerunarruc ceṇrārem kātalar yāmum  
eḷunālēm mēṇi pacantu.

1278. It was only yesterday that my lover went, but I have acquired seven days' pallor.

-----

1279 toṭinōkki meṇṭōlum nōkki aṭinōkki  
aḷtāṇṭu avaḷcey 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 uṭaittenpa 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 uḷḷak kaḷittalum kāṇa maḷiḷtalum  
kaḷḷukkuil kāmattirku uṇṭu.

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 niṇaiya variṇ.

1282. If a woman's passion becomes excessive, she should avoid even slight misunderstanding.

-----

1283 pēṇātu peṭpavē ceyyiṇum koṇkaṇaik  
kāṇātu amaiyala kaṇ.

1283. Though my husband acts regardless of me, yet my eyes cannot be satisfied without seeing him.

-----

1284 ūṭalkaṇ ceṇrēṇmaṇ tōḷi atumaṇantu  
kūṭarkaṇ ceṇratueṇ neṇcu.

1284. O Friend! I went to quarrel with him; but forgetting it my heart sought for reconciliation.

-----

1285 eḷutuṅkāḷ kōlkāṇāk kaṇṇēpōḷ koṇkaṇ  
paḷikāṇēṇ 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 k̄aṇuṅkāl k̄aṇēṇ tavaṛāya k̄aṇākkāl  
k̄aṇēṇ tavaṛual lavai.

1286. When I see my husband I cannot see his faults. In his absence I cannot see anything else.

-----  
1287 uyttal aṛintu puṇalpāy pavarēpōl  
poyttal aṛinten 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 iṇṇā ceyiṇum kaḷittārkkuk  
kaḷarrē kaḷvaniṇ māṛpu.

1288. O cheat! your breast is coveted more and more even as liquor with all its harm is by the drunkard.

-----  
1289 malarīṇum mellitu kāmam cilarataṇ  
cevvī talaippaṭu vār.

1289. More tender than a flower is love and few are they who enjoy it fully.

-----  
1290 kaṇṇiṇ tuṇittē kalaṅkiṇāḷ pullutal  
eṇṇiṇum tāṇvitup purru.

1290. With resentful eyes, my lady complained: but eager for reconciliation she forgets her anger.

-----  
**130. neṅcoṭu pulattal - CHAPTER 130— ON SPEAKING WITH THE MIND**

1291 avarneṅcu avarkkātāl kaṇṭum evaṇṇeṅcē  
nīemakku ākā tatu.

1291. O! My heart, though you know that my husband's heart thinks only of himself, how is it you think of him and not of me?

-----

1292 urāa tavarkaṇṭa kaṇṇum avaraic  
ceṛāareṇac cērieṇ neṅcu.

1292. O! My heart, knowing that he has no thought for you, still you run after him expecting no refusal.

-----

1293 keṭṭārkkku naṭṭāril eṇpatō neṅcēnī  
peṭṭāṅku avarpiṇ celal.

1293. O! My heart, you go after him without my permission. Is it because none will befriend those in adversity?

-----

1294 iṇianna niṇṇoṭu cūlvāryār neṅcē  
tuṇiceytu tuvvāykāṇ marṛu.

1294. O! My heart, if you see him, you do not resent his faults. Who can consult you for advice?

-----

1295 peṛāamai aṅcum peṇṇpirivu aṅcum  
aṛāa iṭumpaittueṇ neṅcu.

1295. My mind can have only endless anxiety; for I fear both when he is with me and also without me.

-----

1296 taṇiyē iruntu niṇaitakkāl eṇṇait  
tiṇiya iruntatueṇ neṅcu.

1296. My heart eats me up when I think of him in my loneliness.

-----

1297 nāṇum maṇantēṇ avarmaṇak kallāeṇ  
māṇā maṭaneṅcil paṭṭu.

1297. With my foolish heart remembering him who has forgotten me, I have forgotten even my sense of shame.

-----

1298 eḷḷiṇ iḷivāmeṇṇu eṇṇi avartiṇam  
uḷḷum uyirkkātal neṅcu.

1298. My heart that loves life and views it ignoble to blame and to deny access to him, ever thinks of his success.

-----

1299 tuṇpattirku yārē tuṇaiyāvār tāmūtaiya  
neṅcam tuṇaiyal vaḷi.

1299. Who will be a friend in misery but one's own heart?

-----

1300 taṅcam tamarallar ētilār tāmūtaiya  
neṅcam tamaral vaḷi. tīraṇ kāṭṭuka

1300. If one's own heart turns against one, how can one expect anything but hostility from others?

-----

### 131. pulavi - CHAPTER 131— ON LOVERS' MISUNDERSTANDING

1301 pullātu irāap pulattai avaruṇum  
allalnōy kāṅkam ciṇitu.

1301. Let us see a little his distress in passion, by showing reserve. ^

-----

1302 uppamain tarrāl pulavi atuciṇitu  
mikkarrāl nīḷa viṭal.

1302. Reserve like a pinch of salt adds to enjoyment, If excessive, it spoils the taste.

-----

1303 alantārai allalnōy ceytarrāl tammaip  
pulantāraip pullā viṭal.



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  
vaḷḷi 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  
pūaṇṇa kaṇṇār akattu.

1305. The beauty of a loyal lover is only enhanced by the reserve of his flower-eyed lady.

-----

1306 tuṇiyum pulaviyum illāyiṇ kāmam  
kaṇiyum karukkāyum arru.

1306. If indignation and gentle resentment are absent, love will be like fruit over-ripe or unripe.

-----

1307 ūṭaliṇ uṇṭānkōr tuṇpam puṇarvatu  
nīṭuvatu aṇrukol eṇru.

1307. There is anxiety and pain in lovers' uncertain quarrels.

-----

1308 nōtal evaṇmarru nontāreṇru aḷtariyum  
kātalar illā vaḷi.

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 viṭuvārōṭu eṇṇeṅcam  
kūṭuvēm eṇṇpatu 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 peṇiyalār ellārum kaṇṇiṇ potuṇṇpar  
naṇṇēṇ parattaniṇ māṇpu.

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 keṇṇpākkū aṇṇintu.

1312. When I sat away from him, he sneezed knowing that I would bless him, saying "May you live long."

-----

1313 kōṭṭuppūc cūṭiṇum kāyūm oruttiyaik  
kāṭṭiya cūṭiṇīr eṇṇru.

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 eṇṇēṇā ūṭiṇāl  
yāriṇum yāriṇum eṇṇru.

1314. When I said my beloved was greater than anybody else, she grew angry and repeatedly asked me "Greater than whom?"

-----

1315 immaip piṛappil piriyaalam eṇṛēṇāk  
kaṇṇirai nīrkoṇ ṭaṇaḷ.

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 uḷḷiṇēṇ eṇṛēṇmarru eṇmarantīr eṇremaip  
pullāḷ pulattak kaṇaḷ.

1316. When I said ‘I thought of you’, she replied “So you forgot me before” and felt displeased.

-----

1317 vaḷuttiṇāḷ tummiṇēṇ āka aḷittaḷutāḷ  
yāruḷḷit tummiṇīr eṇṛu.

1317. When I sneezed she blessed me; but she wept and asked me which maiden thought of me when I sneezed.

-----

1318 tummuc ceṛuppa aḷutāḷ numarullal  
emmai maraittirō eṇṛu.

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 piṛarkkunīr  
innīrar ākutir eṇṛu.

1319. She will quarrel with me even if I fully satisfy her, saying “You will behave thus to every woman.”

-----

1320 niṇaittiruntu nōkkiṇum kāyum aṇaittunīr  
yāruḷḷi nōkkiṇīr eṇṛu.

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 tavaṛuavarkku āyiṇum ūṭatal  
vallatu avaraḷikkum āru.

1321. Though he is guiltless, false accusations make him more attached.

-----  
1322 ūṭalil tōṇṇum cirutuṇi nalali  
vāṭiṇum pāṭu peṇum.

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 pulattaliṇ puttēlnāṭu uṇṭō nilattoṭu  
nīriyain taṇṇār akattu.

1323. Is there any other heaven than the quarrel between lovers whose minds are united even as earth and water?

-----  
1324 pulli viṭāap pulaviyuḷ tōṇṇumeṇ  
uḷḷam uṭaikkum paṭai.

1324. The weapon that breaks my obstinate heart lies in the quarrel itself.

-----  
1325 tavaṛilar āyiṇum tāmviḷvār meṇṭōḷ  
akaṛaliṇ āṅkoṇru uṭaittu.

1325. Though guiltless being denied, there is a pleasure in the embrace of the soft beautiful shoulders of the sweetheart.

-----  
1326 uṇaliṇum uṇṭatu aṛaliṇitu kāmam  
puṇartaliṇ ūṭal iṇitu.

1326. Sweeter than eating is the pause in the process. Likewise misunderstanding by

lovers affords more joy than union itself.

-----

1327 ūṭalil tōrravar venrār atumaṇṇum  
kūṭalil kāṇap paṭum.

1327. In a lovers' quarrel, the vanquished becomes the victor; this is revealed when they reunite.

-----

1328 ūṭip perukuvam kollō nutalveyarppak  
kūṭalil tōṇriya 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 oḷiyilai yāmirappa  
nīṭuka maṇṇō irā.

1329. May the jewelled lady-love go on quarrelling; may also the night be long enough to conciliate her!

-----

1330 ūṭatal kāmattirku inṇam atarkuinṇam  
kūṭi muyaṅkap perin.

1330. The delight of love is the lovers' quarrel; greater delight is the loving reunion.

-----

**end of kamattuppāl**

**End of Tirukkural**

-----

---

This file was last updated on 2 May 2019.  
Feel free to send the corrections to the webmaster.