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FOREWORD

It has been long my desire to get an English translation in simple language of the holy Tirukkural, the teachings of which, to Tamilians, are an eternal inspiration and guide. More than 25 years back, I had invoked the aid and assistance of a great Tamil Pandit with whose collaboration I felt I would be in a position to bring out such a translation but, owing to his untimely demise, I had to give up the project. The happy thought struck me a few years back that, if my esteemed friend, Professor V. R. Ramachandra Dikshitar, could 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. Dikshitār's contribution in research, particularly of Tamil literature, is well known and needs no emphasis.

Mr. Dikshitār 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. Dikshitār 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. Dikshitār for acceding to my request and bringing out these publications.

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

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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 Puruṣarthacatusṭaya, (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)

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PREFACE

MORE than four years ago Sir A. Ramaswami Mudaliar, now Dewan of Mysore, suggested that I might undertake a translation of the Tirukkural as also its transliteration. The present book is the outcome of his suggestion. To serve the needs of a wider public, it is now published in two volumes, one containing the text in Roman transliteration and the other in Tamil script, and both containing English translation. The Tirukkural of Tiruvalluvar is the pride of South India. What the Bhagavad Gita is to the Sanskritist, the Tirukkural is to the lover of Tamil. In this book Tiruvalluvar treats of Muppal, or Trivarga (Dharma, Artha, and Kama). He has divided his book into three parts, the first dealing with Aram, the second with Porul, and the last with Kāma. This Tamil classic deals in extenso with the moral values of life which foster neighbourliness and love among all men and women to whatever race or community they may belong. It is now nearly twenty years since I published my
Studies in Tamil Literature and History, where I have assigned the first or second century B. C. as the date of its composition. I find no reason to change that view.

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

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Thirukkural English Translation by Ramachandra Dikshitar

pāl - iyal - atikāram aṭṭavaṇai

1. aṟattuppāl

1.1 pāyiram / kaṭavuḷ vāḷṭtu (atikāram 1 - 4)
1.2 illaṟaviyal (atikāram 5 - 24)
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2. poruṭpāl

2.1 araciyal (atikāram 39 - 63)
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2.3 aṅkaviyal (atikāram 74 - 95)
2.4 olipiyal (atikāram 96 - 108)

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

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Thirukkural English Translation by Ramachandra Dikshitar

1. arattuppāl / 1.1 pāyiraviyal

I. PREFACE

1. kaṭavuḷ vāḻttu - CHAPTER 1 — IN PRAISE OF GOD

1. akaram mutala, eljuttu ellām; āti-
   pakavaṉ mutaṟṟē, ulaku.

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

2. karrataṉāl āya payaṉ eṅkol-vāl-aṟivaṉ
   nal tāl toḷāar eṉiṉ?.

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

3. malarmicai ēkiṉāṉ māṇ aṭi cērntār
   nilamicai nīṭu vāḻvār.

3. Those who find refuge in the great feet (of Him) who lives in the lotus of the heart
   (of the devotee) live eternally in heaven.
4. vēṇṭutal vēṇṭāmai ilāṉ aṭi cērntārkku
yāṇṭum itumpai ila.
4. Those who have attained the feet of Him who has no likes or dislikes will be rid of all troubles.

5. iruḷ cēr iru viṉaiyum cērā, ˈiɾaiʋaŋ
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. poṟi vāyil aintu avittāṅg poy ˈtir oḷukka
neri niṟrār nīṭu vāḷvār.
6. Those who still the five senses and walk in truth and right will ever live.

7. taṉakku uvamai illāṭāṅ tāḷ cērntārkku allāl,
maṉak kavalai māṟṟal aritu.
7. Only those who have sought refuge in the feet of the peerless can shake off anxiety. Others cannot.

8. aṟa āḻi antaṇaŋ tāḷ cērntārkku allāl,
pirā āḻi 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. 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. Those who gain the feet of the Lord cross the great ocean of births; others cannot.

2. vāṉ ciṟappu - CHAPTER 2 — IN PRAISE OF RAIN

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

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

13. The rain provides everything necessary for life; it nourishes plants and animals alike.
13. Hunger would stalk abroad and torment this wide sea-girt world were the rims to fail in time.

14. ēriṅ uḷāar uḷavar, puyal eṅnum vāri vaḷam kuṉṟikkāl.
14. The cultivators would cease to plough were the clouds’ free supply of water to fail.

15. keṭuppatūum, keṭṭārkkuc cārvāy marṟu āṅkē etuppatūum, ellām maḷai.
15. It is the rain that afflicts man and it is its fall that relieves him.

16. vicumpiṉ tuḷi vīḷuṇ allāl, marṟu āṅkē pacum pul talai kāṇpu aritu.
16. If the clouds were to withhold rain not even a blade of grass would rustle on earth.

17. neṭuṅ kaṭalum taṅ nīrmai kuṟṟum, taṭintu elji-tāṇ nalkātu ākiviṭiṉ.
17. Even the illimitable deep shrinks if the clouds do not pour and replenish it.

18. cirappotu pūcanai cellātu-vāṇam vaṟakkumēl, vāṇörkkum, īṇṭu.
18. If the rains were to fail there would be no more offerings and festivals to the gods.

19. tāṉam tavam iranṭum taṅkā, viyaṅ ulakam vāṇam valaṅkātu eṇīṅ.

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

20. nīr iṅru amaiyātu ulakuenīṅ, yāryārkkum vāṅ iṅru amaiyātu oḻukku.

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. oḻukkattu nīttār perumai vīḻuppattu vēṇṭum- paṅuval tuṇivu.

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

22. tuṟantār perumai tuṇaik kūṛin, vaiyattu irantārai enṅikkoṭarru.

22. To measure the greatness of one who has renounced is like reckoning the number of the dead in this world.
23. இருமை வகை தொண்டு இரும் புண்டார்

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

24. உண்ணும் தொட்டியான், அழியும் கப்பான்

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

25. ஆழ்த்தான் அர்ப்பல், ஒக்கு விகுழ்பான்

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

26. செயர்கு ஆர்யா செய்வார் பெரியர்; சிரியார்

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

27. குவை, ஓலி, உரு, ஓசை, நார்ரம் எண்டு அங்கு

27. 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. niṟaimoḻi māntar perumai nilattu maṟaimoḻi kāṭṭiviṭum.
28. The greatness of the sages in this world is borne out by their prophetic utterances.

29. kuṇam eṉnum kuṇru ēri ninṟar vekulī 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 eṉpōr aravōr-maṟru ev uyirkkum cen taṇmai pūṇṭu oḻukalāṉ.
30. They are the Brahmans who are righteous and love all creation.

31. ciṟappu īṉum; celvamum īṉum; arattin ūṅku ākkam evaṅā, uyirkku.
31. Is there anything higher in life than Dharma? It secures glory and wealth.

32. arattin ūṅku ākkum illai; ataṉai maṟattaliṅ ūṅku illai kētu.
32. Nothing is higher than Dharma; to forget it is wrought with greatest evil.

33. ollum vakaiyāṉ aṟaviṉai 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. maṉattukkaṇ mācu ilaṉ ātal; aṉaittu aṟaṉ;
ākula nīra, piṇṭā.
34. Be pure in mind. That is Dharma. All else is but pompous show.

35. aḻukkāṟu, avā, vekulī, iṇṇāc col, nāṉkum
iḷukkā iyaṇṇatu-aṟam.
35. That course of conduct that steers clear of every desire, wrath, and offensive speech — is alone Dharma.

36. 'aṉṟu aṟivām' eṉṇātu, aṟam ceyka; marru atu
poṉrūṅkāl poṉṟāt tuṇai.
36. Do not postpone doing Dharma. Do it now. For it will be a never failing friend at your death.

37. 'aṟattu āṟu itu' eṇa vēṇṟā; civikai
poruttānoṭu ūrntāṅ iṭai.
37. Why search for the fruits of Dharma? Behold the one in the palanquin and the palanquin-bearer.

38. vīḻ nāḻ paṭāamai naṟṟu āṟṟin, aḵtu oruvaṇ
vāḷ nāḷ vaḷi aṭaikkum kal.
38. If one were to practise righteousness every day it would be the stone that blocks the way to re-birth.

39. aṟattāṉ varuvatē iṇpam; maṟṟu ellām
puṟatta; pukaḷum ila.
39. Happiness springs only from Dharma. All else is sorrow and merits no praise.

40. ceyarpālatu ķrum aṟaṉē; oruvaṟku
uyarpālatu ķrum paḷi.
40. To do good and to avoid evil must be the law of our being.

41. ilvāṉ eṉpāṉ iyalpu uṭaiya mūvarkkum
nallāṟṟiṉ niṉṟa tuṇai.
41. The householder is the prop of the three orders of life in the conduct of their virtue.

42. tuṟantārkkum, tuvvātavarkkum, iṟantārkkum,
ilvälvän eṇpāṇ tunai.

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

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43. teṇpulattār, teyvam, viruntu, okkal, tāṇ, eṇṟu āńku
aimpulattu āṟu ōmpal talai.

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

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44. paḷi añcip pāttu ūṇ uṭaittāyiṉ, vāḻkkai
vali eŋcal, eṇñāṉṟum, 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.

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45. aṉpum aṟaṇum uṭaittuāyiṉ, ilvāḻkkai
paṇpum payaṉum atu.

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

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46. aṟattu āṟṟiṉ ilvāḻkkai āṟṟiṉ, puṟattu āṟṟil
pōoyp peṟuvatu evaṉ?.

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

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47. iyalpiṉāṉ ilvāḻkkai vāḻpavan eṇpāṇ
muyalvărul ellām talai.
47. The life of the householder is far greater than that of one in the path of renunciation.

48. āṟṟiṉ oḻukki, aṟaṉ iḻukkā ilvāḷkkai
nōrpāriṇ nōṉmai utaittu.
48. The householder who keeps others in the right path and himself does not deviate from his, does greater penance than the anchorite.

49. aṟaṉ eṉappaṭṭatē ilvāḷkkai; aktum
piraṇ palippatu il āyiṉ naṉru.
49. What is Dharma but the life of the householder? There is no greater life if it is free from reproach.

50. vaiyattuḷ vāḻvāṅku vāḻpavan vāṉ uraiyum
teyvattuḷ vaikkappatūm.
50. He who lives the true life of the householder on earth becomes one among the gods in Heaven.

51. maṉait takka māṇpu utaiyaḷ āki, tar koṭṭaṇ
valattakkāḷ 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. maṉai māṭci illākaṉ il āyiṉ, vāḷkkai
enaimāṭcittu āyiṉum, il.
52. Home life shorn of its grace will be barren however pompous it may be.

53. illatu en, illavaḷ māṇpuāṉāl? ullatu en,
illavaḷ māṇākkatai?:
53. If the wife abounds in virtues is there anything lacking in home? Lacking which, it
lacks everything.

54. peṇṉiṉ peruntakka yā uḷa-karpu ēnṉum
tiṉmai uṇṭākappēriṉ?:
54. Is there anything greater than a woman if only she is the citadel of chastity?

55. teyvam toḻāal, koḻunan-toḻutu eluvāl,
'pey' ena, peyyum maḷai.
55. Waking up she worships no other god than her husband. Verily at her very
bidding it rains.

56. tarkāttu, tar koṇṭār pēṇi, takai cāṉra
cōrkkāttu, cōrvu ilāḷ-peṇ.
56. She is the woman who shields herself, serves her wedded lord, maintains her
glory and never ceases from her toil.
57.  ciṟai kākkum kāppu evaṉ ceyyum? makalir
     nirai kākkum kāppē talai.
57. Of what use is one’s watch and ward? Her chastity is her only shield.

58.  peṟṟāṟ peṟiṉ peṟuvar, peṇṭir, peruñ cirappup
     puttēḻir vāḻum ulaku.
58. A dutiful wife inherits heaven with all its glory.

59.  pukaḷ purinta il ilōrkku illai-ikalvārmun
     ērupōl pīṭu naṭai.
59. A cuckold knows not the lovely gait of a lion before his detractors.

60.  ‘maṅkalam’ eṉpa, maṉaimāṭci; marru atan
     naṅkalam naṅ makkaṭ pēṟu.
60. The grace of a home is her virtue. Her blessed children are its adornment.

7. putalvaraip perutal - CHAPTER 7 — ON SONS

61.  peṟumavarrul yām aṟivatu illai-aṟivu aṟinta
     makkaṭpēṟu alla pira.
61. We do not know of any other asset than that of intelligent off-spring.

62.  eḻupirappum tiyavai tiṇṭā-paḷi piraṅkāp
     paṇputai makkaṭ peṟin.
62. All the seven births no evil befalls one who is blest with good and unstained children.

63. tam poruḷ enpa tam makkaḷ; avar poruḷ
tamtam viṇaiyāl varum.
63. A man’s riches are his children; their riches are the fruit of their actions.

64. amiḻtiṉum āṟṟa iniṭe-tam makkaḷ
ciṟu kai alāviya kūḷ.
64. Sweeter than ambrosia is the food handled by the tender hand of one's children.

65. makkaḷ mey tīṇṭal uṭaṟku īṉpam; maṟṟu avar
col kēṭṭal īṉpam, cevikku.
65. The delight of the body is the touch of one’s children. The delight of the ear is their lisp.

66. ‘kuḻal īṉitu; yāḷ īṉitu’ enpa-tam makkaḷ
maḷalaic col kēḻatavar.
66. The ‘lute is sweet’, ‘the Veena is sweet’, they say who have not heard the lisp of their little ones.

67. tantai makaṟku āṟṟum nanṟi 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. tammiṉ, tam makkaḷ aṟivuṭaimai mā nilattu maṉ uyirkku ellām initu.
68. Wisdom of the child is not merely the father’s delight but the delight of the world.

69. īṉṟa poḻutin peritu uvakkum-taṇ makanāic cāṉṟōṉ eṅak kēṭṭa tāy.
69. A mother’s joy to hear of her son’s greatness transcends that at his birth.

70. makaṉ tantaikku āṟṟum utavi, ‘ivaṉ tantai eṅ nōṟṟāṅkol!’ 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. aṉpu uṭaimai - CHAPTER 8 — LOVING-KINDNESS

71. aṉpirkum uṇṭō, aṭaikkum tāḷ?ārvalar puṅkaṇṇīr 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. aṉpu ilār ellām tamakkuriyar; aṉpu uṭaiyār
enpum uriyar, piṟarkku.
72. The loveless are full of themselves but the loving lay down their lives for others.
----

73. 'anpōṭu iyainta vaḷakku' enpa-'ār uyirkku
enpōṭu iyainta toṭarpu'.
73. They say the endless incarnation of one’s spirit is for the fulfilment of love.
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74. anpu īnum ārvam uṭaimai; atu īnum,
‘naṇpu’ eṇnum nāṭāc cirappu.
74. Out of love springs kindness. It in turn grows into inestimable prize of friendship.
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75. 'anpurru amarnta vaḷakku' enpa-'vaiyakattu
inpurṛār eytum cirappu'.
75. The joy of heaven is but the fruit of righteous life rooted in love.
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76. 'arattīṅkē anpu cārpu' enpa, ariyār;
marattirkum aktē tuṇai.
76. The ignorant say that kindness is an ally of virtue. No, it is a defence against evil too.
----

77. enpu ilataṅai veyil pōlak kāyumē-
anpu ilataṅai aram.
77. The sun dries up a boneless body. Likewise the god of righteousness destroys the loveless one.
78. aṉpu akattu illā uyir vāḷkkai vaṉpāṟkaṉ
vāṟṟalmaram taḷirttāṟṟu.
78. To live a life void of love is like a withered tree bursting into leaf in a barren land.

79. puṟattu uṟuppu ellām evaṉ ceyyum-yākkai
akattu uṟuppu aṉpu ilavarkku?.
79. What profits one's outward feature if one's heart is devoid of love?

80. aṉpiṉ vaḻiyatu uyirnilai; aḵtu ilārkku
eṉpu tōl pōrta uṭampu.
80. That body where love dwells is the seat of life; all others are but skin-clad bones.

9. viruntu ōmpi - Chapter 9 — On hospitality

81. iruntu ōmpi il vāḷvatu ellām viruntu ōmpi
vēḷāṇmai ceytarporuṭṭu.
81. To keep house and to acquire wealth is only to minister to guests.

82. viruntu puṟattatāt tāṅ uṇṭal, cāvā
maruntu eṅiṇum vēṇṭarpāṟṟu aṅru.
82. With a guest waiting it would not be proper to eat even though it were nectar.
83. varu viruntu vaikalum ōmpuvāṉ vālkkaiparuvantu pāḷpaṭutal iṅṟu.
83. A life of one who daily looks after the incoming guests will never suffer from poverty.

84. akaṉ amarntu ceyyāḷ uṟaiyum-mukaṉ amarntu nal viruntu ōmpuvāṉ il.
84. Fortune smiles on the house of one who entertains with cheerful face worthy guests.

85. vittum iṭalvēṇṭum kollō-viruntu ōmpi,miccil micaivāṉ 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 pārttiruppāṉ nal viruntu, vāṇattavarkku.
86. He who cherishes the guests who come to him, and looks forward to new guests, will himself be the honoured guest of the gods.

87. iṉait tuṇaittu eṇpatu oṅṟu illai; viruntiṉ tuṇait tuṇai-vēḷvip payaṉ.
87. The effects of hospitality cannot be exactly measured. They are proportionate to the worth of the guest.
88. ‘parintu ōmpi, parru arrēm’ eṉpar-viruntu ōmpi
vēḷvi talaippatātār.
88. Those who have failed in their duties to guests will regret the folly of mere
hoarding.

89. utaimaiyuḷ iṉmai 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 anīccam; mukam tirintu
nōkkak kuḷaiyum viruntu.
90. The aniccam flower withers when smelt, and the guest under a displeased look.

10. iṉiyavai kūral - CHAPTER 10 — ON SWEET WORDS

91. iṅ col-āḷ īram alaḷi, paṭiṟu ilaām
cemporul kaṇṭār vāyc col.
91. Sweet are the words that fall from the lips of those who are full of guileless love
and truth.

92. aṅaṅ amarntu īṭalīṇ nanṛēmukaṇ amarntu
iṅcolaṇ ākapperiṇ.
92. To speak with a pleasant look is better than to give with a cheerful heart.
93. mukattāṉ amarntu, inītu nōkki, akattāṉ ām
iṅ colinatē āram.
93. To welcome one with a pleasant look and loving words is righteousness.

94. tuṇpurūum tuvvāmai illākum yārmāṭṭum
inpurūum incolavarkku.
94. The torment of poverty does not befall those who have a good word to say to all.

95. paṇivu uṭaiyaṉ, incolan ātal oruvaṟku
ani; alla, maṟṟup pira.
95. Humility and loving words are only true ornaments. Others are not.

96. allavai tēya āram perukum nallavai
nāṭi, iniya colin.
96. Vice wears out and virtue grows in one who speaks kind and wholesome words.

97. nayaṉ īṉṟu naṉṟi payakkumpayaṉ īṉṟu
paṇpiṉ talaippiriyāc col.
97. Sweetly uttered words that do good to others will light up the path of virtue.

98. ciṟumaiyuḷ niṅkiya incol, maṟumaiyum
immaiyum, iṅpam tarum.
98. Sweet and inoffensive words yield one happiness both here and hereafter.

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

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

11. CHAPTER 11—ON GRATITUDE

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

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

103. A help timely, though small, transcends the world.
Help done expecting no return, if weighed will be vaster than the sea.

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

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

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.

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

naṉmai kaṭaliṉ peritu.

—one line--

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108. naṉri maṟappatu naṉru anṟu; naṉru allatu anṟē maṟappatu naṉru.
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. koṉṟaṉṉa iṉṉā ceyiṉum, avar ceyta
    onṟum naṉṟu uḷḷa,keṭum.
109. The remembrance of one good act done removes from our mind the sting of a deadly injury.

110. en naṉṟi koṉṟārkkum uyvu uṇṭām; uyvu illai,
    ceynnanṟi konṟa makuṟku.
110. There is salvation to those guilty of any other sin; but there is no redemption for the sin of ingratitude.

12. naṭṭṭṭuvu nilaimai uvu nilaimai uvu nilaimai uvu nilaimai

— CHAPTER 12 —

111. takuti eṉa onṟum naṉṟē-pakutiyāṉ
    pāṟpaṭṭu oḻukapperin.
111. An equity which knows no partiality is in itself a unique virtue.

112. ceppam uṭaiyavan ākkam citaivu inṟi,
    eccattirku ēmāppu uṭaittu.
112. The wealth of the upright dwindles not and passes on to their posterity.

113. naṉṟē tariṉum, naṭuvu ikantu ām ākkattai
113. Give up ill-gotten wealth though it brings in its train prosperity.

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

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

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

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

118. Not to tilt like the well poised balance is the grace of the wise.
119. coṟ kōṭṭam illatu, ceppam-orutalaiyā
uṭ kōṭṭam inmai periṅ.
119. Equity is the impartial expression of an unbiased mind.

120. vāṇikam ceyvārkku vāṇikam-pēṇip
piṟavum tamapōl ceyin.
120. To deal with others’ goods as their own is the only true trade among traders.

13. aṭakkam uṭṭṭaimai - CHAPTER 13 — ON SELF-CONTROL

121. aṭakkam amararuḷ uykkum; aṭaṅkāmai
ār iruḷ uyttuviṭum.
121. Self-control places one among the gods; lack of it leads one to the darkness of hell.

122. kākka, poruḷā aṭakkattai-ākkam
ataṅin ūṅku illai, uyirkku!.
122. There is no greater wealth than self-control; treasure it as your wealth.

123. ceṟivu aṟintu cīrmai payakkum-aṟivu aṟintu
āṭṭṭ akkam periṅ.
123. If one knows the value of self-control and restrains oneself it will bring one fame.
124.  nilaiyin tiriyatu atankiyann toram
malaiyinum maṇap peritu.
124. Loftier than a mountain is the greatness of one who practises self-control.

125.  ellarkkum naṟu āṁ, paṇital; avarullum
celvarkkē celvam takittu.
125. Humility becomes all; but it crowns anew the wealthy.

126.  orumaivyul, āmaipōl, aintu atakkal āṟin,
elumaiyum ēmāppu uṭaittu.
126. If one were to withdraw within oneself the five senses like a tortoise, it would
afford him protection all the seven births.

127.  yā kāvār āyiṇum, nā kākka; kāvakkāl,
cōkkappar, col iḷukkup paṭṭu.
127. Whatever else you may not control, control your tongue, lest you should repent
your indiscreet words.

128.  onṟaṇum ticcor poruṇ payaṇ uṇṭaiṇ,
nanṟu ākātu ākivitum.
128. One would lose the fruits of one's good actions, if one word of evil were to land
another in trouble.

129.  tiyināl cuṭṭā puṇ uḷ ārun; āṟētē
nāvināḷ cuṭṭa vaṭu.

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

130. katam kāṭtu, karru, ataṅkal āṟṟuvāṇ cevvi āṟṟum pārkkum āṟṟin nulaintu.

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

14. oḻukkam uṭaimai - CHAPTER 14 — ON RIGHT CONDUCT

131. oḻukkam viḻuppam taralāṇ, oḻukkam uyirinum ōmpappatum.

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

132. parintu ōmpik kākka, oḻukkam-terintu ōmpit tēriṇum, akṭē tuṇail.

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

133. oḻukkam uṭaimai kuṭimai; ilukkam ilinta piṟappāvyṭum.

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

134. maṟappinum, ottuk koḷal ākum; pārppāṇ
134. The Brahman may learn anew the Vedas which he forgot. If he were to fall from his estate he would be lost.

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

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

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

138. Good conduct is the spring of happiness. Bad conduct leads one ever to misery.
valûkkiyum, vâyâl colal.

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

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140. ulakattōṭu oṭṭa oḷukal, pala karrum, kallâr aṟivilâtâr.

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

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15. piṟaṇ il vilaiyâmai - CHAPTER 15 — ON ADULTERY

141. piṟaṇ porulâi-peṭṭu oḷukum pētaimai nālattu aṟam, poruḷ, kaṇṭârkaṇ il.

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

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142. aṟâṅkaṭai nîṟrâruḷ ellâm, piṟaṅkaṭai nîṟrârin, pētaiyâr 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).

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143. vilîntârin vēṟu allar maṅra-teḻîntâr il tîmâi purintu oḷukuvâr.

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

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144. enait tunaiyar aiyinum engam-tinait tunaiyum
tērān, piran il pukala?.
144. What avails one’s greatness if one desecrates the sanctity of the house of another reckless of the consequences.

145. 'elitu' ena il irappān eytum-eñ nānrum
viliyātu nir Kum pali.
145. He who invades (easily) the house of another thinking it a mere trifie will incur eternal infamy.

146. pakai, pāvam, accam, pali ena nānkum
ikavā ām-il irappānkan.
146. Four evils, enmity, sin, fear and disgrace dog one who covets another’s wife.

147. aṟaṅ iyālāṅ ilvālvāṅ enpāṅ-piran iyālā
peṅmai nayavātavan.
147. He is a true householder who does not love another man’s wife.

148. piran maṅai nōkkāta pēr aṁmai, cāṅrōrku
aṟaṅ onro?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?' eṉin, nāma nīr vaippil
pirarkku uriyāl tōḷ tōyātār.
149. Verily he is a gentleman on this sea-girt earth who is free from the sin of
adultery.
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150. aṟaṉ varaiyāṉ, alla ceyiṉum, piṟaṉ varaiyāḷ
peṇmai nayavāmai naṉṟu.
150. One may be guilty of any other sins; let one be free from adultery.
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16. porai uṭṭaimai - CHAPTER 16 — ON PATIENCE

151. akalvārait tāṅkum nilam pōla, tammai
ikaḻvārp poṟuttal talai.
151. The earth sustains even those who dig into her. To bear with those who slander
us is the crown of virtue.
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152. poṟuttal, iṟappinaḷ eṇrum; ataṇai
maṟattal ataṇiṉum naṉṟu.
152. Put up always with one’s transgressions. Far greater than one’s forbearance is
one’s oblivion of them.
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153. iṉmaiyuḷ iṉmai viruntu orāl; vaṉmaiyuḷ
vaṉmai maṭavārp poṟai.
153. Poverty within poverty is denying hospitality to guests; grace within grace is
bearing with the foolish.
154. If one wishes to maintain character one’s conduct must be marked by patience.

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

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

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

158. Conquer with forbearance one who has done you harm in one’s insolent pride.
159. tuṟantāriṉ tūymai uṭaiyar-irantarvāy
iṉāc col nōṟkipavar.
159. Greater than an ascetic is one who endures the insolent words of the transgressor.

160. uṇṇātu nōṟpār periyar-pirar collum
iṉāc col nōrpārin piṇ.
160. Great are those who fast and do penance but greater than they are those who put up with insults.

17. ajukkāṟamai - CHAPTER 17 — ON ENVY

161. oḻukku āṟāk kolka-oruṇaṇ taṇ neṅcattu
alukkāṟu ilāta iyalpu.
161. Let no one have envy; for freedom from envy must be one’s virtue.

162. viḻup pēṟṟiṉ aḵtu oppatu illai-yārmāṭṭum
alukkāṟiṉ aṉmai peṟīṉ.
162. Envy none; there is no other possession greater than one’s freedom from it.

163. aṟaṇ, ākkam, vēntāṭiṉ enpāṇ piran ākkam
pēṇātu ajukkaruppāṇ.
163. He who envies other’s riches neither loves virtue nor wealth.
164. aḻukkāṟṟiṉ allavai ceyyār-iḻukku āṟṟiṉ
ētam paṭupākku aṟintu.
164. The wise do not commit any wrong out of envy; for, they know the evils that
spring from it.
----

165. aḻukkāṟu uṭaiyāṟkkku atu cālum- oṉṇār
vaḻukkiyum kētu īṉpatu.
165. The envious need no enemies to work their own ruin; for they find in their envy
their sufficient foe.
----

166. koṭuppatu aḻukkaṟuppāṉ cuṟṟam uṭuppatūum
uṇpatūum iṉṟik keṭum.
166. The envious that stand in the way of charity perish with their kith and kin.
----

167. avvittu aḻukkāṟu uṭaiyāṉaic ceyyavaḷ
tavvaiyaik kāṭṭi viṭum.
167. Fortune forsakes the envious to her elder sister.
----

168. aḻukkāṟu eṉa oru pāvi tiruc ceṟṟu,
tīyuḷi uyttuviṭum.
168. Envy is a deadly sin. It blights one’s fortune and casts one into hell.
----

169. avviya neñcattāṉ ākkamum, cevviyāṉ
kēṭum, niṉaikkappaṭum.
169. The prosperity of the envious and the adversity of the virtuous afford food for reflection.

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

18. veḵkāmai - CHAPTER 18 — ON NON-COVETING

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

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

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

174. 'ilam' enṟu veḵkutal ceyyār-pulam venra
174. The spotless wise who have conquered their senses though destitute, will not covet other’s wealth.

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

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

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

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

179. Preservation of one’s property lies through one’s freedom from covetousness.
179. The wise who know what is righteous covet not; the Goddess of Fortune would seek them unbidden.

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

19. puṟam kūṟāṉ, alla ceyiṉum, oruvaṉ puṟam kūṟāṉ eṉṟal iṉitu.

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

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

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

184. kan niṉru, kan aṟac colliṉum, collarka-muṇ iṅru piṅ nōkkāc col.
184. Talk your bitterest to one’s face but abstain from wanton slander.

185. 

185. aṟam collum neḻcattāṉ aṉmai puṟam collum puṉmaiyāl kāṇappaṭum.

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

186. 

186. piṟaṉ pali kūṟuvāṉ taṉ paliyullum tiran terintu kūṟappaṭum.

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

187. 

187. pakac collik kēḻirp pirippar-nakac colli natpu āṭal tēṟṟātavar.

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

188. 

188. tuṉṇiyār kurramum tūṟum marapiṇār, ennaikol, ēṭilārmāṭṭu?.

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

189. 

189. aṟaṉ nōkki āṟṟum kol vaiyam-puṟan nōkkip puṉ col uraippāṉ poṟai.

189. How the earth bears the heavy burden of one who scandalises others! Perhaps patience is her virtue.
190. ētilār kurrampōl tam kurrām kānkirpiṇ, tītu uṇṭō, maṅṅum uyirakku?.
190. Will ever harm befall one who looks upon the faults of others as one’s own?

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20. payaṉ ila collāmai - CHAPTER 20 — ON FRIVOLIDY OF SPEECH

191. pallār muṇiyap payaṉ ila colluvāṅ ellārum eḷḷappaṭum.
191. He who revels in frivolous talk will be despised by all.

———

192. payaṉ ila pallārmuṉ collal, nayaṉ ila natṭārkaṇ ceytaliṉ tītu.
192. To talk frivolously in the presence of many is worse than an unjust act towards friends.

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193. nayaṉ ilaṅ enpatu collum-payaṉ ila pārittu uraikkum urai.
193. Indulgence in useless words at once betrays one’s lack of probity.

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194. nayaṉ cārā naṁmaiẏin nīkkum-payaṉ cārāp pāṇpu 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 cirappotu nīṅkum-payāṅ ila
nīrmai uṭaiyār coliṅ.
195. If good-natured men speak profitless words, their greatness and glory will disappear.

196. payāṅ il col pārāṭṭuvāṅai makaṅ enal!
makkaṭ pataṭi enal!.
196. He is not a man but the chaff among men, who indulges in vain words.

197. nayaṅ ila colliṅum colluka! cāṅrōr
payāṅ ila collāmai naṅṛu.
197. Let great men speak untruth; it is better they refrain from uttering useless words.

198. arum payāṅ āyum aṟiṅiṅār collār-
perum payāṅ 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 payāṅ uṭaiya! collarka,
200. Speak profitable words; avoid nonsense.

21. tīṉaiyār aṅcār; viḷumiyār aṅcuvar-
tīṉai eṉnum cerukku.

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

202. tīyavai tīya payattalāṉ, tīyavai
tīyinum aṅcappaṭum.

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

203. aṟiviṉuḷ ellām talai eṉpa-tiya
ceruvārkkum ceyyā viṭal.

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

204. maṟantum piṟaṉ kēṭu cūḻarka! cūḻin,
aram cūḻum, cūḻntavaṉ kēṭu.

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

205. 'ilaṉ' eṉru tīyavai ceyyarka! ceyyin,
205. Let none do wrong on account of poverty; if he does so he becomes poorer still.

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

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

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

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

210. Hardly doth sorrow befall one who does not deviate from right.
211. kaimmaṟu vēṇṭā kaṭappāṭu; mārimāṭṭu
ēṟṟum 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 āṟṟit tanta poruḷ ellām takkārkku
vēḷāṇmai ceytarporuṭṭu.
212. All the wealth one earns is for rendering help to the deserving.

213. puttēḷ ulakattum, īṇṭum, peṟal aritē-
oppuraviṉ nalla piṟa.
213. Is there anything greater than decorum either here or in the world to come?

214. ottatu aṟivāṉ uyir vāḻvāṉ; marraiyāṉ
cettārul vaikkappaṭum.
214. Verily he is alive who is in harmony with the world; others should be ranked with the dead.

215. ūruṇi nīr niraintarrē-ulaku avām
pēr aṟivāḷaṉ tiru.
215. The wealth of the wise is a never-failing spring.
216. payaṉ maram ullṟṟp paluttarṟāl-celvam
nayaṉ uṭaiyāṇkaṇ paṭīṇ.
216. The wealth of the truly liberal is like a tree ripening in the heart of a village.

217. maruntu ākit tappā marattarṟāl-celvam
peruntakaiyāṇkaṇ paṭīṇ.
217. The wealth of the generous is like a healing medicinal tree.

218. iṭaṉ il paruvattum, oppuravirku olkār-
kaṭan āṟi kāṭciyavar.
218. Even in poverty the truly discerning never ceases to be liberal.

219. nayaṉ uṭaiyāṇ nalkūṟntāṇ ātal ceyum nīra
ceyyātu amaikalā āṟu.
219. The poverty of the liberal of heart is his failure in the offices of tenderness.

220. ‘oppuraviṇāḷ varum, kēṭu’ ēṇin, akṭu oruvaṇ
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.
221. Gift to the poor alone is true charity. Everything else is of the nature of a barter.

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

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

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

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. aṟṟār aḻi paci tīrttal! aktu oruvaṉ
    perrāṅ porul vaippu uḷi.
226. Let the rich appease the devouring hunger of the indigent poor. It is a charity
    rendered unto themselves.

227. pāttu ūṇ marīyavaṉaip paci eṉṉum
    tīp piṇi tīṇṭal aritu.
227. The pest of hunger never touches one who shares one’s food with the poor.

228. īttu uvakkum iṉpam aṟiyārkol-tām uṭaimai
    vaṭittu iḷakkum vaṇ kaṇavar?.
228. The callous rich hide their barren metal; perhaps they know not the joy of giving.

229. irattaliṉ iṉṉātu maṇra-nirappiya
    tāmē tamiyar uṇal.
229. More squalid than begging is a life of self-indulgence.

230. cātaliṉ iṉṇātu illai; iṇitu, atūum
    ītal iyaiyākkaṭai.
230. Death indeed is the greatest calamity; worse than death is one’s failure in
    charity.

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231. ītal! icaipāta vāltal! atu allatu
ūtiyam illai, uyirkku.
231. Give and make a name. There is no greater gain to man than such a renown.
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232. uraippār uraippavai ellām irappārkku oṉru
īvārmēl nirkum pukaḷ.
232. The one undying theme of praise is the praise of charity.
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233. oṉrā ulakattu uyarnta pukaḷ allāl,
poṉrātu nirpatu oṉru il.
233. Nothing lasts save one’s fearless renown.
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234. nila varai nīḷ pukaḷ ārriṇ, 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. tōṇriṇ, pukaloṭu tōṇruka! aktu ilār
tōṉraliṉ tōṉrāmai naṉṟu.

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

----

237. pukaḻpaṭa vāḻātār tam nōvār, tammai
ikalvārai nōvatu evaṇ?.

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

----

238. ‘vacai’ enpa, vaiyattārkku ellām-‘icai’ enṉum
eccam perāaviṭiṉ.

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

----

239. vacai ilā vaṇ payaṉ kuṇṟum-icai ilā
yākkai porutta nilam.

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

----

240. vacai oliya vāḷvārē vāḷvār; icai oliya
vāḷvārē vāḷtavar.

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

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End of the Section on Domestic Life

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241. *aruṭ celvam, celvattuḷ celvam; poruṭ celvam*
pūriyārkanṭum uḷa.
241. The crown of wealth is one’s compassion; all other wealth is found even among meanest of men.

242. *nal āṟṟāṉ nāṭi aruḷ āḷka! pal āṟṟāṉ*
tēriṇum aktē tuṇai.
242. Be compassionate; for compassion is the pivot of all tenets.

243. *aruḷ cērnta neñciṅärkkku illai-iruḷ cērnta*
īṇṇā ulakam pukal.
243. The compassionate know not hell.

244. ‘*maṉ uyir ōmpi, aruḷ āḷvāṟku il’ eṉpa- ‘taṇ uyir aṅcum viṉai*’.
244. Freedom from dread of sin is only for the compassionate that love all creation.

245. *allal, aruḷ āḷvārkku illai; vaḷi vaḻaṅkum*
mallal mā ņālam kari.
245. The compassionate know not life’s agonies; verily the wind-blown earth is witness to it.
246. 'poruḷ niṅkip poccantār' enpar-aruḷ niṅki
allavai ceytu olukuvār'.

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; maru ātal aritu.

248. Fortune may smile on the ruined; the unfeeling are the unredeemed.

249. teruḷātāṉ meypporuḷ kaṇṭarrāl-tēriṅ,
aruḷātāṉ ceyyum āram.

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

250. valiyār mun ūṉ tāṇnai niṇaiṅka-tāṉ tāṇnīṅ
meliyārmēl cellum īṭattu.

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

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

251. taṉ ūṉ perukkarkut tāṉ piṟitu ūṉ uṇpāṅ
eṅṅaṅam āḷum aruḷ?.
251. He who fattens on the flesh of animals, can he ever understand the rule of love?

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

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

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

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

256. Would there be meat for sale, if men were not to kill animals for eating flesh?
257.  uṇṇāmai vēṇṭum, pulāal-piṟitu oṉṟaṉ
puṇ; atu uṉarvārp perin.
257. If one realises that meat is nothing but the wound of another creature, one
refrains from eating it.

258.  ceyiriṉ talaip pirinta kāṭciyār uṇṇār,
uyiriṉ talaippirinta ūṇ.
258. Men of clear vision abstain from the flesh of a slaughtered animal.

259.  avi corintu āyiram vēṭṭaliṉ, oṉṟaṉ
uyir cekuttu uṇṇāmai naṉṟu.
259. Far nobler than a thousand oblations on fire is an act of abstinence from flesh.

260.  kollāṉ, pulālai maṟuttāṉaik kaikūppi,
ellā uyirum toḻum.
260. The whole world folds its hands in prayer to one who kills not and abjures flesh.

261.  uṟṟa nōy nōṉṟal, uyirkku ūrukaṉ ceyyāmai,
arrē-tavattirku uru.
261. The true form of penance is to put up with all pain and to abstain from injury.
262. Penance is possible only for the disciplined. Disgrace attends the undisciplined.

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

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

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

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

267. cutac cutarum poṅpōl olibītum-tuṇpam
cuṭaccuta nōṟkirpavarkku.

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

----

268. taṉ uyir tāṉ arap perrāṉai ēṇaiya maṉ uyir ellām toḷum.

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

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269. kūrram kutittalum kaikūṭum-nōrralīṇ āṟṟal talaippattavarkku.

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

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270. ilar palar ākiya kāraṇam-nōrpār cilār; palar nōlātavar.

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

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28. kūṭā olukkam - CHAPTER 28— ON IMPROPER CONDUCT

271. vañca maṉattāṉ paṭirru olukkam pūtaṅkaḷ aintum akattē nakum.

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

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272. vāṉ uyar tōṟṟam evaṉ ceyyum-taṉ neñcam tāṉ ari kuṟrapatiṉ?.
272. Of what avail is a man's saintly mien, if his mind is bent on evil?

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

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

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

277. The ascetic appearance of one who has no strength of will, is like that of an ox grazing in the guise of a tiger.
277. This world contains (many) men who like the Kunri seed are fair of face but foul of heart.

278. maṉattatu mācu āka, māṇṭār nīr āṭi,
maṟaintu oḻukum māntar palar.
278. There are many insincere men who frequent sacred waters to pass for holy men.

279. kaṇai koṭitu; yāḷ kōṭu cevvitu; āṅku anṇa
viṇaipatu pāḷal kolal.
279. The arrow, though straight is deadly; the yāḷ though crooked is sweet. Let people be judged by their actions.

280. malittalum nīṭṭalum vēṇṭā- ulakam
palittatu oḷittuviṭiṉ.
280. If persons abstain from deeds condemned by the world there is no need either for tonsure or for matted locks.

29. kallāmai - CHAPTER 29— ON NON-STEALING

281. eḷḷāmai vēṇṭuvāṉ enpāṅ enaittu oṉṟum
kallāmai kākka, taṇ neńcu!.
281. He who wants to command respect must guard his mind against robbing others.
282. ullattāl ullalum tīṭē; ‘piraṇ porulai
kaḷattāl kalvēm’ ēṇall.
282. It is a sin to lust for another’s belongings.

283. kaḷaviṉāl ākiya ākkam, aḷavu īṟantu,
āvatu pōla, keṭum.
283. Ill-gotten wealth however vast comes to nought.

284. kaḷaviṉkaṇ kaṉṝiya kātal vilaiṉkaṇ
vīyā vilumum tarum.
284. Inordinate desire to steal brings in its train endless suffering.

285. aruḷ karuti aṉpuṭaiyar ātal porul karutip
poccāppup pārppārkaṇ il.
285. Can ever grace and love be found in one who exploits the unwary?

286. aḷaviṉkaṇ niṉṟu oḻukalāṟṟār-kaḷaviṉkaṇ
kaṉṝiya kātalavar.
286. Those who have a burning desire to steal cannot walk in the path of virtue.

287. kaḷavu eṉṉum kā āṟivu āṉmai aḷavu eṉṉum
āṟṟal purintārkaṇ il.
287. The dark thought of stealing is absent in those who are alive to the value of life.
288. alavu arintär neñcattu arampōla, nirkum, 
kalavu arintär neñcil karavu.  
288. Virtue dwells in the person of known probity; deceit dwells in persons addicted to stealing.  

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289. alavu alla ceytu, âṅkē vīvar-kalavu alla marraiya tērrātavar.  
289. Those who know nothing else than stealing will indulge in unrighteous acts and forthwith perish.  

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290. kaḷvārkkut tallum, uyirnilai; kaḷḷārkkut tallātu, puttēḷ ulaku.  
290. Their very bodies fail the defrauding. The world of the gods fail not the upright.  

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30. vāymai - CHAPTER 30— ON TRUTH  

291. ‘vāymai enappatuva yātu?’ enin, yātu onrum 
tīmai ilāta colal.  
291. What is truth but unsullied utterance?  

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292. poymmaiyum vāymai ṭatta-purai tīrnta 
nāṁmai payakkum enin.  
292. Even untruth has the stamp of truth, if it is free from harm.  

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293. taṉ neñcu aṟivatu poyyaṟka; poyttapiṉ,
taṉ neñcē taṉṇaic cuṭum.
293. Let none utter a falsehood against his conscience lest it should torment him.

294. ullattāḷ poyyātu oḻukiṉ, ulakattār
ullattul ellām ulaṉ.
294. One sits high in the hearts of all who is true to oneself.

295. maṉattoṭu vāymai moljiṉ, tavattoṭu
tāṉam ceyvāriṉ talai.
295. Far greater than a benefactor or an ascetic is one whose words come from the depths of truth.

296. poyyāmai aṉṉa pukaḻ illai; eyyāmai,
ellā aramum tarum.
296. One’s renown is rooted only in truth; it leads one easily to every other virtue.

297. poyyāmai poyyāmai āṟṟiṉ, aṟam piṟa
ceyyāmai ceyyāmai naṉṛu.
297. Practise truth, you need not practise any other virtue.

298. puṟam tūymai nīrāl amaiyum;- akam tūymai
vāymaiyāl kāṉappaṭum.
298. Water cleanses the body; truth cleanses the soul.

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

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

31. On not getting angry

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

303. In all the scriptures we have read, there is no virtue greater than truth.
303. Do not get angry with any one; for out of anger springs forth a host of evils.

304. nakaiyum uvakaiyum kollum cīṇattīṉ
pakaiyum ullaō, piṟa?.
304. Is there any enemy other than anger that kills both joy and pleasure?

305. taṉṉait tāṉ kākkīṉ, cīṇam kākkāl kāvākkāl,
taṉṉaiyē kollum, cīṇam.
305. If a man were to guard himself let him restrain anger. Otherwise anger gets the better of him.

306. cīṇam eṉṉum cēṛntāraikkollī iṉam eṉṉum
ēmap puṇaiyaic cuṭum.
306. Anger destroys even one’s kindred who is the canoe of his life.

307. cīṇattaip poruḷ eṇru koṇṭavaṇ kēṭu
nilattu aṟaintāṉ kai pilaiyātāṟṟu.
307. The ruin of one who nourishes wrath is as certain as the injury to one’s hands when beat on the ground.

308. iṇar eri tōyvaṉṇa iṇṇā ceyiṉum,
puṇarīṉ vekulāmai naṇṟu.
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 uṭaṉ eytum-ullattāl
uḷḷāṉ vekulī eniṉ.
309. Banish anger from your mind; you get all that you long for.

310. iṟantār iṟantār aṉaiyar; ciṉattait
turantār turantār tuṇai.
310. Men given to wrath are one with the devil; Men free from it are one with the immortals.

32. īṇṇā ceyyāmai - CHAPTER 32— ON NOT DOING EVIL

311. cirappu ṯnum celvam perṇum, piṟarkku 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. kaṟuttu ṯṇṇā ceyta akkaṇṇum, maṟuttu innā
ceyyāmai mācu arrār kōl.
312. It is the nature of the stainless not to resist evil.

313. ceyyāmal cerrārkkum innāta ceytaṉ,
uyyā viḷumam tarum.
313. Even our vengeance for a wanton injury results in our own unbearable sorrow.
314. inñā ceýtārai oruttal avar naña
nal nayam ceýtu, viṭal.
314. The noblest revenge is to put the foe to the blush by our acts of kindness.

315. aṟiviṉān ākuvatu unṭō-piṟitiṅ nōy
tam nōypōl pōṟṟākkatāi?.
315. What profiteth one’s reason, if one does not feel others’ sufferings as his own and guard against them?

316. inñā eṉat tāṅ uṉarntavai, tuṅnāmai
vēṅţum, piṟaṅkaṅ ceyal.
316. Avoid all that causes pain to others.

317. eṉaitṭānum, eṅṉāṅṟum, yārkkum, maṉattāṅ ām
māṅā ceyyāmai talai.
317. It is the supremest virtue not to commit at any time even slight injury to others.

318. taṅ uyirkku inñāmai tāṅ aṟivāṅ, enkolō,
maṅ uyirkku inñā ceyal?.
318. How is it a man inflicts injury upon others knowing how painful it would be to himself?
319. pirarkku inna murpakal ceyyiñ, tamakku inna
pirpakal tãmē varum.
319. As the night follows day, evil that we do recoils on us.

320. nōy ellām nōy ceytār mēlavām; nōy ceyyār,
nōy inmai vēṇţupavar.
320. All sufferings befall those who inflict harm on others. Those who desire immunity from suffering never commit injury.

321. 'aṟaviṉai yātu?' eṉiṉ, kollāmai; kōṟal piṟa viṉai ellām tarum.
321. If you ask what is the sum total of virtues, it is non-killing; killing begets sin.

322. pakuttu uṇṭu, pal uyir ōmputal nūlōr
tokuttavarṟuḷ ellām talai.
322. All the scriptures emphasise the virtue of hospitality and the creed of non-violence.

323. onṟāka nallatu kollāmai; marru atan
piṟcārap poyyāmai naṉṟu.
323. The crown of all virtues is non-violence. Next comes non-lying.
324. 'nallāṟu eṉappāṭuvatu yātu?' eṉiṉ, yātu oṉṟum kollāmai cūḷum neṉi.
324. The path of rectitude is the path of non-violence.
----

325. nilai añci nīttāruḷ ellām, kolai aṅcik kollāmai cūḷvāṅ, talai.
325. Far greater than an ascetic who renounces the fleeting world is the follower of non-violence.
----

326. kollāmai mēṟkoṇṭu oḻukuvāṅ vāḷnāṃmēl cellātu, uyir uṇṉum kūṟṟu.
326. Yama, the Destroyer of life, never invades the realm where non-violence prevails.
----

327. taṉ uyir nīppinum ceyyaṟka-tāṉ piritu in uyir nīkkum viṉai.
327. Do not commit any act of violence though your life is in peril.
----

328. naṉṟu ākum ākkam peritu eṉiṉum, cāṉrōrrkkuk koṉṟu ākum ākkam kaṭai.
328. The truly great scorn the riches acquired through slaughter.
----

329. kolai viṉaiyar ākiya mākkaḷ pulai viṉaiyar, puṉmai terivār akattu.
329. In the eyes of the discerning, men given to slaughter are but churls.

330. 'uyir uṭampiṉ nīkkiyār' eṉpa-'ceyir uṭampiṉ
cellarūṭi vāḷkkaiyavar'.

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

34. nilaiyāmai - CHAPTER 34— INSTABILITY

331. nillātavarrai nilaiyinā eṅru unārum
pullarivu āṇmai kaṭai.

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

332. kūṭṭāṭṭu avaikkulāttarē, peruṅ celvam;
pōkkum, atu vilintāṟṟu.

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. aṟkā iyalpirruc celvam; atu perrāl,
arkupa āṅkē ceyal.

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

334. nāḷ eṅa oṇrupōl kāṭṭi, uyir, īrum
vāḷatu-unarvārp peṟiṇ.
334. Time seems all laughter; but to the discerning it is a saw sawing away the life of men.

335. nāc cerṟu, vikkuḷ mēlvarāmuṇ, nal viṇai mērcenru ceyappaṭum.

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

336. ‘nerunal ulaṉ, oruvan; inṟu illai!’ ennum perumai utaittu, iv ulaku.

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

337. oru poḻutum vāḻvatu aṟiyār, karutupakoṭiyum 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 taṉittu olijap puḷ parantarrē-uṭampōṭu uyirītai nāṭpu.

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

339. uṟaṅkuvatu pōlum, cākkāṭu; uṟaṅki vilippatu pōlum, piṟappu.
339. Death is like sleep, birth is that awakening from sleep.

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

35. **tuṟṟṟṟavu avu avu avu**

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

342. There is endless joy in early renunciation.

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

344. Renunciation is the mark of asceticism. Any clinging leads to one's delusion.
345. marum totarppatu evankol? pirappu arukkal
uttarkku uṭampum mikai.
345. Why talk of other attachments; even our body is a hindrance.

346. 'yāṇ', 'eṇatu', eṇnum cerukku aruppāṇ vānörkku
uyamta ulakam pukum.
346. He enters the abode of the gods who lays the axe at 'I' and 'mine.'

347. parri viṭāa, iṭumpaiKal-parriṇaip
parri, viṭāatavarkku.
347. Sufferings seize men of desire.

348. talaippattār, tīrat turantār; mayariṃki
valaippattār, marraiyar.
348. Salvation is for one of renunciation; others get entangled in endless births and deaths.

349. parru arrakaṇṇē pirappu arukkum; marrum
nilaiyāmai kāṇappaṭum.
349. Cut off all attachments; you cut off the tangle of life; otherwise you are caught.

350. parruka, parru arrān parriṇai! ap parraip
paṟṟuka, paṟṟu viṭaṟku!.

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

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36. mey uṇartal - CHAPTER 36— TRUE KNOWLEDGE

351. poruḷ allavarraip poruḷ eṇru uṇarum marulāṅ ām, māṅāp pirappu.

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

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352. iruḷ nīṅki įṇpam payakkum-maruḷ nīṅki mācu āru kāṭciyavarkku.

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

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353. aiyattiṅ nīṅkit telintārkku vaiyattiṅ vāṇam naniyatu uṭaittu.

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

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

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

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355. ep poruḷ et taṅmaittuāyinum, ap poruḷ
meypporul kāṇpatu aṟivu.

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

356. karru īṇṭu meypporuḷ kaṇṭār talaippatuvvar,  
marru īṇṭu vārā neri.
356. Those who have learnt the truth never enter back to this world.

357. ōrttu uḷḷam uḷḷatu uṇariṉ oru talaiyā,  
pērttu uḷḷavēntā piṟappu.
357. There is no fear of one’s re-birth if one seeks and finds the truth.

358. piṟappu ennum pētaimai nīṅka, cirappu ennum  
cemporuḷ kāṇpatu aṟivu.
358. Seek the truth to remove delusion; that is wisdom.

359. cārpu uṇarntu, cārpu keṭa olukiṉ, 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, vekulī, mayakkam, ivai mūnraṇ  
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 eṉpa-ellā uyirkkum, eñ ŋāŋṟum, tavāap pirappu īṉum vittu'.
361. The learned say desire is the eternal seed of life.

362. vēṇṭurikāl, vēṇṭum piravāmai; māṟṟu atu vēṇṭāmai vēṇṭa, varum.
362. Do you long for anything? Long for not being born again; this you can achieve if you cease your desires.

363. vēṇṭāmai anṉa viḻuc celvam īṇṭu illai; yāṇṭum aktu oppatu il.
363. There is no greater possession than freedom from desire either here or in the world beyond.

364. tūuymai eṉpatu avā īṉmai; māṟṟu atu vā aymai vēṇṭa, varum.
364. What is purity of mind but absence of desire? It will follow if one burns for truth.

365. arravar eṉpār avā arrār; marrāiyār arru āka arratu ilar.
365. Only those who have renounced are free; others are not.
366. It is desire that seduces men into sin; Asceticism dreads desires.

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

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

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

370. Give up your insatiable longings; you will be conferring on yourself an eternal life.
371. ūḻāl tōṉṟum, acaivu iṉmai; kaipporuḷ
pōku ūḻāl tōṉṟum, maṭi.
371. Out of fate springs perseverance which leads to one's fortune. Out of fate
springs one's indolence which leads to one's ruin.

372. pētaip paṭukkum, iḻavu ūḻ; aṟivu akarrum,
ākal ūḻ urrakkaṭai.
372. Fate makes fools of the wise. Fate makes folly pass for wisdom.

373. nuṇṇiya nūl pala karpiṉum, marṟum taṉ
uṇmai aṟivē mikum.
373. What if one is a man of subtle learning; one's mind is swayed by fate.

374. iru vēṟu, ulakattu iyarcai; tiru vēṟu;
telḷiyar āталum vēṟu.
374. Fate has a double sway. It makes the foolish rich and the wise poor.

375. nallavai ellāam tiya ām; tiyavum
nalla ām;-celvam ceyariku.
375. Things favourable become adverse, and the unfavourable favourable.
376. pariyinum akavam, pal alla; uyttuc
coriyinum pok, 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. vakuttan vakutta vakai allal, koti
tokuttarkkum tuytta 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. turapparman, tuppuravu illarurarpaala
uttal kaliyum enin.
378. The poor could easily renounce the world if fate were to refrain from visiting them with the curse of their past deeds.

379. nanru am kal nallavak kampavar, anru am kal allarpatuvatu evan.
379. Why worry about pain and pleasure? They are all the workings of fate.

380. ulin pervalu ya ula-marru onru
culinum, tan munturum.
380. What is there so potent as Fate? Even if we devise some way of counteracting it, it takes us by surprise.
2. porūṭpāl
2.1 araciyal - SECTION I. THE STATE
39. īṟaimāṭṭci - CHAPTER 39— ON MAJESTY

381. paṭai, kuṭi, kūḷ, amaiccu, naṭpu, araṇ āṟum
uṭaiyāṉ aracaruḷ ēṟu.

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

382. añcāmai, īkai, aṟivu, ūkkam in nāṅkum
eñcāmai-vēntāṟku iyalpu.

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

383. tūṅkāmai, kalvi, tuṅivuṭaimai im mūṇṟum
niṅkā-nilāṅ āḷpavārku.

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

384. araṇ iḻukkātu, allavai nīkkī, maṟaṇ iḻukkā
māṉam uṭaiyatu-aracu.

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

385. iyaṟṟalum, īṭṭalum, kāṭtalum, kāṭta
vakuttalum, vallatu-aracu.

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

386. kāṭcikku eliyaṉ, kaṭuṉ collaṉ allaṉēl, mīkkūṟum, maṉṆaṉ nilam.

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

387. iṉ colāl īttu, aḷikka vallāṟkut taṉ colāl tāṉ kaṇṭaṇaṉittu, iv ulaku.

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

388. muṟai ceytu kāppāṟṟum maṉṆaṉaṉ, ‘makkaṭku irai’ eṉṟu vaikkappaṭum.

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

389. cevi kaippac coṟ poṟukkum paṇpuṭai vēntaṉ kavikaikkīṭ 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 uṭaiyāṉ 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.

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40. kalvi - CHAPTER 40— ON LEARNING

391. kaṟka, kacaṭu ara, karpavail karrapiṇ, nirka, ataṟkut taka!.
391. Faultlessly pursue knowledge and abide by it.

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392. 'eṇ' eṇpa, ēṇai 'eluttu' eṇpa, iv iraṇṭum 'kaṇ' eṇpa, vāḷum uyirkku.
392. Verily the numbers and letters are the eyes of the living one.

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393. kaṇ utaiyar eṇpavar karrōr; mukattu iraṇṭu puṇ utaiyar, kallātavar.
393. The learned alone are said to possess eyes; but they are only sores in the face of the unlettered.

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394. uvappat talaikkūṭi, ullap pirital anāittē-pulavar toḷil.
394. The duty of the learned is to delight man by their company. Hunger ever more for it even while parting.

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395. utaiyarum 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. toṭṭaṉaittu ūṟum, maṇar kēṇi;-māntarkkuk kāṟṟaṉaittu ūṟum, arivu.

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

397. yātāṉum nāṭu āmāl; ūr āmāl; eṉ, oruvaṇ cām tuṇaiyum kallātavāṟu?.

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 tāṉ karra kalvi oruvarkku eḻumaiyum ēmāppu uṭaittu.

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

399. tām iṉpuṟuvatu ulaku iṉpuṟak kaṇṭu, kāmuruvar, karṟu aṟintār.

399. The learned thirst for knowledge more and more, because what gives them pleasure delights the world.
400. The precious undecaying wealth of a man is his learning. All other riches are no wealth at all.

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41. kallāmai - CHAPTER 41—ON NON-LEARNING

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

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

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

404. The learned value not the intelligence of the illiterate.
405. kallā oruṇaṇ takaimai, talaippeytu
collaṭa, cōrvupatṭum.
405. The pretensions of the illiterate disappear the moment they launch upon a
discussion with the learned.

406. ular eṇnum māṭiraiyar allāl, payavāk
kalar anāiyar-kallātavar.
406. The ignorant just exist; they are like a piece of barren land.

407. nuṇ māṇ nuḷaiṇ pulam illāṇ eṭil nalam
man māṇ puṇai pāvai arṟu.
407. The imposing position of one who lacks penetrating intellect reminds us of the
external glitter of clay.

408. nallārkan paṭṭa vaṟumaiyn inṇēṭe-
kallārkan paṭṭa tiru.
408. Far sweeter is the poverty of the learned than the riches of the ignorant.

409. mēṟpiṟantār āyiṇum kallatār, kīḷpirantum
karrār anāittu ilar pāṭu.
409. The highborn ignorant sink low in the scale while the learned even of humble
birth are exalted.
410. vilankaṭu makkal aṇaiyar-ilaṅku nūl
karrāroṭu ēṇaiyavar.
410. The ignorant are but beasts by the side of men of wide learning.

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42. kēḷvi - CHAPTER 42 — ON HEARING

411. celvattuḷ celvam ceviccelvam; ac celvam
celvattul ellām talai.
411. The wealth of all wealth is the wealth of hearing. It out-tops all other wealth.

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412. cevikku uṇavu illāta pōṭu, cīṟitu,
vayiṟṟukkum īyappaṭum.
412. Men think a little of the stomach only when the ear is not fed.

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413. ceviyuṇaviṅ kēḷvi utaiyār, aviyuṇaviṅ
āṇrāroṭu oppar, nilattu.
413. Those mortals who feast their ears with learning are one with the immortals with
their sacrificial offerings.

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414. karrilaṅ āyinum kēṭka; aktu oruvarku
orkattin ūṟṟu ām tuṇai.
414. Though devoid of learning let one fill one’s ear with knowledge. It is his prop in
his hour of gloom.

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415. iḻukkal uṭai uḷi ūrrukkōl arrē-
oḻukkam utaiyār vāyc col.
415. The counsel of the upright is like a staff over a slippery ground.

416. eṉaittāṉum nallavai kēṭka! aṉaittāṉum
āṉra perumai tarum.
416. Listen to wholesome counsel however meagre; for out of it springs great good.

417. pilaiittu uṉarntum pētaimai collār-ilaittu uṉarntu
iṅṭiya kēlviyavar.
417. Men of searching understanding do not speak foolishly even in a thoughtless mood.

418. kēṭpiṉum kēḷāt takaiyavē-kēlviyāl
tōṭkap paṭāta cevi.
418. The ear that is not filled with understanding is really deaf.

419. nuṇaṅkiya kēlviyar allār vaṇaṅkiya
vāyiṉar ātal aritu.
419. Men that lack subtle understanding lack modesty in speech.

420. ceviṉu cuvai uṉarā, vāy uṉarvin, mākkal
aviyiṉum vāliṉum en.
420. What avails it whether men live or die, if they merely satisfy the palate and not feed the ear with wisdom.

43. aṟuṭṭṭaimai - CHAPTER 43— ON KNOWLEDGE

421. aṟi, arram kākkum karuvi; cērvārkkum ul alikkāl ākā aran.
421. The weapon of wisdom saves one from evil. It is a citadel which cannot be destroyed by the foe.

422. cēṟra īṭattāl celaviṭā, tītē orīī, naṇṟin pāl uyppatu-aṟi.
422. Wisdom bridles the wandering mind, keeps it away from evil and bids it tread the right path.

423. ep poruḷ yār yār vāyk kēṭpiṉum, ap poruḷ meyp poruḷ kāṇpatu-aṟi.
423. Wisdom seeks the truth of all things which are heard or uttered.

424. eṇ poruḷavākac celac colli, tāṉ piṟarvāy nuṇ poruḷ kāṇpatu-aṟi.
424. Wisdom unravels things subtle and seeks them in others.

425. ulakam talįiyatu oṭpam; malartalam
kūmpalum illatu-ärivu.

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

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426. evvatu ūraivatu ulakam, ulakattoṭu
avvatu ūraivatu-ärivu.

426. To be one with the world is wisdom.

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427. árivu uṭaiyār āvatu ārivār; ārivu ilār
aktu ārikallātavar.

427. Wisdom knows the future but not ignorance.

----

428. añcuvatu añcāmai pētaimai; añcuvatu
aṅcal, ārivār toḷil.

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

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429. etiratāk kākkum ariviṅārkku illai-
atira varuvatōr nōy.

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

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430. árivu uṭaiyār ellām uṭaiyār; ārivu ilār
eṅ uṭaiyarēṇum ilar.
430. The wise possess everything; but the poor are the unwise rich.

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44. kurram kaṭṭital

CHAPTER 44—ON RESTRAINING FAULTS

431. cerukkum, ciṇamum, cirumaiyum, illār
perukkam perumita nīrttu.
431. Exalted is the wealth that is free from pride, wrath and lust.

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432. ivaṟalum, māṇpu iranta māṇamum, māṇā
uvakaiyum,- ētam, iṟaikkku.
432. Niggardliness, empty honour, blind favouritism, are all the faults of a King.

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433. tiṉait tuṇaiyām kurram varinum, paṇait tuṇaiyāk
koḷvar, paḷi nāṇuvār.
433. Even the slightest fault looms large in the eyes of those who dread dishonour.

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434. kurramē kākka, porulāka-kurramē,
aṟṟam tarūum pakai.
434. Guard against your error as you would your wealth. For error spells your ruin.

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435. varum muṇṭark kāvātāṉ vālkai, eri muṇṭar
vaitṭuru pōla, keṭum.
435. Like a piece of straw in a consuming flame, will be destroyed the life of one who
does not guard against faults.
436. taṉ kurram nīkki, pirar kurram kāṅkirpiṅ,
en kurram ākum iṟaikku.
436. What fault will befall a King who is free from guilt and detects guilt in others?

437. ceyarpāla ceyyātu ivarīyāṅ celvam
uyarpālatu anṟik keṭum.
437. The hoarded wealth of the miser who fails in his offices perishes.

438. parru ullam enṇum ivaraṇmai, erruḷḷum
enṇappatuvalu oḷḷu anṟu.
438. A clutching greedy heart that knows no charity commits the greatest folly.

439. viyavarṅa, enṇāṉṟum taṇṇai! nayavarṅa,
nanṛi payavā viṉai!.
439. Let not conceit enter your heart at any time of your life; do not run after trifles.

440. kātala kātal ariyāmai uykkirpiṅ,
ētīla, ētīlār nūl.
440. Of what avail are the designs of the foe, if one does not betray one's secrets?

45. peṇiyārait tuṇaiķkal - CHAPTER 45—ON ASSOCIATION WITH ELDERS
441. aṟaṉ aṟintu mūttā arivu uṭaiyār kēṇmai
tīran aṟintu, tērntu, koḷal.
441. The friendship of virtuous men of mature wisdom is to be appreciated and
secured.
----

442. tūra nōy nīkki, uṟāamai muṇ kākkum
perriyārp pēṇik koḷal.
442. Seek the friendship of those who can remove existing distress and guard
against future.
----

443. ariyavarṟuḷ ellām aritē-periyāraip
pēṇit tamarāk koḷal.
443. To seek and win the alliance of the great is the rarest of all blessings.
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444. tammin periyār tamarā oḻukutal,
vaṉmaiyuḷ ellām talai.
444. To follow in the footsteps of those that are greater than oneself is the crown of
one's strength.
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445. cūḻvār kaṇ āka oḻukalān, maṇṇavaṇ
cūḻvāraic cūḻntu koḷal.
445. Verily the ministers are the eyes of the monarch; let the monarch have tried
ones.
----
446. takkār inaṭtaṇāy, tāṉ oluka vallāṇaic
cerrār ceyakṣīntatatu il.
446. No adversary can ruin the King who relies on his efficient counselors.
----

447. itikkum tuṇaiyārai ālvārai, yāre,
keṭukkum takaimaiyavar.
447. None can harm the ruler who seeks the wholesome counsel of his ministers
though bitter.
----

448. itippārai illāta ēmarā maṇṇaṉ
keṭuppār ilāṉum, keṭum.
448. The King who is not guarded by men of firm counsel will perish even though he
has no enemies.
----

449. mutal ilārkku ūtiyam illai;-matalai ām
cārpu ilārkku illai, nilai.
449. Is there profit without capital? Is there security for the monarch devoid of wise
counselors?
----

450. pallār pakai koḷaliṅ pattu aṭutta tīmaitṭē-
nallār toṭar kaiviṭal.
450. Greatly injurious is the forsaking of the friendship of the good; it is like
encountering singlehanded many foes.
451. The great dread the company of the ignoble, for the ignoble delight in the company of the mean.

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

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. One’s wisdom partakes of the nature of one’s mind and one is known by the company he keeps.

455. One is known by the company he keeps.
455. Purity of mind and purity of action are of a piece with the purity of one’s associates.

456. maṉam tūyārkkku eccak naṉṟu ākkum; iṉam tūyārkkku illai, naṉṟu ākā viṉai.

456. A good progeny awaits the pure. There is no effort of one endowed with good company but bears fruit.

457. maṉa nalam maṉ uyirkku ākkam; iṉa nalam ellāp pukaḻum tarum.

457. Company of the pure brings one all glory.

458. maṉa nalam naṉku uṭaiyar āyinum, cāṅrōrkku iṉa nalam ēmāppu uṭaittu.

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

459. maṉa nalattin ākum, marumai; marru aktum iṉa nalattin ēmāppu uṭaittu.

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

460. nal înattin ūṅkum tuṉai illai; tī înattin 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.  aḻivatūum āvatūum āki, vaḻipayakkum ūtiyamum cūṅtu, ceyall.
461. After much deliberation over profit and loss and the final gains, launch on a task.

462.  terinta iṆattoṭu tērntu eṇṇic ceyvārkku arum porul yātu oṇṟum il.
462. Nothing is impossible for those who act after listening to the counsel of persons of known probity.

463.  ākkam karuti, mutal ijakkum ceyviṉai ūkkār, aṟivu uṭaiyār.
463. The wise do not approve of the action of those who lose their capital anticipating some distant gain.

464.  telivu ilataṉait toṭaṅkār-iḷivu eṇṇum ētappāṭu aṅcupavar.
464. Men who dread ignominy never embark on a work without deliberation.

465.  vakai arab cūḷātu elṭutal, pakaivaraip pāṭtip paṭuppattu ŏr āṟu.
465. A thoughtless expedition only fosters the might of one’s foes.
466. ceytakka alla ceyak ketum; ceytakka
ceyyāmaiyanum ketum.
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. ennit tunika, karumam; tunintapiņ,
ennuvam ennputi iļukku.
467. Begin your task after much deliberation. To think after launching action is to
court a grievous blunder.

468. ārriņ varuntu varuttam, palar ninru
pōrriņum, pottuppaṭum.
468. An ill-organised scheme though supported by many goes to pieces.

469. nanru ārralulūm tavaru uṇtu-avaravar
panpu ariantu ārräkkatai.
469. Even a good scheme falls through if we do not divine aright the disposition of
men.

470. ellāta ennīc ceyalvēntum-tammoṭu
kolḷāta kolḷātu ulaku.
470. Let not the king do; any unwise act lest the world should hold him in scorn.
48. vall anatil - CH. 48—ON KNOWING THE ENEMY’S STRENGTH

471. viñai valiyum, tāṇ valiyum, māṟṟāṇ valiyum, 
     tuṇai valiyum, tūkkic ceyal.

471. A king must act after measuring the strength of his plan, his own resources, the 
     strength of the enemy and that of the ally.
     ----

472. olvatu aṟivatu aṟintu, ataṟkāṇ taṅtik 
     celvārkkuc cellātatu il.

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

473. uṭait tam vali aṟ iyār, ūkkattin ūkki, 
     iṭaikkaṇ 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 oḻukāṇ, alavu aṟiyāṇ, taṉṇai 
     viyantāṇ, 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 iṟum-ap paṇṭam 
     cāla mikuttup peyiṉ.

475. The axle of a cart breaks even under the overload of a peacock’s feathers.
476. Over-vaulting ambition perishes.

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

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

479. The seeming prosperity of the extravagant perishes.

480. The fortune of one, lavish of charity beyond measure, goes to rack and rain.
481. During the day the crow conquers the owl. So the monarch who wishes to defeat the enemy must choose the proper time.

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

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

484. One can succeed in the attempt to conquer the world if the right time and the right place are chosen.

485. The time that conquers all - the Goddess of Fortune for the King.
485. He who without any fear aims at the conquest of the world will await the season for it.

486. Ṽkkam utaiyāṉ oṭukkam poru takar tākkarkup pērum takattu.
486. The self-restraint of the mighty is like the drawing back of the fighting ram just before its attack.

487. polleṇa āṅkē puṟam vēṟār; kālam pārttu, uḷ vēṟppar, oḷliyavar.
487. The wise will not fly into a passion when assailed; they allow their anger to smoulder within till the right time comes.

488. ceṟunaraik kāṇiṉ cumakka; iṟuvarai kāṇiṉ kilakkām talai.
488. Bow before the enemy till the time of his destruction. When the hour comes, strike him down.

489. eytaṟku ariyatu iyaintakkāl, an nilaiyē ceytaṟku ariya ceyal.
489. Do not let slip a golden opportunity; when the hour dawns, attempt the impossible.

490. kokku okka, kūmpum paruvattu; māṟṟu ataṇ
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.

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50. iṭan arțal - CHAPTER 50— ON KNOWING THE PLACE

491. toṭaṅkarka ev viṇaiyum; eḷar-kara-murrum
iṭam kaṇṭapiṁ allatu!.
491. Scorn not the foe; embark not on any action till you secure a coign of vantage to overwhelm him.

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492. muraṇ cērnta moympiṇavarkkum araṇ cērntu ām
ākkam palavum tarum.
492. Even to men of great valour and power, manifold are the advantages yielded by a fortress.

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493. ārrārum ārri aṭupa-iṭan aṟintu
pōrrārkaṇ pōrric ceyiṇ.
493. Even the weak are able to win if they choose the right place to assail the foe.

----

494. enṇiyār enṇam ilappar-iṭan aṟintu
tunṇiyār tunnic ceyiṇ.
494. If a king stations himself at a right place the conquering foe loses all hope.

----
495. neṭum puṇaluḷ vellum mutalai; aṭum, puṇalīṅ
nīṅkiṅ, ataṇaip pira.
495. The crocodile in waters deep overpowers all; once it leaves the waters, he falls
an easy prey to its foes.

496. kaṭal ōṭā, kāl val neṭun tēr; kaṭal ōṭum
nāvāyum ōṭā, nilattu.
496. The strong wheeled lofty chariot cannot cross the seas, nor can ocean sailing
ships move on land.

497. añcāmai allāl, tuṇai vēṅṭā-eṅcāmai
eṅṭi iṭattāṅ ceyin.
497. If one selects a suitable place by one’s discretion, no other help is needed.

498. ciṟu paṭaiyāṅ cel iṭam cēрин, urahan paṭaiyāṅ
ūkkam aḻintu vitum.
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. ciṟai nalaṉum ciṟum ilar eṅiṅum, māntar
uṟai 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 āḻ kalaril nari aṭum, kaṇ añcā
vēl āḻ mukatta kāḷiṟu.

500. A mad elephant that kills the bold spearman is killed even by a jackal when it gets stuck up in the mire.

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51. tēṟintu tēḻital - CH. 51— ENGAGING SERVANTS AFTER TEST

501. aṟam, porul, înpam, uyir accam, nāṅkiṉ
tīram tēṟintu tēṟappāṭum.

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

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502. kuṭip piṟantu, kurrattin niṅki, vaṭup pariyum
nāṅ uṭaiyāṅkaṭṭē teḷivu.

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

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503. ariya karru, ācu arrārkaṇṇum, teriyuṅkāl
iṉmai aritē, veḷiṟu.

503. One may be an unblemished man and of vast learning; but it is rare to find one free from ignorance.

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504. kuṇam nāṭi, kurrumum 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 cūrūmaikkum, tattam karumamē kaṭṭaḷaik kal.
505. One’s own deed is the touchstone of one’s greatness and littleness.

506. arrārait tēṟutal ōmpuka; marru avar parru ilar; nānār palī.
506. Choose not persons who have no kith and kin, and who possesses no social instincts, they will be callous of heart and dread no crime.

507. kātaṇmai kantā, ārivu āriyārt tēṟutal pētaimai ellām tarum.
507. It is the height of folly to choose the ignorant blinded by affection.

508. tērāṉ, piṟaṉait teḷintāṉ vaḻimuṟai tīrā itumpai tarum.
508. To choose a stranger without knowing his traits results in one’s grief.

509. tēṟarka yāraiyum, tēṟātu; tērnta piṉ, tēṟuka, tēṟum poruḷ.
509. Let men be chosen with deliberate care; when once the choice is made, let no suspicions crump into your soul.
510. tērāṉ telivum, teḻintāṉkaṇ aiyuṟavum,  
tīrā iḻumpai tarum.  
510. To choose men with no forethought and to suspect them will land you in endless woes.  
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52. terintu viṉaiyāṭṭal - CH. 52— ON APPOINTMENT ACCORDING TO MERIT

511. naṉmaiyum tīmaiyum nāṭi, nalam purinta  
taṉmaiyaṉ āḷappatüm.  
511. After examining the good and the bad, cling to the good.  
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512. vāri perukki, vaḷam paṭuttu, uṟṟavai  
āṟāyvāṉ ceyka viṆai!.  
512. He who taps all productive sources and guards against losses is the true servant.  
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513. aṉpu, aṟivu, tēṟṟam, avā iṉmai, in nāṉkum  
nāṉku uṭaiyāṉkaṭṭē telivu.  
513. Choose men, who are endowed with love, wisdom, clever vision and freedom from covetousness.  
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514. eṉai vakaiyāṉ tēṟiyakkaṇṇum, viṆai vakaiyāṉ  
vēṟākum māntar palar.
514. Position corrupts even the men of our own deliberate choice.

515. *āṟintu, āṟri, ceykirpāṟku allāl, viṇaitān
cirantān enṟu ēvarpāṟru anṟu.*

515. Let worth prevail. Let not blind affection dictate the choice of men.

516. *ceyvāṇai nāṭi, viṇai nāṭi, kālattōtu
eyta unarntu, 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. *'itaṉai, itaṉāl, ivan muṭikkum' enṟu āyntu,
ataṉai avaṉkaṇ viṭal!.*

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. *viṇaikku urimai nāṭiya piṇṟai, avaṇai
ataṟku uriyāṉ ākac ceyal.*

518. Choose men of approved merit and then make them worthy of the station.

519. *viṇaikkān viṇaiyutaiyāṉ kēṇmai vēṟāka
niṇaippāṉai nṟikum, tiru.*

519. Prosperity deserts one who suspects the motives of a servant ever loyal to his work.
520. Let them not swerve from the right path; for on them rests the just conduct of the world.

53. On Cherishing One’s Kindred

521. It is one’s own kith and kin that cherish their old attachments to men out of suit with fortune.

522. One’s unceasing kinship is the source of all one’s fortune.

523. The life of one with no kin will be like overflowing waters of a tank with no bund.

524. The value of one’s wealth consists in a life surrounded by one’s kinsmen.
525. koṭuttalum in colum ārīṇ, atukkiya currattāl currappaṭum.
525. One delights in the company of one generous of heart and suave of speech.

526. peruṅ koṭaiyāṇ, pēṇāṇ vekulī, avaṇīṇ marunku 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 uṇṇum; ākkamum aṇṇa nīrārkkē uḷa.
527. Fortune smiles on one of like disposition.

528. potu nōkkāṇ, vēntaṇ varicaiyā nōkkīṇ, atu nōkki vāḻvār palar.
528. The king must not be indifferent to one's deserts but reward people according to their merit.

529. tamar āki, taṇ-tuṟantār curram amarāmaik kāraṇam irī varum.
529. Reject none on the score of disagreement. Men who have become estranged will flock to you.
530.  ulaip pirintu kāraṇattin vantāñai, vēntañ
ilaittu iruntu, enṅik kolal.
530. Let the king embrace his estranged kith and kin by redressing their grievances.
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54. poccāvāmai - CHAPTER 54—AGAINST FORGETFULNESS

531. ḫanta vekuliyin ḫīṁ-ĉranta
uvakai makilciciṁ cōrvu.
531. Forgetfulness which cometh of mad joy is more dangerous than wild wrath.
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532. poccāppuk kollum pukaḻai-ariviñai
niccam nirappuk koṅṟāṅku.
532. Poverty freezes knowledge. Forgetfulness blights one’s reputation.
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533. poccāppārkku illai pukaḻmai; atu ulakattu
ep pāl nūlōrkkum tuṅivu.
533. Fame is not for the thoughtless, so say the scriptures of the world.
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534. accam uṭaiyārkku arañ illai; āṅku illai,
poccāppu uṭaiyārkku nāṅku.
534. Of what avail is a citadel to a crown, what good availeth the thoughtless.
----

535. munṉuṟak kāvātu ījukkiyāṅ, taṅ pilai,
piṇ ūṟu, iraṅkiviṭum.

535. Who is not on his guard against impending evil, rues his folly?

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536. īḷukkāmai yāṟmāṭṭum, eṉṟum, vaḷukkāmai
vāyin, aḵtu oppatu il.
536. There is no greater good than to be ever on the vigil.

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537. ariya eṉṟu ākāta illai-poccāvāk
karuviyāṉ pōṛic ceyin.
537. Nothing is impossible for the thoughtful.

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538. pukaḻntavai pōṛic ceyal vēṇṭum; ceyyātu
ikaḻntārkku eḻumaiyum il.
538. No good awaits him in birth to come who fails of his noble deeds.

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539. ikaḻcciyiṉ keṭṭārai ulluka-tām tam
makiḻcciyiṉ mainturum pōḻtu!.
539. When drunk with delight, remember those who have perished through wilful neglect.

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540. ulliyatu eyal elituman-marrum tāṅ
ulliyatu ullapperin.
540. No task is difficult to the thoughtful and diligent.

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541. ōrntu, kaṇṇōţătu, iṟai purintu, yārmăţţum
tērntu, ceyvaķă muråi.
541. Strict enquiry and impartial justice mark the rule of a just monarch.

542. vān nōkki vāḷum ulaku ellām;-maṉṉavān
kōl nōkki vāḷum kuṭi.
542. The world looks to rain for its existence. The subjects look to the sceptre for their existence.

543. antaṇar nūrkum, arattirţum, ātiyāy
niṇratu-maṉṇavaṇ kōl.
543. The king's sceptre is the standing proof of Brahminical books and their teachings.

544. kuṭi taḻiik kōl ōccum mā nila maṇṇaṇ
aṭi taḻi niṛkum, ulaku.
544. The world falls at the feet of a great King who wields the sceptre for his subjects' welfare.

545. iyalpuḷik kōl ōccum maṉṇavaṇ nāṭṭa-
peyalum vilaiyulum tokku.
545. Both seasonal rains and waving corn are seen in the land of a righteous monarch.

546. Victory is won not by the spear but by the unswerving sceptre of a monarch.

547. The king protects the whole world and justice protects him if unfailingly admonished.

548. The king who does not administer impartial justice goes to ruin.

549. To punish crime is the duty, not the fault of the king who attends to the welfare of his subjects.

550. Punishing murderers with death is like plucking out weeds among the crops.
551. The unrighteous king who oppresses his subjects is more cruel than the one who leads the life of a murderer.

552. The wielder of the sceptre asking for gifts, is like the spearman asking the wayfarer 'give.'

553. That country will perish any day whose monarch does not administer justice day by day.

554. That king who allows his sceptre to bend indiscriminately will lose his wealth together with his subjects.
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celvattait tēykkum paṭai.

555. Are not the tears, shed as a result of oppression, the weapons which destroy the prosperity of the monarch?

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556. maṉṉarkku maṉṉutal ceṅkōṁmai; aktu ɱṟēl, maṅnçām, maṅṇarkku ɬi. maṅṅāvām, maṅṇarkku oɬi.

556. Good Government makes one’s rule enduring. Where it is not found, his lustre will not last long?

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557. tuḷi iṉmai ɲāḷattirku erru? arrē, vēntaŋ aɫi iṉmai vāļum uyirkku.

557. The people who live under a graceless king suffer like the earth unvisited by drops of rain.

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558. iṉmaiyiɬ inнуть, uṭaimai-murai ceyyā maṅṅavan kōrkīlp paṭiɬ.

558. Where people possess a king, who does not enforce justice, wealth does not confer more happiness than poverty.

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559. murai kōti maṅṅavan ceyyiɬ, ɬurai kōti oɭlātu, vāŋam peyal.

559. Were the king to rule unjustly, the Heavens would withhold rains?

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560. ā payaŋ kuṇṟum; arutojilōr nūl maṟappar;
kāvalan kāvān enin.
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.

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57. veruvanta ceyyāmai - CHAPTER 57— ON TYRANNY

561. takkaṅku nāṭi, talaiccellā vaṇṇattāl
ottāṅku ṣṟuppatu vēntu.
561. A righteous king investigates and fittingly punishes the wrongdoer so that he may not repeat it.

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562. kaṭitu ōcci, mella eṟka-neṭitu ākkam
nīṅkāmai vēṇṭupavar.
562. If you wish enduring prosperity behave as if you punish excessively, but do it mildly.

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563. veruvanta ceytu oḷukum veṅkōlan āyin,
oruvantam ollaik keṭum.
563. The tyrant who terrifies his subjects will soon perish.

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564. ‘irai kaṭiyāṇ’ eṇru uraikkum inṇāc col vēntaṇ
urai kaṭuki ollaik keṭum.
564. That king whom people speak of as a tyrant will rapidly perish.

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565. aruñ cevvi, inṉā mukattāṉ peruñ celvam
pēey kaṇṭaṉṉatu 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 collaṉ, kaṇ ilaṉ āyiṉ, neṭuñ celvam
nīṭu iṉṛi, āṅkē keṭum.
566. The abundant wealth of a king who utters harsh words and puts on unkind looks
will not last long.
----

567. kaṭu moḻiyum, kaiyikanta taṇṭamum, vēntaṉ
aṭu muraṇ tēykkum aram.
567. Severity in speech and excess in punishment are like the file which removes his
capacity to destroy (his enemies).
----

568. inattu āṟṟi, eṇṇāta vēntaṉ ciṉattu āṟṟic
cīṟin, ciṟukum 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 pōḷtil, ciṟai ceyyā vēntaṉ,
veruvantu, veytu keṭum.
569. If a king who has no fortress meets a foe, he will be ruined by fear.
----
570. No burden is harder for the earth to bear than the cruel sceptre wielded by the unwise.

58. kaṇṇōṭṭam - CHAPTER 58—ON KINDLINESS

571. The world exists because of the existence of the most beautiful virtue called kindliness.

572. The world lives through kindliness; those who do not have it are a burden to the earth.

573. What is the use of a song that could not be enjoyed? Likewise, what is the use of the eyes that have no kindliness?

574. What is the use of one’s eyes if they do not beam with immeasurable love?
575. Kindliness is the fitting ornament for the eyes. They are a sore, where it is absent.

576. Those whose eyes do not reflect love resemble trees that stand on the earth.

577. Verily they are blind who have no kindly look.

578. The world belongs to a king who can do his duty and yet be courteous.

579. It behoves a king to put up with the doer of harm and even be kind to him.
nākarikam vēṇṭupavar.
580. Those who wish to acquire loveable urbanity will knowingly swallow even the poison served.
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59. orru āṭṭal - CHAPTER 59 — ON SPIES

581. orrum, urai cāṇra nūlum, ivai iraṇṭum terrenka, maṇṇavaṉ kaṉ.
581. Verily the two eyes of a king are espionage and the celebrated code of laws.
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582. ellārkkum ellām nikalpavai eṉṉāṟrum vallaṟital, vēntaṉ tojil.
582. A king’s duty is to get day to day knowledge of everything that happens.
----

583. orrināṉ orri, porul teriyā maṇṇavaṉ korram kolak kiṭantatu il.
583. The sure way of achieving success for a king is to get correct information from spies.
----

584. viṇaiceyvār, tam curram, vēṇṭātār, enru āṅku aṉaivaraiyum ārāyvatu-orru.
584. Espionage consists of watching all people, to wit, the king’s employees, his relations and his enemies.
----
585. kaṭāa uruvoṭu kanṣ añcātu, yāṇṭum
ukā amai vallatē-orru.
585. An able spy puts on undoubted disguise, does not fear when detected, and
never reveals his purpose.
----

586. tuṟantār paṭivattar āki īrantu, ārāyntu,
eṅ ceyinum cōrvu ilatu-orru.
586. A spy in the guise of an ascetic should gather information however difficult and
should never be tired whatever be the troubles.
----

587. maṟaintavai kēṭka varru āki, aṟintavai
aiyappāṭu illatē-orru.
587. A spy should secure knowledge of things secret and should have no doubt
about his information.
----

588. orru orrit tanta porulaiyum, marrum ōr
orrināl orri, koḷal.
588. One must get confirmed the information supplied by one spy, by that of another.
----

589. orru orru uṇarāmai ālka; uṭaṅ mūvar
col tokka tēṟappaṭum.
589. Let the engagement of one spy be not known to another. Accept the information
supplied independently by three spies.
----
590. Let not a king honour the spy publicly; for, by so doing he will be letting out his own secret.

60. ûkkam ûtaimai - CHAPTER 60—ON EXERTION

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. Exertion alone is one’s wealth; inconstant material wealth will pass away.

593. Those who possess constant exertion will not grieve over the loss of their wealth.

594. Prosperity will discover a route to a person of undaunted will.
594. ākkam atar viṇāyc cellum-acaivu ilā
ūkkam uṭaiyāṉulai.

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 uyarvu uḷḷal! marru atu
taḷḷiṉum, 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, uravör;-putai ampiṇ
paṭṭup pāṭu ūṇrum kalīru.

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. uḷḷam ilātavar eytār-'ulakattu
vaḷḷiyam' enṇum cerukku.

598. A man of no strong will, cannot win the esteem of the world for his action.

599. pariyatu kūṛṅ kōṭṭatu āyiṇum, yāṇai
verūum, puli tākkurin.

599. Even the huge elephant with sharp tusks dreads the attacking tiger.
600. uram oruvaṟku uḷḷa veṟukkai; aktu īllār
maram; makkaḷ ātalē vēṟu.
600. One’s strength is one’s exertion. Without it persons are only trees in the form of men.

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61. maṭi inmai - CHAPTER 61— AGAINST SLOTH

601. kuṭi eṉṉum kuṉṟā vilakkam, maṭi eṉṉum
mācu ūra, māyntu keṭum.
601. If sloth extends its darkness it will extinguish the lustrous lamp of one’s family.

602. maṭiyai maṭiyā oḻukal-kuṭiyaik
kuṭiyāka vēṇṭupavar!.
602. Those who wish the esteem of their family should never encourage sloth.

603. maṭi maṭik koṇṭu oḻukum pētaī piṟanta
kuṭi maṭiyum, taṉṉiṉum 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 uṇarru ilavarkku.
604. Faults will be many among those who are devoid of exertion and will result in the ruin of their families.
605. neṭu nir, maṟavi, maṭi, tuyil, nāṅkum
ketum nirār kāmak kalan.
605. Procrastination, carelessness, sluggardliness and sleep are the four boats fondly entered into by those who go to ruin.

606. paṭi utaiyār parru amaintakkanṭum, maṭi utaiyār
māṇ payaṇ eytal aritu.
606. Even when the wealth of the rulers of all earth is within his reach, the slothful will hardly derive any great benefit from it.

607. iṭipurintu, ellum col kēṭpar-māṭipurintu
māṇṭa uṇarru ilavar.
607. Lovers of idleness with no praiseworthy exertion will be the butt of disgrace and will receive words of rebuke.

608. maṭimai kuṭimaikkan tāṅkiṇ, tāṅ oṃārkku
aṭimai pukuttivitum.
608. If sloth comes to stay in one's family, it will make one the slave of one's enemies.

609. kuṭi, āṇmaiyuḷ vanta kurram, oruvan
maṭi āṇmai mārra, ketum.
609. By conquering sloth, one can wipe out the reproach that has come over one's family.
610. maṭi ilā maṉṉavaṉ ēyṭum-ati aḷantāṉ
tāayatu ellām oruṅku.
610. All the universe once measured by God will be with the king of no sloth.
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62. āḷḷḷḷvivi viviṉṉ ṉṉai u ai u ai u ai uṭṭṭṭaimai aimai aimai aimai ----    CHAPTER 62    ON PERSEVERANCE

611. arumai uṭaittu eṉṟu 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. viṉaikkaṇ viṉaikeṭal ōmpal-viṉaik kuṟai
tīṟntāriṉ tīṟntaṉṟu, ulaku!.
612. Do not give up your task in the middle; for the world will abandon those who
leave their task unfinished.
----

613. tāḷāṇmai eṉṉum takaimaikkaṇ taṅkirē-
vēḷāṇmai eṉṉum cerukku.
613. The greatness which consists in helping others dwells in the virtue of
persevering effort.
----

614. tāḷāṇmai illāṭaṇ vēḷāṇmai, pēṭi kai
vāḷ Ănmai pōla, keṭum.
614. The service of one with no persevering effort is vain like the sword wielded by a hermaphrodite.

615. iṉpam viḻaiyāṉ, viṉai viḻaivāṉ taṉ kēḻr
tuṉpam tuṭaittu ūṟum tūŋ.
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. muyarçi-tiruviṉai ākkum; muyarṟu iṉmai
iṉmai pukuttivitum.
616. Exertion achieves wealth; absence of it brings on poverty.

617. 'maṭi uḷāḷ, mā mukaṭi' eṉpa; maṭi ilāŋ
tāḷ uḷāḷ, tāmaraiyināḷ.
617. Goddess of misfortune dwells in sloth; the Goddess of fortune lives in exertion.

618. poṟi iṉmai yārkkum paḷi aṉṟu; aṟivu aṟintu,
āḷviṉai iṉmai 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. teyvattāṉ ākāṭueniṉum, muyarçi taṇ
mev varuttak küli tarum.
619. Though fate should ordain failure, bodily exertion will yield its own reward.
620. ūḷaiyum uppakkam kāṇpar-ulaivu inṟit
tāḷātu uṇāṟṟupavar.
620. Those who labour hard, undaunted by obstacles will overcome destiny.

621. iṭukkaṇ varuṅkāl nakuka! ataṇai
aṭuttu ērvatu aḵtu oppatu il.
621. Laugh over your obstacles; nothing like it to push them further and further.

622. veḷḷattu aṇaiya iṭumpai, aṟivu uṭaiyāṇ
ullattin uḷa, ketum.
622. Troubles like a flood will be overcome by a courageous thought rising in the minds of the wise.

623. iṭumpaikkku iṭumpai paṭuppar-ṭumpaikkku
iṭumpai paṭāatavar.
623. The courageous will be causing sorrow to sorrow itself.

624. maṭutta väy ellām pakaṭu aṇṇāṉ urra
iṭukkan iṭarppāṭu uṭaittu.
624. Just as the buffalo drags a cart through miry depth, one who fights on will overcome his difficulties.
625.  the troubles of one who braves a series of adversity wear out and disappear.

626. Will those who do not during prosperity exultingly say “we are rich”, cry out (during adversity) “Oh, we are destitute”?

627. The great know that the body is ever the target of trouble and will not regard trouble as trouble at all.

628. He who never gives way to sorrow, will not long for pleasure; he will regard trouble as quite natural.

629. He who does seek for pleasure in pleasure will not be vexed in sorrow.
630. One who regards trouble as pleasure will gain the elevation which his enemies desire (for themselves).

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End of Kingship

SECTION II. LIMBS OF THE STATE

64. amaiccu - CHAPTER 64—ON MINISTERS

631. He is the minister who, finds out the means, the time, the deed and its full accomplishment.

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632. A minister should have five qualities; tenacity of purpose, birth in a respectable family, welfare of the people, profound learning and perseverance.

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633. A minister must be able to separate a foe from his ally, befriend allies and reunite separated allies.
634. teritalum, tēṟtu ceyalum, orutalaiyāc
collalam vallatu-amaiccu.
634. A minister should study the consequences of an act and carry it successfully by
a decisive speech.

635. aṟaṉ aṟintu, āṉṟu amainta collāṉ, eṉāṉṟum
tirāṉ aṟintāṉ, tēṟccit tuṇai.
635. He is a helpful counselor who is righteous and considerate in his speech, and
always knows how to act.

636. matinuṭpam nūḷōṭu uṭaiyārkku ati nuṭpam
yā uḷa, muṉ nirpavai?.
636. To a keen intellect combined with learning no difficulty stands in the way.

637. ceyarḵai aṟintakkaṭaittum, ulakattu
iyaṟkai aṟintu, ceyall!
637. Even though you know the rules, act in conformity with the world opinion.

638. aṟi koṉṟu, aṟiyāṉ eṉiṉum, uruti
ulaiyiruntāṉ kūṟal kaṭaṉ.
638. Though a king listens not to wise words it is the duty of the minister to speak
firmly to him.

639. paḻutu eṉum mantiriyin, pakkattu tev ŏr
elupatu kōṭi uṟum.

639. A treacherous minister by the king’s side is equal to seventy crores of enemies.

640. muṟaippaṭac cūḻntum, muṭivilavē ceyvar-tirappāṭu ilāatavar.

640. Ministers who have no requisite ability will leave a task unfinished though well begun.

65. col vaṉmai - CHAPTER 65— ON GOOD SPEECH

641. 'nā nalam' eṉṉum nalaṉ uṭaimai; an nalam yā nalattu uḷḷatūum aṉṟu.

641. The virtue of good speech is greater than all the other good qualities found in one.

642. ākkamum, kēṭum, ataṉāl varutalāl, kāttu ōmpal, colliṉkaṇ 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, moḻivatu ām-col.

643. The minister must use such words as have the effect of strengthening the approval of those who agree and differ.
644. *tiraṉ aṟintu colluka, collai; araṉum porulum ataṉiṉ 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-piṟitu ūr col ac collai vellum col inmai aṟintu.*
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, piṟar col payaṉ kōṭal māṭciyin mācu arṟār kōḷ.*
646. A good minister wins the approval of the listener by persuasive speech.

647. *colal vallaṉ, cōrvu ilaṉ, aṅcāṉ, avaṉai ikal vellal yārkkum aritu.*
647. A clever speaker is neither tired nor fearful; none can defeat him in a debate.

648. *viraintu toḻil kēṭkum ōlam-nirantu initu collutal vallārp periṉ.*
648. Cogent reasoning and soft speech can bring the people over to one's side.
649. pala collak kāmuṟuvar maṉṟa- mācu arṟa
cila collal tēṟṟātavar.
649. Those who cannot say a few words correctly will evince a desire to speak much.
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650. iṉar ūḻttum nāṟā malar anāiyar-karratu
uṇara virittu uraiyātār.
650. Those who cannot explain well what they have learnt resemble the odourless flowers with their petals open.
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66. viṉai ṉṉai tūyai - CHAPTER 66— ON PURITY IN ACTION

651. tuṇai nalam ākkam tarūum; viṉai nalam
vēṇṭiya ellām tarum.
651. A man's friends bring prosperity to him; but his good acts fetch him his wish.
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652. eṉṟum oruvutal vēṇṭum-pukaḻoṭu
naṉṟi payavā viṉai.
652. That deed must always be discarded which does not promote virtue and produce fame.
----

653. ōotal vēṇṭum, oḷi māḷkum ceyviṉai-
‘āatum!’ eṉnumavar.
653. Those who wish to become great must always avoid deeds which darken the lustre of their reputation.
----
654. iṭukkan paṭiṇum, ilivanta ceyyār-
natukku arṟa kāṭciyavar.
654. Even adversity does not prompt men of unswerving purity to do mean things.
----
655. ‘erru!’ enru iraṅkuva ceyyarka; ceyvāṇēl,
marru anṇa ceyyāmai naṅru.
655. Desist from deeds which you may regret later; but if you once happen to do such a deed, repeat it not.
----
656. īṇrāl paci kāṅpāṅ āyiṇum, ceyyarka
cāṅrōr palikkum 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 ceytārkku avaitām
muṭintālum, pīlai tarum.
658. Those who do knowingly forbidden things will suffer in the end, although they may succeed in doing them.
----
659. aḷak koṇṭa ellām alap pōm; iḷappiṇum,
pirpayakkum, narpālavai.
659. What is secured by causing tears to others will be lost with tears. But good deeds will result in good later.

660. calattāl poruḷ ceytu ēmākkal-pacu maṇ- kalattuḷ nīr peytu, iṟiṟṟaru.
660. A minister who promotes his king’s resources by fraud is like one who tries to store up water in a pot of unburnt clay.

67. viṇait tiṭpam - CHAPTER 67— ON RESOLUTENESS

661. viṇait tiṭpam eṇpatu oruvaṇ maṇat tiṭpam;
marraiyā ellām piṟa.
661. Determination in action is one's resolution. All others are nothing.

662. ūṟu orāl, uṟṟapiṅ olkāmai, iv irañṭiṅ
āṟu eṇpar-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 koṭkiṅ,
errā viḻumam 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 eliya; ariya ām, colliy 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 titpam, vēntaṇkaṇ ēru eyti, uḷḷappaṭum.
665. The resolution of a thoughtful and good minister in strengthening his monarch will earn all praise.

666. eṇṇiya eṇṇiyāṅku eytua-eṇṇiyār tīṇṇiyar ākappeṉīr.
666. Firm of purpose, ministers carry out their resolution.

667. uruvu kaṇṭu ellāmai vēṇṭum-urul perun tērkku accu āṇi anṉār utaittu.
667. Do not despise one for lack of personality. Does not the little nail of the chariot keep the wheel going?

668. kalanṭkātu kaṇṭa viṇaikkăn, tuḷaṇkātu tūkkam katintu ceyal.
668. What you have clearly decided to do, do it without hesitation and delay.

669. tuṇpam uravarinum ceyka, tuṇivu āṛri-
iṑpam payakkum viṑai.

669. Be resolute in deed which ends in happiness, though troublesome at the beginning.

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670. eṑait tiṑpam eytiyakkaṑnum, viṑait tiṑpam vēṇṭarai vēṇṭatu, ulaku.

670. The world will not esteem him who has no determined will, notwithstanding his other strong virtues.

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68. viṑai ceyal vakai - CHAPTER 68— ON THE MEANS OF ACTION

671. cūḻcci muṭivu tuṇivu eytal; at tuṇivu tāḻciyul taṅkutal tītu.

671. Decision is the result of deliberation. It is harmful to rest it low.

----

672. tūṅkuka, tūṅkic ceyarpāla; tūṅkarāka, tūṅkātu ceyyum viṑai.

672. Delay such things as call for delay. But never delay that which cannot be delayed.

----

673. ollum vāy ellām viṑai naṑrē; ollākkāl, cellum vāy nōkkic ceyal.

673. Achieve a thing wherever possible; if it were not possible adopt a cautious policy.

----
674. viṇai, pakai eṉru iranṭin eccam, niṇaiyunkāl,
tī eccam pōlat teṟum.
674. An unfinished deed and an unfinished fight will like a half extinguished fire, cause ultimate harm.

675. poruḷ, karuvi, kālam, viṇai, ītaṇṭu aintum
iruḷ tīra ennic 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, ītaiyūṟum, murriyāṅku eytum
paṭupayaṇum, pārttuc ceyal!.
676. In doing a thing, weigh deeply your aim, the hindrances and the final gain thereof.

677. ceyviṇai ceyvāṉ ceyalmuṟai, av viṇai
ul āṟivāṅ ullam koḷal.
677. The manner in which a thing should be done is to be determined after consulting an expert.

678. viṇaiyāṉ viṇai ākkikkōṭal-naṉai kavuḷ
yāṇaiyāl yāṇai yāṭtāru.
678. Use one act to achieve another just as one wild elephant is used to capture another.
679. naṭṭārkku nalla ceyalin viraintatē-ottārai ottikkolal.
679. It is much more urgent to secure the alliance of one’s enemies, than to do good to one’s friends.

680. uṟai ciriyar uḷ natuṅkal aṅci, kuṟai perin, kolvar periyarp paṅintu.
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. aṉpu uṭaimai, āṉṟa kuṭippiṟattal, vēntu avām paṅpu uṭaimai,- tūtu uraiippāṉ paṅpu.
681. The characteristics of an ambassador are lovability, noble birth and other qualities which evoke the monarch’s respect.

682. aṉpu, arivu, ārāynta colvaṅmai-tūtu uraiippārkku inriyamaiyāta mūṉu.
682. Love, wisdom, ability to talk with full knowledge, are the three indispensable qualities of an ambassador.

683. nūḷāruḷ nūḷ vallaṅ ākutal-vēḷāruḷ
veṅṟi viṇai uraiippāṅ 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. Aṟivu, uru, ārāynta kalvi, im mūṟaṇ ceṟivu uṭaiyāṉ celka, viṇaikku.
684. Only those who have wisdom, personality and mature scholarship must be sent on a mission.

685. Tokac colli, tūvāta nīkki, nakac colli,
naṇṟi payappatu ām-tūtu.
685. A good ambassador is he who can talk cogently and sweetly and who is not offensive even in saying things that are disagreeable.

686. Karru, kaṇ aṅcāṉ, celac colli, kālattāl takkatu aṟivatu ām-tūtu.
686. The envoy must be learned, fearless, persuasive and expedient.

687. Kaṭaṉ aṟintu, kālam karuti, itaṉ arintu,
eṇi, uraippāṉ talai.
687. The best envoy states his case convincingly knowing his duty at the proper time and place.

688. Tūymai, tuṇaimai, tuṇivu uṭaimai, im mūṇṟiṉ vāymai-valī uraippāṉ paṇpu.
688. The qualifications of a true envoy are morality, loyalty to his monarch and courage.

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689. viṭu māṟram vēntarkku uraiopiaṅ-vaṭu māṟram vāy cōrā vaṅkaṆavaṅ.

689. He who does not falter even when faced with personal danger is fit to deliver his king's message.

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690. iṟuti payappiṆum, eṅcātu, iṟaivar乎 uṟuti payappatu ām-tūtu.

690. A true envoy delivers his message even at the risk of death.

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70. maṆṇaraic cērntu oḻukal — CHAPTER 70 — ON CO-OPERATION WITH KING

691. akalātu, anukātu, tīk kāyvār pōlka-ikal vēntarc cērntu oḻukuvār.

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.

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692. maṆṇar vīḷaiṇa vīḷaiyāmai, maṆṇarāṅ maṆṇiya ākkam tarum.

692. Not to covet those things which are desired by the monarch produce lasting wealth.

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693. To save himself a minister must avoid gross faults, for it is difficult to please, once being found fault with.

694. In the presence of the great avoid whispering and smiling.

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. Watch the mood of the monarch. Talk to him pleasantly and inoffensively.

697. Speak desirable things though unasked, but abstain from profitless talk although solicited by him.

698. 'Iḷaiyar, ina muraiyar' enru ikalär, niṇṇa
oliyoṭu oḻukappatum.

698. Do not disrespect a king on the ground of age or kinship, but behave as befits his royalty.

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699. ‘koḷappaṭṭēm’ enṟu ennī, kollāta ceyyār-tuḷakku aṟṟa kāṭciyavar.

699. Men of high intelligence, respected by a king will not indulge in things revolting to him.

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700. paḻaiyam enak karuti, paṇpu alla ceyyum keḻutakaimai kēṭu tarum.

700. To take liberty under the cover of old acquaintance and do unwanted things is to court ill.

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71. kuṟṟṟṟippu aṟṟṟṟittal ital ital ital ----    CHAPTER 71— ON READING ONE’S INTENTIONS

701. kūṟāmai nōkki, kuṟippu arivāṉ, eññāṉrum mārā nīr vaiyakku aṇi.

701. He who is able to divine one’s hidden intentions is a jewel among men on this sea-girt earth.

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702. aiyappaṭāatu akattatu uṇarvāṇait teyvattoṭu oppak koḷal!.

702. He who would speak out fearlessly what he feels will be regarded equal to God.

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703. kuṟippiṉ kuṟippu uṇarvārai, uruppiṉu!
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. kuṟittattu kūṟāmaik kolväroṭu, ēṇai
uruppu ōraṇaiyarāl, vēṟu.
704. Those who are able to discover unexpressed thoughts may be deemed superior to other’s service.

705. kuṟippiṉ kuṟippu uṇarāāyiṉ, uruppiṉu!
ēṇṇa 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 paḻinkupōl, neṉcam
kaṭuttattu kāṭṭum, mukam.
706. Like a mirror that reflects what is near it, the face will show what passes in the mind.

707. mukattin mutukkuṟaintatu uṇṭo-uvappiṉum
kāyiṉum, tāŋ muntuṟum?
707. Is there anything more expressive than the face which is an index as well as agony?

708. mukam nōkki nirka amaiyum-akam nōkki,
708. If you come across one, who can read your face, study one’s face as one does yours.

709. The eye proclaims friendliness and hostility to one who can read the message of the eyes.

710. There is no other measuring rod, used by intelligent ministers than the monarch’s eye.

711. Men should weigh their words in speaking when addressing an audience.

712. Good people who know the value of the language they employ, must speak noting how their words are received.

713. avai aṟiyār, collal mēṟkolpavar collin
vakai aṟyār; 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. oḷiyārmuṉ oḷḷiyar ātal! veḷiyārmuṉ vāṉ cutai vanṇam koḷall.

714. Before brilliant people be brilliant; before plain people be as plain as white chalk.

715. ‘naṉru’ eṉavaṟṟuḷḷum naṉṟē-mutuvaruḷ muntu kīlavāc cērivu.

715. The humility to maintain silence before superiors is the best of all good qualities.

716. āṟṟiṉ nilaitaṟṟēntaṟṟē-viyaṉ pulam ēṟru, uṇarvārmuṉṇar iḻukku.

716. To be censured by an assembly of the learned wise is like losing one’s balance while on the road to salvation.

717. kaṟṟu aṟintār kalvi viḷaṅkum-kacaṭu aṟac col terital vallār akattu.

717. The scholarship of the learned shines brilliantly before those who can appreciate faultless speech.

718. uṇarvatu uṭaiyārmuṉ collal-valarvataṉ pāṭtiyul nīr corintarru.
718. Speaking before the wise is like feeding crops with water.

719. Those who say good things before a good assembly should not even in forgetfulness say the same before the illiterate.

720. Entering an assembly of men of unequal respectability will be like pouring nectar in an unclean courtyard.

73. The expert in the art of speaking will not flounder, addressing an assembly of the learned.

722. Those will be deemed foremost among the learned, who can speak learned things acceptable to the learned.
723. pakaiyakattuc cāvār eliyar; ariyar
avaiyakattu añcātavar.
723. Many die in the field of battle. But few are those who can fear fools addressing an assembly.

724. karrārmuṅ 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. āṟṟiṉ, aḷavu aṟintu kaṟka-avai añcā
māṟram koṭuttaṟporuṭṭu.
725. Understand the full scope of learning and learn, so that you may, without fear, reply effectively in an assembly.

726. vāḷotu eṉ, vaṅkaṉnar allārkku?-nūlotu eṉ,
nuṇ avai aṅcupavarkku?.
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
aṅcumavaṉ 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.  pālavai kāṟṟum, payam ilārē-nal avaiyuḷ
naṅku celac collātār.
728.  Vain is the versed learning of one who can not address with profit a learned
assembly.

729.  ‘kallātavarin kaṭai’ eṇpa- ‘kāṟṟu aṟintum,
nallār avai aṅcuvār’.
729.  The learned who are afraid of a good assembly will be regarded as worse than
the illiterate.

730.  ūlar eṇiṉum, illāroṭu oppar-kalaṅ añci,
kara 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.  tāḷḷā vilaiyuḷum, takkārum, tāḷvu ilāc
celvarum, cērvatu- nāṭu.
731.  That is a kingdom which has undiminishing produce, righteous people and
fadeless riches.

732.  perum porūḷāṇ peṭṭakkatu āki, arūṅ kēṭṭāl,
āṟra vilaivatu-nāṭu.
732. That is a kingdom which has boundless wealth coveted for by other nations and has imperishable fertile resources.

733. poṟai orunku mēlvarunkāl tāńki, iṟaivarķu
iṟai orunku nērvatu-nāṭu.

733. That alone is a kingdom which accommodates immigrants and whose king receives taxes willingly paid.

734. uṟu paciyum, ōvāp piṇiyum, ceṟu pakaiyum,
cērātu iyalvatu-nāṭu.

734. That is a kingdom where excessive hunger, incurable diseases and destructive enemies are absent.

735. pal kuḻuvum, pāḻceyyum utpakaiyum, vēntu alaikkum
kol kuṟumpum illatu-nāṭu.

735. That is a kingdom where there are not many (disloyal) associations, destructive internal dissensions and disturbing murderous chieftains.

736. kēṭu aṟiyā, keṭṭa iṭattum vaḷam kuṉrā
nāṭu, eṇpa, nāṭṭiṅ 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 puṉalum, vāynta malaiyum, varu puṉalum,
val araṇum-nāṭṭiṅku uṛuppu.
737. Surface and subsoil water, well situated hills from which flow waters and an invincible fort are the limbs of a kingdom.

738. piṇi iṉmai, celvam, viḷaiyu, iṕam, ēmam-aṉi eṕa, nāṭṭirku-iv aintu.
738. Five are the ornaments of a kingdom - absence of disease, wealth, fertility, happiness and security.

739. nāṭu eṕa, nāṭā valattaṉa; nāṭu alla, nāṭa, valam tarum nāṭu.
739. That is a kingdom which has rich natural resources. That is no kingdom which yields wealth by toil.

740. āṅku amaivu eytiyakkaṇṇum payam iṕē-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. āṟṟupavarkkum araṇ poruḷ; aṅcit tār pōṟṟupavarkkum poruḷ.
741. A fortress is important alike to a conquering foe and a timid defender.
742. mani nīrum, maṇṇum, malaiyum, aṇi nilal
kāṭum, uṭaiyatu-araṇ.

742. It is a fortress which has sparkling water, open spaces, hills and cool and shady forests round.

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743. 'uyarvu, akalam, tīnmai, arumai, in nāṇkiṇ amaivu araṇ'.eṇru uraikkum nūl.

743. Treatises on fortification state that the walls of a stronghold should be lofty, broad, strong and inaccessible.

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744. ciṟu kāppin pēr īṭattatu āki, uṟu pakai
ūkkam alippatu-araṇ.

744. A fortress which has a name as a natural defence cools the heat of the attacking foe.

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745. koḷarku aritāy, koṇṭa kūlttu āki, akattār
nilaikkku elītu ām nīratu-araṇ.

745. A good fortress is that which is inaccessible, is sufficiently provided and is easily defensible from within.

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746. ellāp poruḻum uṭaittāy, īṭattu utavum
nal āḷ uṭaiyatu-araṇ.

746. A fortress shall have all things needed by its residents including capable warriors.
747. *murrīyum, murrātu erintum, aṟippaṭuttum, parrarku ariyatu-araṇ.*
747. A good fortress cannot be besieged or taken by storm or be undermined.

748. *muru ārri murrīyavaraiyum, parru ārri, parriyār velvatu-araṇ.*
748. The inmates of a good fortress can defend themselves even when besieged on all sides.

749. *muṇai mukattu māṟṟalar 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. *poru ceyal vakai - CHAPTER 76— ON ACQUISITION OF WEALTH*

751. *poruḷ allavaip poruḷākac ceyyum poruḷ allatu, illai poruḷ.*
751. There is nothing else than riches that make insignificant men prominent.
752. illārai ellārum elluvār; celvarai ellārum ceyvar, ciṟappu.

752. All will despise the poor; all will accord honour to the wealthy.

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753. porul ennum poyyā vilakkam, irul arukkum-
enṇiya teyattuc cenru.

753. The faultless lamp of riches will dispel the darkness (of trouble) in any country to which it is taken.

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754. araṇ iṇum; inpamum iṇum;-tirāṇ arintu,
tītu iṇī vanta porul.

754. The wealth accumulated justly and without sin will confer virtue and happiness.

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755. arulotum, aṉpoṭum vārāp porul ākkam pullār, puraḷa viṭal!.

755. Let not the king accept the wealth not acquired through mercy and love.

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756. uṟu porulum, ulku porulum, taṉ oṉārt teru porulum,-vēntaṇ porul.

756. Unclaimed wealth, tolls and tributes by the subdued chieftains are the king’s property.

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757. arul ennum aṇpu iṅ kulavi, porul ennum celvac ceviliyāl, uṇtu.
757. What is mercy, but the child of love? What is wealth, but the nurse of mercy?

758. The deeds of the wealthy are like elephant fights witnessed from a hill.

759. Store up wealth; no other weapon is sharper than that to destroy the enemy’s pride.

760. Amass wealth by lawful means; the other two (virtue and happiness) will follow.

77. Chapter 77—On the Value of an Army

761. A well-equipped and fearlessly conquering army is the foremost wealth of a king.

762. A well-equipped and fearlessly conquering army is the foremost wealth of a king.
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. aḻivu inṟu, araipōkātu āki, valivanta vankaṇatuve-paṭai.
764. It is a heroic force that is hereditary, undiminished in powers and not undermined by the enemy.

765. kūṟru utanru mēḷvariṇum, kūṭi, etir nirku
ārralatuve-paṭai.
765. A valiant army faces courageously the advancing foe even when led by the God of Death.

766. maṟam, māṇam, māṇṭa vaḻic celavu, tēṟram,
eṇa nāṅkē ēmam, paṭaikkku.
766. Heroism, honour, tried policy and fidelity to the king, these four are an army's shelter.

767. tār tāṅkic celvatu tāṇai-talaivanta pōr tāṅkum taṇmai aṟintu.
767. That alone is an army which understands the enemy's tactics, and fearlessly advances.

768. ἀτάλτακιυῶμ, ἀρραλοῦ, ἰλ ἐνίᾳ, ταναῖ παταί τακιάνν πατύ περοῦμ.  
768. An army by mere show can achieve distinction though it may lack bold advance or even self-protection.

769. κἱρουμαίυῶμ, κελλάτ τούιυ˘μ, καρυμαίυ˘μ, ἰλλαίνιν νελυ˘μ, πατα.  
769. It is a winning army which has neither littleness, nor irremovable bitterness and poverty.

770. νίλαι μακκαὶ ταλάτταιτουνι˘˘μ, ταναῖ ταλαίμακκα˘˘ νελ˘˘μ.  
770. Of what avail is the army of heroic warriors if there be no general to guide them?

78. paṭṭṭṭaic cerukku aic cerukku aic cerukku aic cerukku — CHAPTER 78— ON COURAGE OF THE ARM

771. ἐνναὶ μνη νιλαννείν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νεν˘˘νε

771. O, Enemies! Do not stand in front of our Lord; for many who stood before him are now standing as hero-stones.
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. Fearlessness is a manly virtue; but in distress, mercy is its keen edge.

774. The warrior who hurls his spear against an advancing elephant enjoys to pull it from his body.

775. If the fierce look (of a warrior) winks at a dart aimed at him, it is tantamount to a retreat.

776. Reflecting on the days past, a hero regards those days vain in which he has not received a wound.
777. The anklet is a fitting adornment to warriors who fight fearless of life for a world-wide reputation.

778. Warriors unmindful of their lives in battle will not be daunted even by the wrath of their obstructing monarch.

779. Who can find fault with those (soldiers) who will lay down their lives to fulfil their vow?

780. Ye! Soldiers, endeavour to earn a death of glory which will move your chief to tears.

79. naṭṭṭṭpu - CHAPTER 79— ON FRIENDSHIP

781. Who can find fault with those (soldiers) who will lay down their lives to fulfil their vow?
781. What is there more important than an ally; and what is more helpful than securing his aid.

782. The friendship of the wise resembles the waxing crescent; the friendship of the unwise fades away like the waning moon.

783. Even as good literature enraptures its reader the attachment of good men increases a king’s happiness.

784. Friendship is made not for pleasure but it is a corrective to him who errs on the other side.

785. Friendship is not cultivated by mere acquaintance. It is the harmony that cements the bond of friendship.
akam naka, naṭpatu-naṭpu.

786. Smile is no index for friendship. Real friendship makes the heart also smile.

787. aḻiviṉavai nikki, āru uyttu, aḻiviṉkaṇ allal uḷappatu ām-naṭpu.

787. Friendship prevents harmful deeds being committed and does beneficial things sharing the other’s misfortunes.

788. utukkai ilantavaṇ kai pōla, āṅkē iṭukkaṇ kalaivatu ām-naṭpu.

788. Friendship removes suffering even as promptly as the hand which clutches the slipping garment.

789. 'naṭpirku vīṟirukkai yātu?' eṉin, koṭpu inri ollumvāy ūṉrum nilai.

789. If one asks where friendship abides, it lies in timely aid.

790. 'iṉaiyar, ivar emakku; inṉam yām' eṉru puṉaiyiṉum, pullenṉum-naṭpu.

790. Even one may say, “These are my friends; I am deeply attached to them”. Yet, it may be insignificant friendship.

80. natpu ārāytaL - CHAPTER 80 — ON TRUE FRIENDSHIP
791.  nāṭātu naṭṭaliṉ kēṭu illai; naṭṭapiṅ, vīṭu illai, naṭpu āḷpavarkku.
791. Nothing causes greater harm than the indiscriminate choice of friends; for one cannot give up one’s chosen friends.

792.  āyntu āyntu koḷḷātāṉ kēṇmai, kaṭaimuṟai, tāṉ cām tuyaram tarum.
792. The friendship entered into without repeated tests causes grief till the end of one’s life.

793.  kuṇaṉum, kuṭimaiyum, kurrāmum, kuṇṟā inaṉum, aṟintu yākka naṭpu.
793. Make friends with one after knowing one’s character, ancestry, defects and one’s great associates.

794.  kuṭip pirantu, taṉkaṇ 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, valakku ariya 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. kēṭṭiṉum uṇṭu, ōr uṟuti-kilaiṉarai
nīṭṭi alappatu ōr kōl.
796. Adversity has its uses, for it is the touchstone that tries the genuine friend.

797. ūtiyam eṉpatu oruvaṟkup pētaiyār
kēṇmai orī viṭal.
797. One must regard it as a windfall if one is able to shake off unwise friends.

798. uḷḷaṟka, uḷḷam ciṟukuva! koḷḷaṟka,
allaṟkaṇ āṟṟaṟuppār naṭpu!.
798. Refrain from doing things which make your heart shrink. Likewise avoid friends who desert you in adversity.

799. keṭum kālaik kaiviṭuvār kēṇmai, aṭum kālai
uḷḷiṉum, 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 arrār kēṇmai! onṟu īttum
oruvuka, oppu ilār naṭpu!.
800. Count the friendship of the faultless and release yourself even at a price from friends not of approved conduct.
81. paḻaimai - CHAPTER 81— ON OLD FRIENDSHIP

801 paḻaimai ēnappatuvaṭu yātenin yātum
kīlammaiyak kīltīṭā nāṭpu.
801. What is old friendship? It is that which willingly submits to friendly interferences.
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802. uṟuppuk keḻutakaimai marrataṛku
uppātal cāṉrōr kaṭaṇ.
802. The soul of friendship is perfect freedom. To be of cheer in friendly interference
is the duty of the wise.
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803. naṭpuevaṇ ceyyum keḻutakaimai
ceytāṅku amaiyāk kaṭai.
803. What use is old friendship if one's intimacy does not approve of one's acts?
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804 viḻaitakaiyāṇ vēṇṭi iruppar keḻutakaiyāl
kēḷātu naṭṭār ceyin.
804. If friends voluntarily do their duty through intimacy the wise accept it with
approval.
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805 pētaimai onrō peruṅkīlamai ēnruṇarka
nōtakka naṭṭār ceyin.
805. If a friend acts contrary to one's wishes, treat it as not due to ignorance but to
intimacy.
----
806  ellaikkana nindar turavaru tolaivittum
tollaikkana nindar totarpu.
806. Old friends may do harm but it is the quality of friendship not to abandon them.
----

807  alivanta ceeyiunu aparar anpin
valivanta kenmai yavar.
807. Old and loving friends, even when betrayed do not break off in their love.
----

808  keljukkam keljak kelutakaimai vallarkku
nalejukka natjar ceyin.
808. Intimacy is the refusal to hear about friend’s faults. Noble friends smile that day
when their friends commit faults.
----

809  keetaa valivanta kenmaiyar kenmai
vitar vilaiyum ulaku.
809. The world applauds long established friends who do not forsake one another.
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810  vilaiyar vilaiyap patupa palaiyarca
panpin talaippiriyaa tar.
810. Even foes long for those who do not forsake their old and erring friends.
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811 parukuvār pōliṇum paṇpilār kēṇmai
perukalil kūnṟal iṅitu.
811. Let that kind of friendship diminish rather than increase if it is really pretentious
and devoid of genuine feeling.
----

812 uṟiṉnaṭṭu aṟiṉorūum oppilār kēṇmai
peṟiṉum ilappiṇum eṉ.
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 uṟuvatu cīrtukkum naṭpum peṟuvatu
koḷvārum kalvarum nēr.
813. Those who value friendship for the gain thereof are only avaricious prostitutes
and thieves.
----

814 amarakattu āṟṟaṟukkum kallāmā aṉṉār
tamariṇ 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 ciṟiyavar puṇkēṇmai
eytaliṇ eytāmai naṟru.
815. Better to abandon than contract the friendship of the lowly who do not aid you in
adversity.
816. Very much more valuable is the hatred of the wise than the doting friendship of fools.

817. Ten thousand times better is the enmity of foes than the friendship which makes one a laughing stock.

818. Abandon without fuss friends who make a possible thing impossible.

819. The alliances of men whose words are different from their deeds afford no pleasure even in a dream.

820. Avoid the friendship however little, of those who befriend you at home but betray you in the assembly (public).
821. Friendship of the wicked is but a pretext to stab you cunningly in an unwary mood.

822. Inconstant as the heart of a woman is the false friendship of seeming friends.

823. A wicked heart never mellows with learning.

824. Fear those who smile and smile but are villainy at heart.

825. It is impossible to convince those whose minds do not agree.
ollai unarap paṭum.

826. Of what avail are the friendly words of your foe?

827. Do not trust the seeming humility of the enemy’s speech for the bow bends only to do harm.

828. The folded hands of the enemy in an attitude of devotion conceal a weapon. Likewise are his false tears.

829. Policy requires that hostility to a foe should be hidden under a smile.

830. When the enemy pretends alliance, receive him with outward smile and inward distrust.

84. pētaimai - CHAPTER 84—ON STUPIDITY
831. Stupidity clings to the evil and lets slip the good.

832. The crown of stupidity is the desire to do evil.

833. Shamelessness, negligence, arrogance and giddiness mark the stupid.

834. Most stupid is the learned fool who remains disloyal to his own noble teaching.

835. Acts of folly done in one birth cause misery to him in seven more births to come.

836. The task undertaken by a foolish man is spoiled and also ruined.
837  ētilār ārat tamarpacippar pētaī
peruṅcelvam ūṟṟak kaṭai.
837. Strangers and not relatives fatten on the unlimited wealth of a fool.

838  maiyal oruvaṉ kaḷittaṟṟāl pētaītaṉ
kaiyoṇṟu uṭaimai perĩñ.
838. A fool that lives by a fortune is like a mad man in his drunken glee.

839  peritiṉitu pētaiyār kēṇmai piriviṇkaṇ
pīḷai taruvatɔṇṟu il.
839. Verily sweet are the uses of fools’ love. For nothing is lost in a separation.

840  kaḷāakkāl paḷḷiyuḷ vaittarrāl cāṉrōr
kuḻāattup pētaī pukal.
840. A fool’s entry into the assembly of the wise is like one’s unclean foot on the bed.

841  aṟiviṉmai uṇmaiyul uṇmai piritiṇmai
uṇmaiṆa 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  aṟivilāṉ neñcuvantu ītal pirituyāṭum
illai peruvāṉ tavam.

842. If a fool makes a gift with pleasure, it is due to the recipient's luck.

843 aṟivilār tāmtammaip piliykkum pilai
ceruvārkkum ceytal aritu.
843. The unwise inflict upon themselves more harm than the enemies can think of.

844 veinmai ennappatuvatu yāteṇiṇ oṇmai
utaiamyāṁ ennūm cerukku.
844. Where does conceit dwell but in the immature mind?

845 kallāta mērkoṇṭu olukal kacāṭaṇa
vallatūum aiyam tarum.
845. Pretension to knowledge beyond one's province makes men suspect the proficiency in one's own province.

846 arram maṟaittalō pullarivu tamvaiṇ
kurram maṟaiyā vali.
846. What availeth one's garment if one's defects lie naked to the world?

847 arumaraṟ cōrum aṟivilāṉ ceyyum
perumirai tāṇē taṇakkku.
847. A learned fool doth harm to himself.
848 ēvavuñam ceykalāṉ tāṉtēṟāṉ avvuyir
pōom alavumōr nōy.
848. A fool neither listens to wise counsel nor exerts himself. He will be a plague to the world till his death.

849 kāṇātāṉ kāṭṭuvāṉ tāṉkāṇāṉ kāṇātāṉ
kaṇṭāṉām tāṉkaṇṭa vāṟu.
849. He who seeks to enlighten a fool befools himself i For the conceited fool thinks that he knows everything.

850 ulakattār uṇṭeṉpatu illeṉpāṉ 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 ikaleṉpa ellā uyirkkum pakalēṉnum
paṇpiṅmai pārikkum nōy.
851. Hatred is a foul disease that brings discord among men.

852 pakalkarutip parrā ceyiṉum ikalkaruti
iṉācey yāmai talai.
852. What if one does us harm out of hatred? It is the height of wisdom to resist not evil.
853 ikalennum evvanöy nīkkiṉ tavalillät
tāvil vilakkam tarum.
853. He who is rid of the full disease of hatred crowns himself with eternal glory.
----

854 iṉpattuḷ iṉpam payakkum ikalennum
tuṉpattuḷ tuṉpam keṭin.
854. It is the joy of joys to bury hatred, the evil of all evils.
----

855 ikaletir cāyntōluka vallārai yārē
mikalūkkum taṉmai yavar.
855. Can anyone overcome him who has conquered hatred?
----

856 ikaliṉ mikaliṉitu eṉpavaṉ vālkai
tavalum keṭalum naṉittu.
856. Swift ruin awaits one who delights in discord.
----

857 mikalmēvaval meypporul kāṉār ikalmēval
iṉṇā aṉivi Ṽavar.
857. Those who nourish hatred will never see the triumphant light of truth.
----

858 ikaliṟku etircāytal ākkam ataṉai
mikalūkkīṉ ūkkumām kēṭu.
858. To fight against hatred is to save one’s soul; to harbour it is to court one’s own ruin.

859. Freedom from hatred is the sign of one’s prosperity. Presence of hatred foreshadows decline of one’s fortune.

860. From love springs the proud joy of a righteous life.

87. pakai māṭṭṭci - CHAPTER 87 — ON ENMITY

861. Avoid hostility towards the powerful do not cease from hostility towards the weak.

862. One devoid of love has neither the strength nor support. How can he stem the tide of the advancing foe?
863. He who is cowardly, ignorant, restless and niggardly, falls an easy prey to his enemy.

864. He who does not abstain from anger and has insufficient resources can be attacked by any one at any time.

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. One can court the enmity of the blindly wrathful and the inordinately lustful.

867. It is good to get the enmity of one who is blind to one’s purpose.

868. One who is void of virtue but full of vice invites the foe.
869. The cowardly and the foolish gladden the heart of the foe beyond measure.

870. Glory awaits one who does not exploit the ignorant.

88. pakaittiṟṟam terital - CHAPTER 88—ON KNOWING THE ENEMY’S STRENGTH

871. One should not desire, even in a sportive mood, the evil known as enmity.

872. You may not fear the sword; but beware of the pen.

873. One who incurs the wrath of the enemy is blinder than the mad.
874 pakainaṭpāk koṇṭolukum paṇputai yālaṉ

874. The world is under the sway of one who has the art of converting an enemy into a friend.

875 taṉtuṇai iṉṟāl pakaiyiranṭāl tāṉoruvaṉ

875. One who has no ally but two adversaries must befriend one of them.

876 tēṟiṉum tēṟā viṭiṉum aliviṅkaṉ

tēṟāṇ pakāaṇ viṭal.

876. In a dark hour assume a neutral attitude either to your known enemy or to an unknown foe.

877 nōvaṟka nontatu aṟiyārkku mēvaṟka

meṉmai pakaivar akattu.

877. Whisper not your troubles to friends who cannot divine them; betray not your weakness to your enemy.

878 vakaiyaṟintu taṟceytu tarkāppa māyum

pakaivarkaṇ paṭṭa cerukku.

878. Plan well your design and arm yourself with all the sinews of war.

879 iḻaitāka muḻmaram kolka kalaiyunar
kaikollum kāḻta īṭattu.

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.

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880 uyirppa uḷarallar maṇṇa ceyippavar cemmal citaikkalā ĭṭār.

880. He is one among the dead who fails to subdue his naughty foe.

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89. uṭṭṭṭpakai pakai pakai pakai ----    CHAPTER 89 — INTERNAL FOES

881 niḻaṉīrum iṅṉāta iṅṉā tamarnīrum iṅṉāvām iṅṉā ceyiṅ.  
881. Even shade and water, wholesome as they are, become pernicious where not needed; our kith and kin likewise are.

----

882 vāḷpōḷ pakaivarai añċarka añcuka kēḷpōḷ pakaivar toṭarpu.  
882. Be not afraid of open enemies with drawn swords; but beware of false friends.

----

883 uṭpakai añcittaṟ kākka ulaiviṭattu maṭpakaiyin māṇat ĭṭrum.  
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.

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884 maṇammāṇā uṭpakai tōṅīṅ iṅammāṅā ĭṭam palavum ĭṭum.
884. The land is seething with dissensions when the foes from within, appear on the scene.

885. Many evils dark as death befall a king, when his own kith and kin sow dissensions in the land.

886. If kinsmen were to play to the traitor it would be difficult to escape death.

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. The family torn with internal dissensions dwindles in strength just like pure gold filed away by an iron file.
889. Internal hostility little as it is, like a tiny seed, hides within a mighty evil.

890. Dwelling among men of hidden hate is like dwelling in a hamlet which harbours a snake.

90. periyāraip pilaiyāmai - CHAPTER 90— NOT CENSURING THE GREAT

891. Not to offend the mighty is the crowning means of shielding one self.

892. Lack of reverence for the great results in endless troubles.

893. To pick a quarrel with the mighty is to court one’s own ruin.

894. To quarrel with the mighty is to court one’s own ruin.
894. Behold the weak trying to do harm to the mighty. It is like beckoning unto death.

895. Where is the refuge for one who incurs the wrath of the mighty monarch?

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. What avails one’s proof of prosperity and mighty riches if one rouses the wrath of the great.

898. The fury of the sages like the lofty hills destroys the great race of pure men of stable fortune.

899. The enticement of the mighty provokes the enmity.
899. Even the Lord of Heaven will be humbled from his throne if he rouses the wrath of men of mighty penance.

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900. Even kings of ancient renown perish before the wrath of the great.

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91. peṇvaljc cṟai - CHAPTER 91—ON FOLLOWING WOMEN'S ADVICE

901. To follow one's wife's advice is to lose one's honour and fortune.

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902. The wealth of a henpecked husband is a mere mockery to him.

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903. The cowardice of one who submits to one's wife makes one shrink from the company of the good.

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904. viṇaiyāṁmai viṟeytal iṇṟu.
904. He who dreads his wife denies himself the joys of Heaven. Even his noble actions are held in scorn.

905. He who fears his wife fails in his offices to the good and the virtuous.

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. More respectful is the bashfulness of a woman than the ignoble conduct of one who is a slave to one’s wife.

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.
910  eṅcērnta neṅcattu iṭaṅṕṭaiyārkku eṅṅāṅṟum
peṅcērtām pētaimai il.
910. Men of resolute will never commit the folly of slaving for women.

92. varaivīṉ maṉaćñr - CHAPTER 92— ON PUBLIC WOMEN

911  aṕpiṉ viḷaṕiṉ poruḷviḷaiyum āytoṭiyār
iṅcol iḷukkut tarum.
911. Honeyed words of public women who serve not for love but for money become
gall and wormwood in the end.

912  payaṉtūkki panaṕuraikkum paṇpuil maṉaćñr
nayaṉtūkki nallā viṭal.
912. Beware of public women sweet of tongue but greedy of gain.

913  poruṭpeṇṭir poymmai muyakkam iruṭṭaṟaiyil
ētil piṇantāḷḷi arṟu.
913. Embracing false women bent on gain is like embracing a strange corpse in a
dark room.

914  poruṭporuḷār puṇṇalam tōyā aruṭporuḷ
āyum arivi ńnavar.
914. Men seeking the light of grace turn away in scorn from the fleshy delights of prostitutes.

915. Men of great wisdom care not for the barren pleasures of women who sell themselves for hire.

916. Men aspiring to fame do not long for the delights of women who sell themselves.

917. Only men of unruly desires go in search of the shoulders of women who sell themselves.

918. False women's embraces which only the ignorant desire are like the possession of evil spirits.
919. The soft shoulders of women who deck themselves for attraction are the hell into which undiscerning fools sink.

920. Double-tongued women, wine and dice are the allies of those abandoned by the goddess of fortune.

93. On Avoiding Wine

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. Do not drink wine, for a drunkard can never command the homage of the great.

923. Even an indulgent mother never puts up with a drunkard; will the virtuous ever tolerate him?
924. The good lady of modesty averts her face from him guilty of hateful drink.

925. To acquire forgetfulness at a price is indeed the fruit of past sin.

926. To be asleep is to be dead. To drink wine is to drink poison.

927. A drunkard who has lost his senses becomes an object of ridicule to his sober neighbours.

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. Let a drunkard know that he will be disliked by all.
929. To reason a drunkard into his senses is like searching with a candle for one lost in deep waters.

930. kaḷḷuṇṇāp pōḻtil kaḷittāṇaik kāṇuṅkāl ullāṅkol uṇṭataṉ cōrvu.
930. If a drunkard in sober moments sees, another under the influence of wine, will he fail to realise his own state when drunk?

94. cūtu - CHAPTER 94—ON GAMBLING

931. vēṇṭarka venṛithum cūtiṉai venṛatūum tūṇṭirpon mīṅvilunki arru.
931. Do not desire to gamble even if you win; for your gain is like the bait to a fish.

932. onṛueyti nūruḷākkum cūtarkkum uṇṭāṅkol naṇṛueyti vāḻvatōr āru.
932. Can gamblers who lose a hundred times before winning once ever dream of an upright life?

933. uruḷāyam ēvātu kūṛin poruḷāyam pōoyp puṟamē paṭum.
933. If one continually plays with the rolling dice one’s riches desert one to enrich one’s enemies.
934. Nothing brings on poverty more than gambling. It ruins one's fame and is the mother of all evils.

935. None but those who dream of dice and the gaming table will come to grief.

936. Torments of poverty and hell befall one who is seized by the demon of gambling.

937. Ceaseless gambling destroys one's ancestral wealth and fame.

938. Gambling destroys wealth, makes one play false, kills all virtues, and brings on distress.
939. A king whose hobby is gambling has neither raiment nor food, nor wealth nor renown nor learning.

940. In spite of all the ills of life we cling to it. In spite of all losses, a gambler clings to his dice.

941. Overfeeding and underfeeding upset the three humours and cause disease, says the physician.

942. There is no need for medicine if one eats with appetite.

943. Let there be measure and moderation in eating. It leads to long life.
944  அராது அரிது காட்டிப்பிட்டு மார்லா
       துய்க்கா துவரப் பசிட்டு.
944. Eat wholesome food when you feel hungry.
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945  மாற்பாடு இளா உண்டி மாற்றுன்னின்
       உற்பாடு இளை உயிர்க்கு.
945. No disease attacks the person who eats with moderation the food which agrees
       with him.
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946  இலிவார்பான் உப்பாங்கான் இங்பால் நிர்கு
       கால்பெர் இறையாங்கான் நோய்.
946. Health dwells in a man of temperance, disease invades a glutton.
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947  தியாலவு அனித் தொண் பெரின்னின்
       நோயாலவு இங்கிப் பாது.
947. Countless are the ills that befall a glutton.
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948  நோயன்டி நோய்முதல் நாதி அதுடன்னிக்கும்
       வாய்ந்தி வாய்ப்பாங் சேயல்.
948. Diagnose the disease, find out its cure after tracing its root and apply the proper
       remedy.
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949  உற்றான அலவும் பிங்கலவும் காளமும்
949. Let the learned physician know the nature of the patient and the duration of ailment and then treat.

950. The science of medicine deals with the patient, the physician, the medicine and the recipe.

End of angaviyal

SECTION— III: THE RESIDUE

96. kuṭṭṭṭimai - CHAPTER 96— ON NOBLE LINEAGE

951. Probity and a sense of shame are virtues innate only in men of noble lineage.

952. Men of noble descent never forsake good conduct, truthfulness and modesty.

953. A cheerful countenance, charity, soft words and sweet learning all these characterise men of noble birth.
954 atukkiya kōṭi perinum kuṭippiṟantār
kuṇṟuva ceytal ilar.
954. Men of noble birth never stoop to mean acts, though they may thereby gain untold riches.

955 vaḻanukuvaṭu uḷvilintak kaṇṭum paḷariṇḍu
paṇṭin talaippirital iṇṟu.
955. A family of ancient dignity never fails of its charity even when fallen on evil days.

956 calamparric cārpila ceyyārmā carr̄a
kulamparri vāltumen pār.
956. Those who walk in the untarnished traditions of their noble family never do wrong even in poverty.

957 kuṭippiṟantār kaṇvilaṅkum kurram vicumpin
matikkan maruppōl uyarntu.
957. Dark as the spot of the Moon in the sky doth the stain of the noble family loom large.

958 nalattinkan nārinmai tōṛin avaṇaik
kulattinkan aiyap paṭum.
958. The world suspects the noble lineage of one who lacks in sympathy.
959. The plants are quite racy of the soil. The words of men of high birth betoken their ancestral dignity.

960. Out of modesty springs one’s greatness. Out of humility rises the honour of family.

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961. Reject mean actions, even if they bring glory in their turn.

962. Those who desire honour and name will not do mean things in their thirst for glory.

963. During prosperity practise humility. Even in adversity keep dignity.
964  talaiyin ilinta mayiranaiyar mantar
nilaiyin ilintak kaṭai.
964. Men fallen from a high estate are like the hair fallen from the head.

965  kūnṟin anaiyārum kunruvar kunruva
kūnṟi anaiya ceyin.
965. Even a trivial mean act will drag down a man from the hill top of his eminence.

966  pukāliṅṟāl puttēṅṇāṭṭu uyyāṭāl eṅmarru
ikalvārpin cēṟu 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  oṭṭārpin cēṟoruvaṉ vāḷtalin annilaiye
kēṭṭān eṅappatutal nṟu.
967. Better to die in poverty than to be servile to one that scorns you.

968  maruntōmarru ūṉōmpum vāḷkkai peruntakaimai
pīṭu aḷiyavanta iṭattu
968. When one’s honour is ruined, will the life that sustains the body confer
immortality?
969 mayimippiṉ vāḻāk kavarimā annār
uyimippar māṇam varin.
969. He whose honour is at stake lays down his life like the Yak that is shorn of its
single hair.
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970 iḷivariṉ vāḻāta māṇam utaiyār
olitoḻu ēttum ulaku
970. The world sings in praise of those noble persons who prefer death to dishonour.
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98. perumai - CHAPTER 98— ON GREATNESS

971 oḷioruvaṟku uḷḷa verukkai iḷioruvaṟku
aktuirantu vāḻtum eṉal.
971. The glory of life is to achieve greatness. The poverty of life is to be lost to all
glory.
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972 pirappuokkum ellā uyirkkum cirappuovvā
ceytoḻil vēṟṟumai yāṉ.
972. It is not birth but deeds that mark men.
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973 mēliruntum mēlallār mēlallar kīḻiruntum
kīḻallār kīḻal lavar.
973. One is not great because of one’s birth in a noble family; one is not low because
of one’s low birth.
-----
974 orumai makalirē pōlap perumaiyum
taṇṇaitāṇ kontuṭolkūn uṇtu.
974. Greatness springs from one’s own good conduct preserved like the sacred
honour of a woman.
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975 perumai uṭaiyavār āṟuvār ārrīṇ
arumai uṭaiya ceyal.
975. Greatness achieves things difficult for others.
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976 ciṟiyār uṇarcciyul illai periyāraip
pēṇikkōl vēmennum nōkku.
976. Littleness feels no reverence for the great.
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977 iṟappōr irunta toḷirrām cirappuntāṇ
cirāl lavarkaṇ paṭiṇ.
977. Littleness is proud of its virtues.
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978 paṇiyumām eṟṟum perumai ciṟumai
aṇiyumām taṇṇai viyantu.
978. Greatness is all humility; littleness is all arrogance.
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979 perumai perumitam iṇmai ciṟumai
perumitam ūrntu viṭal.
979. Greatness is not conscious of its worth. Littleness is rooted in pride.

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980. arram maraikkum perumai ciṟumaitāṉ
kuṟṟamē kūri viṭum.

980. Greatness hides the faults of others; littleness trumpets their faults alone.

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99. cāṉṟāṇmai - CHAPTER 99—ON GOOD CONDUCT

981. kaṭăneṉpa nallavai ellām kaṭanaṟintu
cāṉṟāṇmai mēρkoḷ pavarkku.

981. All virtues dwell in one who is alive to one’s nobility of conduct.

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982. kuṇanalam cāṉrōr nalanē piṟanalam
ennalattu uḷḷatūam anṟu.

982. Good conduct is the virtue of the great; all other things are but dross.

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983. aṉpunān oppuravu kaṇṇōṭṭam vāymaiyoṭu
aintucālpu ūṉriya tūṇ.

983. Love, modesty, impartiality, sympathy and truthfulness are the five pillars of nobility.

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984. kollā nalattatu nōṉmai piṟartīmai
collā nalattatu cālpu.

984. Penance kills not, nobility slanders not.
985 āṟṟuvār āṟṟal paṇital atucāṉrōr
māṟṟārai māṟṟum paṭai.

985. Humility is the strength of the great. It is the weapon that disarms the foe.

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986 cālpiṟkuk kaṭṭalai yāteṉiṉ tōlvi
tulaiyallār kaṇnum koḷal.

986. The touchstone of nobility is to accept defeat even at the hands of inferiors.

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987 iṉṉācey tārkkum iṉiyavē ceyyākkāl
eṉṇa payattatō cālpu.

987. What profits one’s nobility if good is not done even to those who do harm?

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988 iṉmai oruvarku ilivanṛu cālpennum
tinmaiṉ ŭakap peṟiṉ.

988. Poverty is no disgrace to one of enduring nobility.

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989 ŭiji peyariṉum tāmpeyarār cānṟāṉmaikku
āḷi enappaṭu vār.

989. The sea may recede but noble men will remain steadfast.

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990 cāṉravar cānṟāṉmai kunṛṅiṉ irunilantāṅ
tāṅkātu maṇṇō porāi.

990. Were the nobility of the noble to shrink, the vast firm earth would totter.
100. paṇḍu uṭṭaimai - CHAPTER 100—ON COURTESY

991  eṇpatattāl eyal eḻitenpa yārmāṭṭum
paṇḍuṭaimai ennum valakku.
991. Be cautious and easy of access. You will command the homage of the world.
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992  anuṭaimai āṉra kutippirattal ivviraṇṭum
paṇḍuṭaimai ennum valakku.
992. Courtesy springs from love and noble lineage.
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993  uṟuppottal makkaloppu anṟāl veruttakka
paṇḍuppārāṭṭum ulakku.
993. Mere physical features do not rank with men but only courtesy makes them
ascend the scale.
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994  nayanọtu naṇri purinta payaṇṭaivyār
paṇḍupā rāṭṭum ulaku.
994. The world respects the courtesy of those who are just and willing to do good.
-----

995  nakaiyullum inṇātu ikalci pakaiyullum
paṇḍula pāṭarivār māṭṭu.
995. Do not mock at others even in a sportive mood. There is virtue in being
courteous even to a foe.
996  paṇpuṭaiyārp pāṭṭunṭu ulakam atuṁṟēl
maṇpuṅku 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 rēnum marampōlvar
makkalpanpu illā tavar.
997. Of what avail is one’s intelligence keen as the edge of the chisel? One is with
the socks and gloves if one is not affable.

998  naṇpāṟṟār āki nayamila ceyvārkkum
paṇpāṟṟār ātal kaṭai.
998. To be failing in one’s courtesy even to one’s foe is sin.

999  nakalvallar allārkku māyiru ŋālam
pakalumpār paṭṭanṟ iruḷ.
999. Even the wide world darkens at noon to the sullen who fails to gladden the
hearts of men.

1000  paṇpilāṅ perrā peruṅcelvam naṅpāl
kalantīmai yāltirintu arru.
1000. Of what use is the wealth of the discourteous? It is like good milk spoilt by an
unclean vessel.
1001. He who does not make use of his hoarded wealth is really dead, though alive; for he cannot do anything great.

1002. The birth of a ghost awaits a miser who thinks he gains everything by hoarding wealth.

1003. He who prefers mere accumulation of wealth to glory is a burden unto the earth.

1004. What awaits one if one cannot win the affections of others?

1005. Of what avail is the untold wealth of one who neither gives nor enjoys it?
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. The wealth that is not spent on the needy is as barren as the withering charm of a spinster.

1008. The wealth of a miser is like the fruit of a poison-tree in the heart of a village.

1009. Strangers inherit the great wealth of a miser who neither enjoys it nor gives.

1010. The short-lived poverty of the generous rich is the drought of rain-laden clouds.
1011. True modesty shrinks from littleness. All other forms of modesty are womanish.

1012. Common to all human beings are food and clothing and other necessaries of life. But what distinguishes them is modesty.

1013. Man clings to his body. The noble clings to modesty.

1014. Disgraceful is the painted pomp of the life of the immodest.

1015. The world finds the very abode of modesty in one who dreads one’s infamy and that of others.
1016 nāṇvēli koḷḷātu maṅṅō viyaṅṅālam
pēṇalar mēlā yavar.
1016. The great prefer modesty to the riches of the world.
-----

1017 nāṇāl uyirait tuṟappar uyirpporuṭṭāl
nāṇtuṟavār nāṇāl pavar.
1017. Better retain modesty than cling to life. The noble would rather die than lose modesty.
-----

1018 piṟarnāṇat takkatu tāṇnāṇāṅ āyin
āramnāṇat takkatu uṭaittu.
1018. One who does not shrink from what others blush at knows no righteousness.
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1019 kulaṅcuṭum kolkai pilaippelin nalaṅcuṭum
nāṅnīṁmai nirṛak kaṭai.
1019. Lack of decorum disgraces a home; lack of modesty destroys everything good.
-----

1020 nāṇakattu illār iyakkam marappāvai
nāṇāl uyirmauruṭṭī aṟru.
1020. The activity of those lacking in modesty is like that of a marionette.
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103. kuṭṭṭṭi ceyalvakai - CHAPTER 103— ON EXALTING ONE’S FAMILY

1021 karumam ceyauruvaṅ kaitūvēṅ ennum
Nothing is more exalted and manly than one’s ceaseless toil to uplift one’s own family.

Manly effort and ripe wisdom exalt one’s family.

Even God girds up His loins in the service of one who strives for the glory of one’s family.

Success comes unbidden to one who exalts one’s family with unremitting toil.

The world becomes kin to one who leads an unblemished householder’s life.

What is true manliness except perfect ordering of the house for its own glory?
1027  அமாரகட்டு வஞ்சனார் பொளத் தமாரகட்டு
ாருவார் மேற்பொரை.
1027. The brunt of the battle falls on the victorious; the burden of the family on the
competent few.

1028  குடிசையவர்கு இல்லை பருவம் மாடியூ
மானம் கருதக்கேற்று.
1028. To pure householders there is no cessation of work. One's false prestige leads
to the ruin of one's family.

1029  செய்யும் கோலகம் கொண்டு குதும்பாக்குக
குர்ரம் மாரைப்பாங் உடும்பு.
1029. Is he who protects his family from the ills of life a mere vessel of suffering?

1030  இதுக்காண்கள் கொஞ்சிதா விளம் சுத்துந்து
நாலால் இளா குதி.
1030. The axe of adversity falls on the family which has no noble son to shield it.

1031  சுளந்துமேர் பின்னது உலகம் அடனால்
சுளந்து உலவே தலை.
1031. After vain wanderings in search of callings the world returned to the plough.
1032. Husbandmen are the sheet-anchor of the world for on them depend lives of others.

1033. Only the husbandmen live; all others subsist on their toil.

1034. It is the husbandmen that bring the might of the kings under the sway of their own sovereign.

1035. A toiling peasant never begs but gives.

1036. Even the anchorite ceases from penance if husbandmen sit with their hands folded.
1037 totippuluti kaucka unakkin pititteruvum
vëntatu calap patum.
1037. Let the land be allowed to dry with dust. Even a handful of manure is not
needed for a good harvest.
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1038 erinum nangal eruutal kattapin
niriyum nangatañ kappu.
1038. After weeding, let the land be guarded, for more important than water is the
protection of crops.
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1039 cellan kilavan iruppin nilampulantu
illalin uti vitum.
1039. The land neglected by its owner puts on the appearance of a sulky woman
abandoned by her lord.
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1040 ilamenu acaii ipparaik kannin
nilamennum nellal nakum.
1040. Mother earth laughs in scorn at those who plead poverty
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105. nalkuravu - CHAPTER 105— ON POVERTY

1041 inmaiyn innatatu yatenin inmaiyn
inmaiye innatatu.
1041. There is no greater evil than poverty!
Poverty is an evil which blasts at once the joys of earth and of heaven.

Poverty which springs of avarice ruins one’s ancestry and its fair name.

Dejection due to poverty makes the noble utter the language of the base.

Poverty in itself an evil is the mother of all ills.

The words of the poor, though born of experience and wisdom are not listened to.

The words of the poor, though born of experience and wisdom are not listened to.
piranpola nokkap patum.

1047. Even a mother turns her back on one whose poverty is devoid of probity.

1048. Inrum varuvatu kollai nerunalum
koṉratu polum nirappu.
1048. Oh, how I dread it I Will that beggary that almost killed me yesterday assail me today also?

1049. Neruppiṉu tuñcalum ākum nirappiṉu!
yatontum kanpâtu aritu.
1049. One may sleep in the midst of scorching fire. But the poverty-stricken know no sleep.

1050. Tuppuravu illai tuvarat tuṟavāmai
uppiṟkum kāṭikkum kūru.
1050. The indigent that do not renounce the world batten on other man’s salt and porridge.

1051. Irakka irattakkârk kâniṉ karappiṉ
avarpalî tampalî anṟu.
1051. Beg if you meet people who can give. If they refuse, it is their fault, not yours.
1052. Begging would be pleasant to one if one were to achieve one's object without causing pain.

1053. There is a grace even in begging of one noble and generous of heart.

1054. Begging is endowed with all the grace of giving when the noble guest does not fail of his gifts even in dreams.

1055. There is beggary because of persons touched by its very presence.

1056. All the indignities of begging vanish in the presence of the truly generous who know not the sin of withholding gifts.

1057. Sleeping or waking the truly generous is all that matters.
ulluḷ uvappatu uṭaittu.

1057. Mendicancy inwardly rejoices in the bounty of the generous free of scorn.

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1058  irappārai illāyin īṟkaṇmā ṇālam
marappāvai ceṟruvan ṭarū.
1058. Were there to be no mendicancy the vast world would be peopled with men
moving like dolls.

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1059  īvārkaṇ ēṇṇuṇṭām tōram irantukō!
mēvāril ilāak kaṭai.
1059. If there be no beggars in the world, will there be any glory for the bountiful?

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1060  irappāṉ vekūḷai vēṇṭum nirappiṭumpai
tāṇēyum cālum kari.
1060. Do not chafe against the hunks for inevitable is the pain of poverty.

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107. iravu accam - CHAPTER 107—ON FEAR OF BEGGING

1061  karavātu uvantiyum kaṇṇanṇār kaṇṇum
iravāmai kōti urum.
1061. A million times blessed is he who refrains from begging even from the
generous delighting in charity.

-----

1062  irantum uyirvāṭtal vēṇṭin parantu
ketuka ulakiyarru yaṇ.

1062. May the creator of the world perish if he has ordained life only through mendicancy?

-----

1063 iṇmai itumpai irantūrī vāmeṇnum
vaṇmaiyaṉ vaṇpāṭṭatu il.

1063. There is no greater folly than the thought of wiping out poverty by beggary.

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1064 itamellām kolṭā takaitṭē itamillāk
kālum iravollāc cālpu.

1064. The greatness of refusing to beg even in adversity transcends the glory of the world.

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1065 tenṇir atupurkai aiyunum tāṭantatu
unṇaliṇ ūṅkuṇiyatu il.

1065. Nothing is sweeter than the thin porridge earned by the sweat of one’s brow.

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1066 āvirku nireṇru irappinum nāvirku
iravīṇ ilivantatu il.

1066. It is a heinous sin to beg for water even for a cow crying of thirst.

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1067 irappan irappārai ellām irappin
karappār iravaṇmin enru.

1067. I implore beggars not to beg of people who hide their wealth.
1068  iravuennum emappil toni karavuennum
paaṛtākkap pakku viṭum.
1068. The unavailing canoe of begging gets wrecked on the rock of refusal.

1069  iravulla ullam urukum karavulla
ullatuum iniṛik 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  makkalē pōlvar kayavar avaraṇṇa
oppāri yāmkanṭatu il.
1071. Ignoble men are only touched with human shapes. Rare indeed are such specimens.

1072  naṇḍari vāriṅ kayavar tiruvuṭaiyār
neṇcattu avalam ilar.
1072. Blessed are the base who are ignorant of the good. Verily they are never ill at ease.
1073. Mean men resemble unruly gods, for they know no law.

1074. The mean fought their superiority among men baser than them.

1075. Fear and desire rule the conduct of the base.

1076. The base are like the drum for they noise abroad the secrets of men.

1077. The base part with their crumbs only to a clenched hand.
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. The base envy others in their food and clothing and slander them.

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 aṇṇaṅku uṟṟṟṟuttal - CHAPTER 109— ON LOVER’S DISTRACTION

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. nōkkināl nōkketir nōkkutal tākkaṇaṅku tāṇaikkoṇ ṭaṇṇatu uṭaittu.
The glance she returns for mine resembles that of a terrible goddess leading an army.

1083. The god of death I never knew. Now I behold him in the shape of this woman with battling eyes.

1084. The cruel eyes of this woman seem to devour the lives of those on whom they fall.

1085. Oh, how the death-dealing antelope-eyes of the lady charm and puzzle me!

1086. Her cruel eyes, had they not been shaded by her brows, would have made me quail and shudder.

1087. Oh, how the death-dealing antelope-eyes of the lady charm and puzzle me!
1087. The garment over the ample swell of her bosom is like the cloth on the face of a wild elephant.

1088. oṇṇutaṟ kōo uṭaintatē ñāṭpiṆuḷ
naṇṇārum uṭkumeṉ pīṭu.
1088. My might which has struck terror in the heart of the foe who has only heard of my prowess lies overthrown before her splendid face.

1089. piṇaiyēr maṭanōkkum nānum uṭaiyātku
aniyavaṇō ēṭila tantu.
1089. What need of ornament has this lady of modesty, adorned with the glances of an antelope?

1090. uṇṭārkaṇ allatu aṭunaṟāk kāmampōl
kaṇṭār makilceytal inṟu.
1090. Wine intoxicates the person when only drunk but love inebriates the soul even by a mere look.

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110. kuṟṟṟṟittal - CHAPTER 110— READING LOVE’S SIGNS

1091. irunōkku ivaḷuṇkaṇ uḷḷatu orunōkku
nōynōkkoṇṛu annōy maruntu.
1091. The glances of her collirium-painted eyes have a double sway. One wounds and the other heals.
1092 kaṇkalavu koḻum cīrūnōkkam kāmattil
cempākam anṟu peritu.
1092. More telling than her actual embrace are her stealthy love looks.
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1093 nōkkiṉāṉ nōkki iṟaiṅcīṅāḷ aḵtavaḷ
yāppinṟu attiya nīr.
1093. She gazed and gazed but she became shy and her bashful look has nurtured
the plant of love between us.
-----

1094 yāṉnōkkum kālai nilaṅnōkkum nōkkākkāl
tāṅnōkki 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 kuṟikkoṇṭu nōkkāmai allāl orukaṇ
cīrakkanittāḷ pōla nakum.
1095. Without looking straight at me, with furtive glances she smiles inwardly.
-----

1096 uṟāa tavarpōl coliṉum cerāarcol
ollai uṇarap paṭum.
1096. Though her words are as harsh as those of a stranger, they betoken only love.
-----

1097 cerāac cīrucollum cēṟārpōl nōkkum
uṟāarpōṉṟu uṟṟār kuṟippu.

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.

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1098 acaiyiyaṟku uṇṭuāṇṭōr ēeryāṅ nōkkap pacaiyiṉaḷ paiya nakum.

1098. When I look beseechingly at her she returns a gentle smile. Oh, what bewitching charm fills the tender maid’s look!

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1099 ētilār pōlap potunōkkku nōkkutal kātalār kaṇṇē uḷa.

1099. Oh, what an indifferent air do the lovers assume! They look at each other as if they were strangers.

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1100 kaṇṭukēṭṭu uṇṭuuyirttu uṟṟaṟiyum aimpulaṉum onṭoṭi kaṇṇē uḷa.

1100. Of what avail are words when eyes speak to eyes and heart whispers unto heart.

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111. puṇṇ ṇṇarcci makiarcci makiarcci makiarcci makiḻḻḻḻtal tal tal tal ----

111. puṇṇ ṇṇarcci makiarcci makiarcci makiarcci makiḻḻḻḻtal tal tal tal ----

CHAPTER 111... THE ECSTACY OF LOVE’S UNION

1101 kaṇṭukēṭṭu uṇṭuuyirttu uṟṟaṟiyum aimpulaṉum onṭoṭi 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. 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. Are the pleasures of the world of the lotus-eyed lord sweeter than reclining on the soft shoulder of the beloved?

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. Like the dreams of pleasures sought, the embrace of this sweet-shouldered, flower-decked maiden gives me untold pleasure.

1106. 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.
1106. Her embrace ever kindles new warm life in me. Verily her shoulders are packed with ambrosia.

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1107. tammil iruntu tamatupāṭtu uṇṭarrāl
amā arivai muyakkā.

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. vilum iruvarkku iṉitē valiyitai
pōlap paṭāa muyakkā.

1108. Sweet indeed to both the lover and his beloved is that close embrace which allows not even a wisp of air to steal in between their arms.

-----

1109. ūṭal uṇartal puṇartal ivākāmam
kūṭiyār peṟṟa payaṉ.

1109. Separation, reconciliation and reunion are the pleasures vouchsafed to those stricken with love.

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1110. aṟitōṟu aṟiyāmai kaṇṭarrāl kāmam
cēritōṟum cēyilai 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.

-----
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. O Mind, when you behold flowers you think that your beloved's eyes are like these and pine away.

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. The kundalai flower hangs down in shame before the eyes of my tastefully adorned lady-love.

1115. aniccappūk kāḷkalaiyāḻ peytāḻ nucuppiṟku nalla paṭāa paṟai.
1115. She decks herself with aniccam flowers without removing the stalks. It is the death-knell of her slender waist.

1116. Even the stars of heaven veer their usual courses mistaking my lady’s face for their queen moon.

1117. Is there a dark spot on the face of my lady-love as on the shining moon which waxes and wanes?

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. Moon, if you wish to equal the face of my lady then hide yourself from this world.

1120. aniccamum anṇattin tūviyum mātar
aṭikku neruñcip paḻam.

1120. The soft aniccam flower and the down of the swan are but thistles before the soft feet of my lady.

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113. kāṭar cīrappu uraittal - CHAPTER 113— ON THE AFFIRMATION OF LOVE

1121. pālotu tēṅkalan tarrē paṇimoḷi vāleyiṟu ūriya nīr.

1121. The kiss of the tender lips of my modest maid is like the taste of honey with milk.

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1122. uṭampoṭu uyiriṭai enṇamarru anṇa maṭantaiyoṭu emmitai nāṭpu.

1122. The love that has sprung up between me and my beloved is constant, even as body and soul are inseparable.

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1123. karumaṇiyin pāvāyni pōtāyām viḷum tirunutaṟku 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?

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1124. vāḻtal uyirkkaṇṇal āyilai cătal atarkaṇṇal 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. I cannot forget the noble quality of my love of the sparkling eyes.

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. I fear to paint ray eyes, lest it should hide the vision of my lord dwelling within.

1128. With my lover in my heart I do not eat anything hot lest it should harm the delicate one.

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 uvantuṟaivr uḷḷattuḷ eṉṟum ikantuṟaivar ēṭilar eṉnumiv vūr.
1130. Delightfully my lover makes my heart for ever his abode; but villainous people say he is cruel and dwells apart.

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114. nāṉuttuṟavu uraittal - CHAPTER 114— SPEAKING OUT UNABASHED

1131 kāmam uḻantu varuntiṉārkku ēmam maṭalallatu illai vali.
1131. Men anguished by unrequited love find no stronger solace than mounting the madal.

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1132 nōṉā uṭampum uyirum maṭalēṟum nāṇiṉai nikki niṟuttu.
1132. My body and soul, unequal to the pangs of love, seek to mount the madal; bashfulness and reserve are swept away.

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1133 nāṇoṭu nallāṉmai paṇṭuṭaiyēṉ inṟuṭaiyēṉ kāmuṟṟār ēṟum maṭal.
1133. Reserve and dignified manliness once I had; but today I possess the madal which the helpless love-sick resort to.

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1134 kāmak kaṭumpuṇal uykkumē nāṇoṭu nallāṉmai eṉnum puṉai.
1134. The giant force of the floods of love has carried away the raft of my manliness.
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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.
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1136. Thinking of this maid, my eyelids never close in slumber; even in dead of night my thoughts run, on the suicidal madal.
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1137. Woman tossed about in a sea of the anguish of love think not of mounting the madal — there is nothing greater than this.
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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 aṟikilār ellārum enṟēēn kāmam
maṟukiṅ maṟukum maruṇṭu.
1139. 'Nobody knows my secret' I said to myself; but my angry love rages in the
market-place to my utter disgrace.
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1140 yāmkaṇṇiṅ kāṇa nakupa aṟivillār
yāmpaṭṭa tāmpaṭā vāṟu.
1140. Foolish people laugh at me before my very eyes; verily they have not
experienced agony of love.
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115. alar aṟivurutta - CHAPTER 115— RUMOURS OF SECRET LOVE

1141 alaraḻa āruyir niṟkum ataṉaip
palaraṟiyār pākkiyat tāḷ.
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.
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1142 malaraṉṇa kaṉṉāl arumai aṟiyātu
alaremakkku īntatūiv vūr.
1142. Blind to the esteem of my lady of flower-like eyes, the village folk have linked
her name with mine.
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1143 uṟāatō ūraṟinta kauvai ataṉaip
peṟāatu peṟṟaṉṉa 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. The rumours set afloat have heightened my love; but for these, it might lose its sweetness and wither away.

1145. Each cup adds to the gaiety of a revelling drunkard. Even so each rumour of our love adds to my delight.

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. How this plant of sickness grows on! The gossip of the village manures it and the frown of my mother waters it.
1148 neyyāl erinutppēm eṉṟarrāl kauvaiyāṟal
kāmam nutuppēm eṉal.

1148. With the scandals of the village one can never stifle love; it is like smothering fire with ghee.

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1149 alarnāṇa olvatō añcalōmpu eṉṟār
palarnāṇa nīttak kaṭai.

1149. When my lover who swore not to leave me alone has abandoned me to the mockery of the many, why need I fear these tittle-tattle?

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1150 tāmvēṇṭiṉ nalkuvar kātalar yāmvēṇṭum
kauvai eṭukkumiv vūr.

1150. This village rumour is useful; it has coupled you and your lover; the moment he desires, the lover can thus help us.

End of the Secret Union

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SECTION II— WEDDED LOVE

116. pirivu āṟṟṟāmai - CHAPTER 116— THE PANGS OF SEPARATION

1151 cellāmai uṇṭēl eṉakkuurai maṟṟuniṉ
valvaravu vāḻvārkku 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.

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1152 iṉkaṇ utaittavar pārval pirivaṅcum
puṇkaṇ utaitāl puṇarvu.
1152. In the days of courtship what pleasure lay in each glance of his! Now after our union, the prospect of his separation brings gloom even in moments of happiness.
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1153 aritarō tēṟṟam aṟivuṭaiyār kaṇnum
pirivōr īṭattuṇmai yāṉ.
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.
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1154 alittaṅcal enṟavar nippin telittacol
tēriyarkku uṇṭō tavaṟu.
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?
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1155 ōmpiṅ amaintār pirivōmpal marṟavar
nīṅkiṅ aritāl puṇarvu.
1155. Stop my lord from leaving me; only then can you save my life. Else it will flee at his parting and never again shall we meet.
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1156 pirivuraikkum vaṅkaṅṇar āyin aritavar
nalkuvar enṉum nacai.
1156. If he is cruel enough to speak of leaving me, I am lost; false it is to entertain any hope of his mercy.
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1157 tuṟaivaṉ turantamai tūṟṟākol muṉkai
iraiiravā niṉra valai.
1157. Will not the bracelets slipping loose from my wrist, tell the tale of the separation of my husband?

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1158 iṉātu iṉānilūr vāḷtal ataṇiṉum
iṉātu iṉiyārp 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.

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1159 toṭiṟcuṭiṉ allatu kāmanōy pōla
viṭiṟcuṭal āṟṟumō tī.
1159. Fire can scorch only when touched, but can it, like love, scorch persons away from it?

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1160 aritāṟṟi allalnōy nīkkip pirivāṟṟip
piṉiruntu 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

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1161 maṟaippēṉ maṉ yāṉiktō nōyai iṟaippavarkku
ūṟṟunir pōla mikum.

117. paṭṭṭar melintu iraṅṅal - CHAPTER 117— THE CRY OF THE SEPARATED
1161. This my disease I seek to hide; but how endlessly it wells up like the waters of the spring.

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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.

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1163. My frail body is harassed by love and my bashfulness bids me be quiet. My soul is torn between them.

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1164. Verily the endless sea of love stretches before me; but I find not even a raft to cross the limitless expanse.

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1165. Even to the loving one, he brings so much suffering; how much more pain will he cause to his enemy!

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1166. Even to the loving one, he brings so much suffering; how much more pain will he cause to his enemy!
tuṃpam ataṇṭiṇ peritu.

1166. Vast as the sea is the delight of wedded love; but vaster still are the sorrows of parting.

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1167  kāmak kaṭumpuṇal nīntik karaikāṇēṇ
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.

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1168  maṇṇuyir ellām tuyirri alittirā
ennallatu illai tuṇai.

1168. Beneficent night which has rocked all living creatures to sleep finds in me her lone sleepless companion.

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1169  koṭiyār koṭumaiyuṇ tāmkotiya innāl
neṭiya kaḻiyum irā.

1169. These nights, all too short in those sweet days, now lengthen their heavy hours, surpassing in cruelty even my lord.

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1170  uḷḷampōṉṟu uḷvaḻic celkiṟpiṉ veḷḷanīr
nīntala maṇṇōēṅ 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.

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118. kaṇ viṭuppu ajṭal - CHAPTER 118—ON EYES THAT LANGUISH

1171 kaṇṭām kalūlvatu evaṅkolō taṇṭānoy
tāmkāṭṭa 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 sift him, the cause of all your woe?
-----

1172 teriṭunārā nōkkiya uṇkaṇ parintunārap
paital uḷappatu evaṅ.
1172. Oh Eyes! Having thoughtlessly feasted upon the lover, how can you now
grieve for your own folly?
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1173 katumeṇat tāmnōkkit tāmē kalūḷum
itunakat takkatu uṭaittu.
1173. Those eyes once leapt to see the lover; now they weep by themselves. Is it not
laughable?
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1174 peyalāṟṟā nīrulanta uṇkaṇ uyalāṟṟā
uyvilnōy eṅkaṇ niṟuttu.
1174. Plunging me into an inevitable and incurable disease, these eyes of mine pour
out their tears and run dry.
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1175 paṭalāṟṟā paital uḷakkum kaṭalāṟṟāk
kāmanōy ceytaṇ kaṇ.
1175. My eyes that caused a disease of love vaster than the sea itself, do not now close themselves in sleep; they languish in grief.

1176. The very eyes that have caused me all those woes languish in sorrow by themselves. This is indeed just!

1177. These eyes hungered, wept, and repeatedly sent their glances to him. May they grieve and dry up all their stock of tears!

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. When he is away, my eyes are restless. When he comes, they are sleepless. Lost between these extremities my eyes endure untold suffering.
1180 maṟaiperal ūrārkkku aritaṇṟāl empōl
aṟaiparai 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.
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119. pacappuṟṟṟu paruvaral - CHAPTER 119— GRIEVING OVER LOVE’S PALLOR

1181 nayantavarkku nalkāmai nērntēṉ pacantaven
paṇpiyārkku uraikkō piṟa.
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?
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1182 avartantār eṉṉum takaiyāl ivartantuen
mēṉimēl ūrum pacappu.
1182. The pallor spread over my body, exalting in the fact that he gave its birth.
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1183 cāyalum nāṇum avarkoṇṭar kaimmāṟā
nōyum pacalaivum tantu.
1183. For my beauty and my bashfulness which he took away with him, my lover
rewarded me with anguish and pallor.
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1184 uḷḷuvaṉ maṉyāṉ uraippatu avartiṟamāl
kaḷḷam piṟavō pacappu.
1184. I think only of him and I open my lips only to sing his praises. Yet this pallor
has come over me — O what cunning is this!
1185  uvakkāṇem kātalar celvār ivakkāṇeṇ
mēṇi pacappuūr vatu.
1185. Lo! Yonder is my lover gone. And here is the pallid hue spreading over my
frame.

1186  vīlakkuaṟṟam pārkkum irulēpōl koṇkan
muyakkuaṟṟam 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 kiṭantēṇ puṭaipeyarntēṇ avvaḷavil
aḷlikkoḷ varṛē 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  pacantāḷ ivalēṇpatu allāḷ ivalait
turānṭār evareṇpār il.
1188. People say that I have gone sickly pale; never do they blame him that has
abandoned me.

1189  pacakkamaṇ paṭṭāṅkuen mēṇi nayappittār
nalnilaiyar āvar eniṇ.
1189. If only he would keep his promise to return, my frame would gladly endure all the pallor of love.

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. Only those women taste all the juice of the seedless fruit of love, whose love is returned by their lovers.

1192. Welcome as the rain to the tillers of the earth is the grace of the lover to his loved one.

1193. Justly may those women feel proud of their life who are endowed with lovers who requite their love in all its fullness.
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. When he does not return my love, what favour can I expect of him?

1196. Bitter is unrequited love; sweet it is if returned in equal measure like the well-poised even scales.

1197. Cannot the god of love, who pays his attention to me alone, behold all my anguish and sorrow?

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 nacaiyār nalkār eniṉum avarmāṭṭu icaiyum iniya cevikku.

1199. Though the loved one favours me not, delightful indeed is stray news of him that reaches my ears.

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1200 urāarkku urunōy uraippāy kaṭalaic cerāaay vāliya neńcu.

1200. Oh my heart! try to tell gnawing cares to your unresponsive lover; you may as well strive to dry up the surging sea.

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121. nīnaintavar pulampal –

CHAPTER 121—RECOLLECTING THE PLEASURES OF LOVE

1201 ulliṉum tīrāp perumakīl ceytalāl kallīṉum kāmam inītu.

1201. Love is far sweeter than wine; for unlike wine the very thought of love intoxicates me.

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1202 enaittonṟu initekāṇ kāmamtām vīvār nīnaippa varuvatonṟu il.

1202. Love is sweet in all respects; the thought of the dear one even in separation tastes sweet.

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1203 nīnaippavar pōṉru nīnaiyārkol tummal cinyaippatu pōṉru kēṭum.
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.”

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1204 yāmum uḷēmkol avarneñcattu emneñcattu
ōo ularē avar.
1204. He is ever present in my thoughts. Am I or am I not ever present in his thoughts?

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1205 tamneñcattu emmaik kaṭikoŋṭār nāṅarkol
emneñcattu ōvā varal.
1205. He keeps me away from his heart; does he not feel ashamed of constantly stealing into my heart?

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1206 marruyāṉ ennulēṉ maṅṉō avarotpuyāṉ
urraṅāḷ uḷḷa uḷēṉ.
1206. Only the recollection of those ecstatic days with him makes me live. What else can sustain me?

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1207 maṟṟuppiṉ evaṉāvaṉ maṅkō maṟapparįyēṉ
ulliṅum uḷḷaṅ 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  enaittu niṇaippinum kāyār anāittanṟō
kātalar ceyyum ciṟappu.
1208. However much I may think of him, he is never angry with me. Inimitable is my lover's grace.

1209  viliyumen innuyir vēṟallam enpā
aḷiyinmai āṟra niṉaintu.
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 ceṉṟārai kiṇṇiṇāl 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  kātalar tūṭoṭu vanta kaṇaviṇukku
yātucey vēŋkol viruntu.
1211. With what feast may I entertain the dream that has brought glad tidings of my lover?

1212  kayaluṅkan yāṅirappat tuṅcıṅ kalantārkkku
uyalūṁmai cārruvēṅ maṇ.
1212. If only my eyes would close in sleep at my request, how I would meet him in dreams!

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1213. naṉaviṉāl nalkā tavaṟai kavaṉaviṉāl
kāṇṭaliṉ uṇṭeṉ uyir.
1213. The merciless one favours me not in waking hours but in dreams I feast on him and thus manage to live.

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1214. kaṉaviṉāṉ uṇṭākum kāmam naṉaviṉāl
nalkārai nāṭit taraṟku.
1214. Why do I love dreams? It is because they bring before me the one who in waking hours favours me not.

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1215. naṉaviṉāl kaṉṭatūum āṅkē kaṉavuntāṉ
kaṇṭa poḻutē iṉitu.
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?

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1216. naṉaveṇa oṟuillai āyiṉ kaṉaviṉāl
kāṭalar nīṅkalar maṉ.
1216. If only there was no such thing as waking hours, my lover would never desert me in my dreams.

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1217. naṉaviṉāl nalkā koṭiyār kaṉaviṉāl
enemmaip pîlip patu.

1217. Why does the cruel one plague me in my dreams when he shows no compassion on me in my waking state?

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tuñcuṅkāl tōlmēlar āki vilikkuṅkāl
neṅcattar 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.”

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naṉavināl nalkāraer nōvar kaṉavināl
kātalark kāṅa tavar.

1219. Only those women who do not see their lovers in dreams, blame them for their cruelty in walking hours.

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naṉavināl namnīttār eṉpar kaṉavināl
kāṅarkol ivvū ravar.

1220. Folk say: “He has abandoned her in sooth.” Verily they do not know how he visits me in my dreams.

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123. poḻutukaṇṭu ɪrəṅkal - CHAPTER 123— SUNSET AND SORROW

mālaiyō allai maṅantār uyiruṇnum
vélaini vāli poḻutu.

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 vāli maruḻmālai enkēlpōl
vaṅkaṇṇa tōniṉ tuṇai.
1222. “Blest be thou, O twilight! You are pale and your eyes are lustreless. Is your sweet one as cruel as mine?”

1223 paṇiarumpip paitalkoḷ mālai tuṇiarumpit
tuṇpam valara varum.
1223. O Evening! In those joyous days with my beloved you approached me timidly with drops of dew on you and sadness written in your face. Your advance now brings with it only distaste and sorrow.

1224 kātalar ilvaḻi mālai kolaikkalattu
ētilar pōla varum.
1224. My lover away, evening comes murderously like a hangman rushing to the place of slaughter.

1225 kālaikkuc ceytanaṉṟu eṉkol evaṅkolyāṉ
mālaikkuc ceyta pakai.
1225. Morning, Evening, why should these alternately assuage and afflict me in this separation? What good have I done to morn and what harm to even?

1226 mālainōy ceytal maṉantār akalāta
kālam āṟintatu ilēṉ.
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 aḻalpōlum mālaikkut tūtāki āyaṉ 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 patimaruṇṭu paital uḷakkum matimaruṇṭu mālai paṭartarum pōḻtu.
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 māyumeṉ 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.
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. “Your pallid eyes streaming with tears proclaim the callousness of your lord.”

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. “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. "Your pallid eyes streaming with tears proclaim the callousness of your lord."
1235. My bracelets slip; the charm of my shoulders withers away. It proclaims the cruelty of the heartless one.

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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.

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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.”

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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.”

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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. “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?”

1241. O heart! can you not cast about and find a remedy for my lovesickness which causes me such sorrow?

1242. ‘Blessed may you be O heart! how foolish of you to bemoan separation when he has no love for you!’

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. ‘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. ‘O heart! can I really forsake him as cruel though he has used me cruelly when I clung to him.’

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. My good heart I cast off one of the two - love or bashfulness. I cannot bear the insupportable weight of them both.

1248. ‘You go seeking with a hopeless aching heart after the far-off lover, because he has not understood and favoured you with his mercy. O foolish heart!’
1249  ullattār kāta lavarāka ullinī
yāruļaic cērien neńcu.
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?’
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1250  tūnṇāt tuṟantārai neńcattu uṭaiyēmā
ińnum ilantum kavin.
1250. The more I have him in my heart who has left me never to come back, the more my beauty wastes away.
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126. niṟai aḻțai - CHAPTER 126— ON LOSS OF MODESTY

1251  kāmak kaṇicci uṭaikkum niṟaiyenńnum
nānutṭāl viļṭta katavu.
1251. The door of my maidenly grace and the bolt and bars of modesty are hewn by the weapon of restless love.
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1252  kāmam eṇaoŋrō kaṇṇiŋrueŋ neńcattai
yāmattum āḷum toįįl.
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.
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1253  maṟaippēṇmaŋ kāmattai yāŋo kurippuinrī
tummalpōl tōṇrī vițum.
1253. I strive to hide this - my passion. Yet it breaks out against my wish like a sudden sneeze.

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1254. I pride myself on my modesty. But my passion breaks all barriers and brings me out into the open.

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1255. Victims of passion can never understand the nobility of giving up the pursuit of unrequited love.

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1256. How cruel is the malady which sends me after the heartless one! Mine is indeed a pitiable lot.

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1257. When the loved one, after all his vagaries, took me into his loving embraces all my bashfulness fled away.

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1258. The passion which pangs me I cannot conceal.
peṇmai uṭaikkum paṭai.

1258. The weapon that shatters our maidenly reserve is none other than the talk of the artful lover.

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1259 pulappal enaccenrēn pullinēn neñcam kalattal ūruvatu kaṇṭu.

1259. With the fixed resolve of forsaking him I went, but my heart yielded to his embrace.

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1260 niṇamtīyil īṭṭaṇṇa neñcinārkku ūṇṭō puṇantatūṭi nīrpōm ēṇal.

1260. People with hearts melting like fat at the touch of fire — how can they reject the offered love and stand aloof?

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127. avarvayī vitumpal –

CHAPTER 127 — ON DISTRESS OF EACH TOWARDS THE OTHER

1261 vāḷarrup puṟkenṭa kaṇnum avarcēnta nālorṛt tēynta viral.

1261. Counting the days of his separation, my fingers have become wasted and worn out; my eyes have grown dim and faint.

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1262 ilaṅkilāy inṛu maṟappiṇēṇ tōlmēl kalaṅkāliyum kārikai nītτu.

1262. O! bright girl, if I forget my lord today, then my shoulders will become thin and my bangles loose.
1263 uraṉnacaii uḷḷam tuṇaiyākac ceṉṛār
varalnacaii Ḭṇṉum 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 varavullik
kōṭukoṭu ēṟumeṇ neṇcu.
1264. With the thought of my lover’s return anxious for reunion, my heart goes on climbing higher and higher.

1265 kāṇkamaṉ koṇkaṉaik kaṇṇārak kaṇṭapin
nīṅkumeṇ meṇṭōl pācappu.
1265. After feasting my eyes with the sight of my husband, my soft shoulders will lose their pallor.

1266 varukamaṉ koṇkaṉ orunāl parukuvaṉ
païtālnōy ellām kēta.
1266. Let my husband come here one day. Then my wasting disease will be completely cured.

1267 pulappēṉkol pulluvēṉ kollō kalappēṇkol
kaṉanṇa 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?

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1268 viṇaikalantu veṇṭika 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.

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1269 oruṇāl elunālpōl cellumcēṇ cenṟār varunālvaittu ēṅku pavarkku.

1269. To one who awaits the day of arrival of her husband, one day appears as long as seven.

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1270 peṟiṇēṇṇām peṟṟakkāl ennām unennām ullam 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?

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128. kuṟṟṟṟippu aippu aippu aippu aṟṟṟṟivu ivu ivu ivuṟṟṟṟuttal uttal uttal uttal

128. kuṟṟṟṟippu aippu aippu aippu aṟṟṟṟivu ivu ivu ivuṟṟṟṟuttal uttal uttal uttal

1271 karappiṉum kaiyikantu ollāniṇ uṇkaṇ uraikkal uruvatoṇṟu uṇṭu.

1271. Though you hide it, your uncontrolled eyes reveal a secret to me.

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1272  கானிரையன்தா காறையாற்கா காம்பூறுள் பெடாக்குப்ப
பெண்ணிரையன்தா நிர்மைப் பெரிது.
1272. This girl of long eyes and bamboo shoulders has too much womanly modesty.
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1273 மணியில் திகாள்தாரு நுள்ளூறு மாண்டாய்
நாயில் திகாள்வைத்தரு உன்று.
1273. Just like the thread concealed by the beads there is something lying beneath this damsel's beauty.
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1274 முகாயைக்குள் உள்ளது நார்ராம்போல் பெடை
நாகாயைக்குள் உள்ளடைத்துரு உன்று.
1274. Even as the fragrance that is locked up in the bud, there is something hidden in this damsel's smile.
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1275 செறிதோடி செறித்ரண்டா காண்டம் உற்றுயர
திர்க்கும் மார்புன்று உத்தாட்டு.
1275. The tactful departure of my bangled lady serves as soothing balm for my excruciating pain.
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1276 பெரிதாரிப் பெட்பாக்குல கலாளுள் நிர்தாரின்
ஆபினமை சுற்றுவு உத்தாட்டு.
1276. The pleasant union after the distress of separation still reminds one of the past indifference of the lover.
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1277  taṇṇam tuṟaivaṉ taṇantamai nammiṉum
muṉṉam uṇarnta vaḷai.
1277. My bangles betrayed even before I did my lover’s separation from me.
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1278  nerunaṟṟuc ceṉṟārem kātalar yāmum
eḻunāḷēm mēṇi pacantu.
1278. It was only yesterday that my lover went, but I have acquired seven days’
pallor.
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1279  toṭinōkki meṉtōḷum nōkki aṭinōkki
aḵtāṇṭu 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.
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1280  peṇṇināl peṇmai utaittēṇpa kaṇṇināṟal
kāmanōy colli iravu.
1280. The eyes seek the cure of passion. It is the modesty of a modest woman.
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1281  uḷḷak kaḷittalum kāṇa makiḷtalum
kallukkuil kāmmattirku unṭu.
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.
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1282  tiṇaitṭuṇaiyum ūṭāmai vēṇṭum paṇaitṭuṇaiyum
kāmam niraiya varin.
1282. If a woman’s passion becomes excessive, she should avoid even slight
misunderstanding.
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1283  peṇātu peṭpavē ceyyiṉum koṇkaṇaik
kāṇātu amaiyala kaṇ.
1283. Though my husband acts regardless of me, yet my eyes cannot be satisfied
without seeing him.
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1284  ūṭalkaṇ ceṇṭēṇmaṇ tōji atumāṟantu
kūṭarkaṇ ceṇṟatuen nençu.
1284. O Friend! I went to quarrel with him; but forgetting it my heart sought for
reconciliation.
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1285  eḻutuṅkāl kōlkāṇāk kaṇṇēpōl koṇkaṇ
palikānēn 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.
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1286  kāṇuṃkāl kāṇēn tavaṟāya kāṇākkāl
kāṇēn tavaṟual lavai.
1286. When I see my husband I cannot see his faults. In his absence I cannot see
anything else.
1287 uyttal aṟintu puṇalpāy pavarēpōl
poyttal aṟinteṉ 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 iḷittakka inṇā ceyiṇum kalittārkkuk
kalḷarrē kalvaniṇ mārpu.
1288. O cheat! your breast is coveted more and more even as liquor with all its harm
is by the drunkard.

1289 malariṇum mellitu kāmam cilarataṇ
cevvi talaippaṭu vār.
1289. More tender than a flower is love and few are they who enjoy it fully.

1290 kaṇṇiṉ tuṉittē kalankiṇāḷ pullutal
enniṇum tāṉvitup purru.
1290. With resentful eyes, my lady complained: but eager for reconciliation she
forgets her anger.

130. neñcoṭṭṭu pulattal - CHAPTER 130— ON SPEAKING WITH THE MIND

1291 avarneñcu avarkātal kaṇṭum evaṇñeñcē
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. O! My heart, knowing that he has no thought for you, still you run after him expecting no refusal.

1293. O! My heart, you go after him without my permission. Is it because none will befriend those in adversity?

1294. O! My heart, if you see him, you do not resent his faults. Who can consult you for advice?

1295. My mind can have only endless anxiety; for I fear both when he is with me and also without me.

1296. O! My heart, you know that my husband's heart thinks only of himself, how is it you think of him and not of me?
tiṉiya iruntatuen neṉcu.

1296. My heart eats me up when I think of him in my loneliness.

1297. nāṉum maṟantēṉ avarmaṟak kallēṉ
māṉā maṭaneṉcil paṭṭu.

1297. With my foolish heart remembering him who has forgotten me, I have forgotten even my sense of shame.

1298. ellīṉ īḷivāmenṟu eṇṉi avartiṟam
ullum uyirkkātal neṉcu.

1298. My heart that loves life and views it ignoble to blame and to deny access to him, ever thinks of his success.

1299. tuṉpattiṟku yārē tuṉaiyāvār tāmuṭaiya
neṉcam tuṉaiyal vali.

1299. Who will be a friend in misery but one’s own heart?

1300. taṉcam tamarallar ētilār tāmuṭaiya
neṉcam tamaral vali. tiraṉ 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 avaruṟum
allalnōy kāṇkam ciṟitu.
1301. Let us see a little his distress in passion, by showing reserve.

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1302  uppamain tarṟāl pulavi atuciṟitu
mikkarrāl nīḷa viṭal.
1302. Reserve like a pinch of salt adds to enjoyment, if excessive, it spoils the taste.

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1303  alantārai allalnōy ceytarṟāl 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.

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1304  ūṭi yavarai uṇarāmai vāṭiya
vallī mutalarin tarṟu.
1304. Not to pacify the lady who feigns coolness is to cut the withering creeper away at the root.

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1305  nalattakai nallavarkku ēer pulattakai
pūaṉṉa kaṉṇār akattu.
1305. The beauty of a loyal lover is only enhanced by the reserve of his flower-eyed lady.

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1306  tuṇiyum pulaviyum illāyiṅ kāmam
kaṉiyum karukkāyum arru.

1306. If indignation and gentle resentment are absent, love will be like fruit over-ripe or unripe.

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1307 ūṭaliṅ uṇṭāṅkōr tuṉpam puṇarvatu
nīṭuvatu anṟukol ēṟu.
1307. There is anxiety and pain in lovers’ uncertain quarrels.

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1308 nōtal evaṉmarṟu nontārenṟu aktaṟiyum
kātalar illā vaḻi.
1308. If a lover were to be blind to the suffering of the lady-love, then the suffering would be in vain.

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1309 nīrum niḻalatu iṉitē pulaviyum
vīḷunar kaṇṇē iṉitu.
1309. Just as water in the shade is sweet, so lovers’ quarrels become sweet only to people deep-rooted in love.

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1310 ūṭal uṇaṅka viṭuvārōṭu enneṅcam
kūṭuvēm enpatu avā.
1310. My heart longs for reunion with him who cares not for my sufferings in the quarrel.

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132. pulavi nuṇukkam –

CHAPTER 132—ON SUBTLETY OF LOVERS’ MISUNDERSTANDING
1311  peṇiyalār ellārum kaṇṇin potuṇpar
naṇṇēṉ parattaniṉ māṟpu.
1311. You yielded yourself to all sorts of women to look at you with their eyes.
Therefore I shall not approach your breast.
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1312  ūṭi iruntēmāt tummiṉār yāmtammai
nīṭuvāl kenpākku aṟintu.
1312. When I sat away from him, he sneezed knowing that I would bless him, saying
"May you live long."
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1313  kōṭṭuppūc cūṭiṉum kāyum oruttiyaik
kāṭṭiya cūṭiṉīr eṉṟu.
1313. Even if I put on a garland of hill-flowers, my sweetheart will say “You wore this
to please some mistress of yours.”
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1314  yāriṉum kātalam eṉṟēṉā ūṭiṉāl!
yāriṉum yāriṉum eṉṟu.
1314. When I said my beloved was greater than anybody else, she grew angry and
repeatedly asked me “Greater than whom?”
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1315  immaip pirappil piriyalam eṉrēṉāk
kaṇnirai nīrkoṇ thañal.
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. When I said 'I thought of you', she replied “So you forgot me before” and felt displeased.

1317. When I sneezed she blessed me; but she wept and asked me which maiden thought of me when I sneezed.

1318. When I controlled sneezing, she shed fretful tears and asked whether I tried to conceal the fact that others think of me.

1319. She will quarrel with me even if I fully satisfy her, saying “You will behave thus to every woman.”

1320. She will quarrel with me even if I fully satisfy her, saying “You will behave thus to every woman.”
1320. If I look at her silently and appreciate her beauty, she will ask me querulously, “whom you are thinking of?”

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133. ūṭal uvakai

CHAPTER 133—ON THE PLEASURES OF LOVERS’ MISUNDERSTANDING

1321 illai tavaruavarkku āyiṇum ūṭutal vallatu avaralikkum āru.
1321. Though he is guiltless, false accusations make him more attached.

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1322 ūṭalil tōṇrum cirutunī nalalī vāṭīnum pāṭu peṟum.
1322. The little resentment resulting from lover’s quarrels yields delight in the end, though it may for the moment seem to cause pain.

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1323 pulattalīṇ puttēḷnāṭu unṭō nilattoṭu niriyain taṇṇār akattu.
1323. Is there any other heaven than the quarrel between lovers whose minds are united even as earth and water?

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1324 pulli viṭāap pulaviyul tōṇrumen uḷḷam uṭaikkum paṭai.
1324. The weapon that breaks my obstinate heart lies in the quarrel itself.

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1325 tavarīlar āyiṇum tāmvīḷvār meṇṭō!
akaralīṅ āṅkoṅṟu uthittu.

1325. Though guiltless being denied, there is a pleasure in the embrace of the soft beautiful shoulders of the sweetheart.

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1326  ʋṇalīṅum ʋṇṭatu ṛaliniṭu kāmam puṇartaliṅ ṛṭal iṇitu.
1326. Sweeter than eating is the pause in the process. Likewise misunderstanding by lovers affords more joy than union itself.

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1327 ṛṭalil tōṟṟar var veṅrār atumānnum kūṭalil kāṇap paṭum.
1327. In a lovers’ quarrel, the vanquished becomes the victor; this is revealed when they reunite.

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1328 ṛṭip peṟukuvam 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?

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1329 ṛṭuka maṅṅō oliyilai yāmirappa niṭuka maṅṅō irā.
1329. May the jewelled lady-love go on quarrelling; may also the night be long enough to conciliate her!
1330. The delight of love is the lovers’ quarrel; greater delight is the loving reunion.

end of kamattuppal
End of Tirukkural