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"tirukkuRaL" English translation

by Ramachandra dikshitar

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"tirukkuRaL"

English translation by Ramachandra dikshitar

Source:

Tirukkural of Tiruvalluvar (in Roman transliteration) with English Translation

by

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with a Foreword by

Sir A. Ramaswami Mudaliar, Dewan of Mysore

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FOREWORD

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

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

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

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

CARLTON HOUSE,
Bangalore, 15th May 1949

A. RAMASWAMI MUDALIAR

PREFATORY NOTE

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

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

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

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

ADYAR LIBRARY

C. KUNHAN RAJA

13th April, 1949 (New Year Day)

PREFACE

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

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

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

Madras,

V. R. R. DIKSHITAR

6th May, 1949

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| 5. Ilvāḷkkai | On Family Life |

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7. Putalvaraip Peṇṇutal	On Sons
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59. Oṅṅṅāṅṅṅal	On Spies
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62. Aḷaviṇaiyuḍaimai	On Perseverance
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85. Pullaṛivāṇmai	On Ignorance
86. Īkal	On Discord
87. Pakai Māṭci	On Enmity
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90. Periyāraippiḷaiyāmai	Not Censuring the Great

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KĀMATTUPPĀL

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Thirukkural English Translation by Ramachandra Dikshitar

pāl - iyal -atikāram aṭṭavaṇai

1. aṟattuppāl

1.1 pāyiram / kaṭavuḷ vāḷttu (atikāram 1 - 4)

1.2 illaṟaviyal (atikāram 5 - 24)

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2. poruṭpāl

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3. kāmattuppāl

3.1 kaḷaviyal (atikāram 109 - 115)

3.2 karpiyal (atikāram 116 - 133)

Thirukkural English Translation by Ramachandra Dikshitar

1. aṟattuppāl / 1.1 pāyiraviyal

I. PREFACE

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

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

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

2. karrataṅāl āya payaṅ eṅkol-vāl-aṟivaṅ
nal tāḷ toḷāar eṅiṅ?

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

3. malarmicai ēkiṅāṅ māṅ aṭi cērntār
nilamicai nīṭu vāḷvār.

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

4. vēṅṭatal vēṅṭāmai ilāṅ aṭi cērntārkku
yāṅṭum iṭumpai ila.

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

5. iruḷ cēr iru viṅaiyum cērā, iṅaivaṅ
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. porī vāyil aintu avittāṅ poy tīr oḷukka
neṅi niṅṅār nīṭu vālvār.

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

7. taṅakku uvamai illātāṅ tāḷ cērntārkku allāl,
maṅak kavalai māṅṅal aritu.

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

8. aṅa āḷi antaṅaṅ tāḷ cērntārkku allāl,
piṅa āḷi nīntal aritu.

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

9. kōḷi il poriyil kuṇam ilavē-eṅkuṇattāṅ
tāḷai vaṇaṅkāt talai.

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

10. piṛavip peruṅ kaṭal nīntuvar; nīntār,
iṛaivaṅ aṭi cērātār.

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

=====

2. vāṅ ciṛappu - CHAPTER 2 — IN PRAISE OF RAIN

11. vāṅ niṅṅu ulakam vaḷaṅki varutalāṅ,
tāṅ amiltam eṅṅu uṅaral pāṅṅu.

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

12. tuppārkkut tuppū āya tuppū ākki, tuppārkkut
tuppū āyatūm maḷai.

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

13. viṅ iṅṅu poyppiṅ, virinīr viyaṅ ulakattu-
uḷ niṅṅu uṭarrum paci.

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

14. ēriṅ uḷāar uḷavar, puyal eṅṅum
vāri vaḷam kuṅṛikkāl.

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

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

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

16. vicumpiṅ tuḷi vīliṅ allāl, marṛu āṅkē
pacum pul talai kāṅpu aritu.

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

17. neṭuṅ kaṭalum taṅ nīrmai kuṅṛum, taṭintu eḷili-
tāṅ nalkātu ākiviṭiṅ.

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

18. ciṛappoṭu pūcaṅai cellātu-vāṅam
vaṛakkumēl, vāṅōrkkum, īṅṭu.

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

19. tāṇam tavam iraṇṭum taṅkā, viyaṇ ulakam
vāṇam vaṅkātu eṇiṇ.

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

20. nīr iṅru amaiyātu ulakueṇiṇ, yāryārkum
vāṇ iṅru amaiyātu oḷukku.

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

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

21. oḷukkattu nīttār perumai viḷuppattu
vēṇṭum- paṇuval tuṇivu.

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

22. tuṅantār perumai tuṅaik kūriṇ, vaiyattu
iṅantārai eṇnikkoṅṭarru.

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

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

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

24. uraṅ eṇṇum tōṭṭiyāṅ, ōr aintum kāppāṅ
varaṅ eṇṇum vaippiṛku ōr vittu.

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

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

25. aintu avittāṅ āṛṛal, akal vicumpuḷār kōmāṅ
intiraṅē cālum, kari.

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

26. ceyarṅku ariya ceyvār periyar; ciṛiyar
ceyarṅku ariya ceykalātār.

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

27. cuvai, oḷi, ūru, ōcai, nāṛram eṇru aintin
vakai terivāṅkaṭṭē-ulaku.

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

28. niṛaimoḷi māntar perumai nilattu
maṛaimoḷi kāṭṭiviṭum.

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

29. kuṇam eṇṇum kuṇru ēri niṇṛār vekuḷi
kaṇam ēyum, kāttal aritu.

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

30. antaṇar eṇpōr aṛavōr-marru ev uyirkkum
cen taṇmai pūṇṭu oḷukalāṇ.

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

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4. aṛaṇ valiyuṛttal - CHAPTER 4 — ON DHARMA

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

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

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

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

33. ollum vakaiyāṅ aṛaviṅṅai 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. maṅattukkaṅ mācu ilaṅ ātal; aṅaittu aṅaṅ;
ākula nīra, piṛa.

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

35. aḷukkāru, avā, vekuḷi, iṅṅāc col, nāṅkum
iḷukkā iyaṅratu-aṅam.

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

36. 'aṅru aṛivām' eṅṅātu, aṅam ceyka; maru atu
poṅruṅkāḷ poṅrāt tuṅai.

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

37. 'aṅattu āru itu' eṅa vēṅṅā; civikai
poṅuttāṅoṅu ūrntāṅ iṅai.

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

38. vīḥ nāḥ paṭāamai naṅṅu āṅṅiṅ, aḥtu oruvaṅ
vāḥ nāḥ vaḥi aṭaikkum kal.

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

39. aṅṅatāṅ varuvatē iṅṅam; maṅṅu ellām
puṅṅatta; pukaḥlum ila.

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

40. ceyarṅpālatu ōrum aṅṅaṅē; oruvaṅku
uyarṅpālatu ōrum paḥi.

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

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1.2. illaṅṅaviyal II. ON DOMESTIC VIRTUE

5. ilvāḥḥkai - CHAPTER 5 — ON FAMILY LIFE

41. ilvāḥvāṅ eṅṅpāṅ iyalpu uṭaiya mūvarkkum
nallāṅṅiṅ niṅṅra tuṅṅai.

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

42. tuṅṅantārkkum, tuvvātavarkkum, iṅṅantārkkum,

ilvālvāṇ eṇpāṇ tuṇai.

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

43. teṇpulattār, teyvam, viruntu, okkal, tāṇ, eṇru āṅku
aimpulattu āru oṃpal talai.

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

44. paḷi aṅcip pāttu ūṇ uṭaittāyiṇ, vāḷkkai
vaḷi eṅcal, eṅṅāṇrum, il.

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

45. aṇpum aṇaṇum uṭaittuāyiṇ, ilvāḷkkai
paṇpum payaṇum atu.

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

46. aṇattu āṇriṇ ilvāḷkkai āṇriṇ, puṇattu āṇril
pōoyṇ peṇuvatu evaṇ?

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

47. iyalpiṇāṇ ilvāḷkkai vāḷpavaṇ eṇpāṇ
muyalvāruḷ ellām talai.

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

48. ārrin̄ oḷukki, araṇ̄ ilukkā ilvāḷkkai
nōrpāriṇ̄ nōṇmai uṭaittu.

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

49. araṇ̄ eṇappaṭṭatē ilvāḷkkai; akṭum
pirāṇ̄ palippatu il āyiṇ̄ naṇru.

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

50. vaiyattuḷ vālvāṅku vālpavaṇ̄ vāṇ̄ uraiyum
teyvattuḷ vaikkappaṭum.

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

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6. vāḷkkaittuṇai nalam - CHAPTER 6 — ON WIVES

51. maṇait takka māṇpu uṭaiyaḷ āki, taṇ̄ koṇṭāṇ̄
vaḷattakkāḷ 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. maṅai māṭci illāḷkaṅ il āyiṅ, vāḷkkai
eṅaimāṭcittu āyiṅum, il.

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

53. illatu eṅ, illavaḷ māṅpuāṅāḷ? uḷḷatu eṅ,
illavaḷ māṅākkatai?.

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

54. peṅṅiṅ peruntakka yā uḷa-karpu eṅṅum
tiṅmai uṅṅākapperiṅ?.

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

55. teyvam toḷāaḷ, koḷunaṅ-toḷutu eḷuvāḷ,
'pey' eṅa, peyyum maḷai.

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

56. taṅkāttu, taṅ koṅṅāṅ pēṅi, takai cāṅṅra
coṅkāttu, cōrvu ilāḷ-peṅ.

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

57. cīrai kākkum kāppu evaṅ ceyyum? makaḷir
niṅrai kākkum kāppē talai.

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

58. perrār perin̄ peruvar, peṅṅir, peruñ ciṅappup
puttēḷir vāḷum ulaku.

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

59. pukaḷ purinta il ilōrkku illai-ikaḷvārmuṅ
ērupōḷ pīṅṅu naṅai.

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

60. 'maṅkalam' eṅpa, maṅaimāṅci; marṅu ataṅ
naṅkalam naṅ makkaṅ pēru.

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

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7. putalvaraip peṅṅal - CHAPTER 7 — ON SONS

61. peṅumavarruḷ yām aṅivatu illai-aṅivu aṅinta
makkaṅpēru alla piṅa.

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

62. eḷupiṅappum tīyavai tīṅṅā-paḷi piṅaṅkāp
paṅpuṅṅai makkaṅ peṅṅ.

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

63. tam poruḷ eṇpa tam makkaḷ; avar poruḷ
tamtam viṇaiyāḷ varum.

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

64. amiḷṭiṇum āṙra iṇitē-tam makkaḷ
ciṙu kai aḷāviya kūḷ.

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

65. makkaḷ mey tīṇṭal uṭarḷku iṇpam; marṙu avar
col kēṭṭal iṇpam, cevikku.

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

66. 'kuḷal iṇitu; yāḷ iṇitu' eṇpa-tam makkaḷ
maḷalaic col kēḷātavar.

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

67. tantai makarḷku āṙrum nanṙi 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. tammin, tam makkaḷ aṟivuṭaimai mā nilattu
maṇ uyirkku ellām iṇitu.

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

69. ṭṇra poluṭiṇ peritu uvakkum-taṇ makaṇaic
cāṇrōṇ eṇak kēṭṭa tāy.

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

70. makaṇ tantaikku ārrum utavi, 'ivaṇ tantai
eṇ nōrrāṇkol!' eṇum col.

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

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8. aṇpu uṭaimai - CHAPTER 8 — LOVING-KINDNESS

71. aṇpiṟkum uṇṭō, aṭaikkum tāḷ?ārvalar
puṇkaṇṇīr pūcal tarum.

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

72. aṇpu ilār ellām tamakku uriyar; aṇpu uṭaiyār

eṅpum uriyar, piṛarkku.

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

73. 'aṅpōṭu iyainta vaḷakku' eṅpa-'ār uyirkku

eṅpōṭu iyainta toṭarpu'.

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

74. aṅpu īṅum ārvam uṭaimai; atu īṅum,

'naṅpu' eṅṅum nāṭāc ciṛappu.

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

75. 'aṅpurru amarnta vaḷakku' eṅpa-'vaiyakattu

iṅpurār eytum ciṛappu'.

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

76. 'aṛattirkē aṅpu cārpu' eṅpa, aṛiyār;

maṛattirkum aktē tuṅai.

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

77. eṅpu ilataṅai veyil pōlak kāyumē-

aṅpu ilataṅai aṛam.

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

78. aṇṇu akattu illā uyir vāḷkkai vaṇpārkaṇ
varraḷmaram taḷirttaru.

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

79. puṇattu uṇṇu ellām evaṇ ceyyum-yākkai
akattu uṇṇu aṇṇu ilavarkku?.

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

80. aṇṇiṇ vaḷiyatu uyirnilai; aḷtu ilārkkū
eṇṇu tōḷ pōrtta uṭampu.

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

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9. viruntu ōmpal - 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 puṇattatāt tāṇ uṇṭal, cāvā
maruntu eṇṇum vēṇṭarpārru aṇṇu.

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

83. varu viruntu vaikalum ōmpuvāṅ vāḷkkai
paruvantu pāḷpaṭṭal iṅru.

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

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

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

85. vittum iṭalvēṅṭum kollō-viruntu ōmpi,
miccil micaivāṅ pulam?.

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

86. cel viruntu ōmpi, varu viruntu pārttiruppāṅ
nal viruntu, vāṅattavarkku.

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

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

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

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

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

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

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

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

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

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10. iṇiyavai kūṛal - CHAPTER 10 — ON SWEET WORDS

91. iṇ col-āl īram aḷaii, paṭiṛu ilaām
cemporuḷ kaṇṭār vāyc col.

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

92. akaṇ amarntu ītaliṇ naṇrēmukaṇ amarntu
iṇcolaṇ ākapperiṇ.

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

93. mukattāṅ amarntu, iṅitu nōkki, akattāṅ ām
iṅ colīnatē aṅam.

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

94. tuṅpuṅūum tuvvāmai illākum yārmāṭṭum
iṅpuṅūum iṅcolavarkku.

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

95. paṅivu uṭaiyaṅ, iṅcolaṅ ātal oruvaṅku
aṅi; alla, marrup piṅa.

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

96. allavai tēya aṅam perukum nallavai
nāṭi, iṅiya colīṅ.

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

97. nayaṅ īṅru naṅri payakkumpayaṅ īṅru
paṅpiṅ talaipiriyāc col.

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

98. ciṅumaiyuḷ nīṅkiya iṅcol, maṅumaiyum
immaiym, iṅpam tarum.

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

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

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

100. iṅiya uḷavāka iṅṅāta kūṅal-
kaṅi iruppa, kāy kavartaru.

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

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11. ceynnaṅṅi aṅṅital - CHAPTER 11— ON GRATITUDE

101. ceyyāmal ceyta utavikku vaiyakamum
vāṅakamum āṅṅal aritu.

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

102. kālattināḷ ceyta naṅṅi ciṅṅitu eṅṅinum,
ṅālattiṅ māṅap peritu.

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

103. payaṅ tūkkār ceyta utavi nayaṅ tūkkiṅ,

naṅmai kaṭaliṅ peritu.

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

104. tiṅait tuṅai naṅri ceyiṅum, paṅait tuṅaiyāk
koḷvar-payaṅ terivār.

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

105. utavi varaittu aṅru, utavi; utavi
ceyappaṭṭār cāliṅ varaittu.

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

106. maṅavaṅka, mācu arrār kēṅmai! tuṅavaṅka,
tuṅpattu! tuppu āyār naṅpu!

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

107. eḷumai eḷu piṅappum uḷḷuvar-tamkaṅ
viḷumam tuṅaittavar naṅpu.

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

108. naṅri maṅappatu naṅru aṅru; naṅru allatu
aṅrē maṅappatu naṅru.

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. koṅṛanna inṅā ceyiṅum, avar ceyta
oṅṛum naṅṛu ulḷa,keṭum.

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

110. en naṅṛi koṅṛārkkum uyvu uṅṭām; uyvu illai,
ceynnaṅṛi koṅṛa makaṅṛku.

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

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12. naṭuvu nilaimai - CHAPTER 12 — ON EQUITY

111. takuti eṅa oṅṛum naṅṛē-pakutiyaṅ
pārpaṭṭu oḷukapperiṅ.

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

112. ceppam uṭaiyavaṅ ākkam citaivu iṅṛi,
eccattiṅṛku ēmāppu uṭaittu.

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

113. naṅṛē tariṅum, naṭuvu ikantu ām ākkattai

aṅrē oḷiyaviṭal!

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

114. takkār takavu ilar eṅpatu avar avar

eccattāl kāṅappaṭum.

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

115. kēṭum perukkamum il alla; neñcattuk

kōṭāmai cāṅrōrkku aṅi.

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

116. 'keṭuval yāṅ' eṅpatu aṅika-taṅ neñcam

naṭuvu oṅī, alla ceyiṅ.

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

117. keṭuvāka vaiyātu ulakam-naṭuvāka

naṅrikkāṅ taṅkiyāṅ tālvu.

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

118. camaṅ ceytu cīr tūkkum kōlpōl amaintu, orupāl

kōṭāmai-cāṅrōrkku aṅi.

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

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

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

120. vāṇikam ceyvārkkku vāṇikam-pēṇip
piṛavum tamapōl ceyiṇ.

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

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

121. aṭakkam amararuḷ uykkuṁ; aṭaṅkāmai
ār iruḷ uytuvuṭum.

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

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

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

123. ceṛivu aṛintu cīrmai payakkum-aṛivu aṛintu
āṛriṇ aṭaṅkap peṛiṇ.

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

124. nilaiyiṅ tiriyātu aṅkiyāṅ tōṛram
malaiyiṅum māṅap peritu.

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

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

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

126. orumaiyuḷ, āmaipōl, aintu aṅakkal āṛriṅ,
eḷumaiyum ēmāppu uṅaittu.

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 āyiṅum, nā kākka; kāvākkāl,
cōkāppar, col iḷukkup paṅṅu.

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

128. oṅṛāṅum tīccoṛ poruṅ payaṅ uṅṅāyiṅ,
naṅṛu ākātu ākiviṅum.

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

129. tīyiṅāl cutṭa puṅ uḷ āṛum;- āṛātē

nāviṇāl cuṭṭa vaṭu.

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

130. kaṭam kāttu, kaṛru, aṭaṅkal āṛruvāṇ cevvi
aṛam pāṛkkum āṛriṇ nuḷaintu.

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

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14. oḷukkam uṭaimai - CHAPTER 14 — ON RIGHT CONDUCT

131. oḷukkam viḷuppam taralāṇ, oḷukkam
uyiriṇum oṃpappaṭum.

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

132. paṛintu oṃpik kākka, oḷukkam-terintu oṃpit
tēriṇum, aḷtē tuṇai!

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

133. oḷukkam uṭaimai kuṭimai; iḷukkam
iḷinta piṛappāyviṭum.

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

134. maṛappiṇum, ottuk koḷal ākum; pāṛppāṇ

piṛappu oḷukkam kuṇṇak keṭum.

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

135. aḷukkāṛu uṭaiyāṇkaṇ ākkam pōṇru illai-
oḷukkam ilāṇkaṇ uyarvu.

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

136. oḷukkattiṇ olkār uravōr-iḷukkattiṇ
ētam paṭupākku aṛintu.

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

137. oḷukkattiṇ eytuvar, mēṇmai; iḷukkattiṇ
eytuvar, eytāp paḷi.

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

138. naṇṇikku vittu ākum nal oḷukkam; tī oḷukkam
eṇṇum iṭumpai tarum.

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

139. oḷukkam uṭaiyavarkku ollāvē-tīya

vaḷukkiyum, vāyāl colal.

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

140. ulakattōṭu oṭṭa oḷukal, pala karrum,
kallār aṟivilātār.

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

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15. piṟaṅ il viḷaiyāmai - CHAPTER 15 — ON ADULTERY

141. piṟaṅ poruḷāḷ-peṭṭu oḷukum pētaiṁai ṅālattu
aṟam, poruḷ, kaṅṭārkaṅ il.

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

142. aṟaṅkaṭai niṅṟāruḷ ellām, piṟaṅkaṭai
niṅṟāriṅ, pētaiyār il.

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

143. viḷintāriṅ vēru allar maṅṟa-teḷintār il
tīmai purintu oḷukuvār.

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

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

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

145. 'eḷitu' eṅa il iṅappāṅ eytum-eñ ṅāṅrum
viḷiyātu niṅkum paḷi.

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

146. pakai, pāvam, accam, paḷi eṅa nāṅkum
ikavā ām-il iṅappāṅkaṅ.

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

147. aṅaṅ iyalāṅ ilvālvāṅ eṅpāṅ-piṅaṅ iyalāḷ
peṅmai nayavātavaṅ.

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

148. piṅaṅ maṅai nōkkāta pēr āṅmai, cāṅrōrkku
aṅaṅ oṅrō?āṅra oḷukku.

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

149. 'nalakku uriyār yār?' eṇiṇ, nāma nīr vaippil
piṛarṅku uriyāḷ tōḷ tōyātār.

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

150. aṛaṇ varaiyāṇ, alla ceyiṇum, piṛaṇ varaiyāḷ
peṇmai nayavāmai naṇṇu.

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

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16. poṛai uṭaimai - CHAPTER 16 — ON PATIENCE

151. akaḷvārait tāṅkum nilam pōla, tammai
ikaḷvārp poṛuttal talai.

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

152. poṛuttal, iṛappiṇai eṇṇum; ataṇai
maṛattal ataṇiṇum naṇṇu.

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

153. iṇmaiṇṇu iṇmai viruntu orāl; vaṇmaiṇṇu
vaṇmai maṭavārp poṛai.

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

154. niṛai uṭaimai nīnkāmai vēṇṭiṇ, poṛai uṭaimai
pōrri oḷukappaṭum.

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

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

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

156. oṛuttārkkū oru nālai iṇpam; poṛuttārkkup
poṇrum tuṇaiyum pukaḷ.

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

157. tiṛaṇ alla taṇ-piṛar ceyyiṇum, nō nontu,
aṛaṇ alla ceyyāmai naṇru.

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

158. mikutiyāṇ mikkavai ceytārait tām tam
takutiyāṇ veṇruviṭal!

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

159. tuṛantāriṅ tūymai uṭaiyar-iṛantārvāy
iṅṅāc col nōṛkiṛpavar.

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

160. uṅṅātu nōṛpār periyar-piṛar collum
iṅṅāc col nōṛpāriṅ piṅ.

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

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17. aḷukkārāmai - CHAPTER 17 — ON ENVY

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

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

162. viḷup pērrin aḷtu oppatu illai-yārmāṭṭum
aḷukkārin aṅmai peṛin.

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

163. aṛaṅ, ākkam, vēṅṭātāṅ eṅpāṅ piṛaṅ ākkam
pēṅātu aḷukkaruppāṅ.

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

164. alukkārriṅ allavai ceyyār-ilukku ārriṅ
ētam paṭupākku arintu.

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

165. alukkāru uṭaiyārkku atu cālum- oṅṅār
valukkiyum kēṭu īṅpatu.

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

166. koṭuppatu alukkaruppāṅ curram uṭuppatūum
uṅpatūum iṅrik keṭum.

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

167. avvittu alukkāru uṭaiyāṅaic ceyyavaḷ
tavvaiyaik kāṭṭi viṭum.

167. Fortune forsakes the envious to her elder sister.

168. alukkāru eṅa oru pāvi tiruc cerru,
tīyuḷi uyttuviṭum.

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

169. avviya neṅcattāṅ ākkamum, cevviyāṅ
kēṭum, niṅaikkappaṭum.

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

170. alukkarru akanrārum illai; aktu illār
perukkattiṅ tīrtārum il.

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

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18. veḱkāmai - CHAPTER 18 — ON NON-COVETING

171. naṭuvu inri naṅ poruḷ veḱkiṅ, kuṭi ponri,
kurramum āṅkē tarum.

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

172. paṭu payaṅ veḱki, paḷippaṭuva ceyyār-
naṭuvu aṅmai nāṅupavar.

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

173. cirrinpam veḱki, araṅ alla ceyyārē-
marru inpam vēṅṭupavar.

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

174. 'ilam' enru veḱkutaḷ ceyyār-pulam venra

puṅmai il kāṭciyavar.

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

175. aḷki akaṅra aṅivu eṅ ām-yārmāṭṭum

veḷki, veṅiya ceyiṅ?

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

176. aruḷ veḷki, āṅṅkaṅ ninṅāṅ, poruḷ veḷkip

pollāta cūḷa, keṭum.

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

177. vēṅṅaṅka, veḷki ām ākkam-ṅiṅaiyayṅ

māṅṅaṅku aritu ām payaṅ!

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

178. 'aḷkāmai celvattiṅku yātu?' eṅṅ, veḷkāmai

vēṅṅum piṅaṅ kaip poruḷ.

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

179. aṅaṅ aṅintu veḷkā aṅivu uṅaiyārc cērum-

tiṅaṅ aṅintu āṅkē tiru.

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

180. iral īṇum, eṇṇātu vekkiṇ; viṛal īṇum,
vēṇṭāmai eṇṇum cerukku.

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

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

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

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

182. aṛaṇ aṛī allavai ceytaliṇ tītē-
puṛaṇ aṛīp poyttu nakai.

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

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

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

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

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

185. aṛam collum neñcattāṅ aṅmai puṛam collum
puṅmaiyāl kāṅappaṭum.

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

186. piṛaṅ paḷi kūruvāṅ taṅ paliyuḷḷum
tiṛaṅ terintu kūṛappaṭum.

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

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

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

188. tuṅṅiyār kurramum tūrrum marapiṅār,
eṅṅaikol, ētilārmāṭṭu?

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

189. aṛaṅ nōkki ārrum kol vaiyam-puṛaṅ nōkkip
puṅ col uraippāṅ porai.

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

190. ētilār kurrampōl tam kurram kāṅkirpiṅ,
tītu uṅṅtō, maṅṅum uyirakku?.

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

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

191. pallār muṅiyap payaṅ ila colluvāṅ
ellārum eḷappaṭum.

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

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

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

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

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

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

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

195. cīrmai ciṛappoṭu nīṅkum-payāṅ ila
nīrmai uṭaiyār colinṅ.

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

196. payāṅ il col pārāṭṭuvāṅai makaṅ eṅal!
makkaṭ pataṭi eṅal!

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

197. nayaṅ ila collinṅum colluka! cāṅṛōr
payāṅ ila collāmai naṅṛu.

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

198. arum payāṅ āyumu aṅiviṅār 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 aṅu kāṭciyavar.

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

200. colluka, collil payāṅ uṭaiya! collaṅka,

collil payaṅ ilāc col!.

200. Speak profitable words; avoid nonsense.

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21. tīviṅai accam - CHAPTER 21 — ON FEAR OF EVIL DEEDS

201. tīviṅaiyār aṅcār; viḷumiyār aṅcuvar-

tīviṅai eṅṅum cerukku.

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

202. tīyavai tīya payattalāṅ, tīyavai

tīyiṅum aṅcappaṭum.

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

203. aṅiviṅuḷ ellām talai eṅpa-tīya

ceṅuvārkkum ceyyā viṭal.

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

204. maṅantum piṅaṅ kēṭu cūḷaṅka! cūḷiṅ,

aṅam cūḷum, cūḷintavaṅ kēṭu.

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

205. 'ilaṅ' eṅṅu tīyavai ceyyaṅka! ceyyiṅ,

ilaṅ ākum, marṛum peyarttu.

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

206. tīp pāla tāṅ piṛarkaṅ ceyyarka-nōyp pāla
taṅṅai aṭal vēṅṭātāṅ!

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

207. eṅaip pakai urrārum uyvar; viṅaip pakai
vīyātu, piṅ ceṅru, aṭum.

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

208. tīyavai ceytār keṭutal niḷal taṅṅai
vīyātu aṭi uraintarru.

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

209. taṅṅait tāṅ kātalaṅ āyiṅ, eṅaittu oṅrum
tuṅṅarka, tīviṅaip pāl!

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

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

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

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22. oppuravu aṛṭal - CHAPTER 22 — ON DECORUM

211. kaimmāru vēṅṭā kaṭappāṭu; mārimāṭṭu
eṅ ārrum kollō, ulaku?.

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

212. tāḷ ārrit tanta poruḷ ellām takkārkku
vēḷāṅmai ceṭtarporuṭṭu.

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

213. puttēḷ ulakattum, īṅṭum, peṛal aritē-
oppuraviṅ nalla piṛa.

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

214. ottatu aṛivāṅ uyir vālvāṅ; marraiyāṅ
cettāruḷ vaikkappaṭum.

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

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

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

216. payaṅ maram ulḷūrp paḷuttarrāḷ-celvam
nayaṅ uṭaiyāṅkaṅ paṭiṅ.

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

217. maruntu ākit tappā marattarrāḷ-celvam
peruntakaiyāṅkaṅ paṭiṅ.

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

218. iṭaṅ il paruvattum, oppuraviṟku olkār-
kaṭaṅ aṟi kāṭciyavar.

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

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

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

220. 'oppuraviṅḷ varum, kēṭu' eṅiṅ, aḷtu oruvaṅ
virruḷ 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.

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23. **īkai** - CHAPTER 23— ON LIBERALITY

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

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

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

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

223. 'ilaṅ' eṅṅum evvam uraiyāmai ītal
kulaṅ uṭaiyāṅkaṅṅē uḷa.

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

224. iṅṅātu, irakkappaṭutal-irantavar
iṅ mukam kāṅum aḷavu.

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

225. ārruvār ārral paci ārral; ap paciyai
mārruvār ārraliṅ piṅ.

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

226. arṛār aḷi paci tīrttal! aḷtu oruvaṅ
perrāṅ poru! vaippu uḷi.

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

227. pāttu ūṅ maṛīyavaṅṅaip paci eṅṅum
tīp piṅi tīṅṅal aritu.

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

228. tīttu uvakkum iṅṅam aṛiyārkol-tām uṅaimai
vaittu iḷakkum vaṅ kaṅavar?.

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

229. irattaliṅ iṅṅātu maṅṅra-nirappiya
tāmē tamiyar uṅal.

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

230. cātaliṅ iṅṅātatu illai; iṅṅitu, atūum
tītal iyaiyākkaṅṅai.

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

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24. pukaḷ - CHAPTER 24 - ON RENOWN

231. ṭītaḷ! icaipaṭa vāḷtaḷ! atu allatu

ūtiyam illai, uyirkku.

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

232. uraippār uraippavai ellām irappārkkku oṅṅu

ṭivārmēḷ niṅkum pukaḷ.

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

233. oṅṅā ulakattu uyarnta pukaḷ allāl,

ponṅātu nirpatu oṅṅu il.

233. Nothing lasts save one's fearless renown.

234. nila varai nīḷ pukaḷ āṅṅiṅ, pulavaraip

pōṅṅātu, puttēḷ ulaku.

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

235. nattampōḷ kēṭum, uḷatākum cākkāṭum,

vittakarkku allāl aritu.

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

236. tōṅṅiṅ, pukaḷoṭu tōṅṅuka! aḷtu ilār

tōṅraliṅ tōṅrāmai naṅru.

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

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

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

238. 'vacai' eṅpa, vaiyattārkkku ellām-'icai' eṅnum
eccam peṅāviṭiṅ.

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

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

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

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

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

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End of the Section on Domestic Life

1.3. tuṛavaraviyal - III. ON RENUNCIATION

25. aruḷ uṭaimai - CHAPTER 25 — ON COMPASSION

241. aruḷ celvam, celvattuḷ celvam; poruḷ celvam
pūriyārkaṇṇum uḷa.

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

242. nal ārrāṇ nāṭi aruḷ āḷka! pal ārrāṇ
tēriṇum aḷtē tuṇai.

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

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

243. The compassionate know not hell.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

251. taṅ ūṅ perukkarkut tāṅ piṛitu ūṅ uṅpāṅ
eṅṅaṅam āḷum aruḷ?.

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

252. poruḷ āṭci pōrrātārkkku illai; aruḷ āṭci
āṅku illai, ūṇ tiṇpavarkku.

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

253. paṭai koṇṭār neṅcam pōl naṅru ūkkātu-onṅraṇ
uṭal cuvai uṅṭār maṅam.

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

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

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

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

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

256. tiṇarporuṭṭāl kollātu ulaku eṇiṇ, yārum
vilaip poruṭṭāl ūṇ taruvār il.

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

257. uṇṇāmai vēṇṭum, pulāal-piṛitu oṇṛaṇ
pūṇ; atu uṇarvārp peṛiṇ.

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

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

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

259. avi corintu āyiram vēṭṭaliṇ, oṇṛaṇ
uyir cekuttu uṇṇāmai naṇṛu.

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

260. kollāṇ, pulālai maṛuttāṇaik kaikūppi,
ellā uyirum toḷum.

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

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27. tavam - CHAPTER 27 — ON PENANCE

261. urra nōy nōṇṛal, uyirkku uṛukaṇ ceyyāmai,
arrē-tavattirku uru.

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

262. tavamum tavam uṭaiyārkkku ākum; avam, ataṇai
aḷtu ilār mēṛkoḷvatu.

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

263. tuṛantārkkut tuppuravu vēṇṭi, maṛantārkol-
marṛaiyavarkaḷ, tavam!.

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

264. oṇṇārt teṛalum, uvantārai ākkalum,
eṇṇiṇ, tavattāṇ varum.

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

265. vēṇṭiya vēṇṭiyāṅku eytalāṇ, cey tavam
ṭiṇṭu muyalappaṭum.

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

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

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

267. cuṭac cuṭarum poṇpōl oḷiviṭum-tuṇpam

cuṭaccuṭa nōṛkirpavarkku.

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

268. taṇ uyir tāṇ aṛap perrāṇai ēṇaiya

maṇ uyir ellām toḷum.

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

269. kūṛram kutitalum kaikūṭum-nōṛraliṇ

āṛral talaippaṭṭavarkku.

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

270. ilar palar ākiya kāraṇam-nōṛpār

cilar; palar nōlātavar.

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

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28. kūṭā oḷukkam - CHAPTER 28— ON IMPROPER CONDUCT

271. vañca maṇattāṇ paṭirru oḷukkam pūtaṅka!

aintum akattē nakum.

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

272. vāṇ uyar tōṛram evaṇ ceyyum-taṇ neñcam

tāṇ aṛi kurrapaṭiṇ?

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

273. vali il nilaimaiyāṅ val uruvam perram

puliyiṅ tōl pōrttu mēyntarru.

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

274. tavam maṛaintu, allavai ceṅtal-putalmaṛaintu

vēṭṭuvaṅ puḷ cimilṭtarru.

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

275. 'paṛru arrēm' eṅpār paṭirru oḷukkam. 'erru! erru!' eṅru

ētam palavum tarum.

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

276. neṅciṅ tuṛavār, tuṛantārpōl vaṅcittu,

vālvāriṅ vaṅkaṅār il.

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

277. puṛam kuṅṛi kaṅṭaṅaiyarēṅum, akam kuṅṛi

mūkkil kariyār uṭaittu.

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

278. maṅattatu mācu āka, māṅtār nīr āṭi,
maṅaintu oḷukum māntar palar.

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

279. kaṅai koṭitu; yāl kōṭu cevvitu; āṅku aṅṅa
viṅaipaṭu pālāl koḷal.

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

280. maḷittalum nīṭṭalum vēṅṭā- ulakam
paḷittatu oḷittuviṭiṅ.

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

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29. kaḷḷāmai - CHAPTER 29— ON NON-STEALING

281. eḷḷāmai vēṅṭuvāṅ eṅpāṅ eṅaittu oṅṅum
kaḷḷāmai kākka, taṅ neṅcu!.

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

282. uḷḷattāḷ uḷḷalum tītē; 'pīraṇ poruḷaik
kaḷḷattāḷ kaḷvēm' eṇal!

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

283. kaḷaviṇāḷ ākiya ākkam, aḷavu iṛantu,
āvatu pōla, keṭum.

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

284. kaḷaviṇkaṇ kaṇṛiya kātalaḷ viḷaiviṇkaṇ
vīyā viḷumam tarum.

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

285. aruḷ karuti aṇṇuṭaiyar ātal poruḷ karutip
poccāppup pārpṇārkaṇ il.

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

286. aḷaviṇkaṇ niṇṇu oḷukalārṇār-kaḷaviṇkaṇ
kaṇṛiya kātalaḷavar.

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

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

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

288. aḷavu aṛintār neñcattu aṛampōla, niṛkum,
kaḷavu aṛintār neñcil karavu.

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

289. aḷavu alla ceytu, ānkē vīvar-kaḷavu alla
marraiya tērrātavar.

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

290. kaḷvārkkut taḷḷum, uyirnilai; kaḷḷārkkut
taḷḷātu, puttēḷ ulaku.

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

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30. vāymai - CHAPTER 30— ON TRUTH

291. 'vāymai eṇappaṭuvatu yātu?' eṇiṇ, yātu oṇṇum
tīmai ilāta colal.

291. What is truth but unsullied utterance?

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

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

293. taṅ neṅcu aṛivatu poyyarka; poyttapiṅ,
taṅ neṅcē taṅṅaic cuṭum.

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

294. uḷḷattāl poyyātu oḷukiṅ, ulakattār
uḷḷattuḷ ellām uḷaṅ.

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

295. maṅattoṭu vāymai molīyiṅ, tavattoṭu
tāṅam ceyvāriṅ talai.

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

296. poyyāmai aṅṅa pukaḷ illai; eyyāmai,
ellā aṅamum tarum.

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

297. poyyāmai poyyāmai āṛriṅ, aṅam piṛa
ceyyāmai ceyyāmai naṅru.

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

298. puṅam tūymai nīrāl amaiyum;- akam tūymai
vāymaiyāl kāṅappaṭum.

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

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

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

300. yām meyyāk kaṅṭavarṛuḷ, illai-eṅaittu oṅrum
vāymaiyiṅ nalla piṛa.

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

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31. vekuḷāmai - CHAPTER 31— ON NOT GETTING ANGRY

301. cel iṭattuk kāppāṅ ciṅam kāppāṅ; al iṭattu,
kākkiṅ eṅ? kāvākkāl eṅ?.

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

302. cellā iṭattuc ciṅam tītu; cel iṭattum,
il, ataṅiṅ tīya piṛa.

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

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

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

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

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

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

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

306. ciṅam eṅṅum cērntāraikkolli iṅam eṅṅum
ēmap puṅaiyaic cuṭum.

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

307. ciṅattaip poruḷ eṅru koṅṭavaṅ kēṭu
nilattu aṛaintāṅ kai piḷaiyātarru.

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

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

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

309. uḷḷiya ellām uṭaṅ eytum-uḷḷattāl

uḷḷāṅ vekuḷi eṇiṅ.

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

310. iṟantār iṟantār aṇaiyar; ciṇattait

tuṟantār tuṟantār tuṇai.

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

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

311. ciṟappu īṅum celvam peṟiṅum, piṟarkku iṅṅā

ceyyāmai mācu arṟār kōḷ.

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 iṅṅā ceyta akkaṅṅum, maṟuttu iṅṅā

ceyyāmai mācu arṟār kōḷ.

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

313. ceyyāmal ceṟṟārkkum iṅṅāta ceytapiṅ,

uyyā viḷumam tarum.

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

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

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

315. ariviṅṅāṅ ākuvatu uṅṅō-piritiṅ nōy
tam nōypōl pōṛrākkaṭai?.

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

316. iṅṅā eṅat tāṅ uṅarntavai, tuṅṅāmai
vēṅṅum, piṅṅaṅ ceyal.

316. Avoid all that causes pain to others.

317. eṅaittāṅum, eṅṅāṅum, yāṅṅum, maṅattāṅ ām
māṅā ceyyāmai talai.

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

318. taṅ uyirkku iṅṅāmai tāṅ arivāṅ, eṅkolō,
maṅ uyirkku iṅṅā ceyal?.

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

319. piṛarkku iṅṅā muṛpakal ceyyiṅ, tamakku iṅṅā
piṛpakal tāmē varum.

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

320. nōy ellām nōy ceytār mēlavām; nōy ceyyār,
nōy iṅmai vēṅṅupavar.

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

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33. kollāmai - CHAPTER 33— NOT KILLING

321. 'aṛaviṅṅai yātu?' eṅiṅ, kollāmai; kōṛal
piṛa viṅṅai ellām tarum.

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

322. pakuttu uṅṅu, pal uyir ōmputal nūlōr
tokuttavarṅṅuṅ ellām talai.

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

323. oṅṅāka nallatu kollāmai; marṅṅu ataṅ
piṅcārap poyyāmai naṅṅu.

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

324. 'nallāru eṇappaṭuvatu yātu?' eṇiṇ, yātu oṇrum
kollāmai cūlum neṇi.

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

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

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

326. kollāmai mēṅkoṇṭu oḷukuvāṇ vāṇnālmēl
cellātu, uyir uṇṇum kūru.

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

327. taṇ uyir nīppiṇum ceyyaṅka-tāṇ piṇitu
iṇ uyir nīkkum viṇai.

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

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

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

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

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

330. 'uyir uṭampin nīkkiyār' eṇpa-'ceyir uṭampin
cellāt tī vāḷkaiyavar'.

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

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34. nilaiyāmai - CHAPTER 34— INSTABILITY

331. nillātavarrai nilaiyiṇa eṇru uṇarum
pullaṇivu āṇmai kaṭai.

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

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

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

333. arkā iyalpirruc celvam; atu perrāl,
arḷkupa āṅkē ceyal.

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

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

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

335. nāc cerru, vikkuḷ mēlvārāmuṅ, nal viṅai
mērcēṅru ceyyappaṭum.

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

336. 'nerunal uḷaṅ, oruvaṅ; iṅru illai!' eṅṅum
perumai uṭaittu, iv ulaku.

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

337. oru poḷutum vālvatu aṅiyār, karutupa-
kōṭiyum alla, pala.

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

338. kuṭampai taṅittu oḷiyap puḷ paṅantarrē-
uṭampoṭu uyiriṭai naṭpu.

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

339. uṅāṅkuvatu pōlum, cākkāṭu; uṅāṅki
viḷippatu pōlum, piṅappu.

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

340. pukkil amaintiṅrukollō-uṭampinū!

tuccil irunta uyirkku!.

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

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35. tuṅṅavu - CHAPTER 35— RENUNCIATION

341. yātaṅiṅ yātaṅiṅ nīṅkiyāṅ, nōtal

ataṅiṅ ataṅiṅ ilan.

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

342. vēṅṅiṅ, uṅṅākāt tuṅṅakka; tuṅṅantapiṅ,

ṅṅṅtu iyarpāla pala.

342. There is endless joy in early renunciation.

343. aṅṅal vēṅṅtum, aintaṅ pulattai; viṅṅal vēṅṅtum,

vēṅṅiya ellām oruṅku.

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

344. iyalpu ākum, nōṅṅpiṅku oṅṅru iṅmai; uṅṅaimai

mayal ākum, marṅṅrum peyarttu.

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

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

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

346. 'yāṅ', 'eṅatu', eṅṅum cerukku aṛuppāṅ vāṅōrkku
uyarnta ulakam pukum.

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

347. parri viṭāa, iṭumpaikaḷ-parrinaip
parri, viṭāatavarkku.

347. Sufferings seize men of desire.

348. talaippaṭṭār, tīrat tuṛantār; mayāṅki
valaippaṭṭār, marraiyavar.

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

349. parru arrakaṅṅē piṛappu aṛukkum; marrum
nilaiyāmai kāṅappaṭum.

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

350. parruka, parru arrāṅ parrinaī! ap parraip

parruka, parru viṭarku!.

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

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36. mey uṅartal - CHAPTER 36— TRUE KNOWLEDGE

351. poruḷ allavarraip poruḷ eṅru uṅarum
maruḷāṅ ām, māṅāp piṟappu.

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

352. iruḷ nīṅki iṅpam payakkum-maruḷ nīṅki
mācu aṟu kāṭciyavarkku.

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

353. aiyattiṅ nīṅkit teḷintārkkku vaiyattiṅ
vāṅam naṅiyatu uṭaittu.

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

354. aiuṅarvu eytiyak kaṅṅum payam iṅrē-
mey uṅarvu illātavarkku.

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

355. ep poruḷ et taṅmaittuāyiṅum, ap poruḷ

meyp̄poruḷ kāṅpatu aṅivu.

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

356. kar̄ru īṅṭu meyp̄poruḷ kaṅṭār talaippaṭuvar,
mar̄ru īṅṭu vārā neṅi.

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

357. ōrttu uḷḷam uḷḷatu uṅariṅ oru talaiyā,
pērttu uḷḷavēṅṭā piṅappu.

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

358. piṅappu eṅṅum pēṭaimai nīṅka, ciṅappu eṅṅum
cemporuḷ kāṅpatu aṅivu.

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

359. cārpu uṅarntu, cārpu keṭa oḷukiṅ, mar̄ru 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, vekuḷi, mayakkam, ivai mūṅraṅ
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.

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

361. 'avā' eṇpa-'ellā uyirkkum, eñ ñāṇrum,
tavāap piṛappu īṇum vittu'.

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

362. vēṇṭunkāl, vēṇṭum piṛavāmai; marru 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 aṇṇa viḷuc celvam īṇṭu illai;
yāṇṭum akṭu oppatu il.

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

364. tūuymai eṇpatu avā iṇmai; marru 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 eṇpār avā arrār; marraiṅyār
arru āka arratu ilar.

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

366. añcuvatu ōrum arañē; oruvañai
vañcippatu ōrum avā.

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

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

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

368. avā illārkkū illākum tuñpam; ak̄tu uñṭēl,
tavāatu mēñmēl varum.

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

369. iñpam iṭaiyaṛātu, iñtum-avā eñnum
tuñpattuḷ tuñpam keṭiñ.

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

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

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

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38. ū - CHAPTER 38— FATE

371. āku ūlāl tōṅrum, acaivu iṅmai; kaipporuḷ
pōku ūlāl tōṅrum, maṭi.

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

372. pētaip paṭukkum, ilavu ū; aṛivu akarrum,
ākal ū urrakkaṭai.

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

373. nuṅṅiya nūl pala karpiṇum, marrum taṅ
uṅmai aṛivē mikum.

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

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

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

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

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

376. pariyaṇum ākāvām, pāl alla; uytuc
coriyaṇum pōkā, tama.

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

377. vakuttāṇ vakutta vakai allāl, kōṭi
tokuttārkkum tuyttal aritu.

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

378. tuṛappārmaṇ, tuppuravu illār-uṛarpāla
ūṭṭā kaliyum eṇiṇ.

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

379. naṇṛu ām kāl nallavāk kāṇpavar, aṇṛu ām kāl
allarpaṭuvatu evaṇ.

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

380. ūliṇ peruvali yā uḷa-marru oṇṛu
cūliṇum, tāṇ munturum.

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

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End of arattuppai

2. poruṭpāi

2.1 araciyaI - SECTION I. THE STATE

39. iṛaimāṭci - CHAPTER 39— ON MAJESTY

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

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

382. aṅcāmai, īkai, aṛivu, ūkkam in nāṅkum
eṅcāmai-vēntaṛku iyalpu.

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

383. tūṅkāmai, kalvi, tuṅivuṭaimai im mūṅrum
nīṅkā-nilaṅ āḷpavaṛku.

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

384. araṅ ilukkātu, allavai nīkki, maṛaṅ ilukkā
māṅam uṭaiyatu-aracu.

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

385. iyarṛalum, iṭṭalum, kāttalum, kātta

vakuttalum, vallatu-aracu.

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

386. k̄aṭcikk̄u eḷiyaṅ, kaṭuñ collaṅ allaṅēl,
m̄ikkūrum, maṅṅaṅ nilam.

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

387. iṅ colāl iṭtu, aḷikka vallār̄kut taṅ colāl
tāṅ kaṅṅaṅaittu, iv ulaku.

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

388. muṛai ceytu k̄appār̄rum maṅṅavaṅ, 'makkaṭku
iṛai' eṅru vaikkappaṭum.

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

389. cevi kaippac cor̄ poṛukkum paṅpuṭai vētaṅ
kavikaikk̄l̄t taṅkum, ulaku.

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

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

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

40. kalvi - CHAPTER 40— ON LEARNING

391. kar̥ka, kacaṭu ara, kar̥pavai! kar̥rapin,
nir̥ka, atar̥kut taka!.

391. Faultlessly pursue knowledge and abide by it.

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

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

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

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

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

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

395. uṭaiyārmuṇ illārpōl ēkkar̥rum kar̥rār;

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. toṭṭaṇaittu ūrum, maṇaṇ kēṇi;-māntarkkuk

karraṇaittu ūrum, aṇivu.

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

397. yātāṇum nāṭu āmāl; ūr āmāl; eṇ, oruvaṇ

cām tuṇaiyum kallātavāru?.

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

398. orumaikkaṇ tāṇ karra kalvi oruvaṇku

eḷumaiyum ēmāppu uṭaittu.

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

399. tām iṇpuṇuvatu ulaku iṇpuṇak kaṇṭu,

kāmuṇvar, karra aṇintār.

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

400. kēṭu il viḷuc celvam kalvi; oruvaṛku
māṭu alla, marraiyavai.

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

41. kallāmai - CHAPTER 41— ON NON-LEARNING

401. araṅku iṅri vaṭṭu āṭiyarrē-nirampiya
nūl iṅrik kōṭṭi koḷal.

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

402. kallātāṅ col kāmuṛutal, mulai iraṅṭum
illātāḷ peṅ kāmurraru.

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

403. kallātavarum naṅi nallar-karrārmuṅ
collātu irukkapperiṅ.

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

404. kallātāṅ oṭṭam kaḷiya naṅru āyiṅum,
kolḷār, arivu uṭaiyār.

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

405. kallā oruvaṅ takaimai, talaippeytu
collāṭa, cōrvupaṭum.

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

406. uḷar eṇṇum mātiraiyar allāl, payavāk
kaḷar aṇaiyar-kallātavar.

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

407. nuṅ māṅ nuḷai pulam illāṅ eḷil nalam
maṅ māṅ puṅai pāvai arṇu.

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

408. nallārkaṅ paṭṭa vaṇumaiyiṅ iṇṇātē-
kallārkaṅ paṭṭa tiru.

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

409. mēṇṇantār āyiṇum kallātār, kīḷṇantum
karrār aṇaittu ilar pāṭu.

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

410. vilāṅkoṭu makkaḷ aṅaiyar-ilāṅku nūl
karrāroṭu ēṅaiyavar.

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

42. kēḷvi - CHAPTER 42 — ON HEARING

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

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

412. cevikkū uṅavu illāta pōḷtu, ciṛitu,
vayirrukkum īyappaṭum.

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

413. ceviyuṅaviṅ kēḷvi uṭaiyār, aviyuṅaviṅ
āṅrāroṭu oppar, nilattu.

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

414. karrilaṅ āyiṅum kēṭka; aḷtu oruvarḷku
orḷkattiṅ ūṛru ām tuṅai.

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

415. ilukkal uṭai uli ūrṛukkōl arrē-
oḷukkam uṭaiyār vāyc col.

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

416. eṇaittāṇum nallavai kēṭka! aṇaittāṇum
āṇra perumai tarum.

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

417. piḷaittu uṇarntum pēṭaimai collār-iḷaittu uṇarntu
ṭṇṭiya kēḷiyavar.

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

418. kēṭpiṇum kēḷāt takaiyavē-kēḷiyāḷ
tōṭkap paṭāta cevi.

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

419. nuṇaṅkiya kēḷiyar allār vaṇaṅkiya
vāyiṇar ātal aritu.

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

420. ceviyiṇ cuvai uṇarā, vāy uṇarviṇ, mākkal
aviyiṇum vāḷiṇum eṇ.

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

43. aṛivuṭaimai - CHAPTER 43— ON KNOWLEDGE

421. aṛivu, aṛram kākkum karuvi; ceṛvārkum
uḷ aḷikkal ākā araṇ.

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

422. ceṇra iṭattāl celaviṭā, tītu orī,
naṇriṇ pāl uyppatu-aṛivu.

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

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

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

424. eṇ poruḷavākac celac colli, tāṇṅ piṛarvāy
nuṇ poruḷ kāṇpatu-aṛivu.

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

425. ulakam taḷiyatu oṭpam; malartalum

kūmpalum illatu-aṛivu.

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

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

426. To be one with the world is wisdom.

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

427. Wisdom knows the future but not ignorance.

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

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

429. etiratāk kākkum aṛiviṇārkkku illai-
atira varuvatōr nōy.

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

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

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

44. kurram kaṭṭal

CHAPTER 44— ON RESTRAINING FAULTS

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

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

432. ivaralum, māṇpu iṇanta māṇamum, māṇā
uvakaiyum,- ētam, iṇaikku.

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

433. tiṇait tuṇaiyām kurram variṇum, paṇait tuṇaiyāk
koḷvar, paḷi nāṇuvār.

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

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

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

435. varum muṇṇark kāvātāṇ vāḷkkai, eri muṇṇar
vairūru 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. taṅ kurram nīkki, piṛar kurram kāṅkirpiṅ,
eṅ kurram ākum iṛaikku.

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

437. ceyarpāla ceyyātu ivariyāṅ celvam
uyarpālatu aṅṛik keṭum.

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

438. paṛru uḷlam eṅṅum ivaraṅmai, erruḷḷum
eṅṅappaṭuvatu oṅru aṅru.

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

439. viyavaṅka, eṅṅāṅrum taṅṅai! nayavaṅka,
naṅṛi payavā viṅai!

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

440. kātala kātal aṅiyāmai uykkirpiṅ,
ētila, ētilār nūl.

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

45. periyārait tuṅaikkōṭal - CHAPTER 45— ON ASSOCIATION WITH ELDERS

441. aṛaṇ aṛintu mūṭṭa aṛivu uṭaiyār kēṇmai
tiṛaṇ aṛintu, tērntu, koḷal.

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

442. urra nōy nīkki, uṛāamai muṇ kākkum
periyārp pēṇik koḷal.

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

443. ariyavaruḷ ellām aritē-periyāraip
pēṇit tamarāk koḷal.

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

444. tammiṇ periyār tamarā oḷukutal,
vaṇmaiṇṇuḷ ellām talai.

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

445. cūlvār kaṇ āka oḷukalāṇ, maṇṇavaṇ
cūlvāraic cūḷntu koḷal.

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

446. takkār iṅattanāy, tāṅ oḷuka vallāṅaic
cerrār ceyakkiṭtantatu il.

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

447. iṭikkum tuṅaiyārai āḷvārai, yārē,
keṭukkum takaimaiyavar.

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

448. iṭippārai illāta ēmarā maṅṅaṅ
keṭuppār ilāṅum, keṭum.

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

449. mutal ilārkkū ūtiyam illai;-matalai ām
cārpu ilārkkū illai, nilai.

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

450. pallār pakai koḷaliṅ pattu aṭutta tīmaittē-
nallār toṭar kaiviṭal.

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

46. ciṛiṇam cērāmai - CHAPTER 46— ON AVOIDING LOW COMPANY

451. ciṛiṇam aṅcum, perumai; ciṛumaitāṇ
curramāc cūṇtuviṭum.

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

452. nilattu iyalpāṇ nīr tirintu, arṛu ākum;- māntarkku
'iṇattu' iyalpatu ākum, aṛivu.

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

453. maṇattāṇ ām, māntarkku uṇarcci; iṇattāṇ ām,
'iṇṇāṇ' eṇappaṭum col.

453. It is the mind that helps a man to gain knowledge; but it is one's association that makes people say what sort of man he is.

454. maṇattu uḷatu pōlak kāṭṭi, oruvārku
iṇattu uḷatu ākum-aṛivu.

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

455. maṇam tūymai, ceyviṇai tūymai, iraṇṭum
iṇam tūymai tūvā varum.

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

456. maṇam tūyārkku eccam naṇru ākum; iṇam tūyārkku illai, naṇru ākā viṇai.

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

457. maṇa nalam maṇ uyirkku ākkam; iṇa nalam ellāp pukaḷum tarum.

457. Company of the pure brings one all glory.

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

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

459. maṇa nalattiṇ ākum, maṇumai; marru aḷtum iṇa nalattiṇ ēmāppu uṭaittu.

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

460. nal iṇattiṇ ūṅkum tuṇai illai; tī iṇattiṇ allarpaṭuppatūum il.

460. There is no greater evil than the company of the wicked.

47. terintu ceyal vakai - CH. 47— ON ACTION AFTER DUE DELIBERATION

461. aḷivatūum āvatūum āki, vaḷipayakkum
ūtiyamum cūḷntu, ceyal!.

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

462. terinta iṅattoṭu tērntu eṅṅic ceyvārkku
arum poruḷ yātu oṅṅum il.

462. Nothing is impossible for those who act after listening to the counsel of persons of known probity.

463. ākkam karuti, mutal iḷakkum ceyviṅai
ūkkār, aṅṅivu uṭaiyār.

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

464. teḷivu ilataṅait toṭaṅkār-iḷivu eṅṅum
ētappāṭu aṅcupavar.

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

465. vakai aṅṅac cūḷātu eḷutal, pakaivaraip
pāttip paṭuppatu ōr āru.

465. A thoughtless expedition only fosters the might of one's foes.

466. ceytakka alla ceyak keṭum; ceytakka
ceyyāmaiyaṅum keṭum.

466. To do a thing which ought not to be done is to court trouble; to fail to do a thing which ought to be done is to land oneself in ruin.

467. eṅṅit tuṅika, karumam; tuṅintapiṅ,
eṅṅuvam eṅpatu iḷukku.

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

468. ārrīṅ varuntā varuttam, palar niṅru
pōrrīnum, pottuppaṭum.

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

469. naṅru ārraluḷḷum tavaṅu uṅṅu-avaravar
paṅpu aṅintu ārrākkaṭai.

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

470. eḷḷāta eṅṅic ceyalvēṅṅum-tammoṭu
kolḷāta kolḷātu ulaku.

470. Let not the king do; any unwise act lest the world should hold him in scorn.

48. vali aṛital - CH. 48— ON KNOWING THE ENEMY'S STRENGTH

471. viṇai valiyum, taṇ valiyum, mārrāṇ valiyum,
tuṇai valiyum, tūkkic ceyal.

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

472. olvatu aṛivatu aṛintu, ataṇkaṇ taṅkic
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 aṛiyār, ūkkattiṇ 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 oḷukāṇ, aḷavu aṛiyāṇ, taṇṇai
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 iṛum-ap paṇṭam
cāla mikuttup peyiṇ.

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

476. nuṅik kompar ēriṅār akṭu irantu ūkkiṅ
uyirkku iruti ākiviṭum.

476. Over-vaulting ambition perishes.

477. ārrīṅ aḷavu aṛintu īka; atu poruḷ
pōrri vaḷaṅkum neṛi.

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

478. āku āru aḷavu iṭṭitu āyiṅum, kēṭu illai-
pōku āru akalākkāṭai.

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

479. aḷavu aṛintu vālātāṅ vālkkai uḷapōla
illāki, tōṅrāk keṭum.

479. The seeming prosperity of the extravagant perishes.

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

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

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

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

481. During the day the crow conquers the owl. So the monarch who wishes to defeat the enemy must choose the proper time.

482. paruvattoṭu oṭṭa oḷukal-tiruvīṇait
tīrāmai ārkum kayīru.

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

483. aru viṇai eṇpa uḷavō-karuviyāṇ
kālam aṛintu ceyiṇ.

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

484. ṅālam karutiṇum, kaikūṭum-kālam
karuti, iṭattāṇ ceyiṇ.

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

485. kālam karuti iruppar-kalaṅkātu
ṅālam karutupavar.

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

486. ūkkam uṭaiyāṇ oṭukkam poru takar
tākkaṟkup pērum takaittu.

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

487. polleṇa āṅkē puṟam vēṛār; kālam pārṭtu,
uḷ vēṛppar, olḷiyavar.

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 kāṇiṅ cumakka; iṟuvarai
kāṇiṅ kiḷakkām 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; marṟu ataṅ

kuttu okka, cīrtta iṭattu.

490. When the time is not ripe, be still as a heron. But at the ripe hour, attack the enemy without missing your aim.

50. iṭaṇ aṛitaḷ - CHAPTER 50— ON KNOWING THE PLACE

491. toṭaṅkaṛka ev viṇaiyum; eḷḷaṛka-murruṃ

iṭam kaṇṭapiṇ allatu!

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

492. muraṇ cērnta moympīnavarkkum araṇ cērntu āṃ

ākkam palavum tarum.

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

493. āṛṛārum āṛri aṭupa-iṭaṇ aṛintu

pōṛṛārkaṇ pōṛric ceyiṇ.

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

494. eṇṇiyār eṇṇam ilappar-iṭaṇ aṛintu

tunṇiyār tunṇic ceyiṇ.

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

495. neṭum puṇaluḷ vellum mutalai; aṭum, puṇaliṅ
nīṅkiṅ, ataṇaip piṛa.

495. The crocodile in waters deep overpowers all; once it leaves the waters, he falls
an easy prey to its foes.

496. kaṭal oṭā, kāl val neṭun tēr; kaṭal oṭum
nāvāyum oṭā, nilattu.

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

497. aṅcāmai allāl, tuṇai vēṅṭā-eṅcāmai
eṅṅi iṭattāṅ ceyiṅ.

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

498. ciṛu paṭaiyāṅ cel iṭam cēriṅ, uṛu paṭaiyāṅ
ūkkam aḷintu viṭum.

498. Ruined will be the strength of one who takes a large army to a place where the
enemy of small forces is entrenched.

499. ciṛai nalaṇum cīrum ilar eṅiṇum, māntar
uṛai 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 āḷ kaḷaril nari aṭum, kaṇ añcā
vēl āḷ mukatta kaḷiru.

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

51. terintu teḷital - CH. 51— ENGAGING SERVANTS AFTER TEST

501. aṛam, poruḷ, iṇṇam, uyir accam, nāṇkiṇ
tiṛam terintu tēṛappaṭum.

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

502. kuṭip piṛantu, kurrattiṇ nīṅki, vaṭup pariyum
nāṇ uṭaiyāṅkaṭṭē teḷivu.

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

503. ariya karru, ācu arrārkaṇṇum, teriyunkāl
iṇmai aritē, veḷiru.

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

504. kuṇam nāṭi, kurramum nāṭi, avarruḷ
mikai nāṭi, mikka koḷal!

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

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

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

506. arrārait tērutal ōmpuka; marru avar
parru ilar; nāṇār paḷi.

506. Choose not persons who have no kith and kin, and who possesses no social instincts, they will be callous of heart and dread no crime.

507. kātaṇmai kantā, aṛivu aṛiyārt tērutal
pētaimai ellām tarum.

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

508. tērāṇ, piṛaṇait teḷintāṇ vaḷimurāi
tīrā iṭumpai tarum.

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

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

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

510. tērāṇ teļivum, teļintāṅkaṅ aiyuṛavum,
tīrā iṭumpai tarum.

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

52. terintu viṇaiyāṭai - CH. 52— ON APPOINTMENT ACCORDING TO MERIT

511. naṅmaiyum tīmaiyum nāṭi, nalam purinta
taṅmaiyāṅ āḷappaṭum.

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

512. vāri perukki, vaḷam paṭuttu, urṛavai
ārāyvāṅ ceyka viṇai!

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

513. aṅpu, aṛivu, tēṛram, avā iṅmai, in nāṅkum
naṅku uṭaiyāṅkaṭṭē teļivu.

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

514. eṅai vakaiyāṅ tēṛiyakkaṅṅum, viṇai vakaiyāṅ
vēṛākum māntar palar.

514. Position corrupts even the men of our own deliberate choice.

515. ar̥intu, ḁ̄rri, ceykir̥pār̥ku allāl, vi̥naitḁ̄ṅ
ci̥rantḁ̄ṅ e̥ṅru ē̥var̥pār̥ru ḁṅru.

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

516. ceyvḁ̄ṅai nḁ̄ṭi, vi̥ṅai nḁ̄ṭi, kḁ̄lattō̥ṭu
eyta u̥ṅar̥ntu, 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. 'itḁṅai, itḁṅāl, ivḁṅ mu̥ṭikkum' e̥ṅru ḁ̄yntu,
atḁṅai avḁṅkḁṅ vi̥ṭal!

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. vi̥ṅaikku urimai nḁ̄ṭiya pi̥ṅrai, avḁṅai
atḁṅku uriyḁṅ ḁ̄kac ceyal.

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

519. vi̥ṅaikkḁṅ vi̥ṅaiyu̥ṭaiyḁṅ kē̥ṅmai vē̥rḁ̄ka
ni̥ṅaiṅpḁ̄ṅai nī̥ṅkum, tiru.

519. Prosperity deserts one who suspects the motives of a servant ever loyal to his work.

520. nāḷtōrum nāṭuka, maṇṇaṇ-viṇaiceyvāṇ
kōṭāmaik kōṭātu ulaku.

520. Let them not swerve from the right path; for on them rests the just conduct of the world.

53. curram talāl - CHAPTER 53— ON CHERISHING ONE'S KINDRED

521. parru arrakaṇṇum paḷamai pārāṭṭutal
currattārkaṇṇē uḷa.

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

522. viruppu arāc curram iyaiyiṇ, aruppu arā
ākkam palavum tarum.

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

523. aḷavaḷāvu illātāṇ vāḷkkai-kuḷavaḷāk
kōṭu iṇri nīr niṇaintarru.

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

524. currattāl currappaṭa oḷukal, celvamtāṇ
perrattāl perra payaṇ.

524. The value of one's wealth consists in a life surrounded by one's kinsmen.

525. koṭuttalum iṅ colum ārrīṅ, aṭukkiya
currattāl currappaṭum.

525. One delights in the company of one generous of heart and suave of speech.

526. peruṅ koṭaiyāṅ, pēṅāṅ vekuḷi, avaṅiṅ
maruṅku uṭaiyār mā nilattu il.

526. Nothing excels on earth the love of one large of heart and free of wrath, but shares it with the rest.

527. kākkai karavā karaintu uṅṅum; ākkamum
aṅṅa nīrārkē uḷa.

527. Fortune smiles on one of like disposition.

528. potu nōkkāṅ, vēntaṅ varicaiyā nōkkiṅ,
atu nōkki vālvār palar.

528. The king must not be indifferent to one's deserts but reward people according to their merit.

529. tamar āki, taṅ-turaṅtār curram amarāmaik
kāraṅam iṅri varum.

529. Reject none on the score of disagreement. Men who have become estranged will flock to you.

530. uḷaip pirintu kāraṇattiṅ vantānai, vēntaṅ
iḷaittu iruntu, eṇṇik koḷal.

530. Let the king embrace his estranged kith and kin by redressing their grievances.

54. poccāvāmai - CHAPTER 54— AGAINST FORGETFULNESS

531. iṛanta vekuḷiyiṅ tītē-ciṛanta
uvakai maḷiḷcciyiṅ cōrvu.

531. Forgetfulness which cometh of mad joy is more dangerous than wild wrath.

532. poccāppuk kollum pukaḷai-aṛiviṅai
niccam nirappuk koṅṛāṅku.

532. Poverty freezes knowledge. Forgetfulness blights one's reputation.

533. poccāppārkkku illai pukaḷmai; atu ulakattu
ep pāl nūlōrkkum tuṅivu.

533. Fame is not for the thoughtless, so say the scriptures of the world.

534. accam uṭaiyārkkku araṅ illai; āṅku illai,
poccāppu uṭaiyārkkku naṅku.

534. Of what avail is a citadel to a crown, what good availeth the thoughtless.

535. muṅṅuṛak kāvātu iḷukkiyāṅ, taṅ piḷai,

piṅ ūru, iraṅkiviṭum.

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

536. ilukkāmai yārmāṭṭum, eṅrum, valukkāmai
vāyiṅ, aḷtu oppatu il.

536. There is no greater good than to be ever on the vigil.

537. ariya eṅru ākāta illai-pocāvāk
karuviyāṅ pōrric ceyiṅ.

537. Nothing is impossible for the thoughtful.

538. pukaṅtavai pōrric ceyal vēṅṭum; ceyyātu
ikaṅtārkkū eḷumaiyum il.

538. No good awaits him in birth to come who fails of his noble deeds.

539. ikaḷcciyiṅ keṭṭārai uḷluka-tām tam
makiḷcciyiṅ maintuṅum pōḷtu!.

539. When drunk with delight, remember those who have perished through wilful neglect.

540. uḷḷiyatu eytal eḷitumaṅ-marrum tāṅ
uḷḷiyatu uḷḷapperiṅ.

540. No task is difficult to the thoughtful and diligent.

55. ceṅkōṅmai - CHAPTER 55— ON RIGHTEOUS SCEPTRE

541. ōrntu, kaṅṅōṭātu, iṛai purintu, yārmāṭṭum
tērntu, ceyvaṅtē muṛai.

541. Strict enquiry and impartial justice mark the rule of a just monarch.

542. vāṅ nōkki vāḷum ulaku ellām;-maṅṅavaṅ
kōl nōkki vāḷum kuṭi.

542. The world looks to rain for its existence. The subjects look to the sceptre for their existence.

543. antaṅar nūṛkum, aṛattirṅkum, ātiyāy
niṅṅratu-maṅṅavaṅ kōl.

543. The king's sceptre is the standing proof of Brahminical books and their teachings.

544. kuṭi taḷīk kōl ōccum mā nila maṅṅavaṅ
aṭi taḷī 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 maṅṅavaṅ nāṭṭa-
peyalum viḷaiyuḷum tokku.

545. Both seasonal rains and waving corn are seen in the land of a righteous monarch.

546. vēl aṅru, veṅri taruvatu; maṅṅavaṅ
kōl; atūum, kōṭātu eṅiṅ.

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

547. iṅrai kākkum, vaiyakam ellām; avaṅai
muṅrai kākkum, muṭṭāc ceyiṅ.

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

548. eṅ patattāṅ ṓrā, muṅrai ceyyā, maṅṅavaṅ
taṅ patattāṅ tāṅē keṭum.

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

549. kuṭi puṅṅāṅkātu, ṓmpi, kurram kaṭital
vaṭu aṅru; vēntaṅ toḷil.

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

550. kolaiyil, koṭiyārai, vēntu oṅuttal painkūl
kaḷai kaṭṭataṅoṭu nēr.

550. Punishing murderers with death is like plucking out weeds among the crops.

56. koṭuṅkōṅmai - CHAPTER 56— ON UNRIGHTEOUS RULE

551. kolai mēṅkoṅṭāriṅ koṅṭitē-alai mēṅkoṅṭu
allavai ceytu oḷukum vēntu.

551. The unrighteous king who oppresses his subjects is more cruel than the one who leads the life of a murderer.

552. vēloṭu niṅṅāṅ, 'iṭu' eṅṅratu pōlum-
kōloṭu niṅṅāṅ iravu.

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

553. nāḷṭorum nāṭi, muṅraiceyyā maṅṅavaṅ
nāḷṭorum nāṭu keṭum.

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

554. kūḷum kuṅṅiyum oruṅku iḷakkum-kōl kōṅṭi,
cūḷātu, ceyyum aracu.

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

555. allarpaṅṅṭu, āṅṅrātu, aḷuta kaṅṅṅiṅ aṅṅṅē-

celvattait tēykkum paṭai.

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

556. maṇṇarkku maṇṇutal ceṅkōṇmai; akṭu iṅṛēl,
maṇṇāvām, maṇṇarkku oḷi.

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

557. tuḷi iṅmai ṅālattiṅku erru? arṛē, vētan
aḷi iṅmai vāḷum uyirkku.

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

558. iṅmaiṅ iṅṅātu, uṭaimai-muṛai ceyyā
maṇṇavaṅ kōrkḷp paṭiṅ.

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

559. muṛai kōṭi maṇṇavaṅ ceyyiṅ, uṛai kōṭi
ollātu, vāṅam peyal.

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

560. ā payaṅ kuṅṛum; aṛutoḷilōr nūl maṛappar;-

kāvalaṅ kāvāṅ eṅiṅ.

560. If the protecting monarch fails in his duties, the yield of cows will diminish and Brahmans with their six duties will forget their Vedas.

57. veruvanta ceyyāmai - CHAPTER 57— ON TYRANNY

561. takkāṅku nāṭi, talaiccellā vaṅṅattāl
ottāṅku oṅuppatu vēntu.

561. A righteous king investigates and fittingly punishes the wrongdoer so that he may not repeat it.

562. kaṭitu ōcci, mella eṅika-neṭitu ākkam
nīṅkāmai vēṅṅupavar.

562. If you wish enduring prosperity behave as if you punish excessively, but do it mildly.

563. veruvanta ceytu oṅukum veṅkōlaṅ āyiṅ,
oruvantam ollaik keṅum.

563. The tyrant who terrifies his subjects will soon perish.

564. 'iṅrai kaṭiyaṅ' eṅṅu uraikkuṅ iṅṅāc col vēṅtaṅ
uṅrai kaṭuki ollaik keṅum.

564. That king whom people speak of as a tyrant will rapidly perish.

565. aruñ cevvi, iṅṅā mukattāṅ peruñ celvam
pēey kaṅṅannatu uṭaittu.

565. The great wealth of a king who is inaccessible and assumes a fearful look, is no better than in the possession of a demon.

566. kaṭuñ collaṅ, kaṅ ilaṅ āyiṅ, neṭuñ celvam
nīṭu iṅṅri, āṅkē keṭum.

566. The abundant wealth of a king who utters harsh words and puts on unkind looks will not last long.

567. kaṭu moliyum, kaiyikanta taṅṅamum, vēntaṅ
aṭu muraṅ tēykkum aram.

567. Severity in speech and excess in punishment are like the file which removes his capacity to destroy (his enemies).

568. iṅattu āṅṅri, eṅṅāta vēntaṅ ciṅattu āṅṅric
cīṅṅri, ciṅṅukum 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 pōṭil, ciṅrai ceyyā vēntaṅ,
veruvantu, veytu keṭum.

569. If a king who has no fortress meets a foe, he will be ruined by fear.

570. kallārp piṇikkum, kaṭuṅkōl; atu allatu
illai, nilakkup poṛai.

570. No burden is harder for the earth to bear than the cruel sceptre wielded by the
unwise.

58. kaṇṇōṭṭam - CHAPTER 58— ON KINDLINESS

571. kaṇṇōṭṭam eṇṇum kaḷiperuṅ kārikai
uṇmaiyaṅ, uṇṭu iv ulaku.

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

572. kaṇṇōṭṭattu uḷḷatu ulakiyal; aḷtu ilār
uṇmai nilakkup poṛai.

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

573. paṇ eṇ ām, pāṭarku iyaipu iṅṛēl?-kaṇ eṇ ām,
kaṇṇōṭṭam illāta kaṇ?.

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

574. uḷapōl mukattu evaṅ ceyyum-aḷaviṅāḷ
kaṇṇōṭṭam illāta kaṇ.

574. What is the use of one's eyes if they do not beam with immeasurable love?

575. kaṇṇiṛku aṇikalam kaṇṇōṭṭam; akṭu iṇṛēl,
puṇ eṇru uṇarappaṭum.

575. Kindliness is the fitting ornament for the eyes. They are a sore, where it is absent.

576. maṇṇoṭu iyainta marattu aṇaiyar-kaṇṇoṭu
iyaintu, kaṇṇōṭāṭavar.

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

577. kaṇṇōṭṭam illavar kaṇ ilar; kaṇ uṭaiyār
kaṇṇōṭṭam iṇmaiyum il.

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

578. karumam citaiyāmal kaṇṇōṭa vallārkku
urimai uṭaittu, iv ulaku.

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

579. oṛuttārrum paṇpiṇārkaṇṇum, kaṇṇōṭip
poṛuttārrum paṇpē talai.

579. It behoves a king to put up with the doer of harm and even be kind to him.

580. peyak kaṇṭum, nañcu uṇṭu amaivar-nayattakka

nākarikam vēṅṭupavar.

580. Those who wish to acquire loveable urbanity will knowingly swallow even the poison served.

59. oru āṭal - CHAPTER 59— ON SPIES

581. orrum, urai cāṅra nūlum, ivai iraṅṭum

terrenka, maṅṅavaṅ kaṅ.

581. Verily the two eyes of a king are espionage and the celebrated code of laws.

582. ellārkkum ellām nikaḷpavai eññāṅṅum

vallaṅṅital, vēṅṅaṅ toḷil.

582. A king's duty is to get day to day knowledge of everything that happens.

583. orriṅṅāṅ orri, poruḷ teriyā maṅṅavaṅ

korram koḷak kiṅṅantatu il.

583. The sure way of achieving success for a king is to get correct information from spies.

584. viṅaiceyvār, tam curram, vēṅṅātār, eṅṅu āṅku

aṅaivaraiyum āṅāyvatu-orru.

584. Espionage consists of watching all people, to wit, the king's employees, his relations and his enemies.

585. kaṭāa uruvoṭu kaṇ aṅcātu, yāṅṭum
ukā amai vallatē-orru.

585. An able spy puts on undoubted disguise, does not fear when detected, and never reveals his purpose.

586. tuṛantār paṭivattar āki iṛantu, ārāyntu,
eṇ ceyiṇum cōrvu ilatu-orru.

586. A spy in the guise of an ascetic should gather information however difficult and should never be tired whatever be the troubles.

587. maṛaintavai kēṭka varru āki, aṛintavai
aiyappāṭu illatē-orru.

587. A spy should secure knowledge of things secret and should have no doubt about his information.

588. orru orrit tanta poruḷaiyum, marrum ōr
orriṇāl orri, koḷal.

588. One must get confirmed the information supplied by one spy, by that of another.

589. orru orru uṇarāmai āḷka; uṭaṇ mūvar
col tokka tēṛappaṭum.

589. Let the engagement of one spy be not known to another. Accept the information supplied independently by three spies.

590. cīrappu aṛiya orriṅkaṅ ceyyarka; ceyyiṅ,
puṛappaṭuttāṅ ākum, maṛai.

590. Let not a king honour the spy publicly; for, by so doing he will be letting out his own secret.

60. ūkkam uṭaimai - CHAPTER 60— ON EXERTION

591. uṭaiyar eṇappaṭuvatu ūkkam; aḷtu illār
uṭaiyatu uṭaiyarō, marṛu?.

591. One's real possession is one's exertion. If one does not have it, can one be said to really possess anything else?

592. uḷlam uṭaimai uṭaimai; poruḷ uṭaimai
nillātu nīṅkiviṭum.

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

593. 'ākkam ilantēm!' eṇru allāvār-ūkkam
oruvantam kaittu uṭaiyār.

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

594. ākkam atar viṅāyc cellum-acaiivu ilā
ūkkam uṭaiyāṅuḷai.

594. Prosperity will discover a route to a person of undaunted will.

594. ākkam atar viṇāyc cellum-acaivu ilā
ūkkam uṭaiyāṇuḷai.

595. The length of a watery plant is determined by the depth of the water. Likewise the greatness of a person is proportionate to the strength of his will power.

596. uḷḷuvatu ellām uyarvu uḷḷal! marru atu
tallīṇum, tallāmai nīrttu.

596. In all acts and deeds, let exertion be one's ideal. Even if it were unattainable, its presence is enough.

597. citaiviṭattu olkār, uravōr;-putai ampiṇ
paṭṭup pāṭu ūṇrum kaḷiru.

597. The elephant stands undaunted despite piercing arrows; so too, a person of strong will, will not get discouraged even in a losing concern.

598. uḷḷam ilātavar eytār-'ulakattu
valliyam' eṇṇum cerukku.

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

599. pariyatu kūrñ kōṭṭatu āyiṇum, yāṇai
verūum, puli tākkuṇṇi.

599. Even the huge elephant with sharp tusks dreads the attacking tiger.

600. uram oruvaṛku uḷḷa veṛukkai; aḷtu illār
maram; makkaḷ ātalē vēru.

600. One's strength is one's exertion. Without it persons are only trees in the form of men.

61. maṭi iṅmai - CHAPTER 61— AGAINST SLOTH

601. kuṭi eṅṅum kuṅṛā viḷakkam, maṭi eṅṅum
mācu ūra, māyntu keṭum.

601. If sloth extends its darkness it will extinguish the lustrous lamp of one's family.

602. maṭiyai maṭiyā oḷukal-kuṭiyaik
kuṭiyāka vēṅṭupavar!.

602. Those who wish the esteem of their family should never encourage sloth.

603. maṭi maṭik koṅṭu oḷukum pētai piṛanta
kuṭi maṭiyum, taṅṅiṅum muntu.

603. The family of the fool who hugs sloth in his own lap fades away before him.

604. kuṭi maṭintu, kuṛṛam perukum-maṭi maṭintu,
māṅṭa uṅṅaru ilavarkku.

604. Faults will be many among those who are devoid of exertion and will result in the ruin of their families.

605. neṭu nīr, maṛavi, maṭi, tuyil, nāṅkum
keṭum nīrār kāmak kalaṅ.

605. Procrastination, carelessness, sluggardliness and sleep are the four boats fondly entered into by those who go to ruin.

606. paṭi uṭaiyār paṛru amaintakkaṅṅum, maṭi uṭaiyār
māṅ payaṅ eytal aritu.

606. Even when the wealth of the rulers of all earth is within his reach, the slothful will hardly derive any great benefit from it.

607. iṭipurintu, eḷlum col kēṭpar-maṭipurintu
māṅṭa uṅaṛru ilavar.

607. Lovers of idleness with no praiseworthy exertion will be the butt of disgrace and will receive words of rebuke.

608. maṭimai kuṭimaikkaṅ taṅkiṅ, taṅ oṅṅārkkku
aṭimai pukuttiṭum.

608. If sloth comes to stay in one's family, it will make one the slave of one's enemies.

609. kuṭi, āṅmaiyaḷ vanta kurram, oruvaṅ
maṭi āṅmai māṛra, keṭum.

609. By conquering sloth, one can wipe out the reproach that has come over one's family.

610. maṭi ilā maṅṅavaṅ eytum-aṭi aḷantāṅ
tāayatu ellām oruṅku.

610. All the universe once measured by God will be with the king of no sloth.

62. āḷṅṅai uṭaimai - CHAPTER 62— ON PERSEVERANCE

611. arumai uṭaittu eṅṅu acāvāmai vēṅṅum;
perumai muyaṅci tarum.

611. "Do not give up (your task) saying 'O' It is very difficult." The art of doing it comes of exertion.

612. viṅṅaiṅṅai viṅṅaiṅṅai oṅṅai-viṅṅaiṅṅai kuṅṅai
tīṅṅaiṅṅai tīṅṅaiṅṅai, ulaku!.

612. Do not give up your task in the middle; for the world will abandon those who leave their task unfinished.

613. tāḷṅṅaiṅṅai eṅṅum takaimaiṅṅaiṅṅai taṅṅaiṅṅai-
vēḷṅṅaiṅṅai eṅṅum cerukku.

613. The greatness which consists in helping others dwells in the virtue of persevering effort.

614. tāḷṅṅaiṅṅai illātāṅṅai vēḷṅṅaiṅṅai, pēṅṅai kai
vāḷṅṅaiṅṅai pōḷa, keṅṅum.

614. The service of one with no persevering effort is vain like the sword wielded by a hermaphrodite.

615. iṅpam viḷaiyāṅ, viṅai viḷaivāṅ taṅ kēḷir
tuṅpam tuṅaittu ūṅrum tūṅ.

615. One who does not seek pleasure but delights in work will be a pillar of support to one's relatives in their sorrow.

616. muyar̥ci-tiruv̥iṅai ākkum; muyar̥ru iṅmai
iṅmai pukuttiviṅum.

616. Exertion achieves wealth; absence of it brings on poverty.

617. 'maṅi uḷāḷ, mā mukaṅi' eṅpa; maṅi ilāṅ
tāḷ uḷāḷ, tāmaraiyiṅāḷ.

617. Goddess of misfortune dwells in sloth; the Goddess of fortune lives in exertion.

618. poṛi iṅmai yārkkum paḷi aṅru; aṛivu aṛintu,
āḷviṅai iṅmai paḷi.

618. Ill-luck is no disgrace; but it is a disgrace if one does not exert himself as to what should be done.

619. teyvattāṅ ākātuēṅiṅum, muyar̥ci taṅ
mey varuttak kūḷi tarum.

619. Though fate should ordain failure, bodily exertion will yield its own reward.

620. ūlaiyum uppakkam kāṅpar-ulaivu inṛit
tālātu uñarrupavar.

620. Those who labour hard, undaunted by obstacles will overcome destiny.

63. iṭukkaṅ aḷiyāmai - CHAPTER 63— ON COURAGE

621. iṭukkaṅ varuṅkāl nakuka! ataṅai
aṭuttu ūrvatu aḷtu oppatu il.

621. Laugh over your obstacles; nothing like it to push them further and further.

622. vellattu aṅaiya iṭumpai, aṛivu uṭaiyāṅ
ullattiṅ uḷḷa, keṭum.

622. Troubles like a flood will be overcome by a courageous thought rising in the minds of the wise.

623. iṭumpaikku iṭumpai paṭuppar-iṭumpaikku
iṭumpai paṭāatavar.

623. The courageous will be causing sorrow to sorrow itself.

624. maṭutta vāy ellām pakaṭu aṅṅāṅ uṛra
iṭukkaṅ iṭarppāṭu uṭaittu.

624. Just as the buffalo drags a cart through miry depth, one who fights on will overcome his difficulties.

625. aṭukki variṇum, aḷivu ilāṇ urra

iṭukkaṇ iṭukkaṇ paṭum.

625. The troubles of one who braves a series of adversity wear out and disappear.

626. 'arrēm!' eṇru allarpaṭupavō-'perrēm!' eṇru

ōmputal tērrātavar.

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

627. 'ilakkam, uṭampu iṭumpaikku' eṇru, kalakkattaik

kaiyārāk kollātām, mēl.

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

628. iṇpam viḷaiyāṇ, 'iṭumpai iyalpu' eṇpāṇ,

tuṇpam uṇṭal ilaṇ.

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

629. iṇpattuḷ iṇpam viḷaiyātāṇ, tuṇpattuḷ

tuṇpam uṇṭal ilaṇ.

629. He who does seek for pleasure in pleasure will not be vexed in sorrow.

630. iṅṅāmai iṅpam eṅak koḷiṅ, ākum, taṅ
oṅṅār viḷaiyum ciṛappu.

630. One who regards trouble as pleasure will gain the elevation which his enemies desire (for themselves).

End of Kingship

SECTION II. LIMBS OF THE STATE

64. amaiccu - CHAPTER 64— ON MINISTERS

631. karuviyum, kālamum, ceykaiyum, ceyyum
aruvinaiyum, māṅṅatu-amaiccu.

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

632. vaṅkaṅ, kuṅikāttal, karṅṅu aṅṅital, āḷvinaiyōṅṅu
aintuṅṅaṅ māṅṅatu-amaiccu.

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

633. pirittalum, pēṅṅikkoḷalum, pirintārp
poruttalum, vallatu-amaiccu.

633. A minister must be able to separate a foe from his ally, befriend allies and reunite separated allies.

634. teritalum, tērtu ceyalum, orutalaiyāc
collalum vallatu-amaiccu.

634. A minister should study the consequences of an act and carry it successfully by a decisive speech.

635. aṛaṇ aṛintu, āṇru amainta collāṇ, eññāṇrum
tiṛaṇ aṛintāṇ, tērcit tuṇai.

635. He is a helpful counselor who is righteous and considerate in his speech, and always knows how to act.

636. matinuṭpam nūlōṭu uṭaiyārkkku ati nuṭpam
yā uḷa, muṇ nirpavai?.

636. To a keen intellect combined with learning no difficulty stands in the way.

637. ceyarkai aṛintakkaṭaittum, ulakattu
iyarkai aṛintu, ceyal!.

637. Even though you know the rules, act in conformity with the world opinion.

638. aṛi koṇru, aṛiyāṇ eṇiṇum, uṛuti
uḷaiyiruntāṇ kūral kaṭaṇ.

638. Though a king listens not to wise words it is the duty of the minister to speak firmly to him.

639. paḷutu eṇṇum mantiriyiṇ, pakkattuḷ tev ōr

eḷupatu kōṭi uṛum.

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

640. muṛaiṭṭaṭac cūḷintum, muṭivilavē ceyvar-
tiṛappāṭu ilāatavar.

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

65. col vaṇmai - CHAPTER 65— ON GOOD SPEECH

641. 'nā nalam' eṇṇum nalaṅ uṭaimai; an nalam
yā nalattu uḷḷatūm aṅṇu.

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

642. ākkamum, kēṭum, ataṅāl varutalāl,
kāttu ōmpal, collinṅkaṅ cōrvu.

642. As I both prosperity and ruin are caused by words, a minister must guard against imperfection in his speech.

643. kēṭṭārp piṇikkum takai avāy, kēḷārum
vēṭpa, molivatu ām-col.

643. The minister must use such words as have the effect of strengthening the approval of those who agree and differ.

644. tīraṇ aṛintu colluka, collai; aṛaṇum
poruḷum ataṇiṇ ūṅku il.

644. Speak having regard to one's capacity to listen; for there is no greater virtue nor wealth than that.

645. colluka collai-piṛitu ōr col ac collai
vellum col iṇmai aṛintu.

645. Speak out what you have to say only after knowing that your own argument will not be turned against you.

646. vēṭpat tām colli, piṛar col payaṇ kōṭal
māṭciyiṇ mācu arṛār kōḷ.

646. A good minister wins the approval of the listener by persuasive speech.

647. colal vallaṇ, cōrvu ilaṇ, aṅcāṇ, avaṇai
ikal vellal yārkkum aritu.

647. A clever speaker is neither tired nor fearful; none can defeat him in a debate.

648. viraintu toḷil kēṭṭum ṅālam-nirantu iṇitu
collutal vallārp peṇiṇ.

648. Cogent reasoning and soft speech can bring the people over to one's side.

649. pala collak kāmuruvar maṅra- mācu arṛa
cila collal tērrātavar.

649. Those who cannot say a few words correctly will evince a desire to speak much.

650. iṅar ūḷttum nārā malar aṅaiyar-karratu
uṅara virittu uraiyātār.

650. Those who cannot explain well what they have learnt resemble the odourless flowers with their petals open.

66. viṅait tūymai - CHAPTER 66— ON PURITY IN ACTION

651. tuṅai nalam ākkam tarūum; viṅai nalam
vēṅṅiya ellām tarum.

651. A man's friends bring prosperity to him; but his good acts fetch him his wish.

652. eṅṛum oruvutal vēṅṅum-pukaḷoṭu
naṅṛi payavā viṅai.

652. That deed must always be discarded which does not promote virtue and produce fame.

653. ōotal vēṅṅum, oḷi māḷkum ceyviṅai-
'āatum!' eṅṅumavar.

653. Those who wish to become great must always avoid deeds which darken the lustre of their reputation.

654. iṭukkaṇ paṭiṇum, iḷivanta ceyyār-
naṭukku arṛa kāṭciyavar.

654. Even adversity does not prompt men of unswerving purity to do mean things.

655. 'erṛu!' eṇṛu iraṅkuva ceyyārka; ceyvāṇēl,
marṛu aṇṇa ceyyāmai naṇṛu.

655. Desist from deeds which you may regret later; but if you once happen to do such a deed, repeat it not.

656. īṇṛāḷ paci kāṇpāṇ āyiṇum, ceyyārka
cāṇṛōr paḷikkum viṇai.

656. Though you find your mother starving, do not do anything which will be condemned by the great.

657. paḷi malaintu eytiya ākkattiṇ, cāṇṛōr
kaḷi nalkuravē talai.

657. Better the poverty adopted by the great than the wealth resulting from sin.

658. kaṭinta kaṭintu orār ceytārkkku avaitām
muṭintālum, pīlai tarum.

658. Those who do knowingly forbidden things will suffer in the end, although they may succeed in doing them.

659. aḷak koṇṭa ellām aḷap 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, irīyarru.

660. A minister who promotes his king's resources by fraud is like one who tries to store up water in a pot of unburnt clay.

67. viṇait tiṭṭam - CHAPTER 67— ON RESOLUTENESS

661. viṇait tiṭṭam eṇpatu oruvaṇ maṇat tiṭṭam;
marraiya ellām pira.

661. Determination in action is one's resolution. All others are nothing.

662. ūru orāl, urrapin̄ olkāmai, iv iranṭin̄
āru eṇpar-āyntavar 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 koṭkin̄,
errā vilumam tarum.

663. A clever minister publishes a deed after its completion; if it becomes public in the intermediate stage, it will end in trouble.

664. collutal yārkkum eḷiya; ariya ām,
colliya vaṇṇam ceyal.

664. It is easy for one to say, but it is difficult to do it in the said manner.

665. vīru eyti māṇṭār viṇait tiṭpam, vēntaṅkaṇ
ūru eyti, uḷappaṭum.

665. The resolution of a thoughtful and good minister in strengthening his monarch will earn all praise.

666. eṇṇiya eṇṇiyāṅku eytupa-eṇṇiyār
tiṇṇiyar ākappeṇṇi.

666. Firm of purpose, ministers carry out their resolution.

667. uruvu kaṇṭu eḷḷāmai vēṇṭum-uruḷ perun tērkku
accu āṇi aṇṇār uṭaittu.

667. Do not despise one for lack of personality. Does not the little nail of the chariot keep the wheel going?

668. kalaṅkātu kaṇṭa viṇaikkaṇ, tuḷaṅkātu
tūkkam kaṭintu ceyal.

668. What you have clearly decided to do, do it without hesitation and delay.

669. tuṇpam uṇavariṇum ceyka, tuṇivu āri-

iṅpam payakkum viṅai.

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

670. eṅait tiṭpam eytiyakkaṅṅum, viṅait tiṭpam
vēṅṅārai vēṅṅātu, ulaku.

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

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

671. cūlcci muṭivu tuṅivu eytal; at tuṅivu
tālcciyuḷ taṅkatal tītu.

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

672. tūṅkuka, tūṅkic ceyarpāla; tūṅkaṅka,
tūṅkātu ceyyum viṅai.

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

673. ollum vāy ellām viṅai naṅrē; ollākkāl,
cellum vāy nōkkic ceyal.

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

674. viṇai, pakai eṇṇu iraṇṭiṇ eccam, niṇaiyuṅkāḷ,
tī eccam pōlat teṇṇum.

674. An unfinished deed and an unfinished fight will like a half extinguished fire,
cause ultimate harm.

675. poruḷ, karuvi, kālam, viṇai, iṭaṇoṭu aintum
iruḷ tīra eṇṇic ceyal!.

675. Do a thing after carefully deliberating on five things; resources, means, the time,
the nature of the deed, and the place.

676. muṭivum, iṭaiyūrum, murriyāṅku eytum
paṭupayaṇum, pārttuc ceyal!.

676. In doing a thing, weigh deeply your aim, the hindrances and the final gain
thereof.

677. ceyviṇai ceyvāṇ ceyalmuṇai, av viṇai
uḷ aṇivāṇ uḷlam koḷal.

677. The manner in which a thing should be done is to be determined after consulting
an expert.

678. viṇaiyāṇ viṇai ākkikkōṭal-naṇai kavuḷ
yāṇaiyāl yāṇai yāttarru.

678. Use one act to achieve another just as one wild elephant is used to capture
another.

679. naṭṭārkkū nalla ceyaliṅ viraintatē-
oṭṭārai oṭṭikkoḷal.

679. It is much more urgent to secure the alliance of one's enemies, than to do good to one's friends.

680. uṛai ciṛiyār uḷ naṭuṅkal aṅci, kuṛai perīṅ,
koḷvar periyārp 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. aṅpu uṭaimai, āṅra kuṭippirattal, vēntu avām
paṅpu uṭaimai,- tūtu uraippāṅ paṅpu.

681. The characteristics of an ambassador are lovability, noble birth and other qualities which evoke the monarch's respect.

682. aṅpu, aṛivu, āṛāyṅta colvaṅmai-tūtu uraippārkkū
iṅṛiyamaiyāta mūṅru.

682. Love, wisdom, ability to talk with full knowledge, are the three indispensable qualities of an ambassador.

683. nūlāruḷ nūl vallaṅ ākutaḷ-vēlāruḷ
veṅṛi viṅai uraippāṅ paṅpu.

683. A skilful ambassador who wishes to gain his mission among other monarchs wielding the spear must be more learned than the learned.

684. aṛivu, uru, āṛāynta kalvi, im mūṅraṅ
ceṛivu uṭaiyāṅ celka, viṅaikku.

684. Only those who have wisdom, personality and mature scholarship must be sent on a mission.

685. tokac colli, tūvāta nīkki, nakac colli,
naṅri payappatu ām-tūtu.

685. A good ambassador is he who can talk cogently and sweetly and who is not offensive even in saying things that are disagreeable.

686. karru, kaṅ aṅcāṅ, celac colli, kālattāi
takkatu aṛivatu ām-tūtu.

686. The envoy must be learned, fearless, persuasive and expedient.

687. kaṭaṅ aṛintu, kālam karuti, iṭaṅ aṛintu,
eṅṅi, uraippāṅ talai.

687. The best envoy states his case convincingly knowing his duty at the proper time and place.

688. tūymai, tuṅaimai, tuṅivu uṭaimai, im mūṅriṅ
vāymai-vaḷiḷi uraippāṅ paṅpu.

688. The qualifications of a true envoy are morality, loyalty to his monarch and courage.

689. viṭu māṛram vēntarkku uraippāṅ-vaṭu māṛram
vāy cōrā vaṅkaṇavaṅ.

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

690. iṛuti payappiṇum, eñcātu, iṛaivaṛku
uṛuti payappatu ām-tūtu.

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

70. maṅṅaraic cērntu oḷukal - CHAPTER 70— ON CO-OPERATION WITH KING

691. akalātu, aṅukātu, tīk kāyvār pōlka-
ikal vēntarc cērntu oḷukuvār.

691. Those who personally serve the monarch do not go too near him or too far away from him, like those who warm themselves by the fire side.

692. maṅṅar viḷaiṇa viḷaiyāmai, maṅṅarāṅ
maṅṅiya ākkam tarum.

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

693. pōrrin ariyavai pōrral-kaṭuttapiṇ,
tērrutal yārkkum aritu.

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

694. cevic collum, cērnta nakaiyum, avittu oḷukal-
āṇra periyār akattu!.

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

695. ep poruḷum ōrār, toṭarār, marru ap poruḷai
viṭṭakkāl kēṭka, marai!.

695. Let not the minister lend ear to the king's secret or be inquisitive to know it. But let him listen to it when the king reveals it.

696. kuṛippu aṛintu, kālam karuti, veṛuppu ila
vēṇṭupa, vēṭpac colal!.

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

697. vēṭpaṇa colli, viṇai ila eññāṇrum
kēṭpiṇum, collā viṭal!.

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

698. 'iḷaiyar, iṇa muṛaiyar' eṇru ikaḷār, niṇra

olīyoṭu olukappaṭum.

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

699. 'koḷappaṭṭēm' eṇru eṇṇi, koḷlāta ceyyār-
tuḷakku arṛa kāṭciyavar.

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

700. paḷaiyam eṇak karuti, paṇpu alla ceyyum
keḷutakaimai kēṭu tarum.

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

71. kuṛippu aṛital - CHAPTER 71— ON READING ONE'S INTENTIONS

701. kūrāmai nōkki, kuṛippu aṛivāṇ, eññāṇrum
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.

702. aiyappaṭāatu akattatu uṇarvāṇait
teyvattoṭu oppak koḷal!.

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

703. kuṛippiṅ kuṛippu uṅarvārai, uṛuppiṅu!
yātu koṭuttum, koḷal!.

703. The king at any cost should secure among his associates one who can discover by intuition another's unexpressed thoughts.

704. kuṛittatu kūṛāmaik koḷvāroṭu, ēṅai
uṛuppu oṛaṅaiyarāl, vēṛu.

704. Those who are able to discover unexpressed thoughts may be deemed superior to other's service.

705. kuṛippiṅ kuṛippu uṅarāāyiṅ, uṛuppiṅu!
eṅṅa payattavō, kaṅ?.

705. Of what avail is the eye, among the organs of sense, if it does not note another's intentions?

706. aṭuttatu kāṭṭum paḷiṅkupōl, neṅcam
kaṭuttatu kāṭṭum, mukam.

706. Like a mirror that reflects what is near it, the face will show what passes in the mind.

707. mukattiṅ mutukkuṛaintatu uṅṭō-uvappiṅum
kāyiṅum, tāṅ muntuṛum?

707. Is there anything more expressive than the face which is an index as well as agony?

708. mukam nōkki niṛka amaiyum-akam nōkki,

urratu uṅarvārp periṅ.

708. If you come across one, who can read your face, study one's face as one does yours.

709. pakaimaiyum kēṅmaiyum kaṅ uraikkum-kaṅṅiṅ
vakaimai uṅarvārp periṅ.

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

710. 'nuṅṅiyam' eṅpār aḷakkum kōl, kāṅunkāl,
kaṅ allatu, illai pira.

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

72. avai aṅṅital - CHAPTER 72— ON KNOWING THE ASSEMBLY

711. avai aṅṅintu, āṅāyntu, colluka-colliṅ
tokai aṅṅinta tūymaiyavar!.

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

712. iṅṅai terintu, naṅku uṅarntu, colluka- colliṅ
naṅṅai terinta naṅmaiyavar!.

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

713. avai aṅṅiyār, collal mērkoḷpavar colliṅ

vakai aṛiyār; vallaṭūum il.

713. The learning of those who speak without taking into consideration the assembly addressed or ignorant of the art of speaking can be of no use to them.

714. oḷiyārmuṅ oḷiyar ātal! veḷiyārmuṅ

vāṅ cutai vaṅṅam koḷal!.

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

715. 'naṅru' eṅravaruḷḷum naṅrē-mutuvaru!

muntu kiḷavāc ceṛivu.

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

716. āṛriṅ nilaitaḷarntarrē-viyaṅ pulam

ēṛru, uṅarvārmuṅṅar iḷukku.

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

717. kaṛru aṛintār kalvi viḷaṅkum-kacaṭu aṛac

col terital vallār akattu.

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

718. uṅarvatu uṭaiyārmuṅ collal-vaḷarvataṅ

pāṭṭiyuḷ nīr corintaru.

718. Speaking before the wise is like feeding crops with water.

719. pul avaiyuḥ poccāntum collaṅka-nal avaiyuḥ
naṅku celac colluvār!.

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

720. aṅkaṅattuḥ ukka amiḷtu arṅāl-tam kaṅattar
allārmuṅ kōṭṭi koḷal!.

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

73. avai aṅcāmai - CHAPTER 73— NOT TO BE AFRAID OF ASSEMBLY

721. vakai aṅintu, val avai, vāycōrār-collin
tokai aṅinta tūymaiyavar.

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

722. karrāruḥ karrār eṅappaṭuvar-karrārmuṅ
karra celac colluvār.

722. Those will be deemed foremost among the learned, who can speak learned things acceptable to the learned.

723. pakaiyakattuc cāvār eḷiyar; ariyar
avaiyakattu añcātavar.

723. Many die in the field of battle. But few are those who can fear fools addressing an assembly.

724. 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. ārrin, aḷavu aṛintu karḷka-avai añcā
mārram koṭuttarporuṭṭu.

725. Understand the full scope of learning and learn, so that you may, without fear, reply effectively in an assembly.

726. vāḷoṭu eṅ, vaṅkaṅṅar allārkkū?-nūloṭu eṅ,
nuṅ avai añcupavarkku?.

726. Of what use is the sword for the unvaliant? Likewise of what use is learning for the timid to face an assembly?

727. pakaiyakattup pēṭi kai oḷ vāḷ-avaiyakattu
añcumavaṅ karra nūl.

727. The learning of one afraid of an assembly is like the shining sword in the hands of an eunuch in a battle-field.

728. pallavai kar_urum, payam ilarē-nal avaiyuḷ
naṅku celac collātār.

728. Vain is the versed learning of one who can not address with profit a learned assembly.

729. 'kallātavarin_u kaṭai' eṅpa- 'kar_u ar_intum,
nallār avai añcuvār'.

729. The learned who are afraid of a good assembly will be regarded as worse than the illiterate.

730. uḷar eṅiṅum, illāroṭu oppar-kaḷaṅ aṅci,
kar_u celac collātār.

730. Dead though alive are those who are afraid to address an assembly on what they have learnt.

74. nāṭu - CHAPTER 74— ON THE KINGDOM

731. taḷḷā viḷaiyuḷum, takkārum, tāḷvu ilāc
celvarum, cērvatu- nāṭu.

731. That is a kingdom which has undiminishing produce, righteous people and fadeless riches.

732. perum poruḷāṅ peṭṭakkatu āki, aruṅ kēṭṭāl,
ār_u viḷaivatu-nāṭu.

732. That is a kingdom which has boundless wealth coveted for by other nations and has imperishable fertile resources.

733. poṛai oruṅku mēlvaruṅkāl tāṅki, iṛaivaṛku
iṛai oruṅku nērvatu-nāṭu.

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

734. uṛu paciṅṅum, ōvāp piṅṅiyum, ceṛu pakaiyum,
cērātu iyalvatu-nāṭu.

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

735. paḷ kuḷuvum, pāḷceyyum uṭpakaiyum, vēntu alaikkum
kol kuḷumpum illatu-nāṭu.

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

736. kēṭu aṛiyā, keṭṭa iṭattum vaḷam kuṅṛā
nāṭu, eṅpa, nāṭṭiṅṅ 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 puṅḷalum, vāyṅta malaiyum, varu puṅḷalum,
val araṅṅum-nāṭṭiṅṅku 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 iṇmai, celvam, viḷaivu, iṇṇam, ēmam-
aṇi eṇṇa, nāṭṭiṇku-iv aintu.

738. Five are the ornaments of a kingdom - absence of disease, wealth, fertility, happiness and security.

739. nāṭu eṇṇa, nāṭā vaḷattaṇa; nāṭu alla,
nāṭa, vaḷam 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 iṇṇē-
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. āṇṇupavarkkum araṇ poruḷ; aṅcit taṇ
pōṇṇupavarkkum poruḷ.

741. A fortress is important alike to a conquering foe and a timid defender.

742. maṇi nīrum, maṇṇum, malaiyum, aṇi niḷal
kāṭum, uṭaiyatu-araṇ.

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

743. 'uṅarvu, akalam, tiṇmai, arumai, in nāṅkiṇ
amaivu araṇ'.eṅṅu uraikkum nūl.

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

744. ciṛu kāppiṇ pēr iṭattatu āki, uṛu pakai
ūkkam aḷippatu-araṇ.

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

745. koḷaṅku aritāy, koṇṭa kūḷttu āki, akattār
nilaikku eḷitu ām nīratu-araṇ.

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

746. ellāp poruḷum uṭaittāy, iṭattu utavum
nal āḷ uṭaiyatu-araṇ.

746. A fortress shall have all things needed by its residents including capable warriors.

747. murriyum, murrātu erintum, araippaṭuttum,
parrarku ariyatu-araṇ.

747. A good fortress cannot be besieged or taken by storm or be undermined.

748. murru ārri murriyavaraiyum, parru ārri,
parriyār velvatu-araṇ.

748. The inmates of a good fortress can defend themselves even when besieged on all sides.

749. muṇai mukattu mārralar cāya, viṇaimukattu
vīru eyti māṇṭatu-araṇ.

749. That fortress is famous which makes it possible for its defenders to destroy the besiegers even at the outset.

750. eṇai māṭcittu ākiyakkaṇṇum, viṇai māṭci
illārkaṇ illatu-araṇ.

750. Of what use are these barriers of defence to a stronghold if it possesses no men of valour.

76. poruḷ ceyal vakai - CHAPTER 76— ON ACQUISITION OF WEALTH

751. poruḷ allavaraip poruḷākac ceyyum
poruḷ allatu, illai poruḷ.

751. There is nothing else than riches that make insignificant men prominent.

752. illārai ellārum eḷḷuvar; celvarai
ellārum ceyvar, ciṟappu.

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

753. poruḷ eṇṇum poyyā viḷakkam, iruḷ aṟukkum-
eṇṇiya tēyattuc ceṇṇu.

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

754. aṟaṇ ṭṇum; iṇṇamum ṭṇum;-tiṟaṇ aṟintu,
tītu iṇṇi vanta poruḷ.

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

755. aruḷoṭum, aṇpoṭum vārāp poruḷ ākkam
pullār, puraḷa viṭal!.

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

756. uṟu poruḷum, ulku poruḷum, taṇ oṇṇārt
teṟu poruḷum,-vēntaṇ poruḷ.

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

757. aruḷ eṇṇum aṇṇu ṭṇ kuḷavi, poruḷ eṇṇum
celvac ceviliyāl, uṇṭu.

757. What is mercy, but the child of love? What is wealth, but the nurse of mercy?

758. kuṅru ēṛi, yāṅaip pōr kaṅṅarrāl-taṅ kaittu oṅru
uṅṅākac ceyvāṅ viṅai.

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

759. ceyka poruḷai! ceṅunar cerukku aṅukkum
eḅku ataṅiṅ kūriyatu il.

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

760. oṅ poruḷ kāḷḷpa iyarriyārkkku, eṅ poruḷ-
ēṅai iraṅṅum oruṅku.

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

77. paṅai - CHAPTER 77— ON THE VALUE OF AN ARMY

761. uṅuppu amaintu, ūru aṅcā, vel paṅai-vēntaṅ
veṅukkaiyuḷ ellām talai.

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

762. ulaivu iṅattu ūru aṅcā vaṅkaṅ, tolaivu iṅattu,
tol paṅaikku allāl, aritu.

762. The heroic valour of rallying round the king even in adversity is peculiar to hereditary force, and not to others.

763. olittakkāl eṅ ām, uvari elippakai?
nākam uyirppa, keṭum.

763. The hiss of a cobra stills for ever an army of rats as vast as the ocean.

764. aḷivu iṅru, aṅaipōkātu āki, vaḷivanta
vaṅkaṅatuvē-paṭai.

764. It is a heroic force that is hereditary, undiminished in powers and not undermined by the enemy.

765. kūrru uṅaṅru mēlvāriṅum, kūṭi, etir nirkum
ārralatuvē-paṭai.

765. A valiant army faces courageously the advancing foe even when led by the God of Death.

766. maṅam, māṅam, māṅṭa vaḷic celavu, tēṅram,
eṅa nāṅkē ēmam, paṭaikku.

766. Heroism, honour, tried policy and fidelity to the king, these four are an army's shelter.

767. tāṅ tāṅkic celvatu tāṅai-talaivanta
pōṅ tāṅkum taṅmai aṅintu.

767. That alone is an army which understands the enemy's tactics, and fearlessly advances.

768. aṭaltakaiyum, āṙṙalum, il eṇiṇum, tāṇai
paṭait takaiyāṇ pāṭu peṙum.

768. An army by mere show can achieve distinction though it may lack bold advance or even self-protection.

769. ciṙumaiyum, cellāt tuṇiyum, vaṙumaiyum,
illāyiṇ vellum, paṭai.

769. It is a winning army which has neither littleness, nor irremovable bitterness and poverty.

770. nilai makkaḷ cāla uṭaittueṇiṇum, tāṇai
talaimakkaḷ ilvaḷi il.

770. Of what avail is the army of heroic warriors if there be no general to guide them?

78. paṭaic ceṙukku - CHAPTER 78— ON COURAGE OF THE ARM

771. eṇṇai muṇ nillaṇmiṇ-tevvir! palar, eṇṇai
muṇ niṇṙu kal niṇṙavar.

771. O, Enemies! Do not stand in front of our Lord; for many who stood before him are now standing as hero-stones.

772. kāṇa muyal eyta ampiṇil, yāṇai
pilaitta vēl ēntal iṇitu.

772. Better to bear the spear hurled against an elephant, though it misses its aim,
than the arrow aimed against a hare in the forest.

773. pēr āṇmai eṇṇpa, tarukaṇ; oṇru urrakkāl,
ūrāṇmai marru ataṇ ekku.

773. Fearlessness is a manly virtue; but in distress, mercy is its keen edge.

774. kai vēl kalirroṭu pōkki varupavaṇ
mey vēl pariya, nakum.

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

775. vilitta kaṇ vēl koṇṭu eriya, alittu imaippiṇ,
ōṭtu aṇrō, vaṇkaṇavarkku?

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

776. viluppuṇ paṭāta nāl ellām valukkiṇul
vaikkum, taṇ nālai eṭuttu.

776. Reflecting on the days past, a hero regards those days vain in which he has not
received a wound.

777. cuḷalum icai vēṅṭi, vēṅṭā uyirār

kaḷal yāppuk kārikai nīrttu.

777. The anklet is a fitting adornment to warriors who fight fearless of life for a world-wide reputation.

778. uṟiṅ, uyir aṅcā maṟavar, iṟaivaṅ

ceṟiṅum, cīr kuṅṟal ilar.

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

779. iḷaittatu ikavāmaic cāvārai, yārē,

piḷaittatu oṟukkiṟpavar?.

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

780. purantār kaṅ nīr malkac cākiṟpiṅ, cākkāṭu

irantu kōḷ-takkatu uṭaittu.

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

79. naṭpu - CHAPTER 79— ON FRIENDSHIP

781. ceyaṟku ariya yā uḷa, naṭpiṅ?-atupōl

viṅaikkku ariya yā uḷa, kāppu?.

781. What is there more important than an ally; and what is more helpful than securing his aid.

782. niṛai nīra, nīravar kēṇmai, piṛai; matip
piṇ nīra, pētaiyār naṭpu.

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

783. naviltoṛum nūl nayam pōlum-payiltoṛum,
paṇpu uṭaiyālar toṭarpu.

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

784. nakutarporuṭṭu aṇru, naṭṭal; mikutikkaṇ
mērcenru iṭṭitarporuṭṭu.

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

785. puṇarcci, paḷakutal vēṇṭā; uṇarccitāṇ
naṭpu ām kiḷamai tarum.

785. Friendship is not cultivated by mere acquaintance. It is the harmony that cements the bond of friendship.

786. mukam naka, naṭpatu naṭpu aṇru; neñcattu

akam naka, naṭpatu-naṭpu.

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

787. alivinaṅvai nīkki, āru uyttu, alivinaṅ

allal ulappatu ām-naṭpu.

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

788. uṭukkai ilantavaṅ kai pōla, āṅkē

iṭukkaṅ kaḷaivatu ām-naṭpu.

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

789. 'naṭpiṅku vīrriṅkai yātu?' eṅiṅ, koṭpu iṅṅi

ollumvāy ūṅṅum nilai.

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

790. 'iṅaiyar, ivar emakku; iṅṅam yām' eṅṅu

puṅaiyiṅṅum, pulleṅṅum-naṭpu.

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

791. nāṭātu naṭṭaliṅ 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 koḷḷātāṅ kēṅmai, kaṭaimuṟai,
tāṅ cām tuyaram tarum.

792. The friendship entered into without repeated tests causes grief till the end of one's life.

793. kuṅaṅum, kuṭimaiyum, kurramum, kuṅṟā
iṅaṅum, aṟintu yākka naṭpu.

793. Make friends with one after knowing one's character, ancestry, defects and one's great associates.

794. kuṭip piṟantu, taṅkaṅ paḷi nāṅuvāṅaik
koṭuttum koḷal vēṅṭum, naṭpu.

794. Even by paying a price secure the friendship of one of noble family who fears a blot on his character.

795. aḷac colli, allatu iṭittu, vaḷakku aṟiya
vallār naṭpu āyntu koḷal!

795. Make after proper test friendship with the wise who make you weep for a crime and chastise when you err.

796. kēṭṭiṇum uṇṭu, ōr uṛuti-kiḷaiñarai
nīṭṭi aḷappatu ōr kōl.

796. Adversity has its uses, for it is the touchstone that tries the genuine friend.

797. ūṭiyam eṇṇpatu oruvaṛkup pētaiyār
kēṇmai orī viṭal.

797. One must regard it as a windfall if one is able to shake off unwise friends.

798. uḷḷarḷka, uḷḷam ciṛukuva! koḷḷarḷka,
allaṛkaṇ āṛṛaruppār 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
uḷḷiṇum, uḷḷam cuṭum.

799. Friendship of those who fall off in adversity continues to rankle in your heart of hearts till your death.

800. maruvuka, mācu arṛār kēṇmai! oṇṛu ṭṭum
oruvuka, oppu ilār naṭpu!

800. Count the friendship of the faultless and release yourself even at a price from friends not of approved conduct.

81. paḷaimai - CHAPTER 81— ON OLD FRIENDSHIP

801 paḷaimai eṇappaṭuvatu yāteṇiṇ yātum

kiḷamaiyaik kiḷttiṭā naṭpu.

801. What is old friendship? It is that which willingly submits to friendly interferences.

802. uṇṇupuk keḷutakaimai marṇatarṇku

uppātal cāṇrōṇ kaṭaṇ.

802. The soul of friendship is perfect freedom. To be of cheer in friendly interference is the duty of the wise.

803. naṭpuevaṇ ceyyum keḷutakaimai

ceytāṇku amaiyāk kaṭai.

803. What use is old friendship if one's intimacy does not approve of one's acts?

804 viḷaitakaiyāṇ vēṇṭi iruppar keḷutakaiyāl

kēḷātu naṭṭār ceyiṇ.

804. If friends voluntarily do their duty through intimacy the wise accept it with approval.

805 pēṭaimai oṇrō peruṇkiḷamai eṇruṇarka

nōtakka naṭṭār ceyiṇ.

805. If a friend acts contrary to one's wishes, treat it as not due to ignorance but to intimacy.

806 ellaikkaṇ niṇṇār tuṇavār tolaiviṭattum

tollaikkaṇ niṇṇār toṭarpu.

806. Old friends may do harm but it is the quality of friendship not to abandon them.

807 aḷivanta ceyyiṇum aṇṇarār aṇṇiṇ

vaḷivanta kēṇmai yavar.

807. Old and loving friends, even when betrayed do not break off in their love.

808 kēḷiḷukkam kēḷāk keḷutakaimai vallārkkku

nāḷiḷukka naṭṭār ceyiṇ.

808. Intimacy is the refusal to hear about friend's faults. Noble friends smile that day when their friends commit faults.

809 keṭāa vaḷivanta kēṇmaiṇār kēṇmai

viṭāar viḷaiyum ulaku.

809. The world applauds long established friends who do not forsake one another.

810 viḷaiṇār viḷaiyap paṭupa paḷaiṇārkaṇ

paṇṇiṇ talaipiriyā tār.

810. Even foes long for those who do not forsake their old and erring friends.

811 parukuvār pōliṇum paṇpilār kēṇmai
perukalil kuṇṛal iṇitu.

811. Let that kind of friendship diminish rather than increase if it is really pretentious and devoid of genuine feeling.

812 uṛiṇṇaṭṭu ariṇorūum oppilār kēṇmai
peṛiṇum ilappiṇum eṇ.

812. What does it matter whether we gain or lose the equal friendship of those who befriend if advantageous to them and betray if disadvantageous?

813 uṛuvatu cīrtūkkum naṭpum peṛuvatu
koḷvārum kaḷvarum nēr.

813. Those who value friendship for the gain thereof are only avaricious prostitutes and thieves.

814 amarakattu āṛraṛukkum kallāmā aṇṇār
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 ciṛiyavar puṇkēṇmai
eytaliṇ eytāmai naṇṛu.

815. Better to abandon than contract the friendship of the lowly who do not aid you in adversity.

816 pētai peruṅkeḷī naṭpiṅ aṛivuṭaiyār
ētiṅmai kōṭi uṛum.

816. Very much more valuable is the hatred of the wise than the dotting friendship of fools.

817 nakaivakaiyar ākiya naṭpiṅ pakaivarāl
pattaṭutta kōṭi uṛum.

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

818 olluṅ karumam uṭarru pavarkēṅmai
collāṭār cōra viṭal.

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

819 kaṅaviṅum iṅṅātu maṅṅō viṅaivēru
colvēru paṭṭār toṭarpu.

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

820 eṅaittum kuṛukutal ōmpal maṅaikkeḷī
maṅril palippār toṭarpu.

820. Avoid the friendship however little, of those who befriend you at home but betray you in the assembly (public).

83. kūṭā naṭpu - CHAPTER 83— ON FALSE ALLIANCE

821 cīrviṭam kāṇiṅ eṟitaṟkup paṭṭatai
nērā nirantavar naṭpu.

821. Friendship of the wicked is but a pretext to stab you cunningly in an unwary mood.

822 iṅampōṅru iṅamallār kēṅmai makaḷir
maṅampōla vēru paṭum.

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

823 palanalla karṟak kaṭaittum maṅanallar
ākutal māṅārkkū aritu.

823. A wicked heart never mellows with learning.

824 mukattiṅ iṅiya nakāa akattuiṅṅā
vañcarai aṅcap paṭum.

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

825 maṅattiṅ amaiyā tavarai eṅaittonṟum
colliṅāl tēraṅpārru aṅru.

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

826 naṭṭārpōl nallavai colliṅum oṭṭārcol

ollai uṅarap paṭum.

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

827 colvaṅakkam oṅṅārkaṅ kolḷaṅka vilvaṅakkam

tīṅku kuṛittamai yāṅ.

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

828 toḷutakai yuḷḷum paṭaiyoṭuṅkum oṅṅār

aḷutakaṅ ṅīrum aṅaittu.

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

829 mikacceytu tammauḷu vārai nakacceytu

naṭpiṅuḷ cāppullaṅ pāṅru.

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

830 pakainaṭpām kālam varuṅkāḷ mukanaṭṭu

akanaṭpu orī viṭal.

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

831 pētaimai eṇpatuoṇṇu yātueṇiṇ ētamkoṇṭu
ūtiyam pōka viṭal.

831. Stupidity clings to the evil and lets slip the good.

832 pētaimaiyuḷ ellām pētaimai kātaṇmai
kaiyalla taṇkaṇ ceyal.

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

833 nāṇāmai nāṭāmai nāriṇmai yātoṇṇum
pēṇāmai pētai toḷil.

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

834 ōti uṇarntum piṇarkkuraittum tāṇaṭaṅkāp
pētaiyiṇ pētaiyār il.

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

835 orumaic ceyalārṇum pētai eḷumaiyum
tāṇpukku aḷuntum aḷaru.

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

836 poypaṭum oṇṇō puṇaipūṇum kaiyaṇiyāp
pētai viṇaimēr koḷiṇ.

836. The task undertaken by a foolish man is spoiled and also ruined.

837 ētilār ārat tamarpacippar pētai
peruñcelvam urrak kaṭai.

837. Strangers and not relatives fatten on the unlimited wealth of a fool.

838 maiyal oruvaṅ kaḷittarrāl pētaitaṅ
kaiyoṅru uṭaimai perin.

838. A fool that lives by a fortune is like a mad man in his drunken glee.

839 peritiṅitu pētaiyār kēṅmai piriviṅkaṅ
pīlai taruvatoṅru il.

839. Verily sweet are the uses of fools' love. For nothing is lost in a separation.

840 kaḷāakkāl paḷḷiyuḷ vaittarrāl cāṅrōr
kuḷāattup pētai pukal.

840. A fool's entry into the assembly of the wise is like one's unclean foot on the bed.

85. pullarivāṅmai - CHAPTER 85— ON IGNORANCE

841 ariviṅmai iṅmaiyoḷ iṅmai piritiṅmai
iṅmaiyaḷ 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 arivilāṅ neñcuvantu ītal pirituyāṭum

illai peṛuvāṅ tavam.

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

843 arivilār tāmtammaip pīlīkkum pīlai

ceṛuvārkkum ceṭtal aritu.

843. The unwise inflict upon themselves more harm than the enemies can think of.

844 veṅmai eṅappaṭuvatu yāteṅiṅ oṅmai

uṭaiyamyām eṅṅum cerukku.

844. Where does conceit dwell but in the immature mind?

845 kallāta mēṅkoṅṭu oḷukal kacaṭara

vallatūum aiyam tarum.

845. Pretension to knowledge beyond one's province makes men suspect the proficiency in one's own province.

846 arṛam maṛaittalō pullaṛivu tamvayiṅ

kurṛam maṛaiyā vaḷi.

846. What availeth one's garment if one's defects lie naked to the world?

847 arumaṛai cōrum arivilāṅ ceṅṅum

perumiṛai tāṅē taṅakku.

847. A learned fool doth harm to himself.

848 ēvavuñam ceykalāṅ tātērāṅ avvuyir
pōom aḷavumōr nōy.

848. A fool neither listens to wise counsel nor exerts himself. He will be a plague to the world till his death.

849 kāṅātāṅ kāṭṭuvāṅ tāṅkāṅāṅ kāṅātāṅ
kaṅṅāṅām tāṅkaṅṅa vāru.

849. He who seeks to enlighten a fool befools himself i For the conceited fool thinks that he knows everything.

850 ulakattār uṅṅēṅpatu illeṅpāṅ vaiyattu
alakaiyā vaikkaṅ paṅum.

850. He who is out of tune with the world is regarded a demon.

86. ikaḷ - CHAPTER 86— ON DISCORD

851 ikaleṅpa ellā uyirkkum pakaleṅṅum
paṅpiṅmai pārikkum nōy.

851. Hatred is a foul disease that brings discord among men.

852 pakalkarutip paṅṅā ceyiṅum ikalkaruti
iṅṅācey yāmai talai.

852. What if one does us harm out of hatred? It is the height of wisdom to resist not evil.

853 ikaleṇṇum evvanōy nīkkin̄ tavalillāt
tāvil viḷakkam tarum.

853. He who is rid of the full disease of hatred crowns himself with eternal glory.

854 iṇpattuḷ iṇpam payakkum ikaleṇṇum
tuṇpattuḷ tuṇpam keṭiṇ.

854. It is the joy of joys to bury hatred, the evil of all evils.

855 ikaletir cāyntoḷuka vallārai yārē
mikalūkkum taṇmai yavar.

855. Can anyone overcome him who has conquered hatred?

856 ikaliṇ mikaliṇitu eṇpavaṇ vāḷkkai
tavalum keṭalum naṇittu.

856. Swift ruin awaits one who delights in discord.

857 mikalmēvaval meyporuḷ kāṇār ikalmēval
iṇṇā aṇivi ṇavar.

857. Those who nourish hatred will never see the triumphant light of truth.

858 ikaliṇku etircāyṭal ākkam ataṇai
mikalūkkiṇ ūkkumām kēṭu.

858. To fight against hatred is to save one's soul; to harbour it is to court one's own ruin.

859 ikalkāṇāṇ ākkam varuṅkāḷ ataṇai
mikalkāṇum kēṭu taraṅku.

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

860 ikalāṇām iṇṇāta ellām nakalāṇām
naṇṇayam eṇṇum cerukku.

860. From love springs the proud joy of a righteous life.

87. pakai māṭci - CHAPTER 87— ON ENMITY

861 valiyārkkū māṇṇāḷ oṃpuka oṃpā
meliyārmēṇ mēka pakai.

861. Avoid hostility towards the powerful do not cease from hostility towards the weak.

862 aṇṇpilaṇ āṇṇa tuṇaiyilaṇ tāṇṇuvvāṇ
eṇṇariyum ēṇṇāṇ tuppū.

862. One devoid of love has neither the strength nor support. How can he stem the tide of the advancing foe?

863 aṇṇcum aṇṇiyāṇ amaivilaṇ īkalāṇ
taṇṇcam eḷiyaṇ pakaikku.

863. He who is cowardly, ignorant, restless and niggardly, falls an easy prey to his enemy.

864 nīṅkāṅ vekuḷi niṛaiyilaṅ eññāṅrum
yāṅkaṅum yārkkum eḷitu.

864. He who does not abstain from anger and has insufficient resources can be attacked by any one at any time.

865 vaḷinōkkāṅ vāyppaṅa ceyyāṅ paḷinōkkāṅ
paṅpilaṅ parrārkkū iṅitu.

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 kāṅāc ciṅattāṅ kaḷiperum kāmattāṅ
pēṅāmai pēṅap paṅum.

866. One can court the enmity of the blindly wrathful and the inordinately lustful.

867 koṭuttum koḷalvēṅṅum maṅra aṭuttiruntu
māṅāta ceyvāṅ pakai.

867. It is good to get the enmity of one who is blind to one's purpose.

868 kuṅaṅilaṅāyk kurram palavāyiṅ mārrārkkū
iṅaṅilaṅām ēmāppu uṭaittu.

868. One who is void of virtue but full of vice invites the foe.

869 ceṛuvārkkuc cēṇikavā iṇpam aṛivilā
aṅcum pakaivarp peṛiṇ.

869. The cowardly and the foolish gladden the heart of the foe beyond measure.

870 kallāṇ vekuḷum ciṛuporuḷ eññāṇṛum
ollāṇai ollātu oḷi.

870. Glory awaits one who does not exploit the ignorant.

88. pakaittiṛam terital - CHAPTER 88— ON KNOWING THE ENEMY'S STRENGTH

871 pakaiyeṇṇum paṇpi lataṇai oruvaṇ
nakaiyēyum vēṇṭarpāṛru aṇru.

871. One should not desire, even in a sportive mood, the evil known as enmity.

872 villēr uḷavar pakaikoḷiṇum kollāṛka
collēr uḷavar pakai.

872. You may not fear the sword; but beware of the pen.

873 ēmuṛ ṛavariṇum ēḷai tamiyaṇāyp
pallār pakaikoḷ pavaṇ.

873. One who incurs the wrath of the enemy is blinder than the mad.

874 pakainaṭpāk koṇṭolukum paṇpuṭai yāḷaṅ
takaimaikkaṅ taṅkirru ulaku.

874. The world is under the sway of one who has the art of converting an enemy into a friend.

875 taṅṭuṅai iṅṛāl pakaiyiraṅṭāl tāṅoruvan
iṅṭuṅaiyāk koḷkavarriṅ oṅṛu.

875. One who has no ally but two adversaries must befriend one of them.

876 tēriṅum tērā viṭiṅum aliviṅkaṅ
tērāṅ pakāaṅ viṭal.

876. In a dark hour assume a neutral attitude either to your known enemy or to an unknown foe.

877 nōvaṅka nontatu aṅiyārkkū mēvaṅka
meṅmai pakaivar akattu.

877. Whisper not your troubles to friends who cannot divine them; betray not your weakness to your enemy.

878 vakaiyaṅintu taṅceytu taṅkāppa māyumu
pakaivarkaṅ paṭṭa cerukku.

878. Plan well your design and arm yourself with all the sinews of war.

879 iḷaitāka muḷmaram kolka kaḷaiyunar

kaikollum kāḷtta iṭattu.

879. Nip the thorn in the bud lest it should hurt the hands of those who seek to cut it when hardened into a tree.

880 uyirppa uḷarallar maṅṅa ceyippavar
cemmaḷ citaikkalā tāṛ.

880. He is one among the dead who fails to subdue his naughty foe.

89. uṭṭakai - CHAPTER 89— INTERNAL FOES

881 niḷaṅṅiṛum iṅṅāta iṅṅā tamarnīrum
iṅṅāvām iṅṅā ceyiṅ.

881. Even shade and water, wholesome as they are, become pernicious where not needed; our kith and kin likewise are.

882 vāḷpōḷ pakaivarai aṅcaṅka aṅcuka
kēḷpōḷ pakaivar toṭarpu.

882. Be not afraid of open enemies with drawn swords; but beware of false friends.

883 uṭṭakai aṅcittaṅ kākka ulaiviṭattu
maṭṭpakaiyiṅ māṅat teṛum.

883. Guard yourselves against your enemies from within. In your trying hour they will undermine your strength, like the potter's knife, cleaving the mind asunder.

884 maṅammāṅā uṭṭakai tōṅriṅ iṅammāṅā
ētam palavum tarum.

884. The land is seething with dissensions when the foes from within, appear on the scene.

885 uṛaṇmuṛaiyāṇ uṭpakai tōṇṛiṇ iṛalmuṛaiyāṇ
ētam palavum tarum.

885. Many evils dark as death befall a king, when his own kith and kin sow dissensions in the land.

886 oṇṛāmai oṇṛiyār kaṇpaṭiṇ eññāṇrum
poṇṛāmai oṇṛal aritu.

886. If kinsmen were to play to the traitor it would be difficult to escape death.

887 ceppiṇ puṇarccipōl kūṭiṇum kūṭātē
uṭpakai uṛra kuṭi.

887. There will be no real union in a house divided. The apparent unity is like the appearance of the casket and the lid seen as one.

888 aramporuta poṇpōlat tēyum uramporutu
uṭpakai uṛra kuṭi.

888. The family torn with internal dissensions dwindles in strength just like pure gold filed away by an iron file.

889 eṭpakavu aṇṇa ciṛumaittē āyiṇum
uṭpakai uḷḷatām kēṭu.

889. Internal hostility little as it is, like a tiny seed, hides within a mighty evil.

890 uṭampāṭu ilātavar vāḷkkai kuṭaṅkaruḷ
pāmpōṭu uṭaṇurain tarru.

890. Dwelling among men of hidden hate is like dwelling in a hamlet which harbours a snake.

90. periyāraip piḷaiyāmai - CHAPTER 90— NOT CENSURING THE GREAT

891 ārruvār ārral ikaḷāmai pōrruvār
pōrraluḷ ellām talai.

891. Not to offend the mighty is the crowning means of shielding one self.

892 periyāraip pēṇātu oḷukiṅ periyārāl
pērā iṭumpai tarum.

892. Lack of reverence for the great results in endless troubles.

893 keṭalvēṅṭiṅ kēḷātu ceyka aṭalvēṅṭiṅ
ārru pavarkaṅ iḷukku.

893. To pick a quarrel with the mighty is to court one's own ruin.

894 kūrrattaik kaiyāl viḷittarrāl ārruvārkku
ārrātār iṅṅā ceyal.

894. Behold the weak trying to do harm to the mighty. It is like beckoning unto death.

895 yāṅtuccenru yāṅtum uḷarākār ventuppiṅ
vēntu ceṛappaṭ ṭavar.

895. Where is the refuge for one who incurs the wrath of the mighty monarch?

896 eriyāl cuṭappaṭiṅum uyvuṅṭām uyyār
periyārp piḷaittoluku vār.

896. There is just a chance of saving oneself if one gets caught in a fire; but there is no hope for men who insult the great.

897 vakaimāṅṭa vāḷkkaiyum vāṅporuḷum eṅṅām
takaimāṅṭa takkār ceṛiṅ.

897. What avails one's proof of prosperity and mighty riches if one rouses the wrath of the great.

898 kuṅraṅṅār kuṅra matippiṅ kuṭiyōṭu
niṅraṅṅār māyvar nilattu.

898. The fury of the sages like the lofty hills destroys the great race of pure men of stable fortune.

899 ēntiya koḷkaiyār cīriṅ iṭaimurintu
vēntaṅum vēntu keṭum.

899. Even the Lord of Heaven will be humbled from his throne if he rouses the wrath of men of mighty penance.

900 iṛantuamainta cārpuuṭaiyar āyiṇum uyyār
ciṛantuamainta cīrār ceṛiṇ.

900. Even kings of ancient renown perish before the wrath of the great.

91. peṇvaljic cēral - CHAPTER 91— ON FOLLOWING WOMEN'S ADVICE

901 maṇaiviḷaivār māṇpayaṇ eytār viṇaiviḷaivār
vēṇṭāp poruḷum atu.

901. To follow one's wife's advice is to lose one's honour and fortune.

902 pēṇātu peṇviḷaivāṇ ākkam periyatōr
nāṇāka nāṇut tarum.

902. The wealth of a henpecked husband is a mere mockery to him.

903 illāḷkaṇ tāḷnta iyalpiṇmai eññāṇṇum
nallāruḷ nāṇut tarum.

903. The cowardice of one who submits to one's wife makes one shrink from the company of the good.

904 maṇaiyāḷai aṅcum maṇumaiyi lāḷaṇ
viṇaiyāṇmai vīreytal iṇṇu.

904. He who dreads his wife denies himself the joys of Heaven. Even his noble actions are held in scorn.

905 illālai yañcuvāṇ añcumarru eññāṇrum
nallārkku nalla ceyal.

905. He who fears his wife fails in his offices to the good and the virtuous.

906 imaiyāriṇ vāliṇum pāṭilarē illā!
amaiyārtōḷ aṅcu pavar.

906. Those who are under the spell of their bamboo-shouldered bewitching wives cease to be men even though they are like Gods on earth.

907 peṇṇēval ceytolukum āṇmaiṇ nāṇuṭaip
peṇṇē perumai yuṭaittu.

907. More respectful is the bashfulness of a woman than the ignoble conduct of one who is a slave to one's wife.

908 naṭṭār kuraimuṭiyār nanrārār nanṇutalā!
peṭṭāṅku oluku pavar.

908. An infatuated husband can never be a friend in need; nor can he hope to do virtuous deeds.

909. Pleasures of life are not for the henpecked husband.

909 araviṇaiyum āṇra poruḷum piṇaviṇaiyum

peṇēval ceyvārkaṇ il.

910 eṇcērnta neñcattu iṭaṇuṭaiyārkkū eññāṇrum

peṇcērntām pētaimai il.

910. Men of resolute will never commit the folly of slaving for women.

92. varaiviṇ makaḷir - CHAPTER 92— ON PUBLIC WOMEN

911 aṇpiṇ viḷaiyār poruḷviḷaiyum āytoṭiyār

iṇcol iḷukku tarum.

911. Honeyed words of public women who serve not for love but for money become gall and wormwood in the end.

912 payaṇtūkkip paṇpuraikkum paṇpuil makaḷir

nayaṇtūkki naḷḷā viṭal.

912. Beware of public women sweet of tongue but greedy of gain.

913 poruṭpeṇṭir poymmai muyakkam iruṭṭaraiyil

ētil piṇantaḷḷi aru.

913. Embracing false women bent on gain is like embracing a strange corpse in a dark room.

914 poruṭporuḷār puṇḷalam tōyā aruṭporuḷ

āyumu arivi ṇavar.

914. Men seeking the light of grace turn away in scorn from the fleshy delights of prostitutes.

915 potunalattār puṇṇalam tōyār matinalattiṅ
māṇṭa arivi ṇavar.

915. Men of great wisdom care not for the barren pleasures of women who sell themselves for hire.

916 tannalam pārippār tōyār takaicerukkip
puṇṇalam pārippār tōl.

916. Men aspiring to fame do not long for the delights of women who sell themselves.

917 niṛaineṅcam illavar tōyvar piṛaneṅcil
pēṇip puṇarpavar tōl.

917. Only men of unruly desires go in search of the shoulders of women who sell themselves.

918 āyūm ariviṇar allārkkū aṇaṅkeṇpa
māya makaḷir muyakku.

918. False women's embraces which only the ignorant desire are like the possession of evil spirits.

919 varaivilā māṇilāiyār meṅtōl puraiyilāp
pūriyarkaḷ ālum aḷaru.

919. The soft shoulders of women who deck themselves for attraction are the hell into which undiscerning fools sink.

920 irumaṇap peṇṭirum kaḷḷum kavaṛum
tiruṇikkap paṭṭār toṭarpu.

920. Double-tongued women, wine and dice are the allies of those abandoned by the goddess of fortune.

93. kaḷ uṇṇāmai - CHAPTER 93— ON AVOIDING WINE

921 uṭkap paṭāar oḷiyiḷappar eññāṇrum
kaṭkātal koṇṭoluku vār.

921. He who is addicted to wine can never strike fear in the heart of his foe; nor can he retain his ancient splendour.

922 uṇṇarka kaḷḷai uṇiḷuṅka cāṇrōrāl
eṇṇap paṭavēṇṭā tār.

922. Do not drink wine, for a drunkard can never command the homage of the great.

923 īṇrāl mukattēyum iṇṇātāl eṇmarruc
cāṇrōr mukattuk kaḷi.

923. Even an indulgent mother never puts up with a drunkard; will the virtuous ever tolerate him?

924 nāṇeṇṇum nallāḷ puṛamkoṭukkum kaḷḷeṇṇum
pēṇāp peruṅkurrat tārkku.

924. The good lady of modesty averts her face from him guilty of hateful drink.

925 kaiyaṛi yāmai uṭaittē poruḷkoṭuttu
meyyaṛi yāmai koḷal.

925. To acquire forgetfulness at a price is indeed the fruit of past sin.

926 tuñciṇār cettāriṇ vērallar eññāṇṇum
nañcuṇpār kaḷḷuṇ pavar.

926. To be asleep is to be dead. To drink wine is to drink poison.

927 uḷḷorri uḷḷūr nakappaṭuvar eññāṇṇum
kaḷḷorrik kaṇcāy pavar.

927. A drunkard who has lost his senses becomes an object of ridicule to his sober neighbours.

928 kaḷittāṛiyēṇ eṇpatu kaiviṭuka neñcattu
oḷittatūum āṅkē mikum.

928. Let not a drunkard boast that he has not tasted wine; for that which is hidden shows itself with greater force when drunk.

929 kaḷittāṇaik kāraṇam kāṭṭutal kīṇīrk
kuḷittāṇait titturī aru.

929. To reason a drunkard into his senses is like searching with a candle for one lost in deep waters.

930 kaḷḷuṇṇāp pōḷtil kaḷittāṇaik kāṇuṅkāḷ
uḷḷāṅkol uṅtataṅ cōrvu.

930. If a drunkard in sober moments sees, another under the influence of wine, will he fail to realise his own state when drunk?

94. cūtu - CHAPTER 94— ON GAMBLING

931 vēṅṭarka venṛiṭiṇum cūtiṇai veṅratūum
tūṅṭirpoṅ miṅviḷuṅki aru.

931. Do not desire to gamble even if you win; for your gain is like the bait to a fish.

932 oṅrueyti nūruilakkum cūtarkkum uṅtāṅkol
naṅrueyti vālvatōr āru.

932. Can gamblers who lose a hundred times before winning once ever dream of an upright life?

933 uruḷāyam ovātu kūriṅ poruḷāyam
pōoy pūramē paṭum.

933. If one continually plays with the rolling dice one's riches desert one to enrich one's enemies.

934 cīrumai palaceytu cīraḷikkum cūtiṅ

vaṛumai taruvatuonṛu il.

934. Nothing brings on poverty more than gambling. It ruins one's fame and is the mother of all evils.

935 kavaṛum kaḷakamum kaiyum tarukki

ivaṛiyār illāki yār.

935. None but those who dream of dice and the gaming table will come to grief.

936 akaṭārār allal uḷapparcūtu eṅṅum

mukaṭiyāl mūṭappaṭ ṭār.

936. Torments of poverty and hell befall one who is seized by the demon of gambling.

937 paḷakiya celvamum paṅpum keṭukkum

kaḷakattuk kālai pukiṅ.

937. Ceaseless gambling destroys one's ancestral wealth and fame.

938 poruḷkoṭuttup poymēṛ koḷī aruḷkeṭuttu

allal uḷappikkum cūtu.

938. Gambling destroys wealth, makes one play false, kills all virtues, and brings on distress.

939 uṭaiceḷvam ūṇoḷi kalviyeṇru aintum
aṭaiyāvām āyam koḷiṇ.

939. A king whose hobby is gambling has neither raiment nor food, nor wealth nor renown nor learning.

940 iḷattoṟūum kātalikkum cūtēpōl tuṇpam
uḷattoṟūum kātaru uyir.

940. In spite of all the ills of life we cling to it. In spite of all losses, a gambler clings to his dice.

95. maruntu - CHAPTER 95— ON MEDICINE

941 mikiṇum kuṟaiyiṇum nōyceyyum nūlōr
vaḷimutalā eṇṇiya mūṇru.

941. Overfeeding and underfeeding upset the three humours and cause disease, says the physician.

942 marunteṇa vēṇṭāvām yākkaikku aruntiyatu
arratu pōrri uṇiṇ.

942. There is no need for medicine if one eats with appetite.

943 arrāl aḷavarintu uṇka aḷtuuṭampu
perrāṇ neṭituykkum āru.

943. Let there be measure and moderation in eating. It leads to long life.

944 arratu arintu kaṭaippiṭittu māralla

tuykka tuvarap pacittu.

944. Eat wholesome food when you feel hungry.

945 mārupāṭu illāta uṅṭi maruttuṅṅiṅ

ūrupāṭu illai uyirkku.

945. No disease attacks the person who eats with moderation the food which agrees with him.

946 ilivarintu uṅpāṅkaṅ iṅpampōl nirkum

kalipēr iraiyāṅkaṅ nōy.

946. Health dwells in a man of temperance, disease invades a glutton.

947 tīyaḷavu aṅrit teriyāṅ perituṅṅiṅ

nōyaḷavu iṅrip paṭum.

947. Countless are the ills that befall a glutton.

948 nōynāṭi nōymutal nāṭi atutaṅikkum

vāynāṭi vāyppac ceyal.

948. Diagnose the disease, find out its cure after tracing its root and apply the proper remedy.

949 urrāṅ aḷavum piṅiaḷavum kālamum

karrāṇ karutic ceyal.

949. Let the learned physician know the nature of the patient and the duration of ailment and then treat.

950 urravaṇ tīrppāṇ maruntuuḷaic celvāṇeṇṇu
appālnār kūrrē maruntu.

950. The science of medicine deals with the patient, the physician, the medicine and the recipe.

End of angaviyal

SECTION— III: THE RESIDUE

96. kuṭimai - CHAPTER 96— ON NOBLE LINEAGE

951 ilpīrantār kaṇallatu illai iyalpākac
ceppamum nāṇum oruṅku.

951. Probity and a sense of shame are virtues innate only in men of noble lineage.

952 oḷukkamum vāymaiyum nāṇumim mūṇṇum
iḷukkār kuṭippiṇan tār.

952. Men of noble descent never forsake good conduct, truthfulness and modesty.

953 nakaiṅkai iṅcol ikaḷāmai nāṅkum
vakaiēṇpa vāymaik kuṭikku.

953. A cheerful countenance, charity, soft words and sweet learning all these characterise men of noble birth.

954 aṭukkiya kōṭi perinum kuṭippirantār
kuṅruva ceytal ilar.

954. Men of noble birth never stoop to mean acts, though they may thereby gain untold riches.

955 vaḷaṅkuvatu uḷvīntak kaṅṅum paḷaṅkuṭi
paṅpiṅ talaippirital iṅru.

955. A family of ancient dignity never fails of its charity even when fallen on evil days.

956 calamparric cārpila ceyyārmā carra
kulamparri vāḷtumeṅ pār.

956. Those who walk in the untarnished traditions of their noble family never do wrong even in poverty.

957 kuṭippirantār kaṅviḷaṅkum kurram vicumpiṅ
matikkaṅ maruppōl uyarntu.

957. Dark as the spot of the Moon in the sky doth the stain of the noble family loom large.

958 nalattinkaṅ nāriṅmai tōṅriṅavaṅaik
kulattinkaṅ aiyap paṭum.

958. The world suspects the noble lineage of one who lacks in sympathy.

959 nilattil kiṭantamai kālkāṭṭum kāṭṭum

kulattil piṛantārvāyc col.

959. The plants are quite racy of the soil. The words of men of high birth betoken their ancestral dignity.

960 nalamvēṅṭiṅ nāṇuṭaimai vēṅṭum kulamvēṅṭiṅ

vēṅṭuka yārkkum paṇivu.

960. Out of modesty springs one's greatness. Out of humility rises the honour of family.

97. māṅam - CHAPTER 97— ON HONOUR

961 iṅṛi amaiyāc ciṛappiṅ āyiṅum

kuṅṛa varupa viṭal.

961. Reject mean actions, even if they bring glory in their turn.

962 cīriṅum cīralla ceyyārē cīroṭu

pērāṅmai vēṅṭu pavar.

962. Those who desire honour and name will not do mean things in their thirst for glory.

963 perukkattu vēṅṭum paṇital cīriya

curukkattu vēṅṭum uyarvu.

963. During prosperity practise humility. Even in adversity keep dignity.

964 talaiyiṅ ḷḷinta mayiraṅaiyar māntar

nilaiyiṅ ḷḷintak kaṭai.

964. Men fallen from a high estate are like the hair fallen from the head.

965 kuṅriṅ aṅaiyārum kuṅruvar kuṅruva

kuṅri aṅaiya ceyiṅ.

965. Even a trivial mean act will drag down a man from the hill top of his eminence.

966 pukaliṅrāl puttēḷnāṭṭu uyyātāl eṅmaru

ikaḷvārpṅ ceṅru nilai.

966. Of what use is servility to one who despises you? It brings neither fame nor does it show the path to heaven.

967 oṭṭārpṅ ceṅroruvaṅ vāḷṭaliṅ annilaiyē

keṭṭāṅ eṅappaṭutal nṅru.

967. Better to die in poverty than to be servile to one that scorns you.

968 maruntōmaru ūṅōmpum vāḷkkai peruntakaimai

pīṭu aḷiyavanta iṭattu

968. When one's honour is ruined, will the life that sustains the body confer immortality?

969 mayir_nippin_n vālāk kavari_{mā} aṅṅār
uyir_nippar māṅam vari_n.

969. He whose honour is at stake lays down his life like the Yak that is shorn of its single hair.

970 ilivari_n vālāta māṅam uṭaiyār
oḷito_lutu ēttum ulaku

970. The world sings in praise of those noble persons who prefer death to dishonour.

98. perumai - CHAPTER 98— ON GREATNESS

971 oḷioruvar_{ku} uḷḷa ve_rukkai ilioruvar_{ku}
a_ktuir_{an}tu vāl_tum eṅal.

971. The glory of life is to achieve greatness. The poverty of life is to be lost to all glory.

972 pi_rappuokkum ellā uyir_kkum ci_rappuovvā
ceyto_lil vē_rrumai yāṅ.

972. It is not birth but deeds that mark men.

973 mē_liruntum mē_lallār mē_lallar kī_liruntum
kī_lallār kī_lal lavar.

973. One is not great because of one's birth in a noble family; one is not low because of one's low birth.

974 orumai makaḷirē pōlap perumaiyum
taṅṅaittāṅ koṅṅuolukiṅ uṅṅu.

974. Greatness springs from one's own good conduct preserved like the sacred honour of a woman.

975 perumai uṅaiyavar āṅṅuvār āṅṅiṅ
arumai uṅaiya ceyal.

975. Greatness achieves things difficult for others.

976 ciṅiyār uṅarcciyuḷ illai periyāraip
pēṅikkoḷ vēmeṅṅum nōkku.

976. Littleness feels no reverence for the great.

977 iṅappōr irunta toḷiṅṅām ciṅappuntāṅ
cīral lavarkaṅ paṅiṅ.

977. Littleness is proud of its virtues.

978 paṅiyumām eṅṅum perumai ciṅumai
aṅiyumām taṅṅai viyantū.

978. Greatness is all humility; littleness is all arrogance.

979 perumai perumitam iṅmai ciṅumai
perumitam ūṅntu viṅal.

979. Greatness is not conscious of its worth. Littleness is rooted in pride.

980 arṛam maṛaikkuṁ perumai ciṛumaitāṅ
kurramē kūṛi viṭum.

980. Greatness hides the faults of others; littleness trumpets their faults alone.

99. cāṅṛāṅmai - CHAPTER 99— ON GOOD CONDUCT

981 kaṭaṅṅpa nallavai ellām kaṭaṅṅrintu
cāṅṛāṅmai mēṅkoḷ pavarkku.

981. All virtues dwell in one who is alive to one's nobility of conduct.

982 kuṅanalam cāṅṛōṛ nalaṅē piṛanalam
ennalattu ulḷatūam aṅṛu.

982. Good conduct is the virtue of the great; all other things are but dross.

983 aṅṇunāṅ oppuravu kaṅṅōṭṭam vāymaiyoṭu
aintucāḷpu ūṅṛiya tūṅ.

983. Love, modesty, impartiality, sympathy and truthfulness are the five pillars of nobility.

984 kollā nalattatu nōṅmai piṛartīmai
collā nalattatu cāḷpu.

984. Penance kills not, nobility slanders not.

985 ārruvār ārral paṇital atucānrōr
mārrārai mārrum paṭai.

985. Humility is the strength of the great. It is the weapon that disarms the foe.

986 cālpirkuk kaṭṭalai yāteṇiṇ tōlvi
tulaiyallār kaṇṇum koḷai.

986. The touchstone of nobility is to accept defeat even at the hands of inferiors.

987 iṇṇācey tārkkum iṇiyavē ceyyākkāl
eṇṇa payattatō cālpu.

987. What profits one's nobility if good is not done even to those who do harm?

988 iṇmai oruvaṅku iḷivaṅru cālpenṇum
tiṇmaiṇ ṭākap peṇiṇ.

988. Poverty is no disgrace to one of enduring nobility.

989 ūḷi peyariṇum tāmpeyarār cāṇṇāṇmaikku
āḷi eṇappaṭu vār.

989. The sea may recede but noble men will remain steadfast.

990 cāṇṇavar cāṇṇāṇmai kuṇṇiṇ irunilantāṇ
tāṅkātu maṇṇō poṇai.

990. Were the nobility of the noble to shrink, the vast firm earth would totter.

100. paṅpu uṭaimai - CHAPTER 100— ON COURTESY

991 eṅpatattāl eytal eḷiteṅpa yārmāṭṭum
paṅpuṭaimai eṅṅum vaḷakku.

991. Be cautious and easy of access. You will command the homage of the world.

992 aṅpuṭaimai āṅra kuṭippirattal ivviraṅṭum
paṅpuṭaimai eṅṅum vaḷakku.

992. Courtesy springs from love and noble lineage.

993 uṅpottal makkaḷoppu aṅrāl veruttakka
paṅpottal oppatām oppu.

993. Mere physical features do not rank with men but only courtesy makes them ascend the scale.

994 nayaṅoṭu naṅri purinta payaṅuṭaiyār
paṅpupā rāṭṭum ulaku.

994. The world respects the courtesy of those who are just and willing to do good.

995 nakaiyullum iṅṅātu ikaḷcci pakaiyullum
paṅpuḷa pāṭarivār māṭṭu.

995. Do not mock at others even in a sportive mood. There is virtue in being courteous even to a foe.

996 paṇpuṭaiyārp paṭṭuṇṭu ulakam atuinrēl
maṇpukku māyvatu maṇ.

996. The world is built on the wisdom of the noble and the good; but for them the entire world would be a heap of ruins.

997 arampōlum kūrmaiya rēnum marampōlvar
makkaḷpaṇpu illā tavar.

997. Of what avail is one's intelligence keen as the edge of the chist^? One is with the socks and gloves if one is not affable.

998 naṇpārār āki nayamila ceyvārkkum
paṇpārār ātal kaṭai.

998. To be failing in one's courtesy even to one's foe is sin.

999 nakalvallar allārkkum māyiru ñālam
pakalumpār paṭṭaṇṇu iruḷ.

999. Even the wide world darkens at noon to the sullen who fails to gladden the hearts of men.

1000 paṇpilāṇ perra peruñcelvam naṇpāl
kalantīmai yāltirintu aru.

1000. Of what' use is the wealth of the discourteous? It is like good milk spoilt by an unclean vessel.

101. naṅṅiyil cēlvam - CHAPTER 101— ON UNPROFITABLE WEALTH

1001 vaittāṅvāy cāṅṅra perumporuL aḷtuṅṅāṅ
cettāṅ ceyakkiṅtantatu il.

1001. He who does not make use of his hoarded wealth is really dead, though aliye;
for he cannot do anything great.

1002 poruḷāṅām ellāmeṅṅru īyātu ivaruṅ
maruḷāṅām māṅāp piṅṅappu.

1002. The birth of a ghost awaits a miser who thinks he gains everything by hoarding
wealth.

1003 īṅṅam ivari icaivēṅṅā vāṅavar
tōṅṅram nilakkup porai.

1003. He who prefers mere accumulation of wealth to glory is a burden unto the
earth.

1004 eccameṅṅru eṅṅeṅṅum kollō orubarāl
naccap paṅāa tavaṅ.

1004. What awaits one if one cannot win the affections of others?

1005 koṅṅuppatūum tuyppatūum illārkkku aṅṅukkiya
kōṅṅiṅṅ ṅāyinuṅ il.

1005. Of what avail is the untold wealth of one who neither gives nor enjoys it?

1006 ētam peruñcelvam tāṅtuvvāṅ takkārkkuonru

ītal iliyalpilā tāṅ.

1006. Abundance of wealth is not a blessing but a curse to one who can neither enjoy it nor spend it on the deserving.

1007 arrārkkonru ārrātāṅ celvam mikanalam

perrāṅ tamiyaḷmūt taru.

1007. The wealth that is not spent on the needy is as barren as the withering charm of a spinster.

1008 naccap paṭātavaṅ celvam naṭuvūruḷ

naccu marampaḷut taru.

1008. The wealth of a miser is like the fruit of a poison-tree in the heart of a village.

1009 aṅporiit taṅcerru aṅamnōkkātu iṭṭiya

oṅporuḷ koḷvār piṅar.

1009. Strangers inherit the great wealth of a miser who neither enjoys it nor gives.

1010 cīruṭaic celvar ciṅrutuṅi māri

vaṅānkūrn taṅaiyatu uṭaittu.

1010. The short-lived poverty of the generous rich is the drought of rain-laden clouds.

102. nāṇ uṭaimai - CHAPTER 102— ON MODESTY

1011 karumattāl nāṇutal nāṇut tirunutal

nallavar nāṇup piṛa.

1011. True modesty shrinks from littleness. All other forms of modesty are womanish.

1012 ūṇuṭai eccam uyirkkellām vēṛalla

nāṇuṭaimai māntar ciṛappu.

1012. Common to all human beings are food and clothing and other necessities of life. But what distinguishes them is modesty.

1013 ūṇaik kuṛitta uyirellām nāṇeṇṇum

naṇmai kuṛittatu cālpu.

1013. Man clings to his body. The noble clings to modesty.

1014 aṇiyaṇṛō nāṇuṭaimai cāṇṛōrkku aṭtiṇṛēl

piṇiyaṇṛō pīṭu naṭai.

1014. Disgraceful is the painted pomp of the life of the immodest.

1015 piṛarpaḷiyum tampaḷipōl nāṇuvār nāṇukku

uṛaipati eṇṇum ulaku.

1015. The world finds the very abode of modesty in one who dreads one's infamy and that of others.

1016 nāṇvēli kolḷātu maṇṇō viyaṇṇālam
pēṇalar mēlā yavar.

1016. The great prefer modesty to the riches of the world.

1017 nāṇāl uyirait tuṇṇappār uyirpporuṭṭāl
nāṇtuṇṇavār nāṇāl pavar.

1017. Better retain modesty than cling to life. The noble would rather die than lose modesty.

1018 piṇarnāṇat takkatu tāṇnāṇāṇ āyiṇ
aṇamnāṇat takkatu uṭaittu.

1018. One who does not shrink from what others blush at knows no righteousness.

1019 kulaṇcuṭum koḷkai piḷaippiṇ nalaṇcuṭum
nāṇiṇmai niṇrak kaṭai.

1019. Lack of decorum disgraces a home; lack of modesty destroys everything good.

1020 nāṇakattu illār iyakkam marappāvai
nāṇāl uyirmaruṭṭi arṇu.

1020. The activity of those lacking in modesty is like that of a marionette.

103. kuṭi ceyalvakai - CHAPTER 103— ON EXALTING ONE'S FAMILY

1021 karumam ceyaoruvaṇ kaitūvēṇ eṇṇum

perumaiyṅ pītuuṭaiyatu il.

1021. Nothing is more exalted and manly than one's ceaseless toil to uplift one's own family.

1022 āḷvinaiyum āṅra arivum eṇa_iraṅṅiṅ

nīḷvinaiyāl nīlum kuṭi.

1022. Manly effort and ripe wisdom exalt one's family.

1023 kuṭiceyval eṅṅum oruvaṅkut teyvam

maṭṭarṅrut tāṅmun tuṅrum.

1023. Even God girds up His loins in the service of one who strives for the glory of one's family.

1024 cūḷāmal tāṅē muṭiveytum taṅkuṭiyait

tāḷātu uṅṅarṅru pavarkku.

1024. Success comes unbidden to one who exalts one's family with unremitting toil.

1025 kurram ilaṅāyk kuṭiceytu vālvāṅaic

curramāc currum ulaku.

1025. The world becomes kin to one who leads an unblemished householder's life.

1026 nallāṅmai eṅpatu oruvaṅkut tāṅpiṅanta

illāṅmai ākkik koḷal.

1026. What is true manliness except perfect ordering of the house for its own glory?

1027 amarakattu vaṅkaṅṅar pōlat tamarakattu

ārruvār mērrē porai.

1027. The brunt of the battle falls on the victorious; the burden of the family on the competent few.

1028 kuṭiceyvārkkku illai paruvam maṭiceytu

māṅam karutak keṭum.

1028. To pure householders there is no cessation of work. One's false prestige leads to the ruin of one's family.

1029 iṭumpaikkē koḷkalam kollō kuṭumpattaik

kurram maraippāṅ uṭampu.

1029. Is he who protects his family from the ills of life a mere vessel of suffering?

1030 iṭukkaṅkāl koṅriṭa vīlum aṭuttūṅrum

nallāḷ ilāta kuṭi.

1030. The axe of adversity falls on the family which has no noble son to shield it.

104. uḷavu - CHAPTER 104— ON AGRICULTURE

1031 cuḷaṅṅumērp piṅṅatu ulakam ataṅḷ

uḷaṅṅum uḷavē talai.

1031. After vain wanderings in search of callings the world returned to the plough.

1032 uluvār ulakattārkku āṅiaktu ārrātu

eluvārai ellām poruttu.

1032. Husbandmen are the sheet-anchor of the world for on them depend lives of others.

1033 ulutuṅtu vālvārē vālvārmarru ellām

tolutuṅtu piṅcel pavar.

1033. Only the husbandmen live; all others subsist on their toil.

1034 palakuṭai nīlalum tamṭaikkīk kāṅpar

alakuṭai nīla lavar.

1034. It is the husbandmen that bring the might of the kings under the sway of their own sovereign.

1035 iravār irappārkkoṅru īvar karavātu

kaiceytūṅ mālai yavar.

1035. A toiling peasant never begs but gives.

1036 ulaviṅār kaimmaṭāṅkiṅ illai vilaivatūm

viṭṭēmeṅ pārkkum nilai.

1036. Even the anchorite ceases from penance if husbandmen sit with their hands folded.

1037 toṭṭippuḷuti kaḷcā uṇakkiṇ piṭṭeruvum

vēṇṭātu cālap paṭum.

1037. Let the land be allowed to dry with dust. Even a handful of manure is not needed for a good harvest.

1038 ēriṇum naṇṛāl eruiṭtal kaṭṭapiṇ

nīriṇum naṇṛatan kāppu.

1038. After weeding, let the land be guarded, for more important than water is the protection of crops.

1039 cellāṇ kiḷavan iruppiṇ nilampulantu

illāḷiṇ ūṭi viṭum.

1039. The land neglected by its owner puts on the appearance of a sulky woman abandoned by her lord.

1040 ilameṇṇu acāiṇ ipṭāraik kāṇiṇ

nilameṇṇum nallāḷiṇ nakum.

1040. Mother earth laughs in scorn at those who plead poverty

105. nalkuravu - CHAPTER 105— ON POVERTY

1041 iṇmaiṇiṇ iṇṇātatu yāteṇiṇ iṇmaiṇiṇ

iṇmaiṇē iṇṇā tatu.

1041. There is no greater evil than poverty!

1042 iṅmai eṅaoru pāvi maṅumaiyum

immaiyum iṅri varum.

1042. Poverty is an evil which blasts at once the joys of earth and of heaven.

1043 tolvaravum tōlum keṭukkum tokaiyāka

nalkuravu eṅṅum nacai.

1043. Poverty which springs of avarice ruins one's ancestry and its fair name.

1044 irpiṅantār kaṅṅēyum iṅmai iḷivanta

colpiṅakkum cōrvu tarum.

1044. Dejection due to poverty makes the noble utter the language of the base.

1045 nalkuravu eṅṅum iṭumpaiyuḷ palkurait

tuṅpaṅkaḷ ceṅṅu paṭum.

1045. Poverty in itself an evil is the mother of all ills.

1046 naṅporuḷ naṅkuṅarntu collinṅum nalkūrntār

coṅporuḷ cōrvu paṭum.

1046 The words of the poor, though born of experience and wisdom are not listened to.

1047 aṅāncārā nalkuravu iṅratā yāṅum

piṛaṅpōla nōkkaṅ paṭum.

1047. Even a mother turns her back on one whose poverty is devoid of probity.

1048 iṅṅum varuvatu kollō nerunalum

koṅṅratu pōlum nirappu.

1048. Oh, how I dread it I Will that beggary that almost killed me yesterday assail me today also?

1049 neruppiṅuḷ tuñcalum ākum nirappiṅuḷ

yātoṅṅum kaṅpāṭu aritu.

1049. One may sleep in the midst of scorching fire. But the poverty-stricken know no sleep.

1050 tuppuravu illār tuvarat tuṅṅavāmai

uppiṅṅum kāṅṅikkum kūṅṅu.

1050. The indigent that do not renounce the world batten on other man's salt and porridge.

106. iravu - CHAPTER 106— ON BEGGING

1051 irakka irattakkārk kāṅṅiṅ karappiṅ

avarpaḷi tampaḷi aṅṅu.

1051. Beg if you meet people who can give. If they refuse, it is their fault, not yours.

1052 in̄pam oruvaṛku irattal irantavai

tuṅpam uṛāa variṅ.

1052. Begging would be pleasant to one if one were to achieve one's object without causing pain.

1053 karappilā neñciṅ kaṭaṅarivār muṅṅiṅru

irappumōr ēr uṭaittu.

1053. There is a grace even in begging of one noble and generous of heart.

1054 irattalum ītalē pōlum karattal

kaṅavilum tērrātār māṭṭu.

1054. Begging is endowed with all the grace of giving when the noble guest does not fail of his gifts even in dreams.

1055 karappilār vaiyakattu uṅmaiyaṅ kaṅṅiṅru

irappavar mēṅkoḷu vatū.

1055. There is beggary because of persons touched by its very presence.

1056 karappiṭumpai illāraik kāṅiṅ nirappiṭumpai

ellām oruṅku keṭum.

1056. All the indignities of begging vanish in the presence of the truly generous who know not the sin of withholding gifts.

1057 ikaḷntueḷḷātu īvāraik kāṅiṅ makiḷntuḷḷam

u||u| uvappatu uṭaittu.

1057. Mendicancy inwardly rejoices in the bounty of the generous free of scorn.

1058 irappārai illāyiṅ ṛr̥ṅkaṅmā ṅālam

marappāvai ceṅruvan tar̥ru.

1058. Were there to be no mendicancy the vast world would be peopled with men moving like dolls.

1059 ṭvārkaṅ eṅṅuṅṭām tōṛram irantukō|

mēvāril ilāak kaṭai.

1059. If there be no beggars in the world, will there be any glory for the bountiful?

1060 irappāṅ vekuḷāmai vēṅṭum nirappiṭumpai

tāṅēyum cālum kari.

1060. Do not chafe against the hunks for inevitable is the pain of poverty.

107. iravu accam - CHAPTER 107— ON FEAR OF BEGGING

1061 karavātu uvantīyum kaṅṅaṅṅār kaṅṅum

iravāmai kōṭi urum.

1061. A million times blessed is he who refrains from begging even from the generous delighting in charity.

1062 irantum uyirvāḷtal vēṅṭiṅ parantu

keṭuka ulakiyarri yāṇ.

1062. May the creator of the world perish if he has ordained life only through mendicancy?

1063 iṇmai iṭumpai irantutir vāmeṇṇum

vaṇmaiṇiṇ vaṇpāṭṭatu il.

1063. There is no greater folly than the thought of wiping out poverty by beggary.

1064 iṭamellām kollāt takaittē iṭamillāk

kālum iravollāc cālpu.

1064. The greatness of refusing to beg even in adversity transcends the glory of the world.

1065 teṇṇir aṭupurkai āyiṇum tāḷtantatu

uṇṇaliṇ ūṅkuiṇiyatu il.

1065. Nothing is sweeter than the thin porridge earned by the sweat of one's brow.

1066 āvirku nīreṇru irappiṇum nāvirkū

iraviṇ iḷivantatu il.

1066. It is a heinous sin to beg for water even for a cow crying of thirst.

1067 irappaṇ irappārai ellām irappiṇ

karappār iravaṇmiṇ eṇru.

1067. I implore beggars not to beg of people who hide their wealth.

1068 iravueṅṅum ēmāppil tōṇi karavueṅṅum
pārtākkap pakku viṭum.

1068. The unavailing canoe of begging gets wrecked on the rock of refusal.

1069 iravullā ullam urukum karavullā
ullatūum iṅṅrik keṭum.

1069. The mere thought of begging melts one's heart. It breaks at one's denial.

1070 karappavarkku yāṅkoḷikkum kollō irappavar
collāṭap pōom uyir.

1070. A rebuff takes the life out of the beggar. But can the deceitful escape death?

108. kayamai - CHAPTER 108— ON MEANNESS

1071 makkaḷē pōlvar kayavar avaraṅṅa
oppāri yāmkaṅṅatu il.

1071. Ignoble men are only touched with human shapes. Rare indeed are such specimens.

1072 naṅṅari vāriṅ kayavar tiruvuṭaiyār
neṅcattu avalam ilar.

1072. Blessed are the base who are ignorant of the good. Verily they are never ill at ease.

1073 tēvar aṇaiyar kayavar avarumtām
mēvaṇa ceytuoluka lāṇ.

1073. Mean men resemble unruly gods, for they know no law.

1074 akappaṭṭi āvāraik kāṇiṇ avariṇ
mikappaṭṭuc cemmākkum kīl.

1074. The mean fought their superiority among men baser than them.

1075 accamē kīlkaḷatu ācāram eccam
avāvunṭēl unṭām ciṛitu.

1075. Fear and desire rule the conduct of the base.

1076 aṛaiparai aṇṇar kayavartām kēṭṭa
maṛaipirarkku uyturaikka lāṇ.

1076. The base are like the drum for they noise abroad the secrets of men.

1077 īrṅkai vitirār kayavar koṭiṛuṭaikkum
kūṅkaiyar allā tavarkku.

1077. The base part with their crumbs only to a clenched hand.

1078 collap payaṇpaṭuvar cāṇrōr karumpupōl
kollap payaṇpaṭum kīl.

1078. Even the least cry of distress touches the heart of the good; but squeezing goodness out of the vile is like crushing the sugar-cane.

1079 uṭuppatūum uṇpatūum kāṇiṇ piṛarmēl
vaṭukkāṇa varrākum kīl.

1079. The base envy others in their food and clothing and slander them.

1080 errirku uriyar kayavarōṇru urrakāl
virraṛku uriyar viraintu.

1080. What are the base men fit for? They hasten only to sell themselves in adversity.

End of poruṭpal

Part III: KĀMATTUPPĀL SECTION I. THE SECRET UNION

109. takai aṇaṅku uṛuttal - CHAPTER 109— ON LOVER'S DISTRACTION

1081 aṇaṅkukol āymayil kollō kaṇaṅkuḷai
mātarkol mālumenṇ neñcu.

1081. Is this a goddess fair? Or is it a rare peacock? Or, is it a mortal with heavy ear-rings? My mind is perplexed in the extreme.

1082 nōkkiṇāḷ nōkketir nōkkutal tākkaṇaṅku
tāṇaikkōṇ ṭaṇṇatu uṭaittu.

1082. The glance she returns for mine resembles that of a terrible goddess leading an army.

1083 paṅṭariyēṅ kūr̥ruēṅ patanai iṅiyar̥intēṅ
peṅṭakaiyāl pēramark kaṭṭu.

1083. The god of death I never knew. Now I behold him in the shape of this woman with battling eyes.

1084 kaṅṭār uyirunṅṅum tōr̥rattāl peṅṭakaip
pēṭaikkū amarttaṅa kaṅ.

1084. The cruel eyes of this woman seem to devour the lives of those on whom they fall.

1085 kūr̥ramō kaṅṅō piṅaiyō maṭavaral
nōkkamim mūṅrum uṭaittu.

1085. Oh, how the death-dealing antelope-eyes of the lady charm and puzzle me!

1086 koṭumpuruvam kōṭā maṅraippiṅ naṭuṅkaṅar
ceyyala maṅivaḷ kaṅ.

1086. Her cruel eyes, had they not been shaded by her brows, would have made me quail and shudder.

1087 kaṭāak kaḷir̥riṅmēḷ kaṭpaṭām mātar
paṭāa mulaimēḷ tukil.

1087. The garment over the ample swell of her bosom is like the cloth on the face of a wild elephant.

1088 oṇṇutaṛ kōo uṭaintatē ṅāṭpiṇu|
naṇṇārum uṭkumeṇ pīṭu.

1088. My might which has struck terror in the heart of the foe who has only heard of my prowess lies overthrown before her splendid face.

1089 piṇaiyēr maṭanōkkum nāṇum uṭaiyāṭku
aṇiyavaṇō ētila tantu.

1089. What need of ornament has this lady of modesty, adorned with the glances of an antelope?

1090 uṇṭārkaṇ allatu aṭunaṛāk kāmampōl
kaṇṭār maḱiḷceyṭal iṇru.

1090. Wine intoxicates the person when only drunk but love inebriates the soul even by a mere look.

110. kuṛipparītal - CHAPTER 110— READING LOVE'S SIGNS

1091 irunōkku ivaḷuṇkaṇ ulḷatu orunōkku
nōynōkkoṇru annōy maruntu.

1091. The glances of her collirium-painted eyes have a double sway. One wounds and the other heals.

1092 kaṅkaḷavu koḷḷum ciṛunōkkam kāmattil
cempākam aṅṅu peritu.

1092. More telling than her actual embrace are her stealthy love looks.

1093 nōkkiṅāṅ nōkki iraiñciṅāḷ aḷṭavaḷ
yāppiṅuḷ aṭṭiya nīr.

1093. She gazed and gazed but she became shy and her bashful look has nurtured the plant of love between us.

1094 yāṅnōkkum 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 kuṛikkoṅṭu nōkkāmai allāl orukaṅ
ciṛakkaṅittāḷ pōla nakum.

1095. Without looking straight at me, with furtive glances she smiles inwardly.

1096 uṛāa tavarpōl colīṅum ceṛāarcōl
ollai uṅarap paṭum.

1096. Though her words are as harsh as those of a stranger, they betoken only love.

1097 ceṛāac ciṛucollum ceṛrārpōl nōkkum

uṛāarpōṇru urrār kurippu.

1097. The pretended angry look and the bitter-sweet word of the beloved are like those of a stranger. Surely these are but the masks of her love.

1098 acaiyiarṅku uṅṅuāṅṅōr ēeryāṅ nōkkap

pacaiyiṅṅai paiya nakum.

1098. When I look beseechingly at her she returns a gentle smile. Oh, what bewitching charm fills the tender maid's look!

1099 ētilār pōlap potunōkku nōkkutal

kātalār kaṅṅē uḷa.

1099. Oh, what an indifferent air do the lovers assume! They look at each other as if they were strangers.

1100 kaṅṅōṅṅu kaṅṅai nōkkokkiṅ vāyccorṅkaḷ

eṅṅa payaṅṅum ila.

1100. Of what avail are words when eyes speak to eyes and heart whispers unto heart.

111. puṅarcci maḷḷal - CHAPTER 111— THE ECSTASY OF LOVE'S UNION

1101 kaṅṅukēṅṅu uṅṅuuyirttu urrariyumu aimpulaṅṅum

oṅṅoṅṅi kaṅṅē 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 piṅikku maruntu piṛamaṅ aṅiyiḷai

taṅṅōykkut tāṅē maruntu.

1102. The remedy for a disease lies not in the disease but in some healing balm; but not so the loved one who is at once the disease and the cure for the pangs of love.

1103 tāmvīlvār meṅtōḷ tuyiliṅ iṅitukol

tāmaraik kaṅṅāṅ ulaku.

1103. Are the pleasures of the world of the lotus-eyed lord sweeter than reclining on the soft shoulder of the beloved?

1104 nīṅkiṅ terūum kuṛukuṅkāl taṅṅeṅṅum

tīyāṅṅup perrāḷ ivaḷ.

1104. This lady has a fire which burns me with passion when I am away; but it cools down when I see her. Can anyone say where she has acquired this power?

1105 vēṭṭa poḷutiṅ avaiyavai pōlumē

tōṭṭār katuppiṅāḷ tōḷ.

1105. Like the dreams of pleasures sought, the embrace of this sweet-shouldered, flower-decked maiden gives me untold pleasure.

1106 urutōru uyirtaḷippat tīṅṅalāl pētaikku

amiḷtiṅ iyaṅraṅa tōḷ.

1106. Her embrace ever kindles new warm life in me. Verily her shoulders are packed with ambrosia.

1107 tammil iruntu tamatupāttu uṅṭarrāl
ammā arivai muyakku.

1107. The embrace of my golden-coloured love reminds me of the joy of a householder who delights in fulfilling the laws of hospitality.

1108 vīlum iruvarkku iṅitē valiyiṭai
pōlap paṭāa muyakku.

1108. Sweet indeed to both the lover and his beloved is that close embrace which allows not even a wisp of air to steal in between their arms.

1109 ūṭal uṅartal puṅartal ivaikāmam
kūṭiyār perra payaṅ.

1109. Separation, reconciliation and reunion are the pleasures vouchsafed to those stricken with love.

1110 aritōru ariyāmai kaṅṭarrāl kāmam
ceṛitōrum cēyilāi māṭṭu.

1110. The more I taste the charms of my beloved the more do I hunger for them. Verily what is already experienced pales into insignificance before the promise of the future.

112. nalam puṅaintu uraittal - CHAPTER 112— ON HIS LADY

1111 nanṅīrai vāḷi aṅiccamē niṅṅiṅum

meṅṅīrai! yāmvīḷ pavaḷ.

1111. O aniccam flower, the best and softest of all flowers, may you be blest; but do not forget that my lady is yet more tender.

1112 malarkāṅiṅ maiyātti neṅcē ivaḷkaṅ

palarkāṅum pūvokkum eṅru.

1112. O Mind, when you behold flowers you think that your beloved's eyes are like these and pine away.

1113 muṅimēṅi muttam muṅuval veṅināṅram

vēluṅkaṅ vēyttōḷ avaṭku.

1113. Her body is of rich gold, her teeth pearls. She is fragrant, her eyes dart forth glances like a lance, her shoulders gently curve as the bamboo. O! what a varied charm my beloved has!

1114 kāṅiṅ kuvaḷai kaviḷntu nilaṅnōkkum

māṅiḷai kaṅṅovvēm eṅru.

1114. The kundalai flower hangs down in shame before the eyes of my tastefully adorned lady-love.

1115 aṅiccappūk kālkaḷaiyāḷ peytāḷ nucuppiṅku

nalla paṭāa paṅrai.

1115. She decks herself with aniccam flowers without removing the stalks. It is the death-knell of her slender waist.

1116 matiyum maṭantai mukaṇum aṛiyā
patiyiṇ kalāṅkiya mīṇ.

1116. Even the stars of heaven veer their usual courses mistaking my lady's face for their queen moon.

1117 aṛuvāy niṛainta avirmatikkup pōla
maṛuvuṇṭō mātar mukattu.

1117. Is there a dark spot on the face of my lady-love as on the shining moon which waxes and wanes?

1118 mātar mukampōl oḷiviṭa vallaiyēl
kātalai vāḷi mati.

1118. Blest indeed are you. Moon! If you will be resplendent without a spot even as the face of my lady, I shall love you with all my heart.

1119 malarāṇṇa kaṇṇāḷ mukamotti yāyiṇ
palarkāṇat tōṇṛal mati.

1119. Moon, if you wish to equal the face of my lady then hide yourself from this world.

1120 aṇiccamum aṇṇattiṇ tūviyum mātar

aṭikku neruñcip paḷam.

1120. The soft aniccam flower and the down of the swan are but thistles before the soft feet of my lady.

113. kātar cīrappu uraittal - CHAPTER 113— ON THE AFFIRMATION OF LOVE

1121 pāloṭu tēṅkalan tarrē paṇimoḷi

vāleyīru ūriya nīr.

1121. The kiss of the tender lips of my modest maid is like the taste of honey with milk.

1122 uṭampoṭu uyiriṭai eṇṇamaru aṇṇa

maṭantaiyoṭu emmiṭai naṭpu.

1122. The love that has sprung up between me and my beloved is constant, even as body and soul are inseparable.

1123 karumaṇiyiṅ pāvāynī pōtāyām vīlum

tirunutaṅku illai iṭam.

1123. O Image in the pupil of my eye, begone! How can my fair-browed lady sit enthroned, unless you give place to her?

1124 vāḷtal uyirkkaṇṇaḷ āyilāi cātal

ataṅkaṇṇaḷ nīṅku miṭattu.

1124. Embracing the arms of my choicely adorned lady I feel all the thrill and joy of life, but the moment I separate, I feel the wretchedness of death.

1125 ulluvanṅ maṅyāṅ marappiṅ marappariyēṅ
oḷḷamark kaṅṅāḷ kuṅam.

1125. I cannot forget the noble quality of my love of the sparkling eyes.

1126 kaṅṅullīṅ pōkār imaippiṅ paruvārār
nuṅṅiyarem kāta lavar.

1126. My lover will never vanish from my eyes; nor will he be disturbed if I close them. He is so ethereal as to be invisible.

1127 kaṅṅullār kāta lavarākak kaṅṅum
eḷutēm karappākku aṅintu.

1127. I fear to paint ray eyes, lest it should hide the vision of my lord dwelling within.

1128 neṅcattār kāta lavarāka veytuṅṅal
aṅcutum vēpākku aṅintu.

1128. With my lover in my heart I do not eat anything hot lest it should harm the delicate one.

1129 imaippiṅ karappākku aṅival aṅaittirṅkē
ēṅṅilar eṅṅumiv vūr.

1129. My eyes wink not lest they should lose the vision of my lord within; not knowing this people blame him for my sleeplessness.

1130 uvantuṛaivr uḷḷattuḷ eṇṇum ikantuṛaivar
ētilar eṇṇumiv vūr.

1130. Delightfully my lover makes my heart for ever his abode; but villainous people say he is cruel and dwells apart.

114. nāṇuttuṛavu uraittal - CHAPTER 114— SPEAKING OUT UNABASHED

1131 kāmam uḷantu varuntiṇārkkku ēmam
maṭalallatu illai vali.

1131. Men anguished by unrequited love find no stronger solace than mounting the madal.

1132 nōṇā uṭampum uyirum maṭalērum
nāṇiṇai nīkki niṛuttu.

1132. My body and soul, unequal to the pangs of love, seek to mount the madal; bashfulness and reserve are swept away.

1133 nāṇoṭu nallāṇmai paṇṭuṭaiyēṇ inṛuṭaiyēṇ
kāmurṛār ērum maṭal.

1133. Reserve and dignified manliness once I had; but today I possess the madal which the helpless love-sick resort to.

1134 kāmak kaṭumpuṇal uykkumē nāṇoṭu
nallāṇmai eṇṇum puṇai.

1134. The giant force of the floods of love has carried away the raft of my manliness.

1135 toṭalaik kuṛuntoṭi tantāḷ maṭaloṭu

mālai uḷakkum tuyar.

1135. The lady of little bracelets strung like garlands has taught me the love-sick pangs of evening and the madal horse. Never before have I known them.

1136 maṭalūrtal yāmattum uḷḷuvēṅ maṅṅa

paṭalollā pētaikkueṅ kaṅ.

1136. Thinking of this maid, my eyelids never close in slumber; even in dead of night my thoughts run, on the suicidal madal.

1137 kaṭalaṅṅa kāmam uḷantum maṭalēṅāp

peṅṅiṅ peruntakkatu il.

1137. Woman tossed about in a sea of the anguish of love think not of mounting the madal — there is nothing greater than this.

1138 niṛaiyariyar maṅaḷiyar eṅṅātu kāmam

maṅaiṅrantu maṅṅu paṭum.

1138. Oh my beloved I Wanton is my love which has no sympathy for my modesty or my helplessness; How it compels me to unpack my hidden secret and drag it out to the open!

1139 aṛikilār ellārum eṅṛēeṅ kāmam
maṛukiṅ maṛukum maruṅṭu.

1139. 'Nobody knows my secret' I said to myself; but my angry love rages in the market-place to my utter disgrace.

1140 yāmkāṅṅiṅ kāṅa nakupa aṛivillār
yāmpaṭṭa tāmpaṭā vāṛu.

1140. Foolish people laugh at me before my very eyes; verily they have not experienced agony of love.

115. alar aṛivuruttal - CHAPTER 115— RUMOURS OF SECRET LOVE

1141 alaraḷa āruyir niṛkum ataṅaip
palaraiyār pākkiyat tāl.

1141. The many scandals about our love do indeed give me fresh hope and sustain my wretched life. Luckily for me the village folk do not know what their scandals have done.

1142 malarāṅṅa kaṅṅāḷ arumai aṛiyātu
alaremakku īntatuiv vūr.

1142. Blind to the esteem of my lady of flower-like eyes, the village folk have linked her name with mine.

1143 uṛāatō ūraṅinta kauvai ataṅaip
peṛāatu peṛraṅṅa nīrttu.

1143. Is not the rumour of this village sweet to me? For it makes me feel that I have attained the bliss of love even without my lover at my side.

1144 kavvaiyāl kavvitu kāmam atuvīṅṅēl
tavveṅṅum taṅmai ilantu.

1144. The rumours set afloat have heightened my love; but for these, it might lose its sweetness and wither away.

1145 kaḷittoṟum kaḷḷuṅṅal vēṅṅarṅāl kāmam
veḷippaṭun tōrum iṅṅitu.

1145. Each cup adds to the gaiety of a revelling drunkard. Even so each rumour of our love adds to my delight.

1146 kaṅṅatu maṅṅum orunāḷ alarmaṅṅum
tiṅkaḷaip pāmpukoṅ ṅarṅu.

1146. Only once have I seen him; but oh! rumours of our secret love have spread all over the vast world, even as the news of the serpent devouring

1147 ūravar kauvai eruvāka aṅṅaicol
nīrāka nīḷumin nōy.

1147. How this plant of sickness grows on! The gossip of the village manures it and the frown of my mother waters it.

1148 neyyāl erinutuppēm eṅrarrāl kauvaiyāṅal
kāmam nutuppēm eṅal.

1148. With the scandals of the village one can never stifle love; it is like smothering fire with ghee.

1149 alarnāṅa olvatō añcalōmpu eṅrār
palarnāṅa nīttak kaṭai.

1149. When my lover who swore not to leave me alone has abandoned me to the mockery of the many, why need I fear these tittle-tattle?

1150 tāmvenṅiṅ nalkuvar kātalar yāmvēṅṅum
kauvai eṅukkumiv vūr.

1150. This village rumour is useful; it has coupled you and your lover; the moment he desires, the lover can thus help us.

End of the Secret Union

SECTION II— WEDDED LOVE

116. pirivu āṅṅamai - CHAPTER 116— THE PANGS OF SEPARATION

1151 cellāmai uṅṅēl eṅakkuurai marruṅiṅ
valvaravu vālvārkkū urai.

1151. If you are not to go away, tell me so that I may sustain my lingering life. If you are to go, return soon.

1152 iṅkaṅ uṅaittavar pārval pirivaṅcum

puṅkaṅ uṭaittāl puṅarvu.

1152. In the days of courtship what pleasure lay in each glance of his! Now after our union, the prospect of his separation brings gloom even in moments of happiness.

1153 aritarō tērram arivuṭaiyār kaṅṅum

pirivōr iṭattuṅmai yāṅ.

1153. Hard it is for me to rest assured; the lover who knows full well my miseries in separation still may part from me, making promises of quick return.

1154 aḷittaṅcal eṅṅavar nīppiṅ telittacol

tēriyārkkū uṅṭō tavaṅu.

1154. How can there be blame on one who has put implicit trust in the comforting words of him who promised to shelter me forever?

1155 ōmpiṅ amaintār pirivōmpal marravar

nīṅkiṅ aritāl puṅarvu.

1155. Stop my lord from leaving me; only then can you save my life. Else it will flee at his parting and never again shall we meet.

1156 pirivuraikkum vaṅkaṅṅar āyiṅ aritavar

nalkuvar eṅṅum nacai.

1156. If he is cruel enough to speak of leaving me, I am lost; false it is to entertain any hope of his mercy.

1157 tuṛaivanṭ tuṛantamai tūṛṛākol munṭkai
iraiiravā ninṛa vaḷai.

1157. Will not the bracelets slipping loose from my wrist, tell the tale of the separation of my husband?

1158 inṇātu inṇaṇilūr vāḷtal ataṇṇum
inṇātu inṇiyārp pirivu.

1158. Painful it is to live removed from familiar friends in a far-off village; but far more painful is the parting of the dearest one.

1159 toṭṭiṛcuṭṭiṇ allatu kāmanōy pōla
viṭṭiṇcuṭṭal āṛṛumō tī.

1159. Fire can scorch only when touched, but can it, like love, scorch persons away from it?

1160 aritāṛṛi allalnōy nīkkip pirivāṛṛip
piṇiruntu vāḷvār palar.

1160. Many ladies have gracefully borne news of separation, steered clear of sorrow, endured the parting of the loved one and still survived I

117. paṭar melintu iraṅkal - CHAPTER 117— THE CRY OF THE SEPARATED

1161 maṛaippēṇmaṇ yāṇiṭtō nōyai iraippavarkku
ūṛṛunīr pōla mikum.

1161. This my disease I seek to hide; but how endlessly it wells up like the waters of the spring.

1162 karattalum ārrēṇin nōyainōy ceytārkku
uraittalum nāṇut tarum.

1162. It lies not in my power to conceal the disease of my love. Nor am I able to speak of it unabashed to him who caused it.

1163 kāmamum nāṇum uyirkāvāt tūnkumeṇ
nōṇā uṭampiṇ akattu.

1163. My frail body is harassed by love and my bashfulness bids me be quiet. My soul is torn between them.

1164 kāmak kaṭalmaṇṇum uṇṭē atunīntum
ēmap puṇaimaṇṇum il.

1164. Verily the endless sea of love stretches before me; but I find not even a raft to cross the limitless expanse.

1165 tuppīṇ evaṇāvar maṇkol tuyarvaravu
naṭpiṇu! ārru pavar.

1165. Even to the loving one, he brings so much suffering; how much more pain will he cause to his enemy!

1166 iṇpam kaṭalmarruk kāmam aḱtaṭuṅkāḷ

tuṅpam ataṅiṅ peritu.

1166. Vast as the sea is the delight of wedded love; but vaster still are the sorrows of parting.

1167 kāmak kaṭumpuṅal nāntik karaikāṅēṅ

yāmattum yāṅē uḷēṅ.

1167. Tossed in the troubled waters of love, I reach no shore; I am all alone in the still watches of the night.

1168 maṅṅuyir ellām tuyirri aḷittirā

eṅṅallatu illai tuṅai.

1168. Beneficent night which has rocked all living creatures to sleep finds in me her lone sleepless companion.

1169 koṭiyār koṭumaiyiṅ tāmkoṭiya innā!

neṭiya kaliyum irā.

1169. These nights, all too short in those sweet days, now lengthen their heavy hours, surpassing in cruelty even my lord.

1170 uḷḷampōṅru uḷvalic celkirpiṅ vellānīr

nīntala maṅṅōeṅ kaṅ.

1170. If only my eyes like my mind had the speedy power of fleeing to my lover, they need not now swim in a flood of tears.

118. kaṇ vituppu aḷital - CHAPTER 118— ON EYES THAT LANGUISH

1171 kaṇtām kaluḷvatu evaṅkolō taṇṭānōy

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 sft him, the cause of all your woe?

1172 terintuṇarā nōkkiya uṅkaṇ parintuṇarāp

paital uḷappatu evaṅ.

1172. Oh Eyes! Having thoughtlessly feasted upon the lover, how can you now grieve for your own folly?

1173 katumeṇat tām nōkkit tāmē kaluḷum

itunakat takkatu uṭaittu.

1173. Those eyes once leapt to see the lover; now they weep by themselves. Is it not laughable?

1174 peyalārrā nīrulanta uṅkaṇ uyalārrā

uyvilnōy eṅkaṇ nīruttu.

1174. Plunging me into an inevitable and incurable disease, these eyes of mine pour out their tears and run dry.

1175 paṭalārrā paital uḷakkum kaṭalārrāk

kāmanōy ceytaeṅ kaṇ.

1175. My eyes that caused a disease of love vaster than the sea itself, do not now close themselves in sleep; they languish in grief.

1176 ōo iṅitē emakkuinnōy ceytakaṇ
tāam itaṅpaṭ ṭatu.

1176. The very eyes that have caused me all those woes languish in sorrow by themselves. This is indeed just!

1177 uḷantuḷantu uḷnīr aṛuka viḷaintuiḷaintu
vēṅṭi avarkaṅṭa kaṇ.

1177. These eyes hungered, wept, and repeatedly sent their glances to him. May they grieve and dry up all their stock of tears!

1178 pēṅātu peṭṭār uḷarmaṅṅō marṛavark
kāṅātu amaivila kaṇ.

1178. She says to her companion: 'Did you not say that he who loves with words gets the wearing. Unless I see him straight before me, my eyelids do not close in sleep.'

1179 vārākkāl tuñcā variṅtuñcā āyiṭai
āraṅar urraṅa kaṇ.

1179. When he is away, my eyes are restless. When he comes, they are sleepless. Lost between these extremities my eyes endure untold suffering.

1180 maṛaipeṛal ūrārkkū aritaṅṛāl empōl
aṛaiṇarai kaṅṅār akattu.

1180. It is certainly not hard for the villagers to read my secret love. My tell-tale eyes proclaim it to the world.

119. pacappuṛu paruvāral - CHAPTER 119— GRIEVING OVER LOVE'S PALLOR

1181 nayantavarkkū nalkāmai nēṛntēṅ pacantaveṅ
paṅṇiyārkkū uraikkō piṛa.

1181. I did not assent to my lover's parting. To whom can I now complain of the pallor of my body, stricken with separation?

1182 avartantār eṅṅum takaiyāl ivartantueṅ
mēṅimēl ūrum pacappu.

1182. The pallor spread over my body, exalting in the fact that he gave its birth.

1183 cāyalum nāṅum avarkoṅṭār kaimmārā
nōyum pacalaiyum tantu.

1183. For my beauty and my bashfulness which he took away with him, my lover rewarded me with anguish and pallor.

1184 uḷḷuvaṅ maṅyāṅ uraiṇṇatu avartiṛamāl
kaḷḷam piṛavō pacappu.

1184. I think only of him and I open my lips only to sing his praises. Yet this pallor has come over me — O what cunning is this!

1185 uvakkāṇem kātalar celvār ivakkāṇeṅ
mēṅi pacappuūr vatu.

1185. Lo! Yonder is my lover gone. And here is the pallid hue spreading over my frame.

1186 viḷakkuarṛam pārkkum iruḷēpōl koṅkaṅ
muyakkuarṛam pārkkum pacappu.

1186. Pallor awaits me the moment I am away from my lord's embrace, even as darkness lies in wait for the light to fade.

1187 pullik kiṭantēṅ puṭaipeyarntēṅ avvaḷavil
allikkoḷ 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 ivaḷeṅpatu allāl ivaḷait
tuṛantār evareṅpār il.

1188. People say that I have gone sickly pale; never do they blame him that has abandoned me.

1189 pacakkamaṅ paṭṭāṅkueṅ mēṅi nayappittār
nalnilaiyar āvar eṅiṅ.

1189. If only he would keep his promise to return, my frame would gladly endure all the pallor of love.

1190 pacap̄peṅap p̄r̄peṅutal nan̄r̄ē nayappittār
nalkāmai tūr̄r̄ar eṅiṅ.

1190. Good it is for me to be known as pallor incarnate if only people do not call my lover merciless.

120. taṅippaṭar mikuti - CHAPTER 120— FEELING ALL ALONE

1191 tām̄vīlvār tamvīlap perravar perrārē
kāmat̄tuk kāl̄il kaṅi.

1191. Only those women taste all the juice of the seedless fruit of love, whose love is returned by their lovers.

1192 vālvārkk̄u vāṅam payantarr̄āl vīlvārkk̄u
vīlvār aḷikk̄um aḷi.

1192. Welcome as the rain to the tillers of the earth is the grace of the lover to his loved one.

1193 vīlunar vīlap paṭuvārkk̄u amaiyumē
vāḷunam eṅṅum cerukku.

1193. Justly may those women feel proud of their life who are endowed with lovers who requite their love in all its fullness.

1194 vīlap paṭuvār keḷīyilar tāmviḷvār

vīlap paṭāar eṇiṇ.

1194. Those whose love is not returned by their sweet ones are unlucky beyond measure. Of what avail to them is the esteem of others?

1195 nāmkātal koṇṭār namakkevaṇ ceypavō

tāmkātal kolḷāk kaṭai.

1195. When he does not return my love, what favour can I expect of him?

1196 orutalaiyāṇ iṇṇātu kāmamkāp pōla

irutalai yāṇum iṇitu.

1196. Bitter is unrequited love; sweet it is if returned in equal measure like the well-poised even scales.

1197 paruvaram paitalum kāṇāṅkol kāmaṇ

oruvarkaṇ niṇṇoluku vāṇ.

1197. Cannot the god of love, who pays his attention to me alone, behold all my anguish and sorrow?

1198 vīlvāriṇ iṇcol peṇāatu ulakattu

vālvāriṇ vaṇkaṇār il.

1198. Breathes there a more cruel soul on this earth than the one who lives on without the encouraging words of the loved one?

1199 nacaiiyār nalkār eṇiṇum avarmāṭṭu

icaiyum iṇiya cevikku.

1199. Though the loved one favours me not, delightful indeed is stray news of him that reaches my ears.

1200 uṛāarkku uṛunōy uraippāy kaṭalaic

ceṛāaay vāḷiya neñcu.

1200. Oh my heart! try to tell gnawing cares to your unresponsive lover; you may as well strive to dry up the surging sea.

121. niṇaintavar pulampal –

CHAPTER 121— RECOLLECTING THE PLEASURES OF LOVE

1201 uḷḷiṇum tīrāp perumakiḷ ceytalāl

kaḷḷiṇum kāmam iṇitu.

1201. Love is far sweeter than wine; for unlike wine the very thought of love intoxicates me.

1202 eṇaittonṛu iṇitēkāṇ kāmamtām vīlvār

niṇaippa varuvatōṇru il.

1202. Love is sweet in all respects; the thought of the dear one even in separation tastes sweet.

1203 niṇaippavar pōṇru niṇaiyārkol tummal

ciṇaippatu pōṇru keṭum.

1203. She says to her companion: "A sneeze comes upon me but goes away all of a sudden; perhaps a thought of me occurs to him and then he forgets it."

1204 yānum uḷēmkol avarneñcattu emneñcattu

ōo uḷarē avar.

1204. He is ever present in my thoughts. Am I or am I not ever present in his thoughts?

1205 tamneñcattu emmaik kaṭikoṇṭār nāṇārkol

emneñcattu ōvā varal.

1205. He keeps me away from his heart; does he not feel ashamed of constantly stealing into my heart?

1206 marṛuyāṅ eṇṇuḷēṅ maṅṅō avaroṭuyāṅ

urranāḷ uḷḷa uḷēṅ.

1206. Only the recollection of those ecstatic days with him makes me live. What else can sustain me?

1207 maṛappiṅ evaṇāvaṅ maṅkol maṛappaṛiyēṅ

uḷḷiṅum 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 eṇaittu niṇaiṇṇum kāyār aṇaittaṇṇō
kātalar ceyyum ciṇṇappu.

1208. However much I may think of him, he is never angry with me. Inimitable is my lover's grace.

1209 viḷiyumeṇ iṇṇuyir vēṇṇallam eṇṇpā
aḷiyiṇmai āṇṇa niṇaintu.

1209. As I think and think of the cruelty of my love who swore that our lives were inseparable, my soul ebbs away.

1210 viṭāatu ceṇṇāraik kaṇṇiṇāl kāṇap
paṭāati vāḷi mati.

1210. She says to the moon : “O blessed moon I ceaselessly pour your rays till I am able to see with my eyes the loved one who has forsaken me but yet dwells forever in my heart.”

122. kaṇavunilai uraittal - CHAPTER 122— DREAMS OF LOVE

1211 kātalar tūtoṭu vanta kaṇaviṇṇukku
yātuṇcey vēṇkol viruntu.

1211. With what feast may I entertain the dream that has brought glad tidings of my lover?

1212 kayaluṇkaṇ yāṇirappat tuṇciṇ kalantārku
uyaluṇmai cāṇṇuvēṇ maṇ.

1212. If only my eyes would close in sleep at my request, how I would meet him in dreams!

1213 naṇaviṇāḷ nalkā tavaṛaik kaṇaviṇāḷ
kāṇṭaliṅ uṇṭeṅ uyir.

1213. The merciless one favours me not in waking hours but in dreams I feast on him and thus manage to live.

1214 kaṇaviṇāṅ uṇṭākum kāmam naṇaviṇāḷ
nalkārai nāṭit tararṅku.

1214. Why do I love dreams? It is because they bring before me the one who in waking hours favours me not.

1215 naṇaviṇāḷ kaṇṭatūum āṅkē kaṇavuntāṅ
kaṇṭa poḷutē iṇitu.

1215. Sweet is his presence in the waking hours; sweet too is his appearance in a dream. What then do I miss in seeing him in my dreams?

1216 naṇaveṇa oṇṇuillai āyiṅ kaṇaviṇāḷ
kāṭalar nīṅkalar maṅ.

1216. If only there was no such thing as waking hours, my lover would never desert me in my dreams.

1217 naṇaviṇāḷ nalkāk koṭiyār kaṇaviṇāḷ

eṇemmaip pīlip patu.

1217. Why does the cruel one plague me in my dreams when he shows no compassion on me in my waking state?

1218 tuñcuñkāl tōḷmēlar āki viḷikkuñkāl

neñcattar āvar viraintu.

1218. She says to her companion: "He embraces me in my dreams but the moment I awake he quickly vanishes into my heart."

1219 naṇaviṇāl nalkārai nōvar kaṇaviṇāl

kātalark kāṇā tavar.

1219. Only those women who do not see their lovers in dreams, blame them for their cruelty in walking hours.

1220 naṇaviṇāl namnītār eṇpar kaṇaviṇāl

kāṇārkol ivvū ravar.

1220. Folk say: "He has abandoned her in sooth." Verily they do not know how he visits me in my dreams.

123. poḷutukaṇṭu iraṅkal - CHAPTER 123— SUNSET AND SORROW

1221 mālaiyō allai maṇantār uyiruṇṇum

vēlainī vāli poḷutu.

1221. O blessed twilight! You are not the twilight of the joyous old times; you are the end of the world devouring the lives of the parted lovers.

1222 puṅkaṅṅai vāḷi maruḷmālai enkāḷpōḷ

vaṅkaṅṅa tōniṅ tuṅai.

1222. "Blest be thou, O twilight! You are pale and your eyes are lustreless. Is your sweet one as cruel as mine?"

1223 paṅiarumpip paitalkoḷ mālai tuṅiarumpit

tuṅpam vaḷara varum.

1223. O Evening! In those joyous days with my beloved you approached me timidly with drops of dew on you and sadness written in your face. Your advance now brings with it only distaste and sorrow.

1224 kātalar ilvaḷi mālai kolaikkaḷattu

ētilar pōla varum.

1224. My lover away, evening comes murderously like a hangman rushing to the place of slaughter.

1225 kālaikkuc ceytanaṅru eṅkol evaṅkolyāṅ

mālaikkuc ceyta pakai.

1225. Morning, Evening, why should these alternately assuage and afflict me in this separation? What good have I done to morn and what harm to even?

1226 mālainōy ceytal maṅantār akalāta

kālam aṅintatu ilēṅ.

1226. With my lover by my side, never for once, did I taste the bitterness that eventide can cause.

1227 k̄alai arumpip pakalellām pōtāki
mālai malarumin nōy.

1227. This disease of love buds in the morning, grows and grows all day long and flowers into full bloom at eventide.

1228 aḷalpōlum mālaikkut tūtāki āyaṅ
kuḷalpōlum kollum paṭai.

1228. The note of the shepherd's pipe, which sounded so pleasant in the happy days, has now become a message of the hot evening — verily a weapon forging my death.

1229 patimaruṅṭu paital uḷakkum matimaruṅṭu
mālai paṭartarum pōḷtu.

1229. When senseless evening creeps painfully along, the whole village feels dizzy and is plunged in the anguish of separation.

1230 poruḷmālai yāḷarai uḷḷi maruḷmālai
māyumeṅ māyā uyir.

1230. This life of mine which has survived this bitter separation is very near to death in this treacherous evening, as I think of my lord who values riches far above love.

124. uṛuppu nalaṅ aḷital - CHAPTER 124— WASTING AWAY

1231 ciṛumai namakkoliyac cēṅcenṛār ulli
naṛumalar nāṅiṅa kaṅ.

1231. Companion to lady-love: “Stop tins weeping and wailing. The thought of the one gone far away has made your eyes pale and lustreless.”

1232 nayantavar nalkāmai colluva pōlum
pacantu paṅivārum kaṅ.

1232. “Your pallid eyes streaming with tears proclaim the callousness of your lord.”

1233 taṅantamai cāla aṅivippa pōlum
maṅantanāḷ vīṅkiya tōḷ.

1233. “Your shoulders that swelled with joy on the day of your marriage are thin today; they proclaim how your lord has cruelly forsaken you.”

1234 paṅainīṅkap paintoṭi cōrum tuṅainīṅkit
tolkaviṅ vāṭiya tōḷ.

1234. “Since your separation from your lord your shoulders have lost their innate grace; worse still they have become lanky; and the bangles too slip on your slender arms.”

1235 koṭiyār koṭumai uraikkum toṭiyōṭu
tolkaviṅ vāṭiya tōḷ.

1235. My bracelets slip; the charm of my shoulders withers away. It proclaims the cruelty of the heartless one.

1236 toṭiyōṭu tōṭnekiḷa nōval avaraik

koṭiyar eṇakkūral nontu.

1236. With loose bangles and leaner shoulders, I still feel pained to hear him called cruel; I cannot bear any affront to my lord's fair name.

1237 pāṭu peṇutiyō neñcē koṭiyārkkēṇ

vāṭutōḷ pūcal uraittu.

1237. "O my heart, do you desire to cover yourself with glory? Then go to the cruel one and tell him the wasting away of my shoulders and these rumours of cruelty abroad."

1238 muyaṅkiya kaikaḷai ūkkap pacantatu

paintoṭip pētai nutal.

1238. He soliloquising: "once when I gently loosened my hands from an ecstatic embrace, the forehead of my love suddenly turned pale. I wonder how she bears my separation in these long days."

1239 muyakkiṭait taṇvaḷi pōḷap pacappurra

pētai perumaḷaik kaṇ.

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 kaṇṇiṅ pacappō paruvāral eytiṅṅē
oṅṅutal ceytatu kaṇṅu.

1240. "Her eyes turned lustreless at the release of my arms from their close embrace; was it in sympathy with the fading brightness of her forehead?"

125. neṅcoṅu kiḷattal - CHAPTER 125— SOLILOQUY OF THE LADY-LOVE

1241 niṅaittuṅṅu collāyō neṅcē eṅaittuṅṅum
evvanōy tīrkkum maruntu.

1241. O heart! can you not cast about and find a remedy for my lovesickness which causes me such sorrow?

1242 kātāl avarilar ākanī nōvatu
pētamai vāḷiṅṅ neṅcu.

1242. 'Blessed may you be O heart! how foolish of you to bemoan separation when he has no love for you!'

1243 iruntuḷḷi eṅparital neṅcē parintuḷḷal
paitalnōy ceytārkaṅ il.

1243. 'O heart! Why stay in vain here and feel wretched? There is no sympathy in the heart of him who has caused you this wasting disease.'

1244 kaṇṇum koḷaccēri neñcē ivaiyeṇṇait
tiṇṇum avarkāṇal urru.

1244. 'O my heart! if you go to him, take my eyes also with you. They eat into my being in their craving to see him.'

1245 cerrār eṇakkai viṭaluṇṭō neñcēyām
urrāl urāa tavar.

1245. 'O heart! can I really forsake him as cruel though he has used me cruelly when I clung to him.'

1246 kalantuṇarntum kātalarḱ kaṇṭāl pulantuṇarāy
poykkāyvu kāytieṇ neñcu.

1246. 'O my heart I could you ever bear even a mock quarrel with your lover to sweeten his company Then why call him cruel now for your own fault?'

1247 kāmam viṭuonrō nāṇviṭu naṇṇeñcē
yāṇō porēṇiv viraṇṭu.

1247. My good heart I cast off one of the two - love or bashfulness. I cannot bear the insupportable weight of them both.

1248 parintavar nalkāreṇru ēṅkip pirintavar
piṇcelvāy pētaiēṇ neñcu.

1248. 'You go seeking with a hopeless aching heart after the far-off lover, because he has not understood and favoured you with his mercy. O foolish heart!'

1249 uḷḷattār kāta lavarāka uḷḷinī

yāruḷaic cēṛieṇ neñcu.

1249. 'O my heart, is it you keep your lover within you? Then whom do you search in your thoughts? Why search for him outside? Whom do you hope to reach?'

1250 tuṇṇāt tuṇṇārai neñcattu uṭaiyēmā

iṇṇum iḷantum kaviṇ.

1250. The more I have him in my heart who has left me never to come back, the more my beauty wastes away.

126. nīrai aḷital - CHAPTER 126— ON LOSS OF MODESTY

1251 kāmak kaṇicci uṭaikkum nīraiyeṇṇum

nāṇuttāl vīḷtta katavu.

1251. The door of my maidenly grace and the bolt and bars of modesty are hewn by the weapon of restless love.

1252 kāmam eṇaonrō kaṇṇiṇruen neñcattai

yāmattum āḷum toḷil.

1252. Verily the thing called love has no grace; even at dead of night it rules my heart and keeps it awake when all the world is in slumber.

1253 maṛaippēṇmaṇ kāmattai yāṇō kuṛippuṇṇit

tummalpōl tōṇṇi viṭum.

1253. I strive to hide this - my passion. Yet it breaks out against my wish like a sudden sneeze.

1254 niraiyuṭaiyēṅ eṅpēṅmaṅ yāṅōeṅ kāmam
maṅaiyirantu maṅru paṭum.

1254. I pride myself on my modesty. But my passion breaks all barriers and brings me out into the open.

1255 cerrārpiṅ cellāp peruntakaimai kāmanōy
urrār arivatoṅru aṅru.

1255. Victims of passion can never understand the nobility of giving up the pursuit of unrequited love.

1256 cerravar piṅcēṅal vēṅṭi aḷittarō
erreṅṅai urra tuyar.

1256. How cruel is the malady which sends me after the heartless one! Mine is indeed a pitiable lot.

1257 nāṅeṅa oṅrō ariyalam kāmattāl
pēṅiyār peṅpa ceyiṅ.

1257. When the loved one, after all his vagaries, took me into his loving embraces all my bashfulness fled away.

1258 paṅmāyak kaḷvaṅ paṅimoḷi aṅrōnam

peṇmai uṭaikkum paṭai.

1258. The weapon that shatters our maidenly reserve is none other than the talk of the artful lover.

1259 pulappal eṇaccenṛēṇ pulliṇēṇ neñcam

kalattal uṛuvatu kaṇṭu.

1259. With the fixed resolve of forsaking him I went, but my heart yielded to his embrace.

1260 niṇamtīyil iṭṭaṇṇa neñciṇārkkku uṇṭō

puṇarntatuūṭi nirpōm eṇal.

1260. People with hearts melting like fat at the touch of fire — how can they reject the offered love and stand aloof?

127. avarvayiṇ vitumpal –

CHAPTER 127— ON DISTRESS OF EACH TOWARDS THE OTHER

1261 vāḷarrup purkenṛa kaṇṇum avarcenṛa

nāḷorrit tēynta viral.

1261. Counting the days of his separation, my fingers have become wasted and worn out; my eyes have grown dim and faint.

1262 ilaṅkiḷāy iṇṛu marappiṇeṇ tōḷmēl

kalaṅkaḷiyum kārikai nīttu.

1262. O! bright girl, if I forget my lord today, then my shoulders will become thin and my bangles loose.

1263 uraṇnacaii uḷḷam tuṇaiyākac ceṇṇār

varalnacaii iṇṇum uḷēṇ.

1263. I continue to live in eager expectation of the return of my lover. He took with him as his friend his own brave heart.

1264 kūṭiya kāmam pirintār varavuḷḷik

kōṭukoṭu ēṇumeṇ neñcu.

1264. With the thought of my lover's return anxious for reunion, my heart goes on climbing higher and higher.

1265 kāṅkamaṇ koṅkaṇaik kaṇṇāarak kaṇṭapiṇ

nīṅkumeṇ meṇṭōḷ pacappu.

1265. After feasting my eyes with the sight of my husband, my soft shoulders will lose their pallor.

1266 varukamaṇ koṅkaṇ orunāḷ parukuvaṇ

paitalnōy ellām keṭa.

1266. Let my husband come here one day. Then my wasting disease will be completely cured.

1267 pulappēṇkol pulluvēṇ kollō kalappēṇkol

kaṇaṇṇa kēḷir variṇ.

1267. When my husband, dear to me as my eyes, returns, shall I be indifferent or complaining? Shall I not be one with him?

1268 viṇaikalantu veṇṛīka vēntaṇ maṇaikalantu
mālai ayarkam viruntu.

1268. May my lord be victorious in action and may I also go home to enjoy my evening repast with a guest.

1269 orunāḷ eḷunāḷpōḷ cellumcēṇ ceṇṛār
varunāḷvairu ēṅku pavarkku.

1269. To one who awaits the day of arrival of her husband, one day appears as long as seven.

1270 peṇṇēṇṇām perrakkāl eṇṇām uṇṇēṇṇām
uḷḷam uṭaintuukkak kāl.

1270. If her heart has been broken, of what avail is it if I become available to her, reach her or even join her?

128. kuṛippu arivuruttal - CHAPTER 128— ON SPEAKING ON THE SIGNS

1271 karappiṇum kaiyikantu ollāniṇ uṇkaṇ
uraikkal uruvatoṇṇu uṇṭu.

1271. Though you hide it, your uncontrolled eyes reveal a secret to me.

1272 kaṇṇiṛainta kārikaik kāmpuērtōḷ pētaikkup
peṇṇiṛainta nīrmai peritu.

1272. This girl of long eyes and bamboo shoulders has too much womanly modesty.

1273 maṇiyil tikaḷtaru nūlpōḷ maṭantai
aṇiyil tikaḷvatoṇṇu uṇṭu.

1273. Just like the thread concealed by the beads there is something lying beneath
this damsel's beauty.

1274 mukaimokkuḷ uḷḷatu nārṛampōḷ pētai
nakaimokkuḷ uḷḷatoṇṇu uṇṭu.

1274. Even as the fragrance that is locked up in the bud, there is something hidden
in this damsel's smile.

1275 ceṛitoṭi ceytiranta kaḷḷam uṛutuyar
tīrkkum maruntoṇṇu uṭaittu.

1275. The tactful departure of my bangled lady serves as soothing balm for my
excruciating pain.

1276 peritārrip peṭpak kalattal aritārri
aṇpiṇmai cūḷvatu uṭaittu.

1276. The pleasant union after the distress of separation still reminds one of the past
indifference of the lover.

1277 taṅṅam tuṅaivaṅ taṅantamai nammiṅum
muṅṅam uṅarnta vaḷai.

1277. My bangles betrayed even before I did my lover's separation from me.

1278 nerunaruṅ ceṅṅārem kātalar yāmum
eḷunāḷēm mēṅi pacantu.

1278. It was only yesterday that my lover went, but I have acquired seven days' pallor.

1279 toṅinōkki meṅtōḷum nōkki aṅinōkki
aḷtāṅṅu avaḷcey tatu.

1279. She looks at her bangles; she looks at her beautiful shoulders and she looks down at her feet. This is her present occupation.

1280 peṅṅiṅāl peṅmai uṅaitteṅpa kaṅṅiṅāṅal
kāmanōy colli iravu.

1280. The eyes seek the cure of passion. It is the modesty of a modest woman.

129. puṅarcci vitumpal - CHAPTER 129— ON YEARNING AFTER UNION

1281 uḷḷak kaḷittalum kāṅa maḷittalum
kaḷḷukkuil kāmattirku uṅṅu.

1281. To become pleased with the thought and happy at the sight of the lover, these are the fruits not of wine but of love.

1282 tiṅaittuṅaiyum ūṭāmai vēṅṭum paṅaittuṅaiyum
kāmam niṅaiya variṅ.

1282. If a woman's passion becomes excessive, she should avoid even slight misunderstanding.

1283 pēṅātu peṭpavē ceyyiṅum koṅkaṅaik
kāṅātu amaiyala kaṅ.

1283. Though my husband acts regardless of me, yet my eyes cannot be satisfied without seeing him.

1284 ūṭalkaṅ ceṅrēṅmaṅ tōli atumaṅantu
kūṭarkaṅ ceṅratueṅ neṅcu.

1284. O Friend! I went to quarrel with him; but forgetting it my heart sought for reconciliation.

1285 eḷutuṅkāl kōlkāṅāk kaṅṅēpōl koṅkaṅ
paḷikāṅēṅ kaṅṭa viṭattu.

1285. Just as our eyes do not see the pen when writing I could not see my lover's faults when I saw him.

1286 kāṅuṅkāl kāṅēṅ tavaṅāya kāṅākkāl
kāṅēṅ tavaṅual lavai.

1286. When I see my husband I cannot see his faults. In his absence I cannot see anything else.

1287 uyttaḷ aṛintu puṇalpāy pavarēpōl
poyttal aṛintenṅ 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 iṅṅā ceyiṅum kaḷittārkuk
kaḷḷarrē kaḷvaniṅ māṛpu.

1288. O cheat! your breast is coveted more and more even as liquor with all its harm is by the drunkard.

1289 malariṅum mellitu kāmam cilarataṅ
cevvi talaippaṭu vār.

1289. More tender than a flower is love and few are they who enjoy it fully.

1290 kaṅṅiṅ tuṅittē kalaṅkiṅāḷ pullutal
eṅṅiṅum tāṅvitup purru.

1290. With resentful eyes, my lady complained: but eager for reconciliation she forgets her anger.

130. neṅcoṭu pulattal - CHAPTER 130— ON SPEAKING WITH THE MIND

1291 avarneṅcu avarkkātāl kaṅṅum evaṅneṅcē
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 uṛāa tavarkaṇṭa kaṇṇum avaraic
ceṛāareṇac cēṛieṇ neñcu.

1292. O! My heart, knowing that he has no thought for you, still you run after him expecting no refusal.

1293 keṭṭārkkku natṭāril eṇpatō neñcēnī
peṭṭāṅku avarpiṇ celal.

1293. O! My heart, you go after him without my permission. Is it because none will befriend those in adversity?

1294 iṇiaṇṇa niṇṇoṭu cūlvāryār neñcē
tuṇiceytu tuvvāykāṇ marru.

1294. O! My heart, if you see him, you do not resent his faults. Who can consult you for advice?

1295 peṛāamai aṅcum peṛiṇpirivu aṅcum
aṛāa iṭumpaittueṇ neñcu.

1295. My mind can have only endless anxiety; for I fear both when he is with me and also without me.

1296 taṇiyē iruntu niṇaitakkāl eṇṇait

tiṇiya iruntatueṇ neṅcu.

1296. My heart eats me up when I think of him in my loneliness.

1297 nāṇum maṇantēṇ avarmaṇarak kallāeṇ

māṇā maṇaneṅcil paṭṭu.

1297. With my foolish heart remembering him who has forgotten me, I have forgotten even my sense of shame.

1298 eḷḷiṇ iḷivāmeṇru eṇṇi avartiṇam

uḷḷum uyirkkātal neṅcu.

1298. My heart that loves life and views it ignoble to blame and to deny access to him, ever thinks of his success.

1299 tuṇpattirku yārē tuṇaiyāvār tāmuṭaiya

neṅcam tuṇaiyal vaḷi.

1299. Who will be a friend in misery but one's own heart?

1300 taṅcam tamarallar ētilār tāmuṭaiya

neṅcam tamaral vaḷi. tīraṇ kāṭṭuka

1300. If one's own heart turns against one, how can one expect anything but hostility from others?

1301 pullātu irāap pulattai avaruṛum
allalnōy kāṅkam ciṛitu.

1301. Let us see a little his distress in passion, by showing reserve. ^

1302 uppamain tarrāl pulavi atuciṛitu
mikkarrāl nīla viṭal.

1302. Reserve like a pinch of salt adds to enjoyment, If excessive, it spoils the taste.

1303 alantārai allalnōy ceytarrāl tammaip
pulantāraip pullā viṭal.

1303. If men do not pacify women who feign coolness, it is like causing more pain to those who already suffer.

1304 ūṭi yavarai uṅarāmai vāṭiya
vaḷḷi mutalarin tarṛu.

1304. Not to pacify the lady who feigns coolness is to cut the withering creeper away at the root.

1305 nalattakai nallavarkku ēer pulattakai
pūaṅṅa kaṅṅār akattu.

1305. The beauty of a loyal lover is only enhanced by the reserve of his flower-eyed lady.

1306 tuṅiyum pulaviyum illāyiṅ kāmam

kaṇiyum karukkāyum arru.

1306. If indignation and gentle resentment are absent, love will be like fruit over-ripe or unripe.

1307 ūṭaliṅ uṇṭānkōr tuṇpam puṇarvatu

nīṭuvatu aṇṇukol eṇru.

1307. There is anxiety and pain in lovers' uncertain quarrels.

1308 nōtal evaṇmarru nontāreṇru aḱtaṛiyum

kātalar illā vaji.

1308. If a lover were to be blind to the suffering of the lady-love, then the suffering would be in vain.

1309 nīrum niḷalatu iṇitē pulaviyum

vīlunar kaṇṇē iṇitu.

1309. Just as water in the shade is sweet, so lovers' quarrels become sweet only to people deep-rooted in love.

1310 ūṭal uṇaṅka viṭuvārōṭu eṇṇeṅcam

kūṭuvēm eṇpatu avā.

1310. My heart longs for reunion with him who cares not for my sufferings in the quarrel.

132. pulavi nuṅkam –

CHAPTER 132— ON SUBTLETY OF LOVERS' MISUNDERSTANDING

1311 peṇiyalār ellārum kaṇṇiṇ potuunṇar
naṇṇēṇ parattaniṇ māṇpu.

1311. You yielded yourself to all sorts of women to look at you with their eyes.
Therefore I shall not approach your breast.

1312 ūṭi iruntēmāt tummiṇār yāmtammai
nīṭuvāḷ keṇṇpākku aṇintu.

1312. When I sat away from him, he sneezed knowing that I would bless him, saying
"May you live long."

1313 kōṭṭuppūc cūṭiṇum kāyum oruttiyaik
kāṭṭiya cūṭiṇīr eṇru.

1313. Even if I put on a garland of hill-flowers, my sweetheart will say "You wore this
to please some mistress of yours."

1314 yāriṇum kātalam eṇrēṇā ūṭiṇāḷ
yāriṇum yāriṇum eṇru.

1314. When I said my beloved was greater than anybody else, she grew angry and
repeatedly asked me "Greater than whom?"

1315 immaip piṇappil piriyaalam eṇrēṇāk
kaṇṇiṇrai nīrkoṇ ṭaṇaḷ.

1315. When I said "We shall not separate in this life", her eyes were full of tears
meaning that I would separate from her in the next life.

1316 ulliṇēṇ enṛēṇmarru enmarantīr enṛemmaip
pullāḷ pulattak kaṇaḷ.

1316. When I said 'I thought of you', she replied "So you forgot me before" and felt displeased.

1317 vaḷuttiṇāḷ tummiṇēṇ āka aḷittaḷutāḷ
yāruḷḷit tummiṇīr enṛu.

1317. When I sneezed she blessed me; but she wept and asked me which maiden thought of me when I sneezed.

1318 tum muc ceṛuppa aḷutāḷ numaruḷḷal
emmai maraittirō enṛu.

1318. When I controlled sneezing, she shed fretful tears and asked whether I tried to conceal the fact that others think of me.

1319 taṇṇai uṇarttiṇum kāyum piṛarkkunīr
innīrar ākutir enṛu.

1319. She will quarrel with me even if I fully satisfy her, saying "You will behave thus to every woman."

1320 niṇaittiruntu nōkkiṇum kāyum aṇaittunīr
yāruḷḷi nōkkiṇīr enṛu.

1320. If I look at her silently and appreciate her beauty, she will ask me querulously,
“whom you are thinking of?”

133. ūṭal uvakai

CHAPTER 133— ON THE PLEASURES OF LOVERS' MISUNDERSTANDING

1321 illai tavaṛuavarkku āyiṇum ūṭatal
vallatu avaraḷikkum āṛu.

1321. Though he is guiltless, false accusations make him more attached.

1322 ūṭalil tōṇṛum ciṛutuṇi nalalī
vāṭiṇum pāṭu perum.

1322. The little resentment resulting from lover's quarrels yields delight in the end,
though it may for the moment seem to cause pain.

1323 pulattaliṇ puttēḷnāṭu uṇṭō nilattoṭu
nīriyain taṇṇār akattu.

1323. Is there any other heaven than the quarrel between lovers whose minds are
united even as earth and water?

1324 pulli viṭāap pulaviyuḷ tōṇṛumeṇ
uḷḷam uṭaikkum paṭai.

1324. The weapon that breaks my obstinate heart lies in the quarrel itself.

1325 tavaṛilar āyiṇum tāmviḷvār meṇṭōḷ

akaṛaliṅ āṅkoṅru uṭaittu.

1325. Though guiltless being denied, there is a pleasure in the embrace of the soft beautiful shoulders of the sweetheart.

1326 uṇaliṅum uṇṭatu aṛaliṅitu kāmam

puṇartaliṅ ūṭal iṅitu.

1326. Sweeter than eating is the pause in the process. Likewise misunderstanding by lovers affords more joy than union itself.

1327 ūṭalil tōṛṛavar venṛār atumaṅṅum

kūṭalil kāṇap paṭum.

1327. In a lovers' quarrel, the vanquished becomes the victor; this is revealed when they reunite.

1328 ūṭip peṛukuvam kollō nutalveyarppak

kūṭalil tōṅṛiya uppu.

1328. Am I likely to gain, after a friendly quarrel, the delight now experienced in the union with her moistened forehead?

1329 ūṭuka maṅṅō oḷiyilāi yāmirappa

nīṭuka maṅṅō irā.

1329. May the jewelled lady-love go on quarrelling; may also the night be long enough to conciliate her!

1330 ūṭatal kāmattirku iṅpam atarkuiṅpam

kūṭi muyaṅkap peṅiṅ.

1330. The delight of love is the lovers' quarrel; greater delight is the loving reunion.

end of kamattuppai

End of Tirukkural