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"tirukkuRaL" English translation
by Ramachandra dikshitar
Source:
Tirukkural of Tiruvalluvar (in Roman transliteration)
with English Translation
by
V.R. Ramachandra Dikshitar, M.A.,
Professor of Indian History and Archaeology, University of Madras

with a Foreword by
Sir A. Ramaswami Mudaliar, Dewan of Mysore
FOREWORD

It has been long my desire to get an English translation in simple language of the holy Tirukkural, the teachings of which, to Tamilians, are an eternal inspiration and guide. More than 25 years back, I had invoked the aid and assistance of a great Tamil Pandit with whose collaboration I felt I would be in a position to bring out such a translation but, owing to his untimely demise, I had to give up the project. The happy thought struck me a few years back that, if my esteemed friend, Professor V. R. Ramachandra Dikshitar, could undertake this task, it would be the consummation of my hope and desire. Professor Ramachandra Dikshitar readily agreed to my request that he might undertake to translate the holy Tirukkural. I could not have entrusted the work to a more distinguished scholar of Tamil literature or a better writer of simple and elegant English. Mr. Dikshitar's contribution in research, particularly of Tamil literature, is well known and needs no emphasis.

Mr. Dikshitar has presented to the public two volumes of the Tirukkural, one containing the text in Tamil with the English translation and the other, the text in Roman transliteration with the same English translation. I hope and trust that these volumes will have a wide circulation both in India and outside and that it will be possible, by donations and subsidy, to issue these volumes at a comparatively small cost. There is a great deal of patriotism in South India for Tamil language and a legitimate pride exhibited in the eternal verities that are enshrined in this holy scripture. This patriotism and pride will have to manifest itself by providing facilities for spreading these great divine truths to as wide a populace as possible, thereby extending that knowledge to races and peoples whose mother tongue is not Tamil. Tamil is one of the most ancient of classics and yet, while other classical literature has been translated into many of the modern languages, Tamil classics have been retained as the sole proud possession of Tamil scholars and have rarely been translated into other languages, Indian or foreign. Now that Mr. Dikshitar has completed his task, it behoves all of us who are enthusiastic about the Tamil language and more, about its literature, to do our best to make it available to peoples in foreign countries. I should like to express my very sincere thanks to Mr. Dikshitar for acceding to my request and bringing out these
PREFATORY NOTE

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

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

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

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

ADYAR LIBRARY C. KUNHAN RAJA
13th April, 1949
(New Year Day)

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PREFACE

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

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

Madras, V. R. R. DIKSHITAR
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Thirukkural English Translation
by Ramachandra Dikshitar

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1.1 pāyiram / kaṭavuḷ vāḻttu (atikāram 1 - 4)
1.2 illaṟaviyal (atikāram 5 - 24)
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3.2 kaṟpiyal (atikāram 116 - 133)

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1. aṟattuppāl / 1.1 pāyiraviyal
I. PREFACE
1. kaṭavuḷ vāḻtu - CHAPTER 1 — IN PRAISE OF GOD

1. akaram mutala, eḻuttu ellām; āti-pakavaṉ mutarṟē, ulaku.

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

2. karrataṇāl āya payaṇ eṅkol-vāl-arivaṇ
nal tāḷ toḻāar eṇiṉ?.

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

3. malarmicai ēkiṉāṉ māṇ aṭi cērntār
nilamicai nīṭu vāḻvār.

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

4. vēṇṭutal vēṇṭāmai ilāṉ aṭi cērntārkku
yāṇṭum iṭumpai ila.
4. Those who have attained the feet of Him who has no likes or dislikes will be rid of all troubles.

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

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

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

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

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

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

11. vāṉ niṟṟu ulakam vaḷaṅki varutalāṉ, tāṉ amiltaṃ ennṛu uṇaral pāṟṟu.

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

12. tuppārkkuṭ tuppu āya tuppu ākki, tuppārkkuṭ tuppu āyatūum maḷai.

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

13. viṇ iṅṛu poyppin, virinīr viyaṉ ulakattu-uḷ niṅṛu uṭaṟṟum paci.

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

14. ēṉṟu uḻāar uḻavar, puyal ennum vāri vaḷam kuṇṟikkāl.

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

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

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

16. vicumpiṉ tuḷi vīḷiṉ allāḷ, maṟṟu āṅkē
16. If the clouds were to withhold rain not even a blade of grass would rustle on earth.

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

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

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

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

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

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

22. tuṟantār perumai tuṇaik kūṟiṉ, vaiyattu īṟantārai ēnṅikkoṇṭāṟu.

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 āṟam pūṇṭār perumai piṟaṅkiṟṟu, ulaku.

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

24. uraṉ ēṇṭum tōṭiyāṉ, ōr aintum kāppāṉ varaṅ ēṇṭum vaippirku 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 avittāṉ āṟṟal, akal vicumpulār kōmāṉ īntirāṇē 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. ceyaṟku ariya ceyvār periyar; ciriyar ceyaṟku ariya ceykalātār.

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

27. cuvai, oḷi, ūṟu, ēcai, nāṟṟam ēṇṟu aintiṉ 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. The greatness of the sages in this world is borne out by their prophetic utterances.

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

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

4. arañ valiyuruttal - CHAPTER 4 — ON DHARMA

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

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

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

34. maṇattukkaṇ mācu ila ātal; aṇaittu aṟaṇ; ākula nīra, piṟa.

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

35. aḻukkāṟu, avā, vekuli, inṭāc col, nāṅkum īlukkā iyaṟṟatu-aṟam.

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

36. 'aṟṟu aṟivām' enṉātu, aṟam ceyka; marru atu poṟṇukāl poṇgat tuṇai.

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

37. 'aṟattu āṟu itu' ena vēnṭā; civikai poṟuttāṉoṭu ūrntāṉ iṭai.

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

38. vīḷ nāḷ paṭāamai naṉṟu āṟriṅ, akṭu oruvaṅ vāḷ nāḷ vali ataikkum kal.

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

39. aṟattāṉ varuvatē inpam; marru ellām puṟatta; pukaḷum ila.

39. Happiness springs only from Dharma. All else is sorrow and merits no praise.
40. To do good and to avoid evil must be the law of our being.

1.2. illaṟaviyal II. ON DOMESTIC VIRTUE
5. ilvāḻkkai - CHAPTER 5 — ON FAMILY LIFE

41. ilvāḻvāṉ eṉpāṉ iyalpu uṭaiya mūvarkkum nallāṟṟiṉ niṉṟa tuṇai.

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

42. tuṟantārkkum, tuvvātavarkkum, iṟantārkkum, ilvāḻvāṉ eṉpāṉ tuṇai.

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

43. teṉpulattār, teyvam, viruntu, okkal, tāṉ, eṉru āṅku aimpulattu āṟu ōmpal talai.

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

44. paḻi añcip pāttu ūṇ uṭaittāyiṉ, vāḻkkai vaḷi eṅcal, eṅṉāṉṟum, 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. aṉpum aṟaṉum uṭaittuāyiṉ, ilvāḻkkai paṉpum payaṉum atu.
45. The life of householder marked by love and rectitude is itself virtue and its fruit.

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

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

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

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

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

6. vāḻkkaittuṇai nalam - CHAPTER 6 — ON WIVES

51. maṉait takka māṇpu uṭaiyaḷ āki, taṟ koṇṭāṉ
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. maṉai māṭci illsākan il āyiṇ, vāḷkkai enaṁāṭcittu āyiṇum, il.

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

53. illatu en, illaḷ māṇpuāṇāl? uḷḷatu en, illaḷ māṇākkatāi?.

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

54. peṇṇīṁ peruntakka yā uḷa-karpū enṇum tiṇmai uṇṭākappērin?.

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

55. teyvam toḷāal, koḷunaṅ-toḷuṭu eḷuvāl, ‘pey’ eṇa, peyyum maḷai.

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

56. taṟkāttu, taṟ koṇṭāṟ pēṇi, takai cāṇra coṟkāttu, cōrvu ilāḷ-peṇ.

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

57. ciṟai kākkum kāppu evaṅ ceyyum? makaḷir niṟai kākkum kāppē talai.
57. Of what use is one’s watch and ward? Her chastity is her only shield.

58. peṟṟāṟ peṟiṉ peṟuvar, peṇṭir, peruñ cīṟappup puttēḷir vāḷum ulaku.

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

59. pukaḻ purinta il ilōrku illai-ikaḻvārmuṅ ēṟupōḷ pīṭu naṭai.

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

60. 'maṅkalam' eṉpa, maṉaimāṭci; marru ataṇ naṅkalam naṛ makkaṭ pēṟu.

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

7. putalvaraip peṟutal - CHAPTER 7 — ON SONS

61. peṟumavarruḷ yām aṟivatu illai-arivu aṟinta makkaṭpēṟu alla piga.

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

62. eḻupiṟappum tīyavai tīṇṭā-paḷi piraṅkāp paṇpuṭai makkaṭ peṟiṉ.

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

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

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

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

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

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

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

69. A mother’s joy to hear of her son’s greatness transcends that at his birth.
70. makaṉ tantaikku āṟṟum utavi, ‘ivaṉ tantai en nōṟṟāṉkol!’ ennum 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. aṉpu uṭaimai - CHAPTER 8 — LOVING-KINDNESS

71. aṉpiṟkum uṇṭō, aṭaikkum tāḻ?ārvalar puṉkaṇṇir 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.

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72. aṉpu ilār ellām tamakku uriyar; aṉpu uṭaiyār enpum uriyar, piṟarkku.

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

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73. 'aṉpōṭu iyainta vaḻakku' enpa-’ār uyirkku enpōṭu iyainta toṭarpu'.

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

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74. aṉpu īṉum ārvam uṭaimai; atu īṉum, ‘naṉpu’ ennum nāṭāc ciṟappu.

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

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75. 'aṉpurru amarnta vaḻakku' enpa-’vaiyakattu inpurru ēyutum ciṟappu'.

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

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76. 'aṟattirkē aṉpu cărpu' eṉpa, aṟiyār; maṟattirkum aktē tuṇai.

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

77. eṉpu ilataṉai veyil pōlak kāyumē-aṉpu ilataṉai aṟam.

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

78. aṉpu akattu illā uyir vāḷkkai vaṇpārkaṇ varṟalmaram taḻirrtarṭu.

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

79. puṟattu uṟuppu ellām evaṉ ceyyum-yākkai akattu uṟuppu aṉpu ilavarkku?.

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

80. aṉpiṉ vaḻiyatu uyirnilai; aḵtu ilārkku eṉpu tōl pōrta uṭampu.

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

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

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

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

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

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. The effects of hospitality cannot be exactly measured. They are proportionate to the worth of the guest.
88. 'parintu ōmpi, parru arrēm' eṉpar-viruntu ōmpi
vēḷi talaippaṭātār.

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

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

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

90. mōppak kuḻaiyum aniccam;— mukam tirintu
nōkkak kuḻaiyum viruntu.

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

10. iṉiyavai kūṟal - CHAPTER 10 — ON SWEET WORDS

91. iṉ col-āl īram aḷaii, paṭiṟu 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. akaṉ amarntu ītaliṉ naṉṟēmukaṉ amarntu
iṉcolaṉ ākappeṟiṉ.

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

93. mukattāṉ amarntu, iṉitu nōkki, akattāṉ ām
iṉ colinatē aṟam.

93. To welcome one with a pleasant look and loving words is righteousness.
94. The torment of poverty does not befall those who have a good word to say to all.

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

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

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

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

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

100. The beauty of a race is not realized, it is not known, until it has been lived out, until it has come to a full, satisfying, and harmonious end.
100. Indulging in offensive words and avoiding sweet ones is like prefering the raw to a ripe fruit.

11. ceynnāṇṟi aṟital - CHAPTER 11— ON GRATITUDE

101. ceyyāmal ceyta utavikku vaiyakamum vāṉakamum āṟṟal aritu.

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

102. kālattināl ceyta naṟri ciṟitu eṉiṉum, ñālattinā māṇap peritu.

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

103. payaṉ tūkkār ceyta utavi nayaṉ tūkkiṉ, naṉmai kaṭaliṉ peritu.

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

104. tiṉait tuṇai naṟri ceyiṉum, paṉait tuṇaiyāk koḷvar-payaṉ terivār.

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

105. utavi varaittu aṉṟu, utavi; utavi ceyappaṭṭār cālpiṉ varaittu.

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

106. maṟavaṟka, mācu arrār kēṉmai! tugavaṟka, tuṇpattuḷ tuppu āyār naṭpu!.
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. eḻumai eḻu piṟappum uḷḷuvar-tamkaṇ viḷumam tuṭaittavar naṭpu.

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

108. naṉṟi maṟappatu naṉṟu anṟu; naṉṟu allatu anṟē maṟappatu naṉṟu.

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

109. koṉṟaṉṉa iṉṉā ceyiṉum, avar ceyta oṅṟum naṉṟu uḷḷa,keṭum.

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

110. en naṉṟi koṉṟārkkum uyvu uṇṭām; uyvu illai, ceynnaṉṟi koṉṟa makarku.

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

111. takuti eṉa oṅṟum naṉṟē-pakutiyāṅ pāṟpaṭṭu oḷukappeṟiṉ.

111. An equity which knows no partiality is in itself a unique virtue.
112. ceppam utaiyavan ākkam citaivu iṇri, eccattīru ēmāppu utaittu.

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

113. naṅṟē tariṇum, nāṭuvu ikantu ām ākkattai anṟē oliyaviṭal!.

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

114. takkār takavu ilar ēṉpatu avar avar eccattāl kāṇappaṭum.

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

115. kēṭum perukkum il alla; neṅcattuk kōṭāmai cāṉṟōrkku aṇi.

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

116. 'keṭuval yāṅ' ēṉpatu ārika-taṅ neṅcam nāṭuvu ōrī, alla ceyiṅ.

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

117. keṭuvāka vaiyātu ulakam-nāṭuvāka naṅrikkan taṅkiyāṅ tāḻvu.

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

118. camaṅ ceytu cīr tükkum kōlpōl amaintu, orupāl kōṭāmai-cāṉṟōrkku aṇi.
118. Not to tilt like the well poised balance is the grace of the wise.

119. coṟ kōṭṭam illatu, ceppam-orutalaiyā uṭ kōṭṭam ithmai peṟiṅ.

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

120. vāṇikam ceyvārkku vāṇikam-pēṇip piṟavum tamapōl ceyiṅ.

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

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

121. aṭakkam amararuḷ uykkum; aṭaṅkāmai ār irul uyttuviṭum.

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

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

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

123. ceṟivu aṟintu cīrmai payakkum-arivu aṟintu āṟriṅ aṭaṅkap peṟiṅ.

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

124. nilaiyin tiriyaṭu ataṅkiyin tōṛram malaiyinum māṇap peritu.
124. Loftier than a mountain is the greatness of one who practises self-control.

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

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

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

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

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

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

14. oḻukkam uṭaimai - CHAPTER 14 — ON RIGHT CONDUCT

131. oḻukkam viluppan taralāṉ, oḻukkam uyiriṉum ōmpappaṭum.

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

132. parintu ōmpik kākka, oḻukkam-terintu ōmpit tēriṉum, aḵtē tuṇai!.

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

133. oḻukkam uṭaimai kuṭimai; iḻukkam ilinta piṟappāyviṭum.

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

134. maṟappiṉum, ottuk koḷal ākum; pārppāṉ piṟappu oḻukkam kuṉṟak 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. aḻukkāṟu uṭaiyāṉkaṇ ākkam pōṉṟu illai- oḻukkam ilāṉkaṇ uyarvu.

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

136. oḻukkattin olkār uravōr-iḻukkattin ētam paṭupākku aṟintu.
136. The strong of mind will not shrink from virtue; for they know that any deviation is wrought with dire consequences.

137. oḻukkattin eytuvar, mēñmai; ilukkattin eytuvar, eytāp paḷi.

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

138. naṉrikku vittu ākum nal oḻukkam; tī oḻukkam enṟum iṭumpai tarum.

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

139. oḻukkam utaiyavarkku oḷāvē-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 oḻukal, pala karṟum, kallār aṟivilātār.

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

15. piṟaṉ il viḻaiyāmai - CHAPTER 15 — ON ADULTERY

141. piṟaṉ poruḷāl-peṭṭu oḻukum pētaimai ēḷattu āṟam, poruḷ, kaṇṭārkaṅ il.

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

142. aṟanṭaṭai niṉṟāruḷ ellām, piṟaṉkaṭai
 numeros, petaiyar 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. viliintariṉ vēṟu allar maṇṟa-teḻintār il tīmai purintu oḻukuvār.

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

144. eṉait tuṇaiyar āyiṉum eṇṇām-tiṇait tuṇaiyum tērān, piṟaṉ il pukala?.

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

145. 'eḻitu' eṇa il iṟappāṉ eytum-eṇ nāṉṟum viḷiyātu niṟkum paḻi.

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

146. pakai, pāvam, accam, paḻi eṇa nāṅkum ikavā ām-il iṟappāṅkaṇ.

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

147. aṟaṉ iyalāṉ ilvāḻvāṉ eṇpāṉ-piṟaṉ iyalāḷ peṇmai nayavātaṇ.

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

148. piṟaṉ maṇai nōkkāta pēr āṉmai, cāṅrörkku aṟaṉ onṟō?āṇra 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?' eṉiṉ, nāma nīr vaippil piṟarku uriyāḷ tōḷ tōyātār.

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

150. aṟaṉ varaiyāṉ, alla ceyiṇum, piṟaṉ varaiyāḷ peṉmai nayavāmai naṉṟu.

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

16. poṟai uṭaimai - CHAPTER 16 — ON PATIENCE

151. akaḻvārait tāṅkum nilam pōla, tammai ikalvārp poṟuttal talai.

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

152. poṟuttal, iṟappiṉai eṉṟum; ataṉai marattal ataṉiṇum naṉṛu.

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

153. iṉmaiyuḷ iṉmai viruntu orāl; vaṉmaiyuḷ vaṉmai maṭavārp poṟai.

153. Poverty within poverty is denying hospitality to guests; grace within grace is bearing with the foolish.
154. niṟai uṭaimai nīṅkāmai vēṇṭiṅ, poṟai uṭaimai pōrri oḻukappaṭum.

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

155. oṟuttārai oṅṅaṅka vaiyārē; vaippar, poṟuttāraip poṇpōl potintu.

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

156. oṟuttārkku oru nāḷai iṅpam; poṟuttārkup poṇṟum 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. tiṟaṇ alla taṅ-piṟar ceyyiṉum, nō nontu, aṟaṇ alla ceyyāmai naṉṟu.

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

158. mikutiyāṅ mikkavai ceytārait tām tam takutiyāṅ veṇṟuviṭal!.

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

159. tuṟantāriṅ tūymai uṭaiyar-iṟantārvāy iṅnāc col nōṟkirpavar.

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

160. uṇṇātu nōrpār periyar-piṟar collum
iṉṆāc col nōrpārin piṉ.

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. āḷukkāṟāmai - CHAPTER 17 — ON ENVY

161. oḷukku āṟāk koḷka-oruvaṅ taṅ neṅcattu āḷukkāṟu ilāta iyalpu.

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

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162. vilup pēṟṟiṅ aktu oppatu illai-yārmāṭṭum āḷukkāṛiṅ anmai periṅ.

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

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163. aṟaṅ, ākkam, vēṇṭāṭāṅ eṅpāṅ piraṅ ākkam pēṅātu āḷukkaṟuppāṅ.

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

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164. āḷukkāṛiṅ allavai ceyyār-iḷukku āṛriṅ ēṭam paṭupākku aṟintu.

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

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165. āḷukkāṟu utaiyārkku atu cālum- oṅnār valukkiyum kēṭu īṅpatu.

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

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

167. Fortune forsakes the envious to her elder sister.

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

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

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

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

172. paṭu payaṉ vekki, paḻippaṭuva ceyy-
172. Those who stand for equity do not commit sinful acts through covetousness.

173. ciṟṟiṉpam veḵki, aṟaṉ alla ceyyārē-marru înpam vēṇṭupavar.

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

174. 'ilam' eṉṟu veḵkutal ceyyār-pulam veṇra puṉmai il kāṭciyavar.

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

175. akka akaṉṟa arivu eṉ ām-yārmāṭṭum veḵki, veriya ceyiṉ?.

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

176. aruḷ veḵki, āṟṟiṉkaṅ niṉṟāṅ, poruḷ veḵkip pollāta cūḷa, keṭum.

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

177. vēṇṭarka, veḵki ām ākkam-viḻaiyaiṉ māṅṭarku aritu ām payaṉ!.

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

178. 'aḵkāmai celvattiṟku yātu?’ eṉiṉ, veḵkāmai vēṇṭum piraṅ kaip poruḷ.
178. Preservation of one’s property lies through one’s freedom from covetousness.

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

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

19. puṟam kūṟāmai - CHAPTER 19 — ON NOT BACK-BITING

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

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

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

184. Talk your bitterest to one’s face but abstain from wanton slander.
185. aṟam collum neñcattāṉ aṉmai puṟam collum puṉmaiyāḷ kāṇappaṭum.

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

186. piraṇ paḷi kūṟuvāṉ taṉ paḷiyuḷḷum tirāṅ terintu kūṟappaṭum.

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

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

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

188. tuṇṇiyār kuṟṟum tūṟrum marapiṉār, eṇṇaikol, eṭilārmāṭṭu?.

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

189. aṟaṉ nōkki āṟṟum kol vaiyam-puṟaṇ nōkkip puṇ col uraippāṉ poṟai.

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

190. eṭilār kurṟampōl tam kuṟṟum kāṅkirpiṇ, tītu uṇṭō, maṉṇum uyirakkku?.

190. Will ever harm befall one who looks upon the faults of others as one’s own?
20. payaṉ ila collāmai - CHAPTER 20 — ON FRIVOLITY OF SPEECH

191. pallār muṉiyap payaṉ ila colluvāṉ ellārum ellāppaṭum.

191. He who revels in frivolous talk will be despised by all.
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192. payaṉ ila pallārmuṉ collal, nayaṉ ila naṭṭārkaṇ ceytaliṉ tītu.

192. To talk frivolously in the presence of many is worse than an unjust act towards friends.
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193. nayaṉ ilaṉ eṉpatu collum-payaṉ ila pārittu uraikkum urai.

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

194. nayaṉ cārā naṉmaiyiṉ nīkkum-payaṉ cārāp paṇṭu 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 ciṟappoṭu nīṅkum-payaṉ ila nīrmai uṭaiyār colin.

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

196. payaṉ il col pāṟaṭṭuvāṉai makaṉ eṉal! makkaṭ pataṭi eṉal!.

196. He is not a man but the chaff among men, who indulges in vain words.
----
197. Let great men speak untruth; it is better they refrain from uttering useless words.

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

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

200. Speak profitable words; avoid nonsense.

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

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

202. Evil is to be dreaded more than fire; for it lands one in disaster.
203. Not to return evil to those who do evil unto you, is, they say, the crown of wisdom.

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

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

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

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

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

209. If one really loves oneself let one not do any harm to others.
210. aruṆ kēṭaṆ eṉpatu aṟika-maruṅku ōṭit
    tīviṆai ceyyāṆ eniṆ?.

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

22. oppuravu aṟital - CHAPTER 22 — ON DECORUM

211. kaimmāṟu vēṇṭā kaṭappāṭu; mārimāṭṭu
    eṆ āṟṟum kollō, ulaku?.

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

212. tāḷ āṟṟit tanta poruḷ ellām takkārkku
    vēḷāṇmai ceytaṟporuṭṭu.

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

213. puttēḷ ulakattum, īṇṭum, peṟal aritē-
    oppuraviṆ nalla piṟa.

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

214. ottatu aṟivāṆ uyir vāḻvāṆ; maṟṟaiyāṆ
    cettāruḷ vaikkappaṭum.

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

215. ūruṇi nīr niṟaintarē-ulaku avām
    pēr arivālaṆ tiru.

215. The wealth of the wise is a never-failing spring.
216. payaṉ maram uḷūrp paḻuttaṟṟāl-celvam
nayaṉ uṭaiyāṉkaṇ paṭiṅ.

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

217. maruntu ākit tappā marattarrāl-celvam
peruntakaiyāṉkaṇ paṭiṅ.

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

218. iṭaṉ il paruvattum, oppuraviṅku olkār-
kaṭaṇ aṟī kāṭciyavar.

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

219. nayaṉ uṭaiyāṉ nalkūrntāṉ ātal ceyum nīra
ceyyātu amaikalā āṟu.

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

220. 'oppuraviṅāl varum, kētu' eṉiṉ, aḵtu oruvan
virрук kōl takkatu uṭaittu.

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

23. īkai - CHAPTER 23— ON LIBERALITY

221. vaṟiyārkku oṅru īvatē īkai; marru ellām
kuṟiyetirppai niratu uṭaittu.

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

222. 'nallāṟu' eṉiṉum, koḷal tītu; ‘mēl ulakam
il’ eṉiṉum, ītalē naṟru.
222. Receiving gifts is bad though one is assured of heaven. Bestowing gifts is good, though thereby one should be bereft of it.

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

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

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

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

227. The pest of hunger never touches one who shares one’s food with the poor.
228. The callous rich hide their barren metal; perhaps they know not the joy of giving.

229. irattaliṅ įṇṭatā tu maṟṟa-nirappiya tāmē tamīyar uṇal.

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

230. cātaliṅ įṇṭatatu illai; įṇitu, atūum īṭal iyaiyākkaṭai.

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

24. pukaḻ - CHAPTER 24 - ON RENOWN

231. īṭal! iċaipta vāḷtal! atu allatu īṭiyan illai, uyirkku.

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

232. uraippār uraippavai ellām irappārkku onṟu īvārmēl nīrkum pukaḷ.

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

233. onṟā ulakattu uyarnta pukaḷ allāl, pōṟṟātu nirpatu onṟu il.

233. Nothing lasts save one’s fearless renown.

234. nila varai nīḷ pukaḷ ėrrīṅ, pulavaraip pōṟṟātu, puttēḷ ulaku.
234. The wise are not favoured of the gods; but the renowned on earth are adored by them.

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

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

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

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

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

240. The unblemished truly live; the unrenowned merely exist.
End of the Section on Domestic Life

1.3. turavaraviyal - III. ON RENUNCIATION
25. aruḷ utaimai - CHAPTER 25 — ON COMPASSION

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

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

242. nal āṟṟāṉ nāṭi aruḷ āḷka! pal āṟṟāṉ tēriṉum aktē tuṇai.

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

243. aruḷ cērnta neñciṉārkku illai-iruḷ cērnta iṉṉā ulakam pukal.

243. The compassionate know not hell.

244. 'maṉ uyir ōmpi, aruḷ āḷvāṟku il' eṉpar-‘taṅ uyir aṅcum viṉai'.

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

245. allal, aruḷ āḷvārkku 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' eṉpar-'aruḷ nīṅki allavai ceytu oḷukuvār'.

246. The cruel that delight in sin perhaps know not what awaits them.
247. aruḷ illärkku av ulakam illai-poruḷ illärkku
iv ulakam illäkiyänku.

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

248. poruḷ arrär püppar orukäl; aruḷ arrär
arrär; marru ātal aritu.

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

249. terulätän meypporuḷ kanṭarräl-tēriṅ,
aruḷätän ceyyum aṛaṃ.

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

250. valiyār mun taṅṇai niṇaikka-tāṅ taṅṇiṅ
meliyāṟmēl cellum ĩṭattu.

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

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

251. taṅ ūṅ perukkaṅkt tāṅ pīṟitu ūṅ ūṟpañ
eiṇṇaṇam āḷum aruḷ?.

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

252. poruḷ āṭci pōṟṟārkku illai; aruḷ āṭci
āṅku illai, ūṅ tiṅpavarkku.

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

253. paṭai koṇṭär neṅcam pōḷ naṅṛu ūkkātu-oṟṟan
uṭal cuvai uṇṭār maṇam.
253. The heart of a flesh-eater is devoid of love like that of the wielder of a deadly weapon.

254. 'aruḷ', allatu, yātu?' eṉiṉ,-kollāmai, kōṟal:
poruḷ allatu, av ūṉ tiṅal.

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

255. uṇṇāmai uḷḷatu uyirnilai; ūṉ uṇṇa,
aṇṇāttal ceyyātu, aḷāru.

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

256. tiṇāṟporuṭṭāl kollātu ulaku eṉiṉ, yārum
vilaip poruṭṭāl ūṉ taruvār il.

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

257. uṇṇāmai vēṇṭum, pulāal-piṟitu oṉṟaṉ
puṇ; atu uṇarvārp peṟiṉ.

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

258. ceyiriṉ talaip pirinta kāṭciyār uṇṇār,
uyiriṉ talaippirinta ūṉ.

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

259. avi corintu āyiram vēṭṭaliṉ, oṉṟaṉ
uyir cekuttu uṇṇāmai naṉṟu.

259. Far nobler than a thousand oblations on fire is an act of abstinence from flesh.
260. kollāṉ, pulālai maṟuttāṉaik kaikūppi, ellā uyirum toḷum.

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

27. tavam - CHAPTER 27 — ON PENANCE

261. urṟa nōy nōṉṟal, uyirkku urukaṉ ceyyāmai, arrē-tavattirku uru.

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

262. tavamum tavam uṭaiyārkku ākum; avam, ataṉai aḵtu ilār mēṟkolvatu.

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

263. tuṟantārkut tuppuravu vēṇṭi, maṟantārkol-marraiyavarkaḷ, tavam!.

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

264. oṉṉārt teṟalum, uvantārai ākkalum, eṅṉiṉ, tavattāṉ varum.

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

265. vēṇṭiya vēṇṭiyāṅku eytalāṉ, cey tavam īṇṭu muyalappaṭum.

265. They persevere in penance; for through penance they achieve their desired goal. ----
266. tavam ceyvār tam karumam ceyvār; maṟṟu 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 nōḵiřpavarkku.

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

268. taṉ uyir tāṉ aṟap perrāṉai ēṇaiya maṇ uyir ellām toḷum.

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

269. kūṟṟam kutittalum kaikūṭum-nōṟralĩn āṟral talaippatṭavarkku.

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

270. ilar palar ākiya kāraṇam-nōṟpār cilar; palar nōḷātavar.

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

28. kūṭā oḻukkam - CHAPTER 28—ON IMPROPER CONDUCT

271. vañca maṉattāṉ paṭiṟṟu oḻukkam pūtaṅkal aintum akattē nakum.

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

272. vāṉ uyar tōṟṟam evaṉ ceyyum-tnaṅ neṅcam
tāṉ aṟi kurṟapaṭiṉ?.

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

273. vali il nilaimaiyāṉ val uruvam peṟṟam puliyiṉ tōl pōrttu mēyntāṛru.

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 maṟaintu, allavai ceytal-putalmaṟaintu vēṭṭuvaṉ puḷ cimiḻttaṛru.

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

275. 'parṟu arrēm' enpār paṭiṟṟu oḻukkam. ‘erru! erru!’ enru ētam palavum tarum.

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

276. neñciṉ tuṟavār, tuṟantārpōl vaṉcittu, vāḷvāriṉ vaṉkaṇār il.

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

277. puṟam kuṉṟi kaṇṭaṉaiyarēṉum, akam kuṉri mūkkil kariyār uṭaittu.

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

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

279. kaṇai koṭitu; yāḻ kōṭu cevvitu; āṅku aṇṇa viṇḍaipāṭu pāḷal koḷal.

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

280. maḻittalum nīṭṭalum vēṇṭā- ulakam paḷittatu oḷittuvitiṅ.

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

29. kaḷḷāmai - CHAPTER 29— ON NON-STEALING

281. eḷḷāmai vēṇṭuvāṉ eṉpāṉ eṉaittu oṉṟum kaḷḷāmai kākka, taṅ neṅcu!.

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

282. uḷḷattāl uḷḷalum tītē; ‘piṟaṉ poruḷai̊k kaḷḷattāl kaḷvēm’ eṉal!.

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

283. kaḷaviṉāl ākiya ākkam, aḷavu iṟantu, āvatu pōla, keṭum.

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

284. kaḷaviṉkaṇ kaṟṟiya kātal viḷaiviṉkaṇ vīyā viḷumam tarum.
284. Inordinate desire to steal brings in its train endless suffering.

285. arul karuti anpuṭaiyar ātal porul karutip poccāppup pārppārkaṇ il.

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

286. aḷaviṅkaṇ niṟru oḻukāṟṟār-kaḷaviṅkaṇ kaṇriya kātalavar.

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

287. kaḷavu eṉṉum kār aṟivu āṇmai aḷavu eṉṉum āṟṟal purintārkaṇ il.

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

288. aḷavu aṟintār neñcattu aṟampōla, niṟkum, kaḷavu aṟintār neñcil karavu.

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

289. aḷavu alla ceytu, āṅkē vīvar-kaḷavu alla marraiya tēṟṟātavar.

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

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

290. Their very bodies fail the defrauding. The world of the gods fail not the upright.
30. vāymai - CHAPTER 30—ON TRUTH

291. 'vāymai ēṇappatuvaḥ yātu?' ēṇiḥ, yātu oṅrum tīmai ilāta colal.

291. What is truth but unsullied utterance?
----

292. poymmaiyum vāymai ihtata-puraṁ tīrṇata naṅmaį payakkum ēṇiḥ.

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

293. taṅ neṅcu ārivatu poyyaṅka; poyttapiṅ, taṅ neṅcē taṅṇaic cuṭum.

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

294. uḷḷattāl poyyātu oḻukiṅ, ulakattār uḷḷattul ellsām ulaṅ.

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

295. maṅattoṭu vāymai moliṅiṅ, 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 anña pukaḷ illai; eyyāmai, ellā aṛamum tarum.

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

297. poyyāmai poyyāmai āṛṛiṅ, aṛam pira ceyyāmai ceyyāmai naṅru.
297. Practise truth, you need not practise any other virtue.

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

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

299. ellā vilakkum vilaku alla; cāṉṟōrkkup poyyar vilakkē vilaku.

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

300. yām meyyāk kaṇṭavaṟṟul, illai-eṉaittu oṟrum vāymaiyin nalla piṟa.

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

31. vekulāmai - CHAPTER 31—ON NOT GETTING ANGRY

301. cel iṭattuk kāppāṉ ciṉam kāppāṉ; al iṭattu, kākkiṉ eṉ? kāvākkāl eṉ?.

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 ciṉam tītu; cel iṭattum, il, ataṉīṉ tīya piṟa.

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

303. maṟattal, vekuliyai yārmāṭṭum-tīya piṟattal ataṉāṉ varum.
303. Do not get angry with any one; for out of anger springs forth a host of evils.

304. nakaiyum uvakaïyum kollum ciṆattiṆ
pakaïyum urlencode; pira?.

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

305. taṆṇait tāṇ kākkīŋ, ciṆam kākka! kāvākkāl,
taṆṇaiyē kollum, ciṆam.

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

306. ciṆam enŋum cērntǎraikkolli iṆam enŋum
ēmap puṇaiyaic cuṭum.

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

307. ciṆattaip porul enŋu kōntavaŋ kētu
nilattu araintaŋ kai pīlaiyātarru.

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

308. iṆar eri tōyvaŋga iṆaŋ ceyiŋum,
puṇariŋ vekuḷāmai naŋgu.

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 uṭaŋ eytum-uḷḷattāl
uḷḷāṅ vekuḷi eṉiŋ.

309. Banish anger from your mind; you get all that you long for.
310. iṟantār iṟantār aṉaiyar; ciṉattait 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. īṉṉā ceyyāmai - CHAPTER 32—ON NOT DOING EVIL

311. ciṟappu īṉum celvam peṟiṉum, piṟarkku īṉā ceyyāmai mācu arrār 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 īṉā ceyta akkaṇṇum, maṟuttu īṉā ceyyāmai mācu arrār kōḷ.

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

----

313. ceyyāmal cerrārkkum īṉāta ceytaṕiṇ, uyyā viḻumam tarum.

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

----

314. īṉā ceytārai oṟuttal avar nāṇa nal nayam ceytu, viṭal.

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

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315. aṟiviṉān ākuvatu uṇṭō-piṟitiṇ nōy tam nōypōl pōṟṟākkatai?.

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

----
316. iṇṇā eṇat tāṇ uṇarntavai, tuṇṇāmai vēṇṭum, piṟaṇkaṇ ceyal.

316. Avoid all that causes pain to others.
----

317. eṇaittāṇum, eṇṇāṅṟum, yārrkum, maṇattāṇ ām māṇā ceyyāmai talai.

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

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

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

319. piṟarkku iṇṇā muṟpakal ceyyiṉ, tamakku iṇṇā piṟpakal tāmē varum.

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

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

320. All sufferings befall those who inflict harm on others. Those who desire immunity from suffering never commit injury.
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33. kollāmai - CHAPTER 33— NOT KILLING

321. 'aṟaviṉai yātu?’ eṇiṉ, kollāmai; kōṟal piṟa viṉai ellām tarum.

321. If you ask what is the sum total of virtues, it is non-killing; killing begets sin.
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322. pakuttu unṭu, pal uyir ōmputal nūlör
tokuttavarrul ellām talai.

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

323. onṟāka nallatu kollāmai; maru ataṉ piṇcārap poyyāmai nāṟu.

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

324. 'nallāṟu eṇappatuvaṭtu yātu?' eṇin, yātu onṟum
kollāmai cūḷum neği.

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

325. nilai añci nīttāruḷ ellām, kolai añcik
kollāmai cūḷvāṉ, talai.

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

326. kollāmai mērkōṇtu oḷukuvāṉ vāḷnāḷmēl
cellātu, uyir unṟum kūṟru.

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

327. taṉ uyir nīppinum ceyyarka-tāṅ piṟitu
iṇ uyir nīkkum viṇai.

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

328. nāṟu ākum ākkam peritu eṇinum, cāṉrōkkuk
koṟṟu ākum ākkam kaṭai.
328. The truly great scorn the riches acquired through slaughter.

329. kolai viṉaiyar ākiya mākkaḷ pulai viṉaiyar, puṉmai terivār akattu.

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

330. 'uyir uṭampiṉ nīkkiyār' eṉpa-'ceyar uṭampiṉ
cellāt tī vālkkaivyavar'.

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

34. nilaiyāmai - CHAPTER 34— INSTABILITY

331. nillātavaṟṟai nilaiyina eṇru uṇarum
puḷarivu āṇmai kaṭai.

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

332. kūttāṭṭu avaikkulāttärē, peruñ celvam;
pōkkum, atu viḻintarru.

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 iyalpirrc celvam; atu peṟṟāl,
arkupa ānkē ceyal.

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

334. nāḷ eṇa oṉrupōl kāṭṭi, uyir, īrum
vāḷatu-uṇarvārp peṟṇ.

334. Time seems all laughter; but to the discerning it is a saw sawing away the life of
335. Before hiccough arises and before the tongue is paralysed, do good that leads to salvation.

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

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

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

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

340. Why should the soul seek a temporary shelter in the perishable body? Is there not a durable habitation for it?
35. tuṟavu - CHAPTER 35—RENUCIATION

341. yātaṉiṉ yātaṉiṉ nīṅkiyāṅ, nōtal ataṉiṉ ataṉiṉ ilaṉ.

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

342. vēṇṭiṉ, uṇṭākat tuṟakka; tuṟantapiṉ, īṇṭu iyarpāla pala.

342. There is endless joy in early renunciation.

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

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

344. iyalpu ākum, nōṉpiṟku oṉṟu iṉmai; uṭaimai mayal ākum, maṟṟum peyarttu.

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

345. maṟṟum toṭarppāṭu evaṉkol? piṟappu arukkal urṟērkku uṭampum mikai.

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

346. 'yāṅ', 'eṉatu', eṉṉum cerukku aruppāṅ vāṅörkkku uyarnta ulakam pukum.

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

347. parri viṭāa, itumpaikaḷ-parrṇaip
347. Sufferings seize men of desire.

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

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

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

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

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

353. Men of pure vision are led from darkness to light.
vāṇam naṇiyatu uṭaittu.

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

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

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

355. ep poruḷ et taṉmaittuāyīṇum, ap poruḷ meypporul kāṅpatu aṟivu.

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

356. kāṟru īṇṭu meypporuḷ kaṇṭār talaippatūvar, māṟru īṇṭu vārā neřič.

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

357. ōrttu uḷḷam uḷḷatu uṇariṉ oru talaiyā, pērttu uḷlavēṇṭā piṟappu.

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

358. piṟappu eṉṉum pētaimai nīṅka, ciṟappu eṉṉum cemporuḷ kāṅpatu aṟivu.

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

359. căṟpu uṇarntu, căṟpu keṭa oļukiṉ, marru aljittuc cărtarā, cărtarum 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 mūṟṟaṁ
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 ārubtal - CHAPTER 37— THE DESTRUCTION OF DESIRE

361. 'avā' eṉpa-'ellā uyirkkum, eṅ ņāṟum,
tavāap pirappu īṅum vittu'.

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

362. vēṇṭūṅkāl, vēṇṭum piṟavāmai; 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 aṅṇa viluc celvam īṇṭu illai;
yāṇṭum aktu oppatu il.

363. There is no greater possession than freedom from desire either here or in the
world beyond.
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364. tūuymai eṉpatu avā iṅmai; 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 eṉpār avā arrār; marrāiyār
arru āka arratu ilar.

365. Only those who have renounced are free; others are not.
366. aṅcuватū œrum aṟaṉē; oruvaṉai vaṅcippatu œrum avā.

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

367. avāviṉai āṟṟa aṟuppiṉ, tavā viṇai tāṉvēṇṭum āṟṟāṉ varum.

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

368. avā illārkku illākum tuṉpam; aḵtu uṇṭēl, tavāatu mēṁmēl varum.

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

369. iṉpam iṭaiyaṟātu, īṇṭum-avā eṉṉum tuṉpattuḷ tuṉpam keṭiṉ.

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

370. ārā iyaṟkai avā nīppiṉ, an nilaiyē pēṟā iyaṟkai tarum.

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

38. ūḻ - CHAPTER 38— FATE

371. āku ūḻāl tōṉrum, acaivu iṉmai; kaipporuḷ pōku ūḻāl tōṉrum, maṭi.

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

372. pētaip paṭukkum, iḻavu ūḻ; aṟivu akarrum, ākal ūḷ uṟrakkaṭai.

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

373. nuṇṇiya nūl pala karpiṇum, maṟṟum taṉ uṇmai aṟivē mikum.

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

374. iru vēṟu, ulakattu iyaṟkai; tiru vēṟu; teḷḷiyar ātalum vēṟu.

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

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

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

376. pariṇiṇum ākāvām, pāl alla; uyttuc coriṇiṇum 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. vakuttāṉ vakutta vakai allāl, kōṭi tokuttărkkum tuytal aritu.

377. Unless pre-ordained by the divine Disposer, even if a man did pile up a crore it would not be possible for him to enjoy it.
378. The poor could easily renounce the world if fate were to refrain from visiting them with the curse of their past deeds.

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

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

End of arattuppal

2. poruṭpāl
2.1 araciyal - SECTION I. THE STATE

39. ihuimāči - CHAPTER 39— ON MAJESTY

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

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

383. He is a lion among kings, who possesses with an army, a territory, wealth, ministers, allies and a fortress.
383. The ruler of the earth must never be bereft of his sleepless watchfulness, learning and courage.

384. araṉ īḷukkātu, allavai nīkki, maṉaṉ īḷukkā māṉam uṭaiyatu-aracu.

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

385. iyaralum, īṭtalum, kāttalum, kāṭta vakuttalum, vallatu-aracu.

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

386. kāṭcikkku eliyaṉ, kaṭuṉ collaṉ allaṉēl, mīkkūṟum, maṉṉaṉ nilam.

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

387. iṉ colāḷ īttu, aḷikka vallāṟkut tāṇ colāḷ tāṇ kaṇṭaṇaittu, iv ulaku.

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

388. muṟai ceṭtu kāḷpāṟṟum maṉṇavaṉ, ‘makkaṭku iṟai’ eṉṟu vaikkappatum.

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

389. cevi kaippac coṟ poṟukkum paṉpuṭai vēntaṉ kavikaikkīṭ taṅkum, ulaku.
389. The world is under the sway of the monarch who puts up with bitter counsel.

390. koṭai, ali, 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. kaṟka, kacatu ara, karpavai! karrapiṅ, nirka, atarkut taka!.

391. Faultlessly pursue knowledge and abide by it.

392. 'eṇ' eṇpa, ēṇai ‘eluttu’ eṇpa, iv iraṇṭum ‘kaṇ’ eṇpa, vāḷum uyirkku.

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

393. kaṇ uṭaiyar eṇpavar kaṟṟōr; 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 aṅaittē-pulavar toḷil.

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

395. uṭaiyārmoṇ illārpōl ēkkarrum karrār; kaṭaiyare, kallātavar.
395. Eager like the beggars at the door of the wealthy is the sufferer of knowledge; the illiterate are held in scorn.

396. toṭṭañaittu ūrum, maṇaṛ kĕṇi;-māntarkkuk karraṇaittu ūrum, ārivu.

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 āṃāl; ūr āṃāl; en, 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. orumaikkāṇ tāṇ karra kalvi oruvaṟku elumaiyum ēmāppu uṭaittu.

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

399. tāṃ īṇpuruvatu ulaku īṇpurak kaṇṭu, kāmuṟuvar, karru ārintār.

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

400. kēṭu il viḻuc celvam kalvi; oruvaṟku māṭu alla, māṟaiyavai.

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

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

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

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

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

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

407.
maṇ māṇ puṇai pāvai arru.

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

408. nallārkaṇ paṭṭa vaṟumaiyin inntē-kallārkaṇ paṭṭa tiru.

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

409. mērpirantār āyiṇum kallātār, kīḻpirantum kāṟṟār aṇaittu ilar pāṭu.

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

410. vilaṅkoṭu makkaḷ aṇaiyar-ilaṅku nūl kāṟṟāroṭu ēṇaiyavar.

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

42. kēḷvi - CHAPTER 42 — ON HEARING

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

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

412. cevikku uṇavu illāta pōltu, ciṟitu, vayirrukum īyappaṭu.

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

413. ceviyunaviṇ kēḷvi uṭaiyār, aviyunaviṇ āṅṟāroṭu oppar, nilattu.
413. Those mortals who feast their ears with learning are one with the immortals with their sacrificial offerings.

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

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

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

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

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

419. Men that lack subtle understanding lack modesty in speech.
420. ceviyin cuvai unarā, vāy unarvin, mākkaḷ aviyinum vāliṇum eṇ.

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

43. āṟivuṭaimai - CHAPTER 43— ON KNOWLEDGE

421. āṟivu, āṟṟam kākkum karuvī; cērvārkkum uḷ aḻikkal ākā araṇ.

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

422. ĉeŋa iṭattāl celaviṭā, tītu orīi, naŋriṇ pāl uyppatu-āṟivu.

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-āṟivu.

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

424. eŋ poruḷavākac celac colli, tāŋ piṟarvāy nuŋ poruḷ kāṇpatu-āṟivu.

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

425. ulakam taḻīiyatu oṭpam; malartalum kūmpalum illatu-āṟivu.

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

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426. evvuṭu uraivatu ulakam, ulakattoṭu avvatu uraivatu-ṛivu.

426. To be one with the world is wisdom.

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

427. Wisdom knows the future but not ignorance.

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428. añcuvaṭu añcāmai pētaimai; añcuvaṭu añcal, aṛivār toḷil.

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

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429. etiratāk kākkum aṛiviṅarkku illai-atira varuvatōr nōy.

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

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430. aṛivu uṭaiyār ellām uṭaiyār; aṛivu ilār en uṭaiyarēnum ilar.

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

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CHAPTER 44— ON RESTRAINING FAULTS

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

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

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

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

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

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

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

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

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

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

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CHAPTER 45— ON ASSOCIATION WITH ELDERS

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

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

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

444. To follow in the footsteps of those that are greater than oneself is the crown of one’s strength.
445. Verily the ministers are the eyes of the monarch; let the monarch have tried ones.

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

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

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

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

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

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

451. ciṟṟiṉam añcum, perumai; ciṟumaitāṉ curramāc cūḻntuviṭum.

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

452. nilattu iyalpāṉ nīr tirintu, aṟṟu ākum; māntarkku ‘iṇattu’ iyalpatu ākum, aṟivu.

452. Water smacks of the soil; The wisdom of man takes the colour of the company he keeps.
453. maṉattāṉ ām, māntarkku uṉarcci; iṉattāṉ ām, ‘iṉṇāṉ’ eṉappaṭum 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. maṉattu uḷatu pōlak kāṭṭi, oruvarkku iṉattu uḷatu ākum-ārivu.

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

455. maṉam tūymai, ceyviṉai tūymai, iraṇṭum iṉam tūymai tūvā varum.

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

456. maṉam tūyārkku eccam naṉṟu ākum; iṉam tūyārkku illai, naṉṟu ākā viṉai.

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

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

457. Company of the pure brings one all glory.

458. maṉa nalam naṉku uṭaiyar āyiṉum, cāṉṟōrkku iṉa nalam ēmāppu uṭaittu.

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

459. maṉa nalattīṉ ākum, maṟumai; maṟṟu aḵtum
iṉa nalattṆ ēmāppu utṭittu.

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

460. nal ṣnattṆ ūṅkum tuṇai illai; tī ṣnattṆ allarpṭuppatṆum il.

460. There is no greater evil than the company of the wicked.
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47. terintu ceyal vakai - CH. 47— ON ACTION AFTER DUE DELIBERATION

461. aḻivatṆum āvatṆum āki, valipayakkum ātiyamum ūṭiṇtu, ceyal!.

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

462. terinta ṣnattoṭu tērntu eṇṇic ceyvārkku arum poruḷ yāṭu oṇṟum il.

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

463. ākkam karuti, mutal Ĭlakkum ceyviṇai ūkkār, ārivu utṭaiyār.

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

464. teḷivu ilaṭanait toṭaṅkār-ilivu eṇṇum ēṭappṭu aṅcupavar.

464. Men who dread ignominy never embark on a work without deliberation.
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465. vakai arac cūḷātu ēḷutal, pakaivaraip
pāttip paṭuppatu ōr āṟu.

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

466. ceytakka alla ceyak keṭum; ceytakka ceyyāmaiyaṉum 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. eṇnit tuṇika, karumam; tuṇintapiṇ, eṇnuvam enpatu ēluṅku.

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

468. āṟṟiṉ varuntā varuttam, palar niṟṟu pōṟṟiṉum, pottuppaṭum.

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

469. naṉṟu āṟṟaluḷḷum tavaṟu uṇṭu-avaravar pāṟpu āṟintu āṟṟākaṭai.

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

470. eḷḷāta eṇṇic ceyalvēṇṭum-tammoṭu kollāṭa kollāṭu ulaku.

470. Let not the king do; any unwise act lest the world should hold him in scorn.

48. vali aṟital - CH. 48— ON KNOWING THE ENEMY’S STRENGTH

471. viṉai valiyum, taṉ valiyum, māṟṟāṉ 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 arivatu arintu, ataṅkaṇ taṅkic celvērkkuc 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 ariyār, ūkkattin ūkki, īṭaikkaṇ 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 oḻukāṉ, aḷavu ariyān, taṅṇai viyantāṉ, viraintu keṭum.

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

475. pīli pey cākāṭum accu iṟum-ap paṇṭam căla mikuttup peyin.

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

476. nuṇik kompar ēriṇār aktu iṟantu ūkkiṉ uyirku īruti ākiviṭum.

476. Over-vaulting ambition perishes.

477. ārriṉ aḷavu arintu īka; atu poruḷ pōṛi valaṅkum neṛi.
477. Let your charity be according to the measure of your wealth. That is the way to preserve it.

478. áku ärū aḷavu iṭṭitu āyiṉum, kēṭu illai-pōku ärū akalākkaṭai.

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

479. aḷavu aṟintu vāḻātāṉ vāḷkkai uḷapōla illāki, tōṅräk keṭum.

479. The seeming prosperity of the extravagant perishes.

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

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

49. kālam aṟittal - CHAPTER 49— ON KNOWING THE TIME

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

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-tiruvinait tirāmai ārkum kayiṟu.

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

483. aru viṇai eḷpa uḷavō-karuviyāṉ
kālam aṟintu ceyiṉ.

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

484. ŋālam karutिनum, kaikūṭum-kālam karuti, ḫattāṅ ceyiṉ.

484. One can succeed in the attempt to conquer the world if the right time and the right place are chosen.
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485. kālam karuti īruppar-kalaṅkātu ŋālam karutupavar.

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

486. ūkkam uṭaiyāṅ oṭukkam poru takar tākkarkup pērum takaittu.

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

487. poḷḷeṉa āṅkē puṟam vērār; kālam pārttu, uḷ vērippar, oḷḷiyavar.

487. The wise will not fly into a passion when assailed; they allow their anger to smoulder within till the right time comes.
----

488. ceṟunaraik kāṇiṉ cumakka; īruvarai kāṇiṉ kilakkām talai.

488. Bow before the enemy till the time of his destruction. When the hour comes, strike him down.
----
489. eytaṟku ariyatu iyaintakkāl, an nilaiyē ceytaṟku ariya ceyal.

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

490. kokku okka, kūmpum paruvattu; marru atan kuttu okka, cīrtta iṭatu.

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. īṭan ārītał - CHAPTER 50— ON KNOWING THE PLACE

491. toṭaṅkaṟka ev vinaiyum; ellarka-murrum iṭam kaṇṭapiṇ allatu!.

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

492. muraṇ cērnta moympiṇavarkkum araṇ cērntu ām ākkam palavum tarum.

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

493. āṛṛārum āṛṛi aṭupa-īṭan āṛintu pōrrārkaṇ pōṛric ceyiṇ.

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

494. ēṇnīyār ēṇni am īḷappar-īṭan āṛintu tuṇṇīyār tuṇṇic ceyiṇ.

494. If a king stations himself at a right place the conquering foe loses all hope.
495. neṭum puṇalūḷ vellum mutalai; atum, puṇaliṉ nūṅkiṅ, ataṅaip piṟa.

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. añcāmai allāl, tuṇai vēṇṭā-eṅcāmai enṇi iṭattāṅ ceyiṅ.

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

498. ciṟu paṭaiyāṉ cel iṭam cēriṅ, uṟu paṭaiyāṉ ükkam al jintu 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. ciṟai nalaṉum cīrum ilar eṉiṉum, māntar uṟai nilattoṭu oṭṭal aritu.

499. A people may not have either strength or strongholds; still it is difficult to fight with them on their own soil.

500. kāḷ āḷ kaḷariḷ nari atum, kaṇ añcā vēḷ āḷ mukatta kaḷiṅu.

500. A mad elephant that kills the bold spearman is killed even by a jackal when it gets stuck up in the mire.
51. terintu telital - CH. 51— ENGAGING SERVANTS AFTER TEST

501. aṟam, poruḷ, iṉpam, uyir accam, nāṅkiṅ tiṟam terintu tēṟappatūm.

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

502. kuṭip piṟantu, kuṟṟattiṅ nīṅki, vaṭup pariyum nāṅ uṭaiyāṅkaṭṭē telivu.

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

503. ariya karru, ācu arrārkanṇum, teriyuṅkāl iṅmai 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, kuṟramum nāṭi, avarṟul 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 ciṟumaikkum, tattam karumamē kaṭṭaḷaik kal.

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

506. arrārait tēṟutal ōmpuka; marru avar parṟu ilar; nāṅar 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. kātaṉmai kantā, āṟivu āṟiyārt tēṟutal pētaimai ellām tarum.

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

508. tērāṉ, piṟaṉait teḷintāṉ vaḻimuṟai tīrā iṭumpai tarum.

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

509. tēṟaṟka yāraiyum, tēṟātu; tērnta piṇ, tēṟuka, tēṟum poruḷ.

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

510. tērāṉ teḷivum, teḷintāṉkaṇ aiyuṟavum, tīrā iṭumpai tarum.

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

52. terintu viṉaiyāṭal - CH. 52— ON APPOINTMENT ACCORDING TO MERIT

511. naṉmaiyum tīmaiyum nāṭi, nalam purinta taṉmaiyāṉ āḷappaṭum.

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

512. vāri perukki, vaḷam paṭuttu, uṟṟavai ārāyvāṅ ceyka viṇai!.
512. He who taps all productive sources and guards against losses is the true servant.

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

514. Position corrupts even the men of our own deliberate choice.

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

516. The thing to be done, the proper person for it and the appropriate time for doing it, must all be duly weighed.

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. Choose men of approved merit and then make them worthy of the station.
519. viṇaikkana viṇaiyūṭiyāṇNYSE kēṇmāi vēṟāka
niṇaiippāṇai nīṅkum, tīru.

519. Prosperity deserts one who suspects the motives of a servant ever loyal to his
work.
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520. nāḻtōṟum nāṭuka, maṇṇaṉ-viṇaiceyvāṇ
kōṭāmaik kōṭātu ulaku.

520. Let them not swerve from the right path; for on them rests the just conduct of the
world.
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53. cuṟṟam taḻāl - CHAPTER 53— ON CHERISHING ONE’S KINDRED

521. paṟṟu aṟṟakaṇṇum paḻamai pārāṭṭutal
cuṟṟattārkaṇṇē uḷa.

521. It is one’s own kith and kin that cherish their old attachments to men out of suit
with fortune.
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522. viruppu aṟāc cuṟṟam iyaiyin, aṟuppu aṟā
ākkam palavum tarum.

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

523. aḷavaḷāvu illātāṉ vāḷkkai-kuḷavaḷāk
kōṭu iṉri nīr niṟaintaṟṟu.

523. The life of one with no kin will be like overflowing waters of a tank with no
bund.
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524. cuṟṟattāl cuṟṟappaṭa oḻukal, celvamtāṉ
perrattāl perra payaṇ.
524. The value of one’s wealth consists in a life surrounded by one’s kinsmen.

525. koṭuttalum iṉ column āṟṟiṉ, aṭukkiya currattāl currappaṭum.

525. One delights in the company of one generous of heart and suave of speech.

526. peruṅ koṭaiyāṉ, pēṇāṉ vekuḷi, avaṉiṉ 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 uṇṇum; ākkamum aṉṇa nīrārkkē uḷa.

527. Fortune smiles on one of like disposition.

528. potu nōkkāṉ, vēntaṉ varicaiyā nōkkiṉ, atu nōkki vāḻvār palar.

528. The king must not be indifferent to one’s deserts but reward people according to their merit.

529. tamar āki, taṉ-tuṟantār currām amarāmaik kāraṇam iṉṟi varum.

529. Reject none on the score of disagreement. Men who have become estranged will flock to you.

530. uḻaip pirintu kāraṇattīṉ vantāṉai, vēntaṉ īḷaittu iruntu, enṉik koḷal.

530. Let the king embrace his estranged kith and kin by redressing their grievances.
54. poccāvāmai - CHAPTER 54— AGAINST FORGETFULNESS

531. iṟanta vekuliyiṉ tītē-ciranta
uvakai makilcciyiṉ cōrvi.

531. Forgetfulness which cometh of mad joy is more dangerous than wild wrath.
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532. poccāppuk kollum pukaḷai-arivigai
niccam nirappuk koṇrāṅku.

532. Poverty freezes knowledge. Forgetfulness blights one’s reputation.
----

533. poccāppārkku illai pukaḷmai; atu ulakattu
ep pāl nūlōrkkum tuṇivu.

533. Fame is not for the thoughtless, so say the scriptures of the world.
----

534. accam uṭaiyārkku araṇ illai; āṅku illai,
poccāppu uṭaiyārkku nāṅku.

534. Of what avail is a citadel to a crown, what good availeth the thoughtless.
----

535. muṇṇurak kāvātu ilukkiyāṉ, taṅ pilai,
pīṅ ūru, ḫraṅkivīṭum.

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

536. ilukkāmai yārmāṭṭum, eṅṟum, valukkāmai
vaiṅ, aktu oppatu il.

536. There is no greater good than to be ever on the vigil.
----

537. ariya eṅṟu ākāta illai-poccāvāk
karuviyāṅ pūrri ceyiṅ.
537. Nothing is impossible for the thoughtful.

538. pukaḷntavai pōṛric ceyal vēṇṭum; ceyyātu ıkāḷntārkkku eḷumaiyum il.

538. No good awaits him in birth to come who fails of his noble deeds.

539. ıkāḷcciyiṉ keṭṭārai uḷḷuka-tām tam makilcciyiṉ maintuṟum pōltu!.

539. When drunk with delight, remember those who have perished through wilful neglect.

540. uḷḷiyatu eytal eḷitumaṉ-marrum tāṇ uḷḷiyatu uḷḷappeřiṉ.

540. No task is difficult to the thoughtful and diligent.

55. ceṅkōṉmai - CHAPTER 55— ON RIGHTEOUS SCEPTRE

541. ōrntu, kaṇṇōṭātu, iṟai purintu, yārmāṭṭum tērntu, ceyvaṅktē mūṟai.

541. Strict enquiry and impartial justice mark the rule of a just monarch.

542. vāṇ nōkki vāḷum ulaku ellām;-manṇavaṉ kōl nōkki vāḷum kuṭi.

542. The world looks to rain for its existence. The subjects look to the sceptre for their existence.

543. antaṇar nūṟkum, aṛattīkum, ātiyāy niṟṟatu-manṇavaṉ kōl.
543. The king’s sceptre is the standing proof of Brahminical books and their teachings.

544. kuṭi taḻīik kōl ōccum mā nila maṉṆaṉ aṭi taḻīi niṟkum, ulaku.

544. The world falls at the feet of a great King who wields the sceptre for his subjects’ welfare.

545. iyalpuḷik kōl ōccum maṉṆavaṉ nāṭṭa- peyalum vilaiyuḷum tokku.

545. Both seasonal rains and waving corn are seen in the land of a righteous monarch.

546. vēl aṉṟu, veṇri taruvatu; maṉṆavaṉ kōl; atūum, kōṭātu eṉīṅ.

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

547. iṟai kākkum, vaiyakam ellām; avaṉai muṟai kākkum, muṭṭāc ceyiṅ.

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

548. eṇ patattāṉ őrā, muṟai ceyyā, maṉṆavaṉ tan patattāṉ tāṇe keṭum.

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

549. kuṭi puṟaṅkāttu, ōmpi, kuṟṟam kaṭital vaṭu aṉṟu; vēntaṉ toḷil.

549. To punish crime is the duty, not the fault of the king who attends to the welfare of his subjects.
550. Punishing murderers with death is like plucking out weeds among the crops.

56. koṭuṅkōṉmai - CHAPTER 56— ON UNRIGHTHEOUS RULE

551. The unrighteous king who oppresses his subjects is more cruel than the one who leads the life of a murderer.

552. The wielder of the sceptre asking for gifts, is like the spearman asking the way-farer ‘give.’

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

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

555. Allarpāṭṭu, āṟṟātu, aḻuta kaṇṇīr anṟē-celvattait tēykkum paṭai.
555. Are not the tears, shed as a result of oppression, the weapons which destroy the prosperity of the monarch?

556. maṉṉarkku maṉṉutal ceṅkōṅmai; aktu iṉṟēl, maṉṉāvām, maṉṉarkku oḷi.

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

557. tuḷi iṉmai ŋālattīrku eṟru? arṛē, vēntaṅ aḷi iṉmai vāḷum uyirku.

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

558. iṉmaiyiṅ iṉṇātu, uṭaįmai-muṟai ceyyā maṉṉavaṉ kōṟkīḷp paṭiṅ.

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

559. muṟai kōṭi maṉṉavaṉ ceyyiṅ, uṟai kōṭi oḷātu, vāṉam peyal.

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

560. ā payaṅ kuṇrum; arutoļiḷor nūl maṟappar;-kāvaḷaṅ kāvāṅ eniṅ.

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 vaṇṇattāl
ottāṅku oṟuppatu vēntu.

561. A righteous king investigates and fittingly punishes the wrongdoer so that he may not repeat it.
----

562. kaṭitu ōcci, mella eṟika-neṭitu ākkam nīṅkāmai vēṇṭupavar.

562. If you wish enduring prosperity behave as if you punish excessively, but do it mildly.
----

563. veruvanta ceytu oḻukum veṅkōlaṉ āyiṉ, oruvantam ollaik keṭum.

563. The tyrant who terrifies his subjects will soon perish.
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564. 'iṟai kaṭiyaṉ' enṟu uraikkum inṉāc col vēntaṉ uṟai kaṭuki ollaik keṭum.

564. That king whom people speak of as a tyrant will rapidly perish.
----

565. aruñ cevvi, inṉā mukattāṉ peruñ celvam pēey kaṇṭaṉṉatu uṭaittu.

565. The great wealth of a king who is inaccessible and assumes a fearful look, is no better than in the possession of a demon.
----

566. kaṭuñ collaṉ, kaṇ ilaṉ āyiṉ, neṭuñ celvam nīṭu iṉṟi, āṅkē keṭum.

566. The abundant wealth of a king who utters harsh words and puts on unkind looks will not last long.
----

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

568. The prosperity of a king who does not consult his advisers but makes them the victims of his fury will shrink.

569. If a king who has no fortress meets a foe, he will be ruined by fear.

570. No burden is harder for the earth to bear than the cruel sceptre wielded by the unwise.

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

572. The world lives through kindliness; those who do not have it are a burden to the earth.
573. paṇ eṁ ām, pāṭarku iyaipu iṅgēl?-kaṇ eṁ 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 kindliness?

574. uthapōl mukattu evaṇ ceyyum-ālavāṅāl kaṇṇōṭṭam illāta kaṇ.

574. What is the use of one’s eyes if they do not beam with immeasurable love?

575. kaṇṇīrku aṉikalam kaṇṇōṭṭam; akṭu iṅgēl, puṇ eṁru uṇarappāṭum.

575. Kindliness is the fitting ornament for the eyes. They are a sore, where it is absent.

576. maṇṇōtu iyainta marattu aṉaiyar-kaṇṇōtu iyaintu, kaṇṇōṭātavar.

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

577. kaṇṇōṭṭam illavar kaṇ ilar; kaṇ uṭaiyār kaṇṇōṭṭam iṅmaiyum 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. oruttāṟṟum paṇpiṉārkaṇṇum, kaṇṇōṭip poṟuttāṟṟum paṇpē talai.
579. It behoves a king to put up with the doer of harm and even be kind to him.

580. Those who wish to acquire loveable urbanity will knowingly swallow even the poison served.

59. **orru āṭal - CHAPTER 59—ON SPIES**

581. Verily the two eyes of a king are espionage and the celebrated code of laws.

582. A king’s duty is to get day to day knowledge of everything that happens.

583. The sure way of achieving success for a king is to get correct information from spies.

584. Espionage consists of watching all people, to wit, the king’s employees, his relations and his enemies.

585. kaṭāa uruvoṭu kaṇ añcātu, yāṇṭum ukā amai vallatē-orru.
585. An able spy puts on undoubted disguise, does not fear when detected, and never reveals his purpose.

586. tuṟantār paṭivattar āki iṟantu, ārāyntu, eṅ ceyiṉum cōrvu ilatu-orrū.

586. A spy in the guise of an ascetic should gather information however difficult and should never be tired whatever be the troubles.

587. maṟaintavai kēṭka varaṟu āki, aṟintavai aiyappāṭu illatē-orrū.

587. A spy should secure knowledge of things secret and should have no doubt about his information.

588. orru orrit tanta poruḷaiyum, marrum Ēr orriṇal orri, koḷal.

588. One must get confirmed the information supplied by one spy, by that of another.

589. orru orru uṇarāmai ālka; uṭaṇ mūvar col tokka tēṟappāṭum.

589. Let the engagement of one spy be not known to another. Accept the information supplied independently by three spies.

590. cirappu ariya orriṇkaṇ ceyyarṭa; ceyyiṅ, puṟappaṭuttāṅ ākum, maṟai.

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; aktu illār
uṭaiyatu uṭaiyarō, maṟṟu?.

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. uḷḷam uṭaimai uṭaimai; poruḷ uṭaimai
nillātu nīṅkiviṭum.

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

593. 'ākkam iḻantēm!' eṉṟu allāvār-ūkkam
oruivantam kaittu uṭaiyār.

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

594. ākkam atar viṉāyc cellum-acaiu ilā
ūkkam uṭaiyāṉulai.

594. Prosperity will discover a route to a person of undaunted will.

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! maṟṟu atu
taḷḷiṉum, taḷḷāmai nīrttu.

596. In all acts and deeds, let exertion be one’s ideal. Even if it were unattainable, its presence is enough.

597. citaiviṭattu olkār, uravōr;-putai ampiṅ
paṭṭup pāṭu ūṅgum kalīru.
597. The elephant stands undaunted despite piercing arrows; so too, a person of strong will, will not get discouraged even in a losing concern.

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

599. Even the huge elephant with sharp tusks dreads the attacking tiger.

600. One’s strength is one’s exertion. Without it persons are only trees in the form of men.

61. maṭi iṉmai - CHAPTER 61— AGAINST SLOTH

601. If sloth extends its darkness it will extinguish the lustrous lamp of one’s family.

602. Those who wish the esteem of their family should never encourage sloth.

603. One’s strength is one’s exertion. Without it persons are only trees in the form of men.
603. The family of the fool who hugs sloth in his own lap fades away before him.

604. Faults will be many among those who are devoid of exertion and will result in the ruin of their families.

605. Procrastination, carelessness, sluggardliness and sleep are the four boats fondly entered into by those who go to ruin.

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. Lovers of idleness with no praiseworthy exertion will be the butt of disgrace and will receive words of rebuke.

608. If sloth comes to stay in one’s family, it will make one the slave of one’s enemies.

609. The family of the fool who hugs sloth in his own lap fades away before him.
609. By conquering sloth, one can wipe out the reproach that has come over one’s family.

610. maṭi ilā maṉṉavaṉ eytum-ati aḷantāṉ tāayatu ellām oruṅku.

610. All the universe once measured by God will be with the king of no sloth.

62. āḷviṉai uṭaimai - CHAPTER 62— ON PERSEVERANCE

611. arumai uṭaittu enṟu acāvāmai vēṇṭum; perumai muyarci tarum.

611. “Do not give up (your task) saying ‘O’ It is very difficult.” The art of doing it comes of exertion.

612. viṉaikkaṇ viṉaikeṭal ōmpal-viṉaik kuṟai tīrntārin tīrntaṉṟu, ulaku!.

612. Do not give up your task in the middle; for the world will abandon those who leave their task unfinished.

613. tāḷāṇmai eṉṉum takaimaikkaṇ tāṅkiṟṟē vēḷāṇmai eṉṉum cerukku.

613. The greatness which consists in helping others dwells in the virtue of persevering effort.

614. tāḷāṇmai illātāṉ vēḷāṇmai, pēṭi kai vāḷ āṇmai pōla, keṭum.

614. The service of one with no persevering effort is vain like the sword wielded by a hermaphrodite.

615. iṉpam viḷaiyāṉ, viṉai viḷaivāṉ taṇ kēḷir
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. Exertion achieves wealth; absence of it brings on poverty.

617. Goddess of misfortune dwells in sloth; the Goddess of fortune lives in exertion.

618. Ill-luck is no disgrace; but it is a disgrace if one does not exert himself as to what should be done.

619. Though fate should ordain failure, bodily exertion will yield its own reward.

620. Those who labour hard, undaunted by obstacles will overcome destiny.

63. iṭukkaṇ aḷiyāmai - CHAPTER 63— ON COURAGE

621. iṭukkaṇ varuṅkāl nakuka! ataṇai atuttu ūrvatu aktu oppatu il.
621. Laugh over your obstacles; nothing like it to push them further and further.

622. veḷḷattu aṉaiya iṭumpai, aṟivu uṭaiyāṅ uḷḷatīṉ 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-iṭumpaikkku iṭumpai paṭāatavar.

623. The courageous will be causing sorrow to sorrow itself.

624. maṭutta vāy ellām pakaṭu aṉṉāṅ urra iṭukkaṇ iṭarpāṭu uṭaittu.

624. Just as the buffalo drags a cart through miry depth, one who fights on will overcome his difficulties.

625. aṭukki variṉum, aḻivu ilāṅ urra iṭukkaṇ iṭukkaṇ paṭum.

625. The troubles of one who braves a series of adversity wear out and disappear.

626. 'aṟṟēm!' eṉṟu allaṭapavō-'perṟēm!' eṉṟu ōmputal tēṟṟātavar.

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

627. 'ilakkam, uṭampu iṭumpaikkku' eṉṟu, kalakkattaik kaiyāṅāk 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. iṉpam viḻaiyāṉ, ‘iṭumpai iyalpu’ eṉpāṉ, tuṉpam uṟutal ilaṉ.

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

629. iṉpattuḷ iṉpam viḻaiyātāṉ, tuṉpattuḷ tuṉpam uṟutal ilaṉ.

629. He who does seek for pleasure in pleasure will not be vexed in sorrow.

630. iṉṇāmai iṉpam eṉak koḷiṉ, ākum, taṇ oṉṇāṉ viḻaiyum ciṟappu.

630. One who regards trouble as pleasure will gain the elevation which his enemies desire (for themselves).

End of Kingship

SECTION II. LIMBS OF THE STATE
64. amaiccu - CHAPTER 64—ON MINISTERS

631. karuviyum, kālamum, ceykaiyum, ceyyum aruviṇaiyum, māṇṭatu-amaiccu.

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

632. vaṉkaṇ, kuṭikāttal, karru aṟital, āḷviṇaiyōṭu aintuṭan māṇṭatu-amaiccu.

632. A minister should have five qualities; tenacity of purpose, birth in a respectable family, welfare of the people, profound learning and perseverance.
633. pirittalum, pēṅikoḷalum, pirintārp poruttalum, vallatu-amaiccu.

633. A minister must be able to separate a foe from his ally, befriend allies and reunite separated allies.

634. teritalum, tērntu ceyalum, orutalaiyāc collalum vallatu-amaiccu.

634. A minister should study the consequences of an act and carry it successfully by a decisive speech.

635. aṟaṉ aṟintu, āṉṟu amainta collāṉ, eṉṅāṉrum tirāṉ aṟintāṉ, tērccit tuṇai.

635. He is a helpful counselor who is righteous and considerate in his speech, and always knows how to act.

636. matinuṭpam nūlōṭu utaiyārkku ati nuṭpam yā uḷa, muṅ niṟpavai?.

636. To a keen intellect combined with learning no difficulty stands in the way.

637. ceyaṟkai aṟintakkaṭaittum, ulakattu iyarkai aṟintu, ceyal!.

637. Even though you know the rules, act in conformity with the world opinion.

638. aṟi koṉṟu, aṟiyāṉ eṉiṉum, uṟuti ulaiyiruntāṉ kūṟal kaṭaṉ.

638. Though a king listens not to wise words it is the duty of the minister to speak firmly to him.
639. A treacherous minister by the king’s side is equal to seventy crores of enemies.

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

65. col vaṇmai - CHAPTER 65— ON GOOD SPEECH

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

642. As I both prosperity and ruin are caused by words, a minister must guard against imperfection in his speech.

643. The minister must use such words as have the effect of strengthening the approval of those who agree and differ.

644. Speak having regard to one’s capacity to listen; for there is no greater virtue nor
wealth than that.

645. colluka collai-piṟitu ŏr col ac collai vellum col iṉmai aṟintu.

645. Speak out what you have to say only after knowing that your own argument will not be turned against you.

646. vēṭpat tām colli, piṟar col payaṉ kōṭal māṭciyiṉ mācu arrār kōḷ.

646. A good minister wins the approval of the listener by persuasive speech.

647. colal vallaṉ, cōrvu ilaṉ, aṅcāṉ, avaṉai ikal vellal yārkkum aritu.

647. A clever speaker is neither tired nor fearful; none can defeat him in a debate.

648. viraintu toḻil kēṭkum ŋālam-nirantu iṉitu collulatal vallārp peṟīṅ.

648. Cogent reasoning and soft speech can bring the people over to one’s side.

649. pala collak kāmuṟuvar maṉṟa- mācu arra cila collal tēṟṟātavar.

649. Those who cannot say a few words correctly will evince a desire to speak much.

650. iṅar ūḷttum nāṟā malar aṉaiyar-karratu uṇara virittu uraiyāṭār.

650. Those who cannot explain well what they have learnt resemble the odourless flowers with their petals open.
CHAPTER 66—ON PURITY IN ACTION

651. tuṇai nalam ākkam tarūum; viṇai nalam vēṇṭiya ellām tarum.

651. A man’s friends bring prosperity to him; but his good acts fetch him his wish.

652. eṅṟum oruvatal vēṇṭum-pukalōṭu naṉṟi payava viṇai.

652. That deed must always be discarded which does not promote virtue and produce fame.

653. ēṅṟum oruvat pēṇṭum, oḷi mālkum ceyviṇai-‘āatum!’ eṅṉumavar.

653. Those who wish to become great must always avoid deeds which darken the lustre of their reputation.

654. īṭukkaṇ paṭiṇum, iḷivanta ceyyār-naṭukku āṟṟa kāṭciyavar.

654. Even adversity does not prompt men of unswerving purity to do mean things.

655. 'ēṟṟu!' eṅṟu iraṅkuva ceyyarka; ceyvāṅēl, marru aṉṉa ceyyāmai naṉṟu.

655. Desist from deeds which you may regret later; but if you once happen to do such a deed, repeat it not.

656. īṅṟāḷ paci kāṇpāṅ āyenum, ceyyarka cāṅrōr paḷikkum viṇai.

656. Though you find your mother starving, do not do anything which will be condemned by the great.
657. paḻi malaintu eytiya ākkattin, cāṅrōr kaḻi nalkuravē talai.

657. Better the poverty adopted by the great than the wealth resulting from sin.

658. kaṭinta kaṭintu orār ceytārkku avaitām muṭintālum, pīḷai 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, piṟpayakkum, narṇālavai.

659. What is secured by causing tears to others will be lost with tears. But good deeds will result in good later.

660. caḷattāl poruḷ ceytu ēmākkal-pacu maṉ-kalattul 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. viṉait tiṭpam - CHAPTER 67— ON RESOLUTENESS

661. viṉait tiṭpam enpatu oruvan maṇat tiṭpam; marraiyai ellām piṟa.

661. Determination in action is one’s resolution. All others are nothing.

662. ūṟu orāl, urṟapiṇ olkāmai, iv iranṭin āṟu enpar-āyntavar kōḷ.

662. Ministers versed in lore will not do unprofitable deeds, and if they do, they will not regret it.
663. A clever minister publishes a deed after its completion; if it becomes public in the intermediate stage, it will end in trouble.

664. It is easy for one to say, but it is difficult to do it in the said manner.

665. The resolution of a thoughtful and good minister in strengthening his monarch will earn all praise.

666. Firm of purpose, ministers carry out their resolution.

667. Do not despise one for lack of personality. Does not the little nail of the chariot keep the wheel going?

668. What you have clearly decided to do, do it without hesitation and delay.
669. tuṇpam uṟavariṉum ceyka, tuṇivu āṟri-iṉpam payakkum viṆai.

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

670. eṉait tiṭpam eytiyakkaṇṇum, viṇait tiṭpam vēṇţārai vēṇţātu, ulaku.

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

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

671. cūḻcci muṭivu tuṇivu eytal; at tuṇivu tāḷcciyuḷ taṅkutal ūtu.

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

672. tūṅkuka, tūṅkic ceyaṟpāla; tūṅkaṟka, tūṅkātu ceyyum viṇai.

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

673. ollum vāy ellām viṇai naṉṟē; ollākkāl, cellum vāy nōkkic ceyal.

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

674. viṇai, pakai eṅṟu iraṇṭiṉ eccam, niṇaiyuṅkāl, tī eccam pōlat teṟum.

674. An unfinished deed and an unfinished fight will like a half extinguished fire, cause ultimate harm.
675. poruḷ, karuvi, kālam, viṇai, iṭaṇoṭu aintum
iruḷ tīra eṇnīc 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, itaiyūṟum, murrīyāṅku eytum
paṭupayaṇum, pāṛtuc ceyal!.

676. In doing a thing, weigh deeply your aim, the hindrances and the final gain thereof.

677. ceyviṇai ceyvāṉ ceyalmuṟai, av viṇai
uḷ arivāṅ ullam koḷal.

677. The manner in which a thing should be done is to be determined after consulting an expert.

678. viṇaiyāṉ viṇai ākkikkōṭal-naṉai kavul
yāṇaiyāl yāṇai yāṭtarṟu.

678. Use one act to achieve another just as one wild elephant is used to capture another.

679. naṭṭārkku nalla ceyaliṉ 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. uṟai ciṟiyār uḷ naṭuṅkal añci, kuṟai peṟiṉ,
koḷvar periyārp paṇintu.

680. Fearing that their weak king may quake with fear, ministers will bow before superior kings and accept their terms.
69. तूतु - CHAPTER 69— ON EMBASSY

681. आपू उठाइमे, आधा कुटिप्पीर्त्ताल, वेंतु अवाम पानपु उठाइमे,- तूतु उराइप्पां पानपु।

681. The characteristics of an ambassador arelovability, noble birth and other qualities which evoke the monarch’s respect.

682. आपू, आरिवु, आरायंता कोल्वांमै-तूतु उराइप्पार्क्कु इंरियामैयाता मुंगु।

682. Love, wisdom, ability to talk with full knowledge, are the three indispensable qualities of an ambassador.

683. नूलरुल नूल वाल्लाण अकुताल-वेलारुल वेंरी विनाइ उराइप्पां पानपु।

683. A skilful ambassador who wishes to gain his mission among other monarchs wielding the spear must be more learned than the learned.

684. आरिवु, उरु, आरायंता काल्वी, इम मुंग्राण चेरिवु उताईयाण चेल्का, विनाइक्कु।

684. Only those who have wisdom, personality and mature scholarship must be sent on a mission.

685. तोक्राम कोल्ली, तूवाता निक्की, नाक्र गूल्ली, नारं वैपाप्पाटु अम-तूतु।

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. कार्रु, कां मिन्तां, चेल्क कोल्ली, काल्ताल तक्कतु आरिवतु अम-तूतु।
686. The envoy must be learned, fearless, persuasive and expedient.

687. kaṭaṉ aṟintu, kālam karuti, iṭaṉ aṟintu, eṇṇi, uraippāṉ talai.

687. The best envoy states his case convincingly knowing his duty at the proper time and place.

688. tūymai, tuṇaimai, tuṇivu uṭaimai, im mūṇṟiṉ vāymai-vaḷi uraippāṉ paṉpu.

688. The qualifications of a true envoy are morality, loyalty to his monarch and courage.

689. viṭu māṟṟam vēntarkku uraippāṉ-vaṭu māṟṟam vāy cōrā vaṅkaṇavaṉ.

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

690. iṟuti payappiṉum, eṅcātu, iṟaivaṟku uṟuti payappatu ām-tūtū.

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

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

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

691. Those who personally serve the monarch do not go too near him or too far away from him, like those who warm themselves by the fire side.

692. maṉṉar vilaipa vilaiyāmai, maṉṉarāṉ
maṉṉiya ākkam tarum.

692. Not to covet those things which are desired by the monarch produce lasting wealth.
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693. pōṟriṉ ariyavai pōṟṟal-kaṭuttapiṅ, tēṟṟutal yāṛkkum aritu.

693. To save himself a minister must avoid gross faults, for it is difficult to please, once being found fault with.
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694. cevic collum, cēṛnta nakaiyum, avittu oḷukal-āṅga periyār akattu!.

694. In the presence of the great avoid whispering and smiling.
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695. ep poruḷum ŏrār, toṭarār, marru ap poruḷai viṭṭakkāl kēṭka, maṟai!.

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.
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696. kuṟippu aṟintu, kālam karuti, veṟuppu ila vēṇṭupa, vēṭpac colal!.

696. Watch the mood of the monarch. Talk to him pleasantly and inoffensively.
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697. vēṭpaṉa colli, viṇai ila eṉṇāṅrum kēṭpiṉum, collā viṭal!.

697. Speak desirable things though unasked, but abstain from profitless talk although solicited by him.
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698. ‘iḷaiyar, iṉa muṟaiyar’ eṉṟu ikaḻār, niṟra oḷiyoṭu oḷukappaṭum.
698. Do not disrespect a king on the ground of age or kinship, but behave as befits his royalty.

699. 'koḷappaṭṭēm' enṛu enṇi, koḷḷāta ceyyār-tuḷakku arra kāṭciyavar.

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

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

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

71. kuṟippu aṟital - CHAPTER 71—ON READING ONE’S INTENTIONS

701. kūṟāmai nōkki, kuṟippu aṟivāṉ, eññāṉṟum māṟā nir 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 uṇarvāṉait teyvattoṭu oppak koḷal!.

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

703. kuṟippin kuṟippu uṇarvārai, uruppiṇuḷ 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. kuṟittatu kūṟāmaik koḷvāroṭu, ēṇai
uṟuppu őraṇaiyarāl, vēru.

704. Those who are able to discover unexpressed thoughts may be deemed superior to other’s service.

705. kuṟippin kuṟippu uṇarāāyiṉin, uṟuppinuḷ enṇa payattavō, kaṇ?.

705. Of what avail is the eye, among the organs of sense, if it does not note another’s intentions?

706. aṭuttatu kāṭṭum paḷiṅkupōl, neṇcam kaṭuttatu kāṭṭum, mukam.

706. Like a mirror that reflects what is near it, the face will show what passes in the mind.

707. mukattin mutukkuraintatu uṇṭō-uvappiṇum kāyiṇum, tāṅ muntuṛum?

707. Is there anything more expressive than the face which is an index as well as agony?

708. mukam nōkki niṟka amaiyum-akam nōkki, uṟṟatu uṇarvārp periṇ.

708. If you come across one, who can read your face, study one’s face as one does yours.

709. pakaimaiyum kēṇmaiyum kaṇ uraikkum-kaṇṇiṅ vakaimai uṇarvārp periṇ.

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

710. ‘nuṇṇiyam’ enpār aḷakkum kōl, kāṇuṅkāl, kaṇ allatu, illai piṟa.
There is no other measuring rod, used by intelligent ministers than the monarch’s eye.

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**CHAPTER 72— ON KNOWING THE ASSEMBLY**

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

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

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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.

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

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

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The humility to maintain silence before superiors is the best of all good qualities.
716. To be censured by an assembly of the learned wise is like losing one’s balance while on the road to salvation.

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

718. Speaking before the wise is like feeding crops with water.

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

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

73. avai aṅcāmai - CHAPTER 73 — NOT TO BE AFRAID OF ASSEMBLY

721. The expert in the art of speaking will not flounder, addressing an assembly of the learned.
722. karraruḷ karrār ēṇappatuvvar-karrārmuṇ
karrā celac colluvār.

722. Those will be deemed foremost among the learned, who can speak learned things
acceptable to the learned.

723. pakaiyakkattuc cāvār ēliyar; ariyar
avaiyakattu añcātavar.

723. Many die in the field of battle. But few are those who can fear fools addressing
an assembly.

724. karrārmuṇ karrā celac colli, tām karrā,
mikkāruḷ, mikka koḷal.

724. Speak to the learned what you have learnt, and receive from them much that you
have to learn.

725. ārriṅ, aḷavu ārintu karṇa-avai añcā
mārram koṭuttaṟporuṭṭu.

725. Understand the full scope of learning and learn, so that you may, without fear,
reply effectively in an assembly.

726. vāḷoṭu ēṇ, vaṇkaṇṇar allarkku?-nūloṭu ēṇ,
uṇ 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. pakaiyakkattup pēṭi kai oḷ vāḷ-avaiyakattu
añcumavaṇ karrā nūl.

727. The learning of one afraid of an assembly is like the shining sword in the hands
of an eunuch in a battle-field.
728. Pallavai karrum, payam ilare-nal avayul nañku celac collatär.

728. Vain is the versed learning of one who can not address with profit a learned assembly.

729. 'kallatavariñ kaṭai' enpa- ‘karru arintum, nallār avai ancuvār'.

729. The learned who are afraid of a good assembly will be regarded as worse than the illiterate.

730. Ûḷar eñuṇum, illāroṭu oppar-kaḷan añci, karrṉa celac collatär.

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. Tarḷa vīḷaiyulum, takkārum, tāḷu ilāc celvarum, cērvatu- nāṭu.

731. That is a kingdom which has undiminishing produce, righteous people and fadeless riches.

732. Perum porulān peṭṭakkatu āki, aruṅ kēṭāl, ārra vīḷaivatu-nāṭu.

732. That is a kingdom which has boundless wealth coveted for by other nations and has imperishable fertile resources.

733. Poṟai oruṅku mēḷvaruṅkāl tāṅki, īṟaivaṅku īṟai oruṅku nērvatu-nāṭu.
733. That alone is a kingdom which accommodates immigrants and whose king receives taxes willingly paid.

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

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

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

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

736. kēṭu aṟiyā, keṭṭa iṭattum vaḷam kuṇrā nāṭu, eṇpa, nāṭṭiṉ talai.

736. That is the top kingdom which is not harassed by an enemy, and which even if harassed does not experience want.

737. iru puṉalum, vāynta malaiyum, varu puṉalum, val araṉum-nāṭṭiṟku uruppū.

737. Surface and subsoil water, well situated hills from which flow waters and an invincible fort are the limbs of a kingdom.

738. piṇi iṉmai, celvam, viḷaivu, iṉpam, ēmam-aṇi eṇpa, nāṭṭiṟku-iv aintu.

738. Five are the ornaments of a kingdom - absence of disease, wealth, fertility, happiness and security.

739. nāṭu eṇpa, nāṭā vaḷattaṉa; 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 iqē-vēntu amaivu illsāta nātu.

740. Vain is the kingdom which may have all the excellence except harmony between the ruler and the ruled.

75. araṇ - CHAPTER 75— ON FORTRESS

741. āṟṟupavarkkum araṇ poruḷ; añcit taṟ pōṟṟupavarkkum poruḷ.

741. A fortress is important alike to a conquering foe and a timid defender.

742. maṇi nīrum, maṇṇum, malaiyum, aṇi nilal kāṭum, uṭaiyatu-araṇ.

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

743. 'uyarvu, akalam, tiṇmai, arumai, in nāṅkiṇ amaivu araṇ'.enṟu uraikkum nūl.

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

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

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

745. koḷarku aritāy, koṇta küḷtu āki, akattār nilaikkku ēḻitu ām nīratu-araṇ.
745. A good fortress is that which is inaccessible, is sufficiently provided and is easily defensible from within.

746. A fortress shall have all things needed by its residents including capable warriors.

747. The inmates of a good fortress can defend themselves even when besieged on all sides.

748. That fortress is famous which makes it possible for its defenders to destroy the besiegers even at the outset.

749. 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
There is nothing else than riches that make insignificant men prominent. All will despise the poor; all will accord honour to the wealthy. The faultless lamp of riches will dispel the darkness (of trouble) in any country to which it is taken. The wealth accumulated justly and without sin will confer virtue and happiness. Let not the king accept the wealth not acquired through mercy and love. Unclaimed wealth, tolls and tributes by the subdued chieftains are the king’s property.

What is mercy, but the child of love? What is wealth, but the nurse of mercy?
758. The deeds of the wealthy are like elephant fights witnessed from a hill.

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

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

77. paṭai - CHAPTER 77— ON THE VALUE OF AN ARMY

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

762. The heroic valour of rallying round the king even in adversity is peculiar to hereditary force, and not to others.

763. The hiss of a cobra stills for ever an army of rats as vast as the ocean.
764. அலிவு இழு, அரைப்பொகு அகி, வாழ்வான வான்கணாது வேப்பாதை.

764. It is a heroic force that is hereditary, undiminished in powers and not undermined by the enemy.

765. குறு உடன்நு மீல்வரின், குதி, ஏறிந்து மீற்கும் அற்றலாது பாதை.

765. A valiant army faces courageously the advancing foe even when led by the God of Death.

766. மாரம், மானம், மாண்ட வாழ் செலவு, தீரம், என நாள்கே எமம், பாடாய்க்கு.

766. Heroism, honour, tried policy and fidelity to the king, these four are an army’s shelter.

767. தார் தாங்கிச் செலவு தானை தலைவான பொர் தங்கும் தான்மை அங்கு.

767. That alone is an army which understands the enemy’s tactics, and fearlessly advances.

768. அதால்தகையும், அரடலும், இல் எனினும், தானை பாடைதாகையன் பாது பரும்.

768. An army by mere show can achieve distinction though it may lack bold advance or even self-protection.

769. சிருமாயியும், செல்லுத் துணியும், வாருமாயியும், இல்லாயின் வெள்ளும், பாதை.

769. It is a winning army which has neither littleness, nor irremovable bitterness and poverty.
770. Of what avail is the army of heroic warriors if there be no general to guide them?

78. paṭaic cerukku - CHAPTER 78— ON COURAGE OF THE ARM

771. O, Enemies! Do not stand in front of our Lord; for many who stood before him are now standing as hero-stones.

772. Better to bear the spear hurled against an elephant, though it misses its aim, than the arrow aimed against a hare in the forest.

773. Fearlessness is a manly virtue; but in distress, mercy is its keen edge.

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

775. Would you not rather have the arrow shot against a hog in the forest?
775. If the fierce look (of a warrior) winks at a dart aimed at him, it is tantamount to a retreat.

776. Viluppuṇ paṭāta nāḷ ellām vaḷukkiṇuḷ vaikkum, taṇ nāḷai ēṭuttu.

776. Reflecting on the days past, a hero regards those days vain in which he has not received a wound.

777. Cuḷalum icai vēṇṭi, vēṇṭā 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. Urīṇ, uyir aṅcā maravar, īrāvaṇ ceriṇum, cīr kunṟal ilar.

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

779. Iḷaiṭtatu ikavāmaic cāvārai, yārē, pilaiṭtatu orukkirpavar?.

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

780. Purantār kaṇ nīr malkac cākiriṇ, cākkāṭu irantu kōḷ-takkatu uṭaittu.

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

79. nāṭpu - CHAPTER 79— ON FRIENDSHIP
781. What is there more important than an ally; and what is more helpful than securing his aid.

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

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

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

785. Friendship is not cultivated by mere acquaintance. It is the harmony that cements the bond of friendship.

786. Smile is no index for friendship. Real friendship makes the heart also smile.
787. aḻiviṉavai nīkki, āṟu uyttu, aḻiviṉkaṇ allal uḷappatu āṁ-naṭpu.

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

788. uṭukkai iḻantavaṉ kai pōla, āṅkē iṭukkaṇ kaḷaivatu āṁ-naṭpu.

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

789. 'naṭpiṟku vīṟṟirukkai yātu?' eṉin, koṭpu inṟi ollumvāy ūṅgum nilai.

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

790. 'iṉaiyar, ivar emakku; iṉḷam yāṁ' eṉru puṇaiyinum, pulleṇṇum-naṭpu.

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

80. naṭpu ārāyal — CHAPTER 80—ON TRUE FRIENDSHIP

791. nāṭṭatu naṭṭalṭ kēṭu illai; naṭṭapiṇ, vīṭu illai, naṭṭu ālpavarkku.

791. Nothing causes greater harm than the indiscriminate choice of friends; for one cannot give up one’s chosen friends.

792. āyntu āyntu koḷḷātāṉ kēṇmai, kaṭaṁmuṟai, tāṇ cāṁ tuyaram tarum.

792. The friendship entered into without repeated tests causes grief till the end of
one’s life.

793. kuṇaṉum, kuṭimaiyum, kurṟamum, kuṟṟā iṇaṇum, ārintu yākka natpu.

793. Make friends with one after knowing one’s character, ancestry, defects and one’s great associates.

794. kuṭip piṟantu, taṅkaṇ paḷi nāṇuvāṇaik koṭuttum koḷal vēṇṭum, natpu.

794. Even by paying a price secure the friendship of one of noble family who fears a blot on his character.

795. aḻac colli, allatu iṭittu, vaḷakku ariya vallār natpu ayntu koḷal!.

795. Make after proper test friendship with the wise who make you weep for a crime and chastise when you err.

796. kēṭṭiṉum uṇṭu, ōr uṟuti-kiḷaiñarai nīṭṭi aḷappatu ōr kōl.

796. Adversity has its uses, for it is the touchstone that tries the genuine friend.

797. ūtiyam eṉpatu oruvaṟkup pētaiyār kēṇmai orī viṭal.

797. One must regard it as a windfall if one is able to shake off unwise friends.

798. uḷḷarka, uḷḷam cirukuva! koḷḷarka, allarkaṇ āṟṟaṟuppār natpu!.

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 arrār kēṇmai! oṅgū īttum oruvuka, oppu ilār naṭpu!.

800. Count the friendship of the faultless and release yourself even at a price from friends not of approved conduct.

81. paḻaimai - CHAPTER 81— ON OLD FRIENDSHIP

801. paḻaimai eṇappaṭuvatu yāteṉiṉ yātum kilamaiyaik kīḷṭtiṭa naṭpu.

801. What is old friendship? It is that which willingly submits to friendly interferences.

802. uruppuk keḻutakaimai marrataṅku uppātal cāṉrōr kaṭaṅ.

802. The soul of friendship is perfect freedom. To be of cheer in friendly interference is the duty of the wise.

803. natpuevaṅ ceyyum keḻutakaimai ceytāṅku amaiyāk kaṭaṅ.

803. What use is old friendship if one’s intimacy does not approve of one’s acts?

804. vilaitakaiyāṅ vēṇṭi iruppar keḻutakaiyāl kēḷātu naṭṭār ce yiṅ.
804. If friends voluntarily do their duty through intimacy the wise accept it with approval.

805. If a friend acts contrary to one’s wishes, treat it as not due to ignorance but to intimacy.

806. Old friends may do harm but it is the quality of friendship not to abandon them.

807. Old and loving friends, even when betrayed do not break off in their love.

808. Intimacy is the refusal to hear about friend’s faults. Noble friends smile that day when their friends commit faults.

809. The world applauds long established friends who do not forsake one another.

810. Even foes long for those who do not forsake their old and erring friends.
82. tī naṭpu - CHAPTER 82— ON BASE ALLIANCE

811 parukuvār pōliṅum paṇpilār kēṇmai perukalil kuṇral iṇitu.

811. Let that kind of friendship diminish rather than increase if it is really pretentious and devoid of genuine feeling.

812 ưrīṇnaṭṭu aṟiṇorūm oppilār kēṇmai perīṇum Ĭlappiṇum 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 ưrūvatu cīrtūkkum naṭpum peṟuvatu koḷvārum kaḷvarum nēr.

813. Those who value friendship for the gain thereof are only avaricious prostitutes and thieves.

814 amarakattu āṟṟaṟukkum kallāmā anṇār tamariṅ taṇimai talai.

814. Better solitude than the alliance of the wicked who fail like the unbroken steed its rider in the battlefield.

815 ceytēmam cārāc ciṟiyavar puṅkēṇmai eytaliṅ eytāmai naṇṟu.

815. Better to abandon than contract the friendship of the lowly who do not aid you in adversity.

816 pētai peruṅkeḻīi naṭpiṅ aṟivuṭaiyār ētiṅmai köṭi urum.
816. Very much more valuable is the hatred of the wise than the doting friendship of fools.

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

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

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

820. Avoid the friendship however little, of those who befriend you at home but betray you in the assembly (public).

83. kūṭā naṭpu - CHAPTER 83—ON FALSE ALLIANCE

821. Friendship of the wicked is but a pretext to stab you cunningly in an unwary mood.
822. Inconstant as the heart of a woman is the false friendship of seeming friends.
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823. A wicked heart never mellows with learning.
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824. Fear those who smile and smile but are villainy at heart.
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825. It is impossible to convince those whose minds do not agree.
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826. Of what avail are the friendly words of your foe?
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827. Do not trust the seeming humility of the enemy’s speech for the bow bends only to do harm.
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828. The folded hands of the enemy in an attitude of devotion conceal a weapon. Likewise are his false tears.
829. Policy requires that hostility to a foe should be hidden under a smile.

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

84. pētaimai - CHAPTER 84—ON STUPIDITY

831. Stupidity clings to the evil and lets slip the good.

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

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

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

835. orumaic ceyāḷḷrum pētai elumaiyum
tāṉpukku aḻuntum aḷaru.

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

836. The task undertaken by a foolish man is spoiled and also ruined.

837. Strangers and not relatives fatten on the unlimited wealth of a fool.

838. A fool that lives by a fortune is like a mad man in his drunken glee.

839. Verily sweet are the uses of fools’ love. For nothing is lost in a separation.

840. A fool’s entry into the assembly of the wise is like one’s unclean foot on the bed.

85. pullaṉvāna - CHAPTER 85—ON IGNORANCE

841. Ariviṇmai inmaiyuḷ inmai piritiṇmai inmaiya vaiyu-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. If a fool makes a gift with pleasure, it is due to the recipient’s luck.

843. The unwise inflict upon themselves more harm than the enemies can think of.

844. Where does conceit dwell but in the immature mind?

845. Pretension to knowledge beyond one’s province makes men suspect the proficiency in one’s own province.

846. What availeth one’s garment if one’s defects lie naked to the world?

847. A learned fool doth harm to himself.
848 ēvavuṇam ceykalāṉ tāṉtēṟāṉ avvuyir pōom alavumōr nōy.

848. A fool neither listens to wise counsel nor exerts himself. He will be a plague to the world till his death.

849 kāṇātāṉ kāṭṭuvāṉ tāṅkāṉāṉ kāṇātāṉ kaṇṭāṉām tāṅkaṇṭa vāṟu.

849. He who seeks to enlighten a fool befools himself! For the conceited fool thinks that he knows everything.

850 ulakattār uṇṭeṉpatu illeṉpāṉ vaiyattu alakaiyā vaikkap paṭum.

850. He who is out of tune with the world is regarded a demon.

86. ikal - CHAPTER 86— ON DISCORD

850 ulakattār uṇṭeṉpatu illeṉpāṉ vaiyattu alakaiyā vaikkap paṭum.

851 ikaleṉpa ellā uyirkkum pakaleṉum paṇpiṉmai pārikkum nōy.

851. Hatred is a foul disease that brings discord among men.

852 pakalkarutip pāṟṟā ceyiṉum ikalkaruti iṉṇācey yāmai talai.

852. What if one does us harm out of hatred? It is the height of wisdom to resist not evil.

853 ikaleṉum evvanōy nīkkiṉ tavalillāt tāvil viḷakkam tarum.

853. He who is rid of the full disease of hatred crowns himself with eternal glory.
854 ḫṇṭtū ḫṇpm ḫyakkum ḫkāḷṇum ḫṭṛṇ ḫṭṛṇ ḫpam ḫkṭīṅ.

854. It is the joy of joys to bury hatred, the evil of all evils.

855 ḫkṭir ḫễnṭọḷku ḫvllāru yārē ḫmiklūkkum ḫṭṃmaī yavarr.

855. Can anyone overcome him who has conquered hatred?

856 ḫkāḷ ḫmiklīṅitu ḫṃpavāṇ vāḷkkāi ḫṭvalum ḫkṭalum ḫnṇittu.

856. Swift ruin awaits one who delights in discord.

857 ḫṃklmēvaval ḫmeypporul ḫkāṅār ḫkalmēval ḫṛṇā ḫrivi ḫṇvar.

857. Those who nourish hatred will never see the triumphant light of truth.

858 ḫkāḷ ḫṣrcāytal ḫṅkam ḫṭṇaṅאי ḫmiklūkkīṅ ḫükkmāṁ ḫkṭu.

858. To fight against hatred is to save one’s soul; to harbour it is to court one’s own ruin.

859 ḫklkāṇāṅ ḫṅkam ḫvrnṅāl ḫṭṇaṅאי ḫmiklkāṇum ḫkṭu ḫrāṅku.

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

860 ḫkḷāṅāṁ ḫṛṇṭa ḫḷm ḫnakḷāṅāṁ ḫnṇṇayam ḫṛṇum ḫrulkku.
860. From love springs the proud joy of a righteous life.

87. pakai māṭci - CHAPTER 87— ON ENMITY

861. Avoid hostility towards the powerful do not cease from hostility towards the weak.

862. One devoid of love has neither the strength nor support. How can he stem the tide of the advancing foe?

863. He who is cowardly, ignorant, restless and niggardly, falls an easy prey to his enemy.

864. He who does not abstain from anger and has insufficient resources can be attacked by any one at any time.

865. He who does not walk in the right path or follow the rule, who is callous to public odium falls an easy victim to his enemies.
866. One can court the enmity of the blindly wrathful and the inordinately lustful.

867. koṭuttum koḷalvēṇṭum maṈra aṭuttiruntu māṈāta ceyvāṉ pakai.

867. It is good to get the enmity of one who is blind to one’s purpose.

868. kuṇaṉilaṉāyk kuṟṟam palavāyin māṟṟārkkku iṉaṉilaṉām ūṟṟēppu uṭaittu.

868. One who is void of virtue but full of vice invites the foe.

869. ceṟuvārkkuc cēṇikavā iṉpam aṟivilā aṉcum pakaivar pēṟiṉ.

869. The cowardly and the foolish gladden the heart of the foe beyond measure.

870. kallāṉ vekuḷum ciṟuporuḷ eṉāṉṟum ollāṉai ollātu oḷi.

870. Glory awaits one who does not exploit the ignorant.

88. pakaiṭṭiram terital - CHAPTER 88—ON KNOWING THE ENEMY’S STRENGTH

871. pakaiyeṉṉum paṇpi lataṅai oruvaṇ nakaiyēyum vēṇṭarpāṟṟu anṟu.

871. One should not desire, even in a sportive mood, the evil known as enmity.

872. villēr uḻavar pakaikoliṉum kolḷarka collēr uḻavar pakai.

872. You may not fear the sword; but beware of the pen.
873 ēmuṟ ṛavariṇum ēḷai tamiyaṉāyp
pallār pakaikoḷ pavaṇ.

873. One who incurs the wrath of the enemy is blinder than the mad.

874 pakainatpāk koṇṭoḻukum paṇṇuṭai yāḷaṉ
takaimaikkāṇ Çaṅkirru ulaku.

874. The world is under the sway of one who has the art of converting an enemy into a friend.

875 taṉtuṇai īṅrāl pakaiyiraṇṭāl tāṇoruvaṇ
iṟtuṇaiyāk koḷkavarrīn onru.

875. One who has no ally but two adversaries must befriend one of them.

876 tēriṇum tēṟā viṭiṇum aḷiviṇkaṇ
tēṟāṇ pakāaṇ viṭal.

876. In a dark hour assume a neutral attitude either to your known enemy or to an unknown foe.

877 nōvarka nontatu āriyārku mēvaŋka
meṟmai pakaivar akattu.

877. Whisper not your troubles to friends who cannot divine them; betray not your weakness to your enemy.

878 vakaiyarintu taṛceytu taṛkāpp a māyum
pakaivarkaṇ paṭṭa cerukku.

878. Plan well your design and arm yourself with all the sinews of war.

879 iḷaitāka muḷmaram kolka kaḷaiyunar
kaikollum kāḷta īṭattu.
879. Nip the thorn in the bud lest it should hurt the hands of those who seek to cut it when hardened into a tree.

880 uyirppa ɯlarallar maṇra ceyippavar cemmal citaikkalā tār.

880. He is one among the dead who fails to subdue his naughty foe.

881 niḷaṇṟum iṇṇṭa iṇṇā tamarnīrum iṇṇāvām iṇṇā ceyiṇ.

881. Even shade and water, wholesome as they are, become pernicious where not needed; our kith and kin likewise are.

882 vāḷpōl pakaivarai aṇcaṛka aṇcuka kēḷpōl pakaivar toṭarpu.

882. Be not afraid of open enemies with drawn swords; but beware of false friends.

883 utpakai aṇcittar kākka ulaiṭattu maṭpakaiyīṇ māṇat teṟum.

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 maṇammāṇṇā utpakai tōṅṛṇ iṇammāṇṇā ēṭam palavum tarum.

884. The land is seething with dissensions when the foes from within, appear on the scene.

885 uṟaṉmuṟaiyāṉ utpakai tōṅṛṇ ɯralmuṟaiyāṉ
885. Many evils dark as death befall a king, when his own kith and kin sow dissensions in the land.

886. If kinsmen were to play to the traitor it would be difficult to escape death.

887. There will be no real union in a house divided. The apparent unity is like the appearance of the casket and the lid seen as one.

888. The family torn with internal dissensions dwindles in strength just like pure gold filed away by an iron file.

889. Internal hostility little as it is, like a tiny seed, hides within a mighty evil.

890. Dwelling among men of hidden hate is like dwelling in a hamlet which harbours a snake.

90. periyāraip piḷaiyāmai - CHAPTER 90— NOT CENSURING THE GREAT
891 āṟṟuvār āṟṟal ikalāmai pōṟṟuvār pōṟṟaluḷ ellām talai.

891. Not to offend the mighty is the crowning means of shielding one self.

892 periyāraip pēṇātu oḻukiṉ periyārāl pērā ḳṟupai tarum.

892. Lack of reverence for the great results in endless troubles.

893 keṭalvēṇṭiṉ kēḻātu ceyka aṭalvēṇṭiṉ āṟṟu pavarkaṉ įḷukku.

893. To pick a quarrel with the mighty is to court one’s own ruin.

894 kūṟṛattaik kaiyāl viḷittarrāḷ āṟṟuvārkku āṟṛatār Ĭṇṉā ceyal.

894. Behold the weak trying to do harm to the mighty. It is like beckoning unto death.

895 yāṇṭucceṉṟu yāṇṭum uḷarākār ventuppiṉ vēntu cerappaṭ ṭavar.

895. Where is the refuge for one who incurs the wrath of the mighty monarch?

896 eriyāl cuṭappaṭiṉum uyvuṇṭām uyyār periyārp pilaittoluku vār.

896. There is just a chance of saving oneself if one gets caught in a fire; but there is no hope for men who insult the great.

897 vakaimāṇṭa vāḷkkaiyum vāṉporuḷum ēṇṇām takaimāṇṭa takkār ceṟiṉ.

897. What avails one’s proof of prosperity and mighty riches if one rouses the wrath
of the great.

898. The fury of the sages like the lofty hills destroys the great race of pure men of stable fortune.

899. Even the Lord of Heaven will be humbled from his throne if he rouses the wrath of men of mighty penance.

900. Even kings of ancient renown perish before the wrath of the great.

91. **peṇvaḻic cēṟal - CHAPTER 91 — ON FOLLOWING WOMEN’S ADVICE**

901. To follow one’s wife’s advice is to lose one’s honour and fortune.

902. The wealth of a henpecked husband is a mere mockery to him.

903. The cowardice of one who submits to one’s wife makes one shrink from the
company of the good.

904 maṉaiyāḷai añcum maṟumaiyi lāḷaṉ
viṇaiyāṇmai vīṟeytal iṉṟu.

904. He who dreads his wife denies himself the joys of Heaven. Even his noble actions are held in scorn.

905 illāḷai yaṅcuvāṉ añcumarṟu eṉṆāṉṟum
nallārkku nalla ceyal.

905. He who fears his wife fails in his offices to the good and the virtuous.

906 imaiyāriṉ vāḻiṉum pāṭilarē illāḷ
amaiyārtōḷ añcu pavar.

906. Those who are under the spell of their bamboo-shouldered bewitching wives cease to be men even though they are like Gods on earth.

907 peṇṇēval ceytoḻukum āṇmaiyiṉ 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 kuṟaimuṭiyār naṉṟāṟṟār naṉṆutalāḷ
peṭṭāṅku oḻuku pavar.

908. An infatuated husband can never be a friend in need; nor can he hope to do virtuous deeds.

909 aṟaviṉaiyum āṉṟa poruḷum piṟaviṉaiyum
peṇēval ceyvārkaṇ il.

909. Pleasures of life are not for the henpecked husband.
910. Men of resolute will never commit the folly of slaving for women.

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92. VARAIṆṆ MAKAṆIR - CHAPTER 92— ON PUBLIC WOMEN

911. Honeyed words of public women who serve not for love but for money become gall and wormwood in the end.

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912. Beware of public women sweet of tongue but greedy of gain.

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913. Embracing false women bent on gain is like embracing a strange corpse in a dark room.

-----

914. Men seeking the light of grace turn away in scorn from the fleshy delights of prostitutes.

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915. Men of great wisdom care not for the barren pleasures of women who sell themselves for hire.
916 tannalam pārippār tōyār takaicerukkip puṉṉalam pārippār tōḷ.

916. Men aspiring to fame do not long for the delights of women who sell themselves.

917 niṟaineñcam illavar tōyvar piṟaneñcil pēṇip puṉarpavar tōḷ.

917. Only men of unruly desires go in search of the shoulders of women who sell themselves.

918 āyum aṟiviṉar allārkku aṇaṅkeṉpa māya makaļir muyakku.

918. False women’s embraces which only the ignorant desire are like the possession of evil spirits.

919 varaivilā māṇiḷaiyār meṇtōḷ puraiyilāp pūriyarkaḷ āḻum aḷaru.

919. The soft shoulders of women who deck themselves for attraction are the hell into which undiscerning fools sink.

920 irumaṉap peṇṭirum kaḷḷum kavaṟum tirunīkkap paṭṭār toṭarpu.

920. Double-tongued women, wine and dice are the allies of those abandoned by the goddess of fortune.

93. kaḷ uṇṇāmaï - CHAPTER 93— ON AVOIDING WINE

921 uṭkap paṭāar oḷiyilappar eṉāṅṟum kaṭkātal koṇṭoḻuku 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. Do not drink wine, for a drunkard can never command the homage of the great.

923. Even an indulgent mother never puts up with a drunkard; will the virtuous ever tolerate him?

924. The good lady of modesty averts her face from him guilty of hateful drink.

925. To acquire forgetfulness at a price is indeed the fruit of past sin.

926. To be asleep is to be dead. To drink wine is to drink poison.

927. A drunkard who has lost his senses becomes an object of ridicule to his sober neighbours.
928 kaḷittaṟiyēṉ eṉpatu 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 kaḷittāṉaik kāraṇam kāṭṭutal kīḷnīrk kulittāṉait tūṭturīi āṟṟu.

929. To reason a drunkard into his senses is like searching with a candle for one lost in deep waters.

930 kaḷḷuṇṇāp pōḻtil kaḷittāṉaik kāṇuṅkāl ullāṅkol uṇṭataṅ 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?

931 vēṇṭar ka veṇṟiṭiṉum cūtiṉai veṇṟatūum tūṭtirpoṅ míṉviluṅki āṟṟu.

931. Do not desire to gamble even if you win; for your gain is like the bait to a fish.

932 oṉṟueyti nūṟiḷakkum cūtarkkum uṇṭāṅkol naṉṟueyti vāḻvatōr āṟu.

932. Can gamblers who lose a hundred times before winning once ever dream of an upright life?

933 urulāyam ōvātu kūṟiṅ porulāyam pōoyp puṟamē paṭum.
933. If one continually plays with the rolling dice one’s riches desert one to enrich one’s enemies.
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934 ciṟumai palaceytu cīraļikkum cūtiŋ vagumai taruvatuŋŋu il.

934. Nothing brings on poverty more than gambling. It ruins one’s fame and is the mother of all evils.
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935 kavaṟum kaḷakamum kaiyum tarukki ivaṟiyār illāki yār.

935. None but those who dream of dice and the gaming table will come to grief.
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936 akaṭārār allal uḷapparcūtu ēṇnum mukaṭiyāl mūṭappaṭ ūr.

936. Torments of poverty and hell befall one who is seized by the demon of gambling.
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937 paḻakiya celvamum pāṇpum keṭukkum kaḷakattuk kālai pukiŋ.

937. Ceaseless gambling destroys one’s ancestral wealth and fame.
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938 porulkoṭuttup poymēṟ koḷi arulkeṭuttu allal uḷappikkum cūtu.

938. Gambling destroys wealth, makes one play false, kills all virtues, and brings on distress.
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939 uṭaicelvam ūṇoḷi kalviyeṉṟu aintum aṭaiyāvām āyam koḷiŋ.
939. A king whose hobby is gambling has neither raiment nor food, nor wealth nor renown nor learning.

940. In spite of all the ills of life we cling to it. In spite of all losses, a gambler clings to his dice.

941. Overfeeding and underfeeding upset the three humours and cause disease, says the physician.

942. There is no need for medicine if one eats with appetite.

943. Let there be measure and moderation in eating. It leads to long life.

944. Eat wholesome food when you feel hungry.

95. maruntu - CHAPTER 95— ON MEDICINE

941. Overfeeding and underfeeding upset the three humours and cause disease, says the physician.

942. There is no need for medicine if one eats with appetite.

943. Let there be measure and moderation in eating. It leads to long life.

944. Eat wholesome food when you feel hungry.
945. No disease attacks the person who eats with moderation the food which agrees with him.

946. Health dwells in a man of temperance, disease invades a glutton.

947. Countless are the ills that befall a glutton.

948. Diagnose the disease, find out its cure after tracing its root and apply the proper remedy.

949. Let the learned physician know the nature of the patient and the duration of ailment and then treat.

950. The science of medicine deals with the patient, the physician, the medicine and the recipe.

End of angaviyal

SECTION— III: THE RESIDUE
96. kuṭimai - CHAPTER 96— ON NOBLE LINEAGE
951 ilpiṟantār kaṇallatu illai iyalpākac ceppamum nāṇum oruṅku.

951. Probity and a sense of shame are virtues innate only in men of noble lineage.

952 oḻukkamum vāymaiyum nāṇumim mūṇrum ilukkār kuṭippirān tār.

952. Men of noble descent never forsake good conduct, truthfulness and modesty.

953 nakaīkai iṅcol ikaḻāmai nāṅkum vakaiėṇpa vāymai kuṭikku.

953. A cheerful countenance, charity, soft words and sweet learning all these characterise men of noble birth.

954 aṭukkiya kōṭi pēriṇum kuṭippirāntār kuṇṟuva ceytal ilar.

954. Men of noble birth never stoop to mean acts, though they may thereby gain untold riches.

955 vaḻaṅkuvatu uḷvīntak kaṇṇum pāḷaṅkuṭi paṉpiṉ talaippirital iṅṟu.

955. A family of ancient dignity never fails of its charity even when fallen on evil days.

956 calampaṟṟic cārpila ceyyārmā caṟra kulampaṟṟi vāltumen pār.

956. Those who walk in the untarnished traditions of their noble family never do wrong even in poverty.
matikkaṇ maṟuppōl uyarntu.

957. Dark as the spot of the Moon in the sky doth the stain of the noble family loom large.

958 nalattinkaṇ nāriṇmai tōŋŋi avaraik kulattinkaṇ aiyap paṭum.

958. The world suspects the noble lineage of one who lacks in sympathy.

959 nilattil kiteṇmai kālkāṭum kāṭum kulattil piṟantārvāyc col.

959. The plants are quite racy of the soil. The words of men of high birth betoken their ancestral dignity.

960 nalammaṇti nāṉuṭaimai vēṇṭum kalamvēṇti vēṇṭuka yārkum paṇivu.

960. Out of modesty springs one’s greatness. Out of humility rises the honour of family.

97. māṉam - CHAPTER 97—ON HONOUR

961 iṉṟi amaiyāc cīrappiŋ āyiŋum kuṟa varupa viṭal.

961. Reject mean actions, even if they bring glory in their turn.

962 cīriŋum cīralḷa ceyyarē cīroṭu pēṟāṁmai vēṇṭu pavar.

962. Those who desire honour and name will not do mean things in their thirst for glory.
963 perukkattu vēṇṭum paṇital ciriya
curukkattu vēṇṭum uyarvu.

963. During prosperity practise humility. Even in adversity keep dignity.
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964 talaiyin ļinta mayirañaiyar māntar
nilaiyin ļintak kaṭai.

964. Men fallen from a high estate are like the hair fallen from the head.
-----

965 kūṇri añaiyārum kūṇruvar kūṇruva
kūṇri añaiya ceyiṅ.

965. Even a trivial mean act will drag down a man from the hill top of his eminence.
-----

966 pukalīṅgāl puttēṅāṭṭu uyyāṭāl ēṉmarru
ikaḷvārpiṅ cenṟu 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 oṭṭārpiṅ cenṟoruvaṅ vāḻtal annilaiyē
keṭṭāṅ ēṉappaṭutal nṛru.

967. Better to die in poverty than to be servile to one that scorns you.
-----

968 maruntōmarru ūṇompum vāḷkkai peruntakaimai
piṭu aḷiyavanta īṭattu

968. When one’s honour is ruined, will the life that sustains the body confer
immortality?
-----

969 mayirnīppiṅ vāḷāk kavarimā anṅār
uyirnīppar māṅam variṅ.
969. He whose honour is at stake lays down his life like the Yak that is shorn of its single hair.

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970. The world sings in praise of those noble persons who prefer death to dishonour.

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98. perumai - CHAPTER 98—ON GREATNESS

971. The glory of life is to achieve greatness. The poverty of life is to be lost to all glory.

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972. It is not birth but deeds that mark men.

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973. One is not great because of one’s birth in a noble family; one is not low because of one’s low birth.

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974. Greatness springs from one’s own good conduct preserved like the sacred honour of a woman.

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975. Goodness.
975. Greatness achieves things difficult for others.
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976 ciṟiyār uṇarcciyuḷ illai periyāraip pēṇikkol vēmeṇṇum nōkku.

976. Littleness feels no reverence for the great.
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977 iṟappōr irunta toḷirrām ciṟappuntāṅ cīral lavarkaṅ paṭīṅ.

977. Littleness is proud of its virtues.
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978 paṇiyumām eṇṟum perumai ciṟumai aṇiyumām taṅgai viyantu.

978. Greatness is all humility; littleness is all arrogance.
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979 perumai perumitam iṅmai ciṟumai perumitam ūrntu viṭal.

979. Greatness is not conscious of its worth. Littleness is rooted in pride.
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980 aṟṟam maṟaikkum perumai ciṟumaitāṅ kurramē kūri viṭum.

980. Greatness hides the faults of others; littleness trumpets their faults alone.
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99. cāṉṟāṇmai - CHAPTER 99— ON GOOD CONDUCT

981 kaṭaṉeṉpa nallavai ellām kaṭaṉaṟintu cāṉṟāṇmai mērkoḷ pavarkku.

981. All virtues dwell in one who is alive to one’s nobility of conduct.
-----
982. Good conduct is the virtue of the great; all other things are but dross.

983. Love, modesty, impartiality, sympathy and truthfulness are the five pillars of nobility.

984. Penance kills not, nobility slanders not.

985. Humility is the strength of the great. It is the weapon that disarms the foe.

986. The touchstone of nobility is to accept defeat even at the hands of inferiors.

987. What profits one’s nobility if good is not done even to those who do harm?

988. Poverty is no disgrace to one of enduring nobility.
989 ūḻi peyariṇum tāmpeyarār cānṟāṉmaiṟkku
āḷi eṉappaṭu vār.

989. The sea may recede but noble men will remain steadfast.

990 cāṉṟavar cāṉṟāṉmai kūṇriṅ irunilantāṉ
tāṅkāṭu maṇṇō poṟai.

990. Were the nobility of the noble to shrink, the vast firm earth would totter.

100. paṉpu uṭaimai - CHAPTER 100— ON COURTESY

991 eṇpatattāl eytal eḷiteṉpa yārmāṭṭum
paṇpuṭaimai eṉṉum vaḻakku.

991. Be cautious and easy of access. You will command the homage of the world.

992 aṉpuṭaimai āṉṟa kuṭippiṟattal ivvira
ṇṭum paṇpuṭaimai eṉṉum vaḻakku.

992. Courtesy springs from love and noble lineage.

993 uṟuppottal makkaḷoppu aṉṟāl veṟuttakka
paṇpottal oppatām oppu.

993. Mere physical features do not rank with men but only courtesy makes them ascend the scale.

994 nayaṉoṭu naṉṟi purinta payaṉuṭaiyār
paṇpupā rāṭṭum ulaku.

994. The world respects the courtesy of those who are just and willing to do good.
995 nakaiyullum innaatu ikalccci pakaiyullum paṇpuḷa pāṭaṟivār māṭtu.

995. Do not mock at others even in a sportive mood. There is virtue in being courteous even to a foe.

-----

996 paṇputaiyarp paṭṭunṭu ulakam atuinṛṛel 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.

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997 arampōłum kūrmaiya reṇum marampolvar makkalpaṇpu illā tavar.

997. Of what avail is one’s intelligence keen as the edge of the chisel? One is with the socks and gloves if one is not affable.

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998 naṇpāṟṟār āki nayamila ceyvārrkum paṇpāṟṟār ātal kaṭai.

998. To be failing in one’s courtesy even to one’s foe is sin.

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999 nakalvallar allārkku māyiru ŋālam pakalumpār paṭṭaṉṟ iruḷ.

999. Even the wide world darkens at noon to the sullen who fails to gladden the hearts of men.

-----

1000 paṇpilāṇ perra peruñcelvam naṉpāḷ kalantīmai yāltirintu argu.

1000. Of what use is the wealth of the discourteous? It is like good milk spoilt by an unclean vessel.

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101. naṉṟiyil celvam - CHAPTER 101— ON UNPROFITABLE WEALTH

1001 vaittāṉvāy cāṉṟa perumporuL aktuṇṇān
cettāṉ ceyakkiṭantatu Ĭl.

1001. He who does not make use of his hoarded wealth is really dead, though aliye; for he cannot do anything great.

1002 poruḷāṉām ellāmeṉṟu īyātu ivaṟum
maruḷāṉām māṇāp piṟappu.

1002. The birth of a ghost awaits a miser who thinks he gains everything by hoarding wealth.

1003 īṭṭam ivaṟi icaivēṇṭā vāṭavar
tōṟṟam nilakkup poṟai.

1003. He who prefers mere accumulation of wealth to glory is a burden unto the earth.

1004 eccamenṟu eṉeṇṉum kollō oruvarāl
naccap paṭāa tavaṉ.

1004. What awaits one if one cannot win the affections of others?

1005 koṭuppatūum tuyppatūum illārku aṯukkiya
kōṭiṇuṭ tāyinṟum Ĭl.

1005. Of what avail is the untold wealth of one who neither gives nor enjoys it?

1006 ētam peruṉcelvam tāṉtuvvāṉ takkārkkuṉṟu
ītal iliyalpilā tāṉ.

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 aṟṟārkkoṉṟu āṟṟātāṉ celvam mikanalam perrāṉ tamiyaḻmūt tāṟru.

1007. The wealth that is not spent on the needy is as barren as the withering charm of a spinster.

1008 naccap paṭātavaṉ celvam naṭuvūruḷ naccu marampaḻut tāṟru.

1008. The wealth of a miser is like the fruit of a poison-tree in the heart of a village.

1009 anporīit taṉcerru aṟamnōkkātu īṭṭiya oṇporuḷ koḷvār piṟar.

1009. Strangers inherit the great wealth of a miser who neither enjoys it nor gives.

1010 cīr uṭaic celvar ciṟutuṉi māri varaṅkūrn taṉaiyatu 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 piṟa.

1011. True modesty shrinks from littleness. All other forms of modesty are womanish.

1012 ūṇuṭai eccam uyirkkellām vēṟalla nāṇuṭaimai māntar cīṟappu.

1012. Common to all human beings are food and clothing and other necessaries of life. But what distinguishes them is modesty.
1013 ūṉaik kuṟitta uyirellām nāṇeṉum
naṉmai kuṟittatu cālpu.

1013. Man clings to his body. The noble clings to modesty.
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1014 aniyāṉṛō nāṇuṭaimai căṅṛorkku aktiṅṛēl
piṇiyāṉṛō pīṭu naṭai.

1014. Disgraceful is the painted pomp of the life of the immodest.
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1015 piṟarpaḻiyum tampaḷipōl nāṇuvār nāṇukku
uṟaipati ēṅṉum ulaku.

1015. The world finds the very abode of modesty in one who dreads one’s infamy and
that of others.
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1016 nāṇvēli koḷḷātu maṇṇō viyaṅṅālam
pēṇalar mēḷā yavar.

1016. The great prefer modesty to the riches of the world.
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1017 nāṇāl uyirait tuṟappar uyirporuṭṭāl
nāṇtuṟavār nāṇāḷ pavar.

1017. Better retain modesty than cling to life. The noble would rather die than lose
modesty.
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1018 piṟarnāṇat takkatu tāṅnāṇāṇ āyiṅ
aṟamnāṇat takkatu uṭaittu.

1018. One who does not shrink from what others blush at knows no righteousness.
-----

1019 kulaṅcuṭum koḷkai piḷaippīṉ nalaṅcuṭum
nāṇiṁmai niṅṛak kaṭai.
1019. Lack of decorum disgraces a home; lack of modesty destroys everything good.

1020 nāṇakattu illā iyakkam marappāvai
nāṇāl uyirmaruṭṭi arru.

1020. The activity of those lacking in modesty is like that of a marionette.

103. Kuṭi ceyalkai - CHAPTER 103—ON EXALTING ONE’S FAMILY

1021 karumam ceyoruṇa kaitūvēn ēṇum
perumaiyin pīṭuṭaiyatu il.

1021. Nothing is more exalted and manly than one’s ceaseless toil to uplift one’s own family.

1022 āḷviṇaiyum āṉṟa aṟivum ēṇa iraṇṭiṇ nīḷviṇaiyāl nīḷum kuṭi.

1022. Manly effort and ripe wisdom exalt one’s family.

1023 kuṭiceyval ēṇum oruvaṟkut teyvam
maṭiṭaṟṟut tāṁmun tuṟum.

1023. Even God girds up His loins in the service of one who strives for the glory of one’s family.

1024 cūḻāmal tāṅē muṭiveytum taṅkuṭiyait
tāḻatu uṉāṟṟu pavarkku.

1024. Success comes unbidden to one who exalts one’s family with unremitting toil.

1025 kuṟṟam ilaṉāyk kuṭiceytu vāḻvaṇaic
cuṟramāc cuṟrum ulaku.

1025. The world becomes kin to one who leads an unblemished householder’s life.
1026 nallāṇmai eṉpatu oruvaṟkut tāṉpiṟanta illāṇmai ākkik koḷal.

1026. What is true manliness except perfect ordering of the house for its own glory?
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1027 amarakattu vaṅkaṇṇar pōlat tamarakattu āṟṟuvār mērrē poṟai.

1027. The brunt of the battle falls on the victorious; the burden of the family on the competent few.
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1028 kuṭiceyvārkku illai paruvam maṭiceytu māṉam karutak keṭum.

1028. To pure householders there is no cessation of work. One’s false prestige leads to the ruin of one’s family.
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1029 iṭumpaikkē koḷkalam kollō kuṭumpattaik kurram maṟaippāṉ uṭampu.

1029. Is he who protects his family from the ills of life a mere vessel of suffering?
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1030 iṭukkaṇkāl koṅṭa vīḷum aṭuttūṉṟum nallāḷ ilāta kuṭī.

1030. The axe of adversity falls on the family which has no noble son to shield it.
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104. uḷavu - CHAPTER 104— ON AGRICULTURE

1031 cuḷaṅṟumērp piṉṉatu ulakam ataṉāl uḷaṅṟum uḷavē talai.

1031. After vain wanderings in search of callings the world returned to the plough.
-----
1032 սղվար սղակարքի առաքել սղավար ուղեց սղավար ամբողջ փորձ է։

1032. Husbandmen are the sheet-anchor of the world for on them depend lives of others.

1033 ուղեց վարս վարսարան ամբողջ տունթան պինց պավար։

1033. Only the husbandmen live; all others subsist on their toil.

1034 սակայն տարօրին սակիտքի անց է սակիտքեր սակիս կազ անձ ավար։

1034. It is the husbandmen that bring the might of the kings under the sway of their own sovereign.

1035 սղվար սղաջի անց սղաջի սակիս մալի ավար ։

1035. A toiling peasant never begs but gives.

1036 սղավար սակայն սակայն սակայ սակայ սակայ թվիտմու պարկ ուն։

1036. Even the anchorite ceases from penance if husbandmen sit with their hands folded.

1037 սղավար պուտարը քանդակ սակայ պուտարը պուտարը թվիտմու նալու կան։

1037. Let the land be allowed to dry with dust. Even a handful of manure is not needed for a good harvest.

1038 սղվար սղակ սղախտական սղախտական կառ կառ կառ կառ
nīrīṟum naṅṟataṅ kāppu.

1038. After weeding, let the land be guarded, for more important than water is the protection of crops.

1039 cellāṅ kilavaṅ iruppiṅ nilampulantu illāṅī uthi viṭum.

1039. The land neglected by its owner puts on the appearance of a sulky woman abandoned by her lord.

1040 ilamenṉu acaiippāraik kāṇiṅ nilamenṉum nallāḷ nakum.

1040. Mother earth laughs in scorn at those who plead poverty.

105. nalkuravu - CHAPTER 105— ON POVERTY

1041 iṉmaiyiṅ iṅṅātatu yāteṅiṅ iṉmaiyiṅ iṉmaiye iṅṅā tatu.

1041. There is no greater evil than poverty!

1042 iṉmai eṉaoru pāvi maṟumaiyum 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 eṅum nacai.

1043. Poverty which springs of avarice ruins one’s ancestry and its fair name.

1044 iṟpirantār kāṇēyum iṉmai ilivanta colpirakkum cōrvu tarum.
1044. Dejection due to poverty makes the noble utter the language of the base.

1045. Poverty in itself an evil is the mother of all ills.

1046. The words of the poor, though born of experience and wisdom are not listened to.

1047. Even a mother turns her back on one whose poverty is devoid of probity.

1048. Oh, how I dread it I Will that beggary that almost killed me yesterday assail me today also?

1049. One may sleep in the midst of scorching fire. But the poverty-stricken know no sleep.

1050. The indigent that do not renounce the world batten on other man’s salt and
106. iravu - CHAPTER 106— ON BEGGING

1051 irakka irattakkärk kāṇiṉ karappiṉ avarpaḷi tampaḷi aṉṟu.

1051. Beg if you meet people who can give. If they refuse, it is their fault, not yours.

1052 inpam oruvarku irattal irantavai tuṉpam urāa variṉ.

1052. Begging would be pleasant to one if one were to achieve one’s object without causing pain.

1053 karappilā neñciṉ kaṭaṉaṟivār muṉniṉṟu irappumōr ēr uṭaittu.

1053. There is a grace even in begging of one noble and generous of heart.

1054 irattalum ītalē pōlum karattal kaṉavilum tēṟṟātār 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 uṉmaiyāṉ kaṇṇiṉṟu irappavar mēṛkoḷ vatu.

1055. There is beggary because of persons touched by its very presence.

1056 karappiṭumpai illāraik kāṇiṉ 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 ikāṁtuelātu īvārai ākāṇiṉ mākiḻntuḷḷam uḷḷuḷ uvappatu uṭaittu.

1057. Mendicancy inwardly rejoices in the bounty of the generous free of scorn.

1058 irappārai illāyīṇ iṅkāṁma ṇālăn marappāvai ceṇruvăn tāṟru.

1058. Were there to be no mendicancy the vast world would be peopled with men moving like dolls.

1059 īvārkaṇ eṇṇuṇṭām tōṟṟam irantukōḷ mēvāril ilāa kaṭai.

1059. If there be no beggars in the world, will there be any glory for the bountiful?

1060 irappāṉ vekulāmai vēṇṭum nirappitumpai tāṇēyum cālum kari.

1060. Do not chafe against the hunks for inevitable is the pain of poverty.

107. iravu accam - CHAPTER 107— ON FEAR OF BEGGING

1061 karavātu uvantīyum kaṇṇaṇnār kaṇṇum iravāmai kōṭi uṟum.

1061. A million times blessed is he who refrains from begging even from the generous delighting in charity.

1062 irantum uyirvāḷtal vēṇṭiṉ parantu keṭuka ulakiyarri yāṉ.

1062. May the creator of the world perish if he has ordained life only through
mendicancy?
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1063 īṉmai iṭumpai irantūṅr vāmeṇṇum vaṇmaiyyiṉ vanpāṭṭatu il.

1063. There is no greater folly than the thought of wiping out poverty by beggary.
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1064 iṭamellām koḷḷāt takaṅtē iṭamilāk kālum iravollāc cālpu.

1064. The greatness of refusing to beg even in adversity transcends the glory of the world.
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1065 teṇṇīr aṭpuṟkai āyiṉum tāḷtantatu uṇṇaliṉ ūṅkuīṇiyatu il.

1065. Nothing is sweeter than the thin porridge earned by the sweat of one’s brow.
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1066 āviṟku nīreṉṟu irappiṉum nāviṟku iravin iḷivantatu il.

1066. It is a heinous sin to beg for water even for a cow crying of thirst.
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1067 irappāṅ irapāraī ellām irappiṅ karappār iravaṅmin ēṅṟu.

1067. I implore beggars not to beg of people who hide their wealth.
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1068 iravueṅṇum ēmāppil tōṅi karavueṅṇum pārtākkap pakku viṭum.

1068. The unavailing canoe of begging gets wrecked on the rock of refusal.
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1069 iravuḷḷa uḷḷam urukum karavuḷḷa
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 avaraṉṇa oppāri yāmkanṭatu il.

1071. Ignoble men are only touched with human shapes. Rare indeed are such specimens.

1072 naṉṟaṟi vāriṉ kayavar tiruvuṭaiyār neñcattu avalam ilar.

1072. Blessed are the base who are ignorant of the good. Verily they are never ill at ease.

1073 tēvar aṉaiyar kayavar avarumtām mēvaṉa ceytuḻuka lāṅ.

1073. Mean men resemble unruly gods, for they know no law.

1074 akappaṭṭi āvāraik kāṇiṉ avarin mikappaṭṭuc cemmākkum kīḷ.

1074. The mean fought their superiority among men baser than them.

1075 accamē kīḷkaḷatu ācāram eccam avāvuṇṭēl uṇṭām ciṟitu.
1075. Fear and desire rule the conduct of the base.

1076 aṟaipaṟai aṉṉar kayavartām kēṭṭa maṟaipirarkku uytturaikkka lāṉ.

1076. The base are like the drum for they noise abroad the secrets of men.

1077 īrṅkai vitirār kayavar koṭiruṭaikkum kūṅkaiyar allā tavarkku.

1077. The base part with their crumbs only to a clenched hand.

1078 collap payaṉpaṭuvar cāṉṟōr karumpupōl kollap payaṉpaṭum kīḻ.

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 utuppatūum uṉpatūum kāṇiṉ piṟarmēl vaṭukkāṇa vāṟrākum kīḻ.

1079. The base envy others in their food and clothing and slander them.

1080 eṟṟiṟku uriyar kayavarōṟu uṟṟakkāl viṟṟaṟku uriyar viraintu.

1080. What are the base men fit for? They hasten only to sell themselves in adversity.

End of porutpal
Part III: KĀMATTUPPĀL
SECTION I. THE SECRET UNION
109. takai aṉaṇku uṟuttal - CHAPTER 109— ON LOVER’S DISTRACTION

1081 aṉaṇkukol āmayil kollō kaṉaṇkuḷai māṭarkol mālumeṅ neṅcu.
1081. Is this a goddess fair? Or is it a rare peacock? Or, is it a mortal with heavy earrings? My mind is perplexed in the extreme.

1082 nōkkiṅāḷ nōkketir nōkkutal tākkanaṅku tāṇaiṅkoṇ taṇṇatu uṭaittu.

1082. The glance she returns for mine resembles that of a terrible goddess leading an army.

1083 paṇṭariyēṅ kūṛuṇeṇ pataṇai iṇiyarintēṅ peṇṭakaiyāl pēramark katṭu.

1083. The god of death I never knew. Now I behold him in the shape of this woman with battling eyes.

1084 kaṇṭār uyirunnum tōṛtal peṇṭakaip pētaikku amarżąga kaṇ.

1084. The cruel eyes of this woman seem to devour the lives of those on whom they fall.

1085 kūṛamō kaṇṇō piṇaiyō maṭavāral nōkkamim mūṛrum uṭaittu.

1085. Oh, how the death-dealing antelope-eyes of the lady charm and puzzle me!

1086 koṭumpuṟuvam kōṭā maṟaippin naṭuṅkaṉar ceyyala manivala kaṇ.

1086. Her cruel eyes, had they not been shaded by her brows, would have made me quail and shudder.

1087 kaṭāak kaḷirṛinmēl kaṭpaṭām mātar paṭāa mulaimēl tukil.
1087. The garment over the ample swell of her bosom is like the cloth on the face of a wild elephant.

1088. oṇṇutaṟ kōo uṭaintatē ṇāṭpiṇuḷ
naṇṇārum uṭkumeṉ pītu.

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
aniyavaṉō ētila tantu.

1089. What need of ornament has this lady of modesty, adorned with the glances of an antelope?

1090. uṇṭārkaṇ alaṭu aṭunaṟāk kāmampōl
kaṇṭār makilceytal iṉṟu.

1090. Wine intoxicates the person when only drunk but love inebriates the soul even by a mere look.

110. kuṟippaṟital - CHAPTER 110— READING LOVE’S SIGNS

1091. irunōkku ivaḷuṇkaṇ uḷḷatu orunōkku
nōynōkkonṟu annōy maruntu.

1091. The glances of her collirium-painted eyes have a double sway. One wounds and the other heals.

1092. kaṇkaḷavu kolḷum cīrunōkkam kāmmattil
cempākam anṟu peritu.

1092. More telling than her actual embrace are her stealthy love looks.
1093 nōkkīṇāṉ nōkki īṟaiṅciṉāḷ āḵtavaḷ yāppinuḷ aṭṭiya nīr.

1093. She gazed and gazed but she became shy and her bashful look has nurtured the plant of love between us.

1094 yāṉnōkkum kālai nīlaṅṅōkkum nōkkākkāl tāṅṅōkki mella nakum.

1094. She casts her shy look on earth when I gaze at her; but if I turn aside, she glances at me with a gentle smile.

1095 kuṟikkoṇṭu nōkkāmai allāl orukaṅ ciṟakkanittāḷ pōla nakum.

1095. Without looking straight at me, with furtive glances she smiles inwardly.

1096 uṟāa tavarpōl colinum cerāarcol ollai uṇarap paṭum.

1096. Though her words are as harsh as those of a stranger, they betoken only love.

1097 cerāac ciṟucollum cerṟārpōl nōkkum uṟāarpōṅru uṟrār kuṟippu.

1097. The pretended angry look and the bitter-sweet word of the beloved are like those of a stranger. Surely these are but the masks of her love.

1098 acai iyivreku uṇṭuāṇṭōr ēeryāṅ nōkkap pacaiyināḷ 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 potunōkkku nōkkutal
1099. Oh, what an indifferent air do the lovers assume! They look at each other as if they were strangers.

1100. Of what avail are words when eyes speak to eyes and heart whispers unto heart.

111. puṇarcci makiḻtal - CHAPTER 111— THE ECSTACY OF LOVE'S UNION

1101. All the pleasures that the five senses give us are garnered in this lady with glittering bracelets. What a thrill she gives me!

1102. The remedy for a disease lies not in the disease but in some healing balm; but not so the loved one who is at once the disease and the cure for the pangs of love.

1103. Are the pleasures of the world of the lotus-eyed lord sweeter than reclining on the soft shoulder of the beloved?

1104. This lady has a fire which burns me with passion when I am away; but it cools down when I see her. Can anyone say where she has acquired this power?
1105 vēṭṭa poḻuṭȋṉ avaiyavai pōḷumē tōṭṭar katuppiṉāḷ tōḷ.

1105. Like the dreams of pleasures sought, the embrace of this sweet-shouldered, flower-decked maiden gives me untold pleasure.

1106 urutōṟu uyirtalippat tīṇṭalāl pētaikku amiḻtῑṉ iyaṉṟaṉa tōḷ.

1106. Her embrace ever kindles new warm life in me. Verily her shoulders are packed with ambrosia.

1107 tammil iruntu tamatupāṭtu uṇṭarṟāl 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 vīḷum iruvarkku iṉitē vaḷiyiṭai pōḷap paṭāa muyakku.

1108. Sweet indeed to both the lover and his beloved is that close embrace which allows not even a wisp of air to steal in between their arms.

1109 ūṭal uṇartal puṇartal ivaikāmam kūṭiyār perṟa payaṉ.

1109. Separation, reconciliation and reunion are the pleasures vouchsafed to those stricken with love.

1110 aṟitōṟu aṟiyāmai kaṇṭarṟāl kāmam ceritōṟum cēyiḷai māṭṭu.

1110. The more I taste the charms of my beloved the more do I hunger for them.
Verily what is already experienced pales into insignificance before the promise of the future.

112. nalam puṇaintu uraittal - CHAPTER 112— ON HIS LADY

1111 naṉṉīrai vāḻi aṉiccamē niṉṉīnum meṉṉīral 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 malarkāṉīṉ maiyātti neṉcē ivaḷkaṇ palarkāṉum pūvokkum enṟu.

1112. O Mind, when you behold flowers you think that your beloved’s eyes are like these and pine away.

1113 muṟimēṉi muttam muṟuval veṟināṟṟam vēluṅkaṉ 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 kāṉiṉ kuvaḷai kaviḻntu nilaṅnōkkum māṇiḷai kaṉṇovvēm enṟu.

1114. The kundalai flower hangs down in shame before the eyes of my tastefully adorned lady-love.

1115 aṉiccappūk kāḷkaḷaiyāḷ peytaḷ nucuppirku nalla paṭāa paṟai.

1115. She decks herself with aniccam flowers without removing the stalks. It is the death-knell of her slender waist.
1116 matiyum maṭantai mukaṇum aṟiyā patiyin̄ kalaṅkiya mīṉ.

1116. Even the stars of heaven veer their usual courses mistaking my lady’s face for their queen moon.

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1117 aṟuvāy niṟainta avirmatikkup pōla maṟuvuvuṇṭō mātar mukattu.

1117. Is there a dark spot on the face of my lady-love as on the shining moon which waxes and wanes?

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1118 mātar mukampōl ḍivitiya vallaiyēl kātalai vāli mati.

1118. Blest indeed are you. Moon! If you will be resplendent without a spot even as the face of my lady, I shall love you with all my heart.

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1119 malaranṇa kaṇṇāḷ mukamotti āyiṉ palarkāṇat tōṇral mati.

1119. Moon, if you wish to equal the face of my lady then hide yourself from this world.

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1120 aṉiccamum aṉṉattiṉ tūviyum mātar aṭikku neruṅcip paḻam.

1120. The soft aniccam flower and the down of the swan are but thistles before the soft feet of my lady.

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113. kāṭar ciṟappu uraittal - CHAPTER 113— ON THE AFFIRMATION OF LOVE

1121 pāloṭu tēṅkalan tarrē paṉimoḷi vāleyiṟu ūriya nīr.
1121. The kiss of the tender lips of my modest maid is like the taste of honey with milk.

1122. The love that has sprung up between me and my beloved is constant, even as body and soul are inseparable.

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. Embracing the arms of my choicely adorned lady I feel all the thrill and joy of life, but the moment I separate, I feel the wretchedness of death.

1125. I cannot forget the noble quality of my love of the sparkling eyes.

1126. My lover will never vanish from my eyes; nor will he be disturbed if I close them. He is so ethereal as to be invisible.

1127. My lover will never vanish from my eyes; nor will he be disturbed if I close them. He is so ethereal as to be invisible.
1127. I fear to paint ray eyes, lest it should hide the vision of my lord dwelling within.

1128. With my lover in my heart I do not eat anything hot lest it should harm the delicate one.

1129. My eyes wink not lest they should lose the vision of my lord within; not knowing this people blame him for my sleeplessness.

1130. Delightfully my lover makes my heart for ever his abode; but villainous people say he is cruel and dwells apart.

114. nāṇuttuṟavu uraittal - CHAPTER 114— SPEAKING OUT UNABASHED

1131. Men anguished by unrequited love find no stronger solace than mounting the madal.

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 paṇṭutaiyēṉ inṛutaiyēṉ kāmurrēr ērum maṭal.

1133. Reserve and dignified manliness once I had; but today I possess the madal which the helpless love-sick resort to.
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1134 kāmak kaṭumpuṇal uykkumē nāṇoṭu nallāṇmai enṇum puḷai.

1134. The giant force of the floods of love has carried away the raft of my manliness.
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1135 toṭalaik kuṟuntoṭi 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.
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1136 maṭalūrtal yāmattum uḷuvēṇ maṇra paṭalollā pētaikkuen kaṇ.

1136. Thinking of this maid, my eyelids never close in slumber; even in dead of night my thoughts run, on the suicidal madal.
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1137 kaṭalaṉṉa kāmam uḷantum maṭalēṟāp peṉnin 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.
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1138 niṟaiyariyar maṇalīyvar enṇātu kāmam maraiṟantu maṇgu 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 aṟikilār ellārum eṉṟēṉ kāmam maṟukiṉ maṟukum maruṇṭu.

1139. ‘Nobody knows my secret’ I said to myself; but my angry love rages in the market-place to my utter disgrace.

1140 yāmkaṇṇiṉ kāṇa nakupa aṟivillār yāmpaṭṭa tāmpaṭā vāṟu.

1140. Foolish people laugh at me before my very eyes; verily they have not experienced agony of love.

115. alar aṟivuṟuttal - CHAPTER 115— RUMOURS OF SECRET LOVE

1141 alaraḻa āruyir nīrkum ataṉaip palaraṟiyār 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 malaraṉṉa kaṇṇāḷ arumai aṟiyātu alaremakkku īntatuiv vūr.

1142. Blind to the esteem of my lady of flower-like eyes, the village folk have linked her name with mine.

1143 uṟāatō ūraṟinta kauvai ataṉaip peṟāatu peṟṟaṉṉa nīr tu.

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 atuviṟṟēl
tavvennum tañmai ilantu.

1144. The rumours set afloat have heightened my love; but for these, it might lose its sweetness and wither away.

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1145 kalittorum kalunthal vedtarral kamam velippaṭun tōṟum īṇitu.

1145. Each cup adds to the gaiety of a revelling drunkard. Even so each rumour of our love adds to my delight.

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1146 kanṭatu maṉnum orunal alarmaṉnum tiṅkaḷaip pāmpukoṇ ūṟru.

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

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1147 ūravar kauvai eruvāka aṇṇaicol nīrāka niḷumin nōy.

1147. How this plant of sickness grows on! The gossip of the village manures it and the frown of my mother waters it.

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1148 neyyāl ernutuppēm eṉṟarral kauvaiyāṟal kamam nutuppēm eṉal.

1148. With the scandals of the village one can never stifle love; it is like smothering fire with ghee.

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1149 alarnāṇa olvatō aṅcalōmpu eṉrēr palarnāṇa nittak 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 tāmvēṇṭiṉ nalkuvar kātalar yāmvēṇṭum kauvai ēṭukkumiv 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 āṟṟāmai - CHAPTER 116— THE PANGS OF SEPARATION

1151 cellāmai uṇṭēl eṉakkuurai marruniṉ valvaravu vāḻvārkku urai.

1151. If you are not to go away, tell me so that I may sustain my lingering life. If you are to go, return soon.

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1152 iṉkaṇ uṭaittavar pārval pirivaṅcum puṉkaṇ uṭaittāl puṇarvu.

1152. In the days of courtship what pleasure lay in each glance of his! Now after our union, the prospect of his separation brings gloom even in moments of happiness.

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1153 aritarō tēṟṟam aṟivuṭaiyār kaṇṇum pirivōr iṭattuṉmai 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.

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1154 alittaṅcal eṅṟavar nippin teḻittacol tēriyārkku uṇṭō tavaṟu.

1154. How can there be blame on one who has put implicit trust in the comforting words of him who promised to shelter me forever?

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1155 ōmpiṇ amaintār pirivōmpal maraṉvar
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. If he is cruel enough to speak of leaving me, I am lost; false it is to entertain any hope of his mercy.

1157. Will not the bracelets slipping loose from my wrist, tell the tale of the separation of my husband?

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. Fire can scorch only when touched, but can it, like love, scorch persons away from it?

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
1161. This my disease I seek to hide; but how endlessly it wells up like the waters of the spring.

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. My frail body is harassed by love and my bashfulness bids me be quiet. My soul is torn between them.

1164. Verily the endless sea of love stretches before me; but I find not even a raft to cross the limitless expanse.

1165. Even to the loving one, he brings so much suffering; how much more pain will he cause to his enemy!

1166. Vast as the sea is the delight of wedded love; but vaster still are the sorrows of
1167 kāmak kaṭumpuṉal nīnti karaikāṇēṉ
yāmattum yāṉē uḷēṉ.

1167. Tossed in the troubled waters of love, I reach no shore; I am all alone in the still
watches of the night.

1168 maṉṅuyir ellām tuyiṟṟi aḷittirā
engallatu īllai tuṉai.

1168. Beneficent night which has rocked all living creatures to sleep finds in me her
lone sleepless companion.

1169 koṭiyār koṭumaiyin tāmkoṭiya innāḷ
neṭiya kaḻiyum irā.

1169. These nights, all too short in those sweet days, now lengthen their heavy hours,
surpassing in cruelty even my lord.

1170 uḷḷampōṉṟu uḷvaḻic celkiṟpiṉ veḷḷanīr
nīntala maṉṆōeṉ kaṉ.

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.

1171 kaṇtām kaluḻvatu 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 sift him, the cause of all your woe?
1172 terintuṇarā nōkkiya uṇkaṇ parintuṇarāp
paital uḻappatu evaṉ.

1172. Oh Eyes! Having thoughtlessly feasted upon the lover, how can you now grieve
for your own folly?

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1173 katumeṉat tāmnōkkit tāmē kaluḻum
itunakat takkatu uṭaittu.

1173. Those eyes once leapt to see the lover; now they weep by themselves. Is it not
laughable?

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1174 peyalāṟṟā nīrulanta uṇkaṇ uyalāṟṟā
uyvilnōy eṉkaṇ nirutu.

1174. Plunging me into an inevitable and incurable disease, these eyes of mine pour
out their tears and run dry.

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1175 paṭalāṟṟā paital uḷakkum kaṭalāṟṟāk
kāmanōy ceytaeṉ 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.

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1176 ōo iṉitē emakkuinnōy ceytakaṇ
tāam itaṉpaṭ ūṭatu.

1176. The very eyes that have caused me all those woes languish in sorrow by
themselves. This is indeed just!

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1177 uḻantuuḻantu uḷnīr aṟuka viḻaintuiḻaintu
vēṇti avarkaṇṭa 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 pēṇātu peṭṭār uḷarmaṉṉō marravark
kāṇātu amaivila kaṇ.

1178. She says to her companion: ‘Did you not say that he who loves with words gets the wearing. Unless I see him straight before me, my eyelids do not close in sleep.’

1179 vārākkāl tuñe cā vaṟiṇtuṇcā āyiṭai
āraṉar urṟaṇa 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 maṟaipeṟal ūrārkku aritaṇṟāl empōl
araiṇṟai kaṇṇār akattu.

1180. It is certainly not hard for the villagers to read my secret love. My tell-tale eyes proclaim it to the world.

119. pacappuṟu paruvaral - CHAPTER 119 — GRIEVING OVER LOVE’S PALLOR

1181 nayantavarkku nalkāmai nērntēṉ paṟcanteṉ
paṇpiyārkku uraikkō piṟa.

1181. I did not assent to my lover’s parting. To whom can I now complain of the pallor of my body, stricken with separation?

1182 avartantār eṉṉum takaiyāl ivartantuṉē
mēṉimēl ūrum pacappu.

1182. The pallor spread over my body, exalting in the fact that he gave its birth.

1183 cāyalum nāṉum avarkoṇṭār kaimmāṟā
nōyum pacalaiyum tantu.
1183. For my beauty and my bashfulness which he took away with him, my lover rewarded me with anguish and pallor.

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1184 uḷḷuvaṉ maṉyāṉ uraippatu avartiṟamāl kaḷḷam piṟavō pacappu.

1184. I think only of him and I open my lips only to sing his praises. Yet this pallor has come over me — O what cunning is this!

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1185 uvakkāṇem kātalar celvār ivakkāṇeṉ mēṇi pacappuūr vatu.

1185. Lo! Yonder is my lover gone. And here is the pallid hue spreading over my frame.

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1186 vilakkuṟṟam pārkkum iruḷēpōl koṇkaṇ muyakkuṟṟam 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.

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1187 pullik kiṭantēṉ puṭaipeyarntēṉ avvaḷavil allikkol varrē pacappu.

1187. I lay locked up in my lover’s embrace; I moved away so little from him; when lo! pallor sprang up as it were to devour me.

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1188 pacantāḷ ivalaṉpatu allāl ivaiḷait tuṟantār evareṇpār īl.

1188. People say that I have gone sickly pale; never do they blame him that has abandoned me.

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1189 pacakkamaṉ paṭṭāṅkueṉ mēṇi nayappittār nalanilaiyar āvar eṇiṉ.
1189. If only he would keep his promise to return, my frame would gladly endure all the pallor of love.

1190. pacappeṇap pērperutal naṇṟē nayappittār nalkāmai tūṟṟār ēnīṇ.

1190. Good it is for me to be known as pallor incarnate if only people do not call my lover merciless.

120. taṇippaṭar mikuti - CHAPTER 120 — FEELING ALL ALONE

1191. tāmvīḻvār tamvīḷap perravar perrārē kāmattuk kāḷil kaṇi.

1191. Only those women taste all the juice of the seedless fruit of love, whose love is returned by their lovers.

1192. vāḻvārkku vāṉam payantaṟṟāl vīḻvārkku vīḻvār aḷikkum aḷi.

1192. Welcome as the rain to the tillers of the earth is the grace of the lover to his loved one.

1193. vīḻunar vīḷap paṭuvārkku amaiyumē vāḻunam ēṇnum 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. vīḷap paṭuvār kelḷiyilar tāmvīḷvār vīḷap paṭāar ēnīṇ.

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 namakkevaṉ ceypavō
tāmkātal koḷḷāk kaṭai.

1195. When he does not return my love, what favour can I expect of him?

1196 orutalaiyāṉ iṉṆātu kāmamkāp pōla
irutalai yāṉum iṉitu.

1196. Bitter is unrequited love; sweet it is if returned in equal measure like the well-poised even scales.

1197 paruvaralum paitalum kāṇāṉkol kāman
oruvaraṇ iṉṟoluku vāṇ.

1197. Cannot the god of love, who pays his attention to me alone, behold all my anguish and sorrow?

1198 vīḻvāriṉ iṉcol peṟāatu ulakattu
vāḻvāriṉ vaṉkaṇār 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 eṉiṆum avarmāṭṭu
icaiyum iṉiya cevikku.

1199. Though the loved one favours me not, delightful indeed is stray news of him that reaches my ears.

1200 urāarkku urunōy uraippāy kaṭalaic
cēṟāay vāliya neñcu.

1200. Oh my heart! try to tell gnawing cares to your unresponsive lover; you may as well strive to dry up the surging sea.
121. niṉaintavar pulampal - CHAPTER 121— RECOLLECTING THE PLEASURES OF LOVE

1201 uḷḷiṉum tīrāp perumakiḷ ceytalāl kaḷḷiṉum kāmam iṉitu.

1201. Love is far sweeter than wine; for unlike wine the very thought of love intoxicates me.
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1202 eṉaittonṟu iṉitēkāṅ kāmamtām vīḷvār niṉaippa varuvatoṇṟu il.

1202. Love is sweet in all respects; the thought of the dear one even in separation tastes sweet.
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1203 niṉaippavar pōṉṟu niṉaiyārkol tummal ciṉaippatu pōṉṟu 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.”
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1204 yāmum uḷēmkol avarneṉcattu emneṉcattu ōo uḷarē avar.

1204. He is ever present in my thoughts. Am I or am I not ever present in his thoughts?
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1205 tamneṉcattu emmaik kaṭikoṇṭār nāṇārkol emneṉcattu ōvā varal.

1205. He keeps me away from his heart; does he not feel ashamed of constantly stealing into my heart?
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1206 maṟṟuyāṉ eṉṉuḷēṉ maṉṉō avaroṭuyāṉ urṟanāḷ uḷḷa uḷēṉ.
1206. Only the recollection of those ecstatic days with him makes me live. What else can sustain me?

1207 maṟappin evaṉāvaṉ maṅkol maṟapparṇiyēṉ uḷḷiṉum uḷḷañ 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 eṉaittu niṉaippinum kāyār aṇaittanṟō kātalar ceyyum cṟappu.

1208. However much I may think of him, he is never angry with me. Inimitable is my lover's grace.

1209 viliyumen īnuyir vēṟallam eṕā aḷiyinmai āṟra 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 ceṅṟāraik kaṇṇīṉāl kāṇap paṭāati vāḷi maṭi.

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 kaṇaviṉukku yañucey vēṅkol viruntu.

1211. With what feast may I entertain the dream that has brought glad tidings of my
lover?

1212 kāyaluṅkaṇṭ yāṉirappat tuñciṅ kalantārkku uyaluṅmai cāṟṟuvēṅ maṅ.

1212. If only my eyes would close in sleep at my request, how I would meet him in dreams!

1213 nāṉaviṅṉāl nalkā tavaṟaik kaṇaviṅāl kāṇṭaliṅ ůṇṭeṅ uyir.

1213. The merciless one favours me not in waking hours but in dreams I feast on him and thus manage to live.

1214 kaṇaviṅāṅ ůṇṭakum kāmam nāṉaviṅāl nalkārai nāṭit taraṅku.

1214. Why do I love dreams? It is because they bring before me the one who in waking hours favours me not.

1215 nāṉaviṅāl kaṇṭatūum āṅkē kaṇavuntāṅ kaṇṭa poḻutē iṉitu.

1215. Sweet is his presence in the waking hours; sweet too is his appearance in a dream. What then do I miss in seeing him in my dreams?

1216 nāṉaveṅa oṅruillai āyiṅ kaṇaviṅāl kāṭalar nīṅkalar maṅ.

1216. If only there was no such thing as waking hours, my lover would never desert me in my dreams.

1217 nāṉaviṅāl nalkāk koṭiyār kaṇaviṅāl 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?

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1218 tuṇcuṅkāl tōḷmēlar āki viljikkuṅkāl neṅcattar āvar viraintu.

1218. She says to her companion: “He embraces me in my dreams but the moment I awake he quickly vanishes into my heart.”

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1219 naṉaviṇāl nalkārai nōvar kaṉaviṇāl kātalark kāṇā tavar.

1219. Only those women who do not see their lovers in dreams, blame them for their cruelty in walking hours.

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1220 naṉaviṇāl namīttār eṉpar kaṉaviṇāl kāṇārkol ivvū ravar.

1220. Folk say: “He has abandoned her in sooth.” Verily they do not know how he visits me in my dreams.

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123. poḻutukaṇṭu iraṅkal - CHAPTER 123— SUNSET AND SORROW

1221 mālaiyō allai maṇantār uyiruṇṇum vēlainī vāḷi poḻutu.

1221. O blessed twilight! You are not the twilight of the joyous old times; you are the end of the world devouring the lives of the parted lovers.

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1222 puṉkaṅṇai vāḷi maruḻmālai eṅkēlpōl vaṉkaṅṇa tōṇī tuṇai.

1222. “Blest be thou, O twilight! You are pale and your eyes are lustreless. Is your sweet one as cruel as mine?”

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1223 paṉiarumpip paitalkoḷ mālai tuṇiarumpit
tuṉpam 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. My lover away, evening comes murderously like a hangman rushing to the place of slaughter.

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. With my lover by my side, never for once, did I taste the bitterness that eventide can cause.

1227. This disease of love buds in the morning, grows and grows all day long and flowers into full bloom at eventide.

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. When senseless evening creeps painfully along, the whole village feels dizzy and is plunged in the anguish of separation.

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. uṟuppu nalaṅ alītal - CHAPTER 124— WASTING AWAY

1231. Companion to lady-love: “Stop tins weeping and wailing. The thought of the one gone far away has made your eyes pale and lustreless.”

1232. “Your pallid eyes streaming with tears proclaim the callousness of your lord.”

1233. “Your shoulders that swelled with joy on the day of your marriage are thin today; they proclaim how your lord has cruelly forsaken you.”

1234. “Since your separation from your lord your shoulders have lost their innate
grace; worse still they have become lanky; and the bangles too slip on your slender arms.”

1235 koṭiyār koṭumai uraikkum toṭiyōtu
tolkavin vāṭiya tōl.

1235. My bracelets slip; the charm of my shoulders withers away. It proclaims the cruelty of the heartless one.

1236 toṭiyoṭu tōḷnekila nōval avaraik
koṭiyar eṉakkūṟal 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 peṟutiyō neñcē koṭiyārkkeṉ
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 kaikalai ūkkap pacantatu
pintoṭip 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 muyakkiṭai taṇvali pōḷap pacappurra
pētai perumaḷaik kaṉ.

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 kaṇṇiṉ pacappō paruvaral eytiṉē
oṅṉutal ceytatu kaṇṭu.

1240. “Her eyes turned lustreless at the release of my arms from their close embrace; was it in sympathy with the fading brightness of her forehead?”

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125. neñcoṭu kiḷattal - CHAPTER 125— SOLILOQUY OF THE LADY-LOVE

1241 niṉaittuṉru collāyō neñcē eṉaittonṟum
evvanōy tīrkkum maruntu.

1241. O heart! can you not cast about and find a remedy for my lovesickness which causes me such sorrow?

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1242 kātal avarilar ākanī nōvatu
pētamai vāļieṇ neñcu.

1242. ‘Blessed may you be O heart! how foolish of you to bemoan separation when he has no love for you!’

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1243 iruntuḷḷi eṉparital neñcē parintuḷḷal
paītalnōy ceytärkaṅ 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.’

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1244 kaṇṇum kolaccēri neñcē ivaiyeṇṇait
tiṅnum avarkāṇal uṟru.

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.’

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1245 ceṟṟār eṉakkai viṭaluṇṭō neñcēyām
uṟṟāl uṟāa tavar.
1245. ‘O heart! can I really forsake him as cruel though he has used me cruelly when I clung to him.’

1246 kalantuṇarntum kātalark kaṇṭāl pulantuṇarāy poykkāyvu käytiyen 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 viṭuoṉṟō nāṇviṭu naṇṇeṅcē yāṅo poṛēṅiv viranṭu.

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 nalkāreṅṟu ēṅkip pirintavar piṉcelvāy pētaieṅ 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 yārulaic cēriyen 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 tuṉṉāt tuṟantārai neñcattu uṭaiyēmā inṇum ilantum kaviņ.

1250. The more I have him in my heart who has left me never to come back, the more my beauty wastes away.

126. niṟai aḻital - CHAPTER 126— ON LOSS OF MODESTY
1251 kāmak kaṇicci uṭaikkum niraiyeṅnum
nāṇuttāl viḷṭta katavu.

1251. The door of my maidenly grace and the bolt and bars of modesty are hewn by
the weapon of restless love.
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1252 kāmam eṇaṅṟō kaṇṅinṟueṅ neṇcattai
yāmattum āḷum tōḷil.

1252. Verily the thing called love has no grace; even at dead of night it rules my heart
and keeps it awake when all the world is in slumber.
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1253 maṟaippēṅmaṅ kāmattai yāṅō kurippuinṟit
tummalpōl tōṅgī viṭum.

1253. I strive to hide this - my passion. Yet it breaks out against my wish like a
sudden sneeze.
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1254 niraiyutaiyēṅ eṇpēṅmaṅ yāṅōeṅ kāmam
maṟaiyirantu maṅṟu paṭum.

1254. I pride myself on my modesty. But my passion breaks all barriers and brings me
out into the open.
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1255 ceṟṟārpiṅ cellāp peruntakaimai kāmanōy
urrēr aṟivatonṟu aṅṟu.

1255. Victims of passion can never understand the nobility of giving up the pursuit of
unrequited love.
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1256 ceṟṟavar piṅcēral vēṇṭi alittarō
erreṇṇai urra tuyar.

1256. How cruel is the malady which sends me after the heartless one! Mine is indeed
a pitiable lot.
1257 nāṉeṉa oṉṟō aṟiyalam kāmattāl pēniyār peṭpa ceyiṉ.

1257. When the loved one, after all his vagaries, took me into his loving embraces all my bashfulness fled away.
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1258 paṉmāyak kaḷvaṉ paṇimoḻi anṟōnam peṉmai uṭaikkum paṭai.

1258. The weapon that shatters our maidenly reserve is none other than the talk of the artful lover.
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1259 pulappal eṉacceṉṟēṉ pulliṉēṉ neñcam kalattal uṟuvatu kaṇṭu.

1259. With the fixed resolve of forsaking him I went, but my heart yielded to his embrace.
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1260 niṇamtīyil iṭṭaṉṉa neñciṉārkku uṇṭō puṇarntatuūṭi niṟpōm eṉal.

1260. People with hearts melting like fat at the touch of fire — how can they reject the offered love and stand aloof?
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127. avarvaiṉ vitumpal - CHAPTER 127— ON DISTRESS OF EACH TOWARDS THE OTHER

1261 vāḷaṟṟup purkeṉra kaṇṇum avarceṉra 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.
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1262 ilaṅkiḻāy iṉṟu maṟappiṉeṉ tōlmēḷ kalaṅkaliyum kārikai nīttu.
1262. O! bright girl, if I forget my lord today, then my shoulders will become thin and my bangles loose.

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. With the thought of my lover’s return anxious for reunion, my heart goes on climbing higher and higher.

1265. After feasting my eyes with the sight of my husband, my soft shoulders will lose their pallor.

1266. Let my husband come here one day. Then my wasting disease will be completely cured.

1267. When my husband, dear to me as my eyes, returns, shall I be indifferent or complaining? Shall I not be one with him?
mālai ayarkam viruntu.

1268. May my lord be victorious in action and may I also go home to enjoy my evening repast with a guest.
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1269 orunāḷ eḻunāḷpōl cellumcēṇ ceṅgār varunāḷvaittu ēṅku pavarkku.

1269. To one who awaits the day of arrival of her husband, one day appears as long as seven.
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1270 peṟiṇeṉṉām perrakkāl eṇṇām uṇeṇṉām 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?
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128. kuṟippu aṟivuṟuttal - CHAPTER 128— ON SPEAKING ON THE SIGNS

1271 karappiṉum kaiyikantu ollāniṉ uṇkaṇ uraikkal uṟuvatoṉṟu uṇṭu.

1271. Though you hide it, your uncontrolled eyes reveal a secret to me.
-----

1272 kaṇṇirainta kārikaik kāmpuērtōḷ pētaikkup peṇṇirainta nīrmai peritu.

1272. This girl of long eyes and bamboo shoulders has too much womanly modesty.
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1273 maṇiyil tikāḻtaru nūlpōl maṭantai aniyil tikāḻvatoṇṛu uṇṭu.

1273. Just like the thread concealed by the beads there is something lying beneath this damsel’s beauty.
1274 mukaimokkuḷ uḷḷatu nāṟṟampōl pētai
nakaimokkuḷ uḷḷatoṉṟu uṇṭu.

1274. Even as the fragrance that is locked up in the bud, there is something hidden in
this damsel’s smile.

1275 ceṟitoṭi ceytiṟanta kaḷḷam uṟutuyar
tīrkkum maruntoṉṟu uṭaittu.

1275. The tactful departure of my bangled lady serves as soothing balm for my
excruciating pain.

1276 peritāṟṟip peṭpak kalattal aritārri
aṉpiṉmai cūḻvatu uṭaittu.

1276. The pleasant union after the distress of separation still reminds one of the past
indifference of the lover.

1277 taṇṇam tuṟaivaṉ taṇantamai nammiṉum
muṉṉam uṇnarnta vaḷai.

1277. My bangles betrayed even before I did my lover’s separation from me.

1278 nerunaruṟuc ceṉṟārem kātalar yāmum
eḻunāḷēm mēṇi paca
ntu.

1278. It was only yesterday that my lover went, but I have acquired seven days’
pallor.

1279 toṭinōkki meṉtōḷum nōkki aṭinōkki
aktāṇṭu avalcey 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 peṇṭiṉāl peṇmai utṭittenpa kaṇṭiṉāṟal kāmanōy colli iravu.

1280. The eyes seek the cure of passion. It is the modesty of a modest woman.

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129. puṇarcci vitumpal - CHAPTER 129— ON YEARNING AFTER UNION

1281 uḷḷak kaḷittalum kāṇa makilṭalum kaḷḷukkuil kāmattīḻku uṇṭu.

1281. To become pleased with the thought and happy at the sight of the lover, these are the fruits not of wine but of love.

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1282 tiṇaittuṇaiyum ūṭāmai vēṇṭum paṇaiṭtuṇaiyum kāmam niṟaiya varin.

1282. If a woman’s passion becomes excessive, she should avoid even slight misunderstanding.

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1283 pēṇātu peṭpavē ceyyiṉum koṇkaṉaik kāṇātu amaiyala kaṇ.

1283. Though my husband acts regardless of me, yet my eyes cannot be satisfied without seeing him.

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1284 ūṭalkaṇ ceṉṟēṉmaṉ tōḻi atumaṟantu kūṭaṟkaṇ ceṉṟa tueṉ neñcu.

1284. O Friend! I went to quarrel with him; but forgetting it my heart sought for reconciliation.

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1285 eḻutuṅkāl kōlkāṇāk kaṇṇēpōl koṇkaṇ paḻiṅkāṇēn kaṇṭa viṭattu.

1285. Just as our eyes do not see the pen when writing I could not see my lover’s faults when I saw him.
1286 kāṇuṅkāl kāṇēṅ tavarāya kāṇākkāl
kāṇēṅ tavarāyal lavai.

1286. When I see my husband I cannot see his faults. In his absence I cannot see anything else.

1287 uyttal aṟintu puṉalpāy pavarēpōl
poyttal aṟinten 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 īḷittakka iṅṅā ceyiṅum kaḷittārkkuk
kaḷḷaṟṟē kaḷvaniṅ mārpu.

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 cilaratāṅ
cevvi talaippatū vār.

1289. More tender than a flower is love and few are they who enjoy it fully.

1290 kaṇṭiṅ tuṉittē kalaṅkiṅāl pullutal
eṅṅiṅum tāṅvitup purru.

1290. With resentful eyes, my lady complained: but eager for reconciliation she forgets her anger.

130. neñcoṭu pulattal - CHAPTER 130— ON SPEAKING WITH THE MIND

1291 avarneṅcu avarkkātal kaṇṭum 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?
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1292. uṟāa tavarkaṇṭa kaṇṇum avaraic cerāareṇac cērieṉ neñcu.

1292. O! My heart, knowing that he has no thought for you, still you run after him expecting no refusal.
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1293. keṭṭārkku naṭṭāril eṇpatō neñcēnī peṭṭāṅku avarpiṅ celal.

1293. 0! My heart, you go after him without my permission. Is it because none will befriend those in adversity?
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1294. iṉiaṉa niṉṉoṭu cūḻvāryār neñcē tuṉiceytu tuvvāykāṅ māṟru.

1294. O! My heart, if you see him, you do not resent his faults. Who can consult you for advice?
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1295. peṟāamai añcum peṟiṉpirivu añcum arāa iṭumpaittueṉ neñcu.

1295. My mind can have only endless anxiety; for I fear both when he is with me and also without me.
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1296. taṉiyē iruntu niṉaittakkāl eṇṇait tiṇiya iruntatueṉ neñcu.

1296. My heart eats me up when I think of him in my loneliness.
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1297. nāṇum maṟantēṅ avarmaṟak kallāeṅ māṇā maṭaneñcil paṭṭu.
1297. With my foolish heart remembering him who has forgotten me, I have forgotten even my sense of shame.

1298. My heart that loves life and views it ignoble to blame and to deny access to him, ever thinks of his success.

1299. Who will be a friend in misery but one’s own heart?

1300. If one’s own heart turns against one, how can one expect anything but hostility from others?

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131. pulavi - CHAPTER 131— ON LOVERS’ MISUNDERSTANDING

1301. Let us see a little his distress in passion, by showing reserve.

1302. Reserve like a pinch of salt adds to enjoyment, If excessive, it spoils the taste.

1303. If you turn against him, how do you expect anything but enmity from others?
1303. If men do not pacify women who feign coolness, it is like causing more pain to those who already suffer.

1304. Not to pacify the lady who feigns coolness is to cut the withering creeper away at the root.

1305. The beauty of a loyal lover is only enhanced by the reserve of his flower-eyed lady.

1306. If indignation and gentle resentment are absent, love will be like fruit over-ripe or unripe.

1307. There is anxiety and pain in lovers’ uncertain quarrels.

1308. If a lover were to be blind to the suffering of the lady-love, then the suffering would be in vain.
1309. Just as water in the shade is sweet, so lovers’ quarrels become sweet only to people deep-rooted in love.

1310. My heart longs for reunion with him who cares not for my sufferings in the quarrel.

132. pulavi nuṇukkam - CHAPTER 132— ON SUBTLETY OF LOVERS’ MISUNDERSTANDING

1311. You yielded yourself to all sorts of women to look at you with their eyes. Therefore I shall not approach your breast.

1312. When I sat away from him, he sneezed knowing that I would bless him, saying "May you live long."

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. When I said my beloved was greater than anybody else, she grew angry and repeatedly asked me “Greater than whom?”
1315 immaip pirappil piriyalam enṟēṇāk
cāṇṇirai nīrkoṇ țaṇaḷ.

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 ullinēṇ enṟēṇmarru emmaṉantīr enṟemmaip
pullāḷ pulattak kaṇaḷ.

1316. When I said ‘I thought of you’, she replied “So you forgot me before” and felt
displeased.

1317 valuttināḷ tummiṇēṇ āka aḷittaḻutāḷ
yārūḷḷit tummiṇīr ēṇṟu.

1317. When I sneezed she blessed me; but she wept and asked me which maiden
thought of me when I sneezed.

1318 tummuc ceruppa aḷūtāḷ numaruḷḷal
emmaī māṟaittirō ēṇṟu.

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 uṇarttiṉum kāyum piṟarkkunir
innīrār ākutir ēṇṟu.

1319. She will quarrel with me even if I fully satisfy her, saying “You will behave
thus to every woman.”

1320 niṉaittiruntu nōkkiṇum kāyum aṉaittunīr
yārūḷḷi nōkkiṇīr ēṇṟu.

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 tavaṟuavarkku āyiṉum ūṭutal vallatu avaraljikkum āṟu.

1321. Though he is guiltless, false accusations make him more attached.

1322 ūṭalil tōṉṟum ciṟutuṉi nalaḷi vāṭiṉum pāṭu peṟum.

1322. The little resentment resulting from lover’s quarrels yields delight in the end, though it may for the moment seem to cause pain.

1323 pulattaliṉ puttēḷnāṭu uṇṭō nilattoṭu nīriyain taṉṉār 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 tōṉṟumeṉ ullam uṭaiikkum paṭai.

1324. The weapon that breaks my obstinate heart lies in the quarrel itself.

1325 tavaṟiḷar āyiṉum tāmvīḻvār meṇṭōḷ akaraliṉ āṅkoṉṟu uṭaittu.

1325. Though guiltless being denied, there is a pleasure in the embrace of the soft beautiful shoulders of the sweetheart.

1326 uṇaliṉum uṇṭatu aṟaliṉitu kāmam puṇartaliṉ ūṭal iṉitu.

1326. Sweeter than eating is the pause in the process. Likewise misunderstanding by
lovers affords more joy than union itself.

1327 ūṭalil tōṟṟavar veṇṟār atumaṇṇum kūṭalil kāṇap paṭum.

1327. In a lovers’ quarrel, the vanquished becomes the victor; this is revealed when they reunite.

1328 ūṭip peṟukuvam kollō natalveyarppak kūṭalil tōṉṟiya uppu.

1328. Am I likely to gain, after a friendly quarrel, the delight now experienced in the union with her moistened forehead?

1329 ūṭuka maṉṆō oṕiyilai yāmirappa nīṭuka maṉṆō īrā.

1329. May the jewelled lady-love go on quarrelling; may also the night be long enough to conciliate her!

1330 ūṭutal kāmattiṟku iṉpam atarkuinpam kūti muyaṅkap perin.

1330. The delight of love is the lovers’ quarrel; greater delight is the loving reunion.

end of kamattupal
End of Tirukkural

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