NALADIYAR
NALADIYAR

WITH
TRANSLATIONS IN ENGLISH BY
Rev. Dr G U POPE
AND
Mr F W ELLIS

FOREWORD BY
Dr M VARADARAJANAR,
MA, MOL, PHD,

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Rev. Dr. G. U. Pope
FOREWORD

Of the great ancient works of Tamilnad known for their moral profundity and weighty comments on life and thought, Tirukkural and Naladiyar stand foremost. The proverbial saying "நல்லூர் குறுக்கு வாழ்வை நீண்டு நீண்டே நல்லூர் வாழ்வை" (the couplets of Tirukkural and the quatrains of Naladiyar are the best of ethical sayings) glorifies their value in a single sentence. Great ethical and philosophical utterances have been rendered in poetic form in Naladiyar. The poetic value of the stanzas cannot be underestimated although it is true that their moral value pre-eminently appeals to the readers. W. H. Hudson observes: "there is no reason why poetry should not be the outcome of philosophy and the vehicle of philosophic truth without sacrificing anything of its essential poetic qualities and graces.” Naladiyar belongs to that category of poetry which celebrates philosophic truth without sacrificing its essential poetic charm. The writers of these stanzas were poets who also wished to be great teachers and moralists.

The authorship of this work is ascribed to a group of Jain ascetics who lived in the third or fourth century A.D. Its compilation has a tale to tell. In a critical situation of famine in the Pandiya Country, a group of eight thousand Jain ascetics left their place each leaving a stanza behind him. Of them four hundred are said
to have been selected and compiled. The stanzas themselves testify to the fact that this is not the work of a single author, but of many belonging to the same school and age. That is why we find repetition of ideas as in stanzas 207 and 210 and similarity of expression as in stanzas 230 and 238. That this work is later than Tirukkural is evident from the classification and arrangement of chapters on the model of the latter, the whole work consisting of three parts and each chapter containing ten stanzas. But this classification is not so apt and so complete as in Tirukkural, as may be seen from the loose connection of the following stanzas to the chapters in which they are placed:

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The words and ideas expressed in stanza No. 305 are not different from those of the Tirukkural couplets Nos. 1061 and 1069.

This is a Jain work laying great stress on renunciation. The ascetic note is struck in almost all the chapters except those on High birth (15).
of kindred (21), Scrutiny in forming friendships (22), Bearing and forbearing in friendship (23), Unreal friendship (24) and Chaste matronhood (247). Yet, like Tirukkural, it appeals to the learned of all religions and sects by virtue of the eternal truths it explains and the moral philosophy it expounds. There is also a special effectiveness in elucidating certain ideas in four lines with appropriate emotional fervour as in stanzas 36, 40 and 83, which is not so easily possible in the couplets of Tirukkural.

The whole struggle of the human race from barbarism to civilisation is one continuous effort to maintain and extend its moral dignity. The learned among the ancient Tamils had perceived this clearly and laid due emphasis in their teachings on the moral and ethical aspects of human life. The Tamils are fortunate enough in having preserved these noble teachings in their ancient language and, as Dr. G. U. Pope has remarked, "Tirukkural and Naladiyar throw a flood of light upon the whole ethical and social philosophy of the Tamil people." Dr. Pope's characteristic enthusiasm, sincerity and passionate search for truth enabled him to realise the value of these works and introduce them to the Westerners through his translations. He carried out his project very successfully. The grammatical notes, the metrical introduction and the lexicon and concordance appended to his translation are scholarly and instructive. His translation has an inspiring quality and is nowhere a travesty of the original. We are greatly
indebted to him for his valuable services to the advancement of Tamil language and literature.

The South India Saiva Siddhanta Works Publishing Society deserves our congratulations and thanks for having published this useful translation of Naladiyar by a renowned scholar and ardent lover of Tamil. F. W. Ellis' translation of some of the stanzas given at the end of the book adds to the value of this publication.

Madras-30, 
17-2-1958. 

M. Varadarajan.
INTRODUCTION

THIS edition of a popular Tamil Classic was undertaken mainly with the view of assisting Europeans to acquire some acquaintance with classical Tamil. It is intended to be taken up after the study of the Second Catechism of Tamil Grammar; and is a companion volume to the Kurral: these two great works serving as mutual commentaries, and together throwing a flood of light upon the whole ethical and social philosophy of the Tamil people.

I am not without a hope and belief that such editions of their great classics may find favour with some at least of the great multitude of young Tamil men who pursue with enthusiasm and fair success their English studies, but are, I apprehend, in some danger, alas! of neglecting their own wonderful language.

To avoid repetition, the student is referred to the introduction to the Kurral for information on many matters connected with Tamil, and important to those who would thoroughly master the Naladi.

This work is recommended to the student of Tamil for several weighty reasons.

These are not so much the originality of its teaching, as the peculiar terseness and vigour of its style; and the fidelity with which it reflects the thoughts and ideas of the great mass of the Tamil people, and
indeed of the yeomanry of India; for, though composed most probably by Jains, it contains scarcely any traces of their peculiar tenets. [For these the student must read the Jivaga Chintamani, and this is no easy task, though made easier by the publication of an admirable edition of it by Mr. Ve. Caminathaiyar.

The Naladi-nammurru, or ‘Four Hundred Quatrains,’ is often called the Vellalar-Vetham, the ‘Bible of the Cultivators of the soil.’

Not only is it one of the text-books prescribed for the Oriental Honour School of this University, but it is moreover a chief subject of examination in the Madras University; and is taught, in some shape, in every vernacular school in the Tamil country.

I have therefore in my official capacity prepared under some disadvantages, this edition, in the hope of bringing at least a few European minds into closer contact with those of our Tamil fellow-subjects; and of inducing young Tamil students to bring the freer and more invigorating, though more laborious methods of European study to bear upon their own great classics.

A recent Tamil editor of the Naladi begins his preface with these words, ‘The Naladiyar is one of the moral text-books emanating from the (Madura) Academy, (இசைவூல்) and, therefore, came into existence 4000 years ago!’

He also gives, with slight variations, the current tradition regarding the 400 quatrains. It is briefly this:
'Once on a time, 8000 Jain ascetics, driven by famine, came to a Pandiyan king and were supported by him. When the famine was over they prepared to return to their own country, though the king wished to retain the learned strangers who added lustre to his court. At last the poets were driven to depart secretly by night. In the morning it was found that each bard had left on his seat a quatrain. These were examined and found to differ widely from one another. The king then ordered them all to be thrown into the river Vaigai, when it was found that the palm-leaf scrolls containing these 400 quatrains ascended the river against the current, and came to the bank. To these the king gave the name of Naladiyar (the quatrainsists).’ Some other verses reached the banks at various spots, and are found in two collections, called ‘Old sayings’ ( olduğōm) and ‘The Essence of the way of virtue’ (आयुष्यदर्शनम). These latter works have never obtained the popularity enjoyed by the Naladiyar; and I should regard them as mainly imitations due to a later period, though some of the verses are certainly more or less ancient.

These traditions point to a collection of popular verses made after the impalement of the Samanar (or Amanar = Jains, lit. ‘naked ones’), perhaps in the time of Sundara Pandiyan (or Kun-Pandiyan), who probably lived in the twelfth century A.D.

These verses, mainly but not, I think, exclusively of Jain origin, were doubtless expurgated by the Caivas,
under whose chief guardianship Tamil literature has since remained.

They were re-edited, interpreted, arranged, and forced into a kind of parallelism to the Kural by Pathumanar (‘a lotus’), of whom nothing is really known. I have printed an elegant invocation ascribed to him. No other editor has done much for the quatrains.

The fact that to them exclusively the title of Naladi (or quatrain) was given seems to render it probable that they constitute some of the earliest specimens of this elegant metre, the Alcaic of Tamil.

As might be expected, from their history, no consistent and developed system of philosophy, religion, or morals can be deduced from them; and it may be said with truth that these utterances have too little sequence and connexion to admit of any scientific criticism. Yet it is a kind of merit to put a happy point upon a commonplace; and these epigrams, drawn sometimes from Sanskrit sources and oftener forming the ground of ornate Sanskrit verses, written in imitation or rivalry, have become household words through all South India.

I am unwilling to enter here on any discussion of the date of this and other Tamil classics, since there are scarcely any ascertained facts or ancient inscriptions from which to reason. The discussion of these matters requires aptitude, leisure, and opportunity for archaeological research (and these I do not possess), in addition to
a critical acquaintance with Tamil literature. The want of this last essential has rendered many otherwise profound researches almost valueless. A very careful consideration of many masterpieces of Tamil literature leads me to think that between A. D. 800 and 1200 the greatest of these works were composed. Internal evidence, as far as I see, is all we have to rely on.

Hiouen-Thsang, the Buddhist pilgrim who visited the continent of India in 640 A. D., says that in Malakuta the people were not much addicted to the cultivation of literature, and only valued the pursuit of wealth; and mentions Jains as the most prominent sect. Now, this Malakuta, must be Malakotta, Malainadu, Malaya, Malayalam, and seems to have included the whole Southern part of the Madras Presidency (Hultzsch, South-Indian Inscriptions, vol. ii part i, p. 2 note): the Pandya and Cera Kingdoms.

The Jains were great students and copyists of books (Burnell, S. I. Palaeography, p. 88). We may feel quite sure that the seventh century A. D., at the latest, saw the beginning of Tamil literature under Jain auspices. Perhaps the Jains fostered the vernaculars partly out of opposition to the Brahmans. Reformers and missionaries, who generally address themselves to the intelligent middle classes, have often been the most assiduous students and promoters of the vulgar tongues. Quatrain 243 of the Naladi shows the feeling of hostility that existed between North and South: between
Hindus and Jains. The great antiquity of Tamil, which is the one worthy rival of Sanskrit, is abundantly plain.

The ancient grammatical works existing in Tamil, and its wonderful metrical system, prove its assiduous cultivation for long ages. An elaborate, scientific series of metres, such as Tamil glories in, adapted to every style and theme of composition, is the growth of centuries. Classical Tamil bears every mark of slow and natural evolution; but the subject is complicated by the number of works in circulation falsely attributed to old writers. The many really ridiculous forgeries of this kind bring discredit on all Tamil literature. Tamil scholars should banish, among other things, such spurious works as many of those attributed to Agastya, Avvai, Pattanattu-pillai, and others.

There is no mention of God in the Naladi (save in the quite modern invocation) and no trace of religion. In this respect the quatrains differ from the Kurral. There are indeed a few poetical references to certain deities, and allusions to popular beliefs and rites, but the bards evidently were not orthodox Hindus.

The misery of embodiment (कृत्याश्रय) in successive and infinitely varied forms, and the bliss of release (कृत्यावत) from all of these, are often expressed and illustrated with every kind of figure. It is assumed that always, to all, conscious existence on earth, as well as in any heavens or hells, is an absolute evil. Here, of course, we find ourselves in antagonism.
INTRODUCTION

Yet pervading these verses there seems to me to be a strong sense of moral obligation, an earnest aspiration after righteousness, a fervent and unselfish charity, and generally a loftiness of aim that are very impressive. I have felt sometimes as if there must be a blessing in store for a people that delight so utterly in compositions thus remarkably expressive of a hunger and thirst after righteousness. They are the foremost among the peoples of India, and the Kurral and Naladi have helped to make them so.

It is in vain to discuss elaborately the origin and possible sources of the work. The majority of the verses were almost certainly sung by Jain ascetics, yet there are a few that seem to be from the Mahabharata, and undoubtedly many of the quatrains are fragments of the old ethical teaching which goes under the name of Niti-Castra. The history of south India permits us to expect to trace not only Buddhist, or Jain, but also Greek, Christian, and even Muhammadan influences in the early Tamil classics, as much almost as those inspired by Sanskrit writings. When we examine each quatrain as an artistic whole—a kind of cameo—we find that there are several distinct and clearly marked types. Some of these may be conveniently arranged in classes.

1. There are the simply didactic.

Here the student must first master the third and fourth lines, in which is enunciated the truth, precept, or:
principle, of which the former part of the quatrain gives the proof or illustration. This is a prevailing type also in the Kurral. A Venba verse, like a sonnet, should have a very effective and striking finish.

This is seen in the first quatrain, where the aphorism is, 'worldly prosperity is a thing of no account.'

This axiom is illustrated by a matter of daily experience. The connective is மணாத்தான் = 'if this is an undeniable fact, then........' Compare also 293.

2. One class of the didactic quatrain depends for its effectiveness chiefly on some apt and ingenious simile, illustration, or analogy. To us some of these seem forced and fanciful conceits, but we really are not always in a position to judge or rightly estimate them.

In 290 the aptness of the figure, the beauty of the expression, the wonderful terseness of the conclusion, together with the perfection of the form and rhythm, leave nothing to be desired.

3. In some of these the simile is simply thrown in, while the most prominent thing is the clear enunciation of a truth. Here the whole runs on like rhetorical prose. Examples of this are 8, 49, 87.

4. Some are cumulative, with or without a climax.

Thus in 65 we find three statements, with a thread of connexion: 'It is the difficulty of the achievement that makes it meritorious.' In 80 we have three precepts. In 100 there is a climax. See 4, 55, 88.
5. Others are enumerative, where the various parts and accessories of some idea are summed up. See 74, 81, 83, 34, 119.

6. A few are antithetic, suggesting a contrast with or without a simile; as, 48, 51, 52, 89.

7. A very few contain puns. So 39, 56.

If I am not deceived there is in many of these verses something far beyond mere technical skill. At times by a few happy touches an idea is expressed in such apt language, and illuminated by such a picturesque use and adaptation of familiar words, each chosen with truest and most accurate discrimination, that the quatrain becomes a group of life-like pictures, on which the mind is fain to linger long, and to which it recurs often. In this matchless verse [135]—

\[
\text{கட்டுளை கட்டுளை கட்டுளை கட்டுளை }
\]

\[
\text{நம்பவே நேன்சட்டியா நேன்சட்டியா— அ, காரணிக்கான }
\]

\[
\text{முருக்கம் முருக்கம் முருக்கம் சித்தரிக்கும் }
\]

\[
\text{இதுவரை இதுவரை இதுவரை இதுவரை.}
\]

not a syllable could be spared; while almost every word is common and easy, yet is the very fittest and is used in its exact meaning. It is somewhat archaic;—has a fascinating air of mystery;—pleasantly exercises and amply rewards the student’s ingenuity;—seems dark at first, but once lit up, sparkles for ever.

Thus மண்ட=shore suggests a metaphor: ‘learning is a shoreless—infinitive—ocean.’
Then comes the simple antithesis, 'the learners' days are few.' In Tamil the use of the same root twice (in துறும் and துறும்) and again in the third line (துறும்) imparts an added charm.

Into these perfectly (to Tamil ears) harmonious lines is compressed a whole chapter:

'The subjects of study (துறும் with a plural verb) are infinitely numerous; but the learners' days are few; and if it be calmly thought out, men are liable to many diseases. [துறுமு = natural infirmities or "bonds," that enfeeble and restrict.] Youthful enthusiasm may lead men to anticipate great and varied triumphs; calm reflection teaches them their natural weakness. So, men should learn with discrimination (குறும் நிதி), examining closely (குறும்) things befitting (குறும், "suit, satisfy, gladden") them, with intelligence (குறுமியியு) like that of the bird (the semi-divine Hanu grandfather), that drinks only the milk and leaves the water, when these mingled are presented to it.' Of course this last is received as a fact!

I have gratefully to acknowledge the liberal assistance of the Secretary of State for India in Council as formerly in the case of the Kurral. The Delegates of the Clarendon Press procured type especially for the book, and made the arrangements by which this Tamil classic is issued with a typographical accuracy hardly ever attained in a similar work. To them my most grateful thanks are due.
His Highness the Maharaja of Travancore has also subscribed liberally to the work.

To the skill, patience, and unwearied zeal of Mr. Pembrey, Oriental reader at the Clarendon Press, it is mainly due that no table of errata is needed to a work so complicated and difficult.

It will be seen that the editor and translator has sought carefully and patiently to interpret his authors, and has avoided all controversy. His aim in this work has been simply to introduce Tamil thoughts to English students. We need to understand one another and love one another, if we are to be of any mutual benefit. He who knows and loves 'sweet' Tamil may come to know and love those to whom it is so dear, and thus to be known and loved by them.

Indian Institute, Oxford, February, 1893.  

G. U. Pope.
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INVOCATION

Knowing, like bow displayed in heav’n, man’s advent here,  
To earth my head I bow, to God in truth draw near,  
Touch of whose foot earth never knew; thus what my mind  
Conceives, I pray may happy consummation find.

This invocation is said to be by the Commentator Pathumanar.
PART I. ON VIRTUE
அடையாருட. இருவர் விற்பனை
நாட்டு விற்பனைகளுடன் தொடர்
இருந்து விற்பனை அறு.

1. அவர்கள் 2 கோள் அமைந்து விற்பனை முதல் விளக்கம் நடத்தும்—ஆல்வேலோவம்
விற்பனையின் முறையே குறித்து தங்களின் விற்பனைகளை
விளக்குவது முதல் மீட்ட.

2. தங்களது புது விற்பனையை இருசு விற்பனைகள் செய்து புத்தாண்டு போலே இருக்க அருங்கு முறையில் இழங்குவது நேரத்தில் நுழைவு வசியல்

3. புத்தாண்டு விற்பனைகளும் விற்பனைகளும் போன்று விளக்கம் நடத்தும்—ஆல்வேலோ
சிகோர் நூல் விளக்கத்தில் விளக்கம் நடத்தும் விளக்க. இந்த நிலை
முறையில் போன்று எடுத்த.

4. நாட்டு விற்பனையை விளக்கம் நடத்தித் தங்கள்
நாட்டு விற்பனை விளக்கத்தில் விளக்கம்
உடன் முறையே விளக்கம் நடத்தும்

5. நாட்டு விற்பனையை விளக்கம் நடத்தித் தங்கள்
நாட்டு விற்பனை விளக்கத்தில் விளக்கம்
உடன் முறையே விளக்கம் நடத்தும்.
Chapter 1. The Instability of Prosperity

Who today dine luxuriously tomorrow beg
1. Those who ate erewhile, course after course, food of six flavours, supplied by their complaisant spouse, now roam as paupers and beg a mess of pottage here and there; if so, let wealth be counted as a thing of nought!

Wealth abides not, share it and enjoy
2. When you own ample wealth acquired by blameless means, with many sharing eat the grain that steers have trodden out! In centre poised prosperity stands with no man, but revolves like the waggon’s wheel.

Mighty warriors fall.
3. Those who rode resplendent forth on the neck of an elephant, beneath the state umbrella’s shade, as the leaders of the host, when ‘other deeds’ destroy, shall change and fall, while foes lead away their wives as captives.

Do your duty, knowing the instability of all things. Time flies! Death comes!
4. The things of which you said, ‘they stand, they stand,’ stand not; mark this, and perform what befits, yea! what befits, with all your power! Your days are gone, are gone! and death close pressing on is come, is come!

Give before death comes.
5. When you have gained and hold in hand any single thing, retain it not with the thought, ‘This will serve some other day!’ Those who have given betimes shall escape the desert road along which death, an unyielding foe, drags his captives away.
6. இவ்வுருவாய்வை கவனித்து இவ்வுருவாய்வு முடியும் உண்மையான காத்திருப்பது—தேவர் புரொமேயரும் கவனித்து அறிவுகேற்று செய்யும் படையில் போர்த்து விளக்கும் படையில் போர்த்து விளக்கும்.

7. இவ்வுருவாய்வு உள்நிறை தொல்பரப் முடிய அவதற்கும் காத்திருப்பது—அவதற்கு அறிவுகேற்று செய்யும் படையில் போர்த்து விளக்கும் படையில் போர்த்து விளக்கும்.

8. இவ்வுருவாய்வை கவனித்து குறிப்பிட்டு புரொமேயர் முடியும் உண்மையான காத்திருப்பது—உண்மையான குறிப்பிட்டு விளக்கும் படையில் போர்த்து விளக்கும் படையில் போர்த்து விளக்கும்.

9. இவ்வுருவாய்வை கவனித்து தொல்பரப் முடியும் உண்மையான காத்திருப்பது—தேவர் புரொமேயர் முடியும் உண்மையான காத்திருப்பது தேவர் புரொமேயர் முடியும் உண்மையான காத்திருப்பது தேவர் புரொமேயர் முடியும் உண்மையான காத்திருப்பது தேவர் புரொமேயர் முடியும் உண்மையான காத்திருப்பது தேவர் புரொமேயர் முடியும் உண்மையான காத்திருப்பது தேவர் புரொமேயர் முடியும் உண்மையான காத்திருப்பது தேவர் புரொமேயர் முடியும் உண்மையான காத்திருப்பது தேவர் புரொமேயர் முடியும் உண்மையான காத்திருப்பது தேவர் புரொமேயர் முடியும் உண்மையான காத்திருப்பது தேவர் புரொமேயர் முடியும் உண்மையான காத்திருப்பது தேவர் புரொமேயர் முடியும் உண்மையான காத்திருப்பது தேவர் புரொமேயர் முடியும் உண்மையான காத்திருப்பது தேவர் புரொமேயர் முடியும் உண்மையான காத்திருப்பது தேவர் புரொமேயர் முடியும் உண்மையான காத்திருப்பது தேவர் புரொமேயர் முடியும் உண்மையான காத்திருப்பது தேவர் புரொமேயர் முடியும் உண்மையான காத்திருப்பது தேவர் புரொமேயர் முடியும் உண்மையான காத்திருப்பது தேவர் புரொமே�
Death inevitable. Hoard not!

6. Man’s days pass not their assigned bound. None here on earth have ever escaped death’s power, made off and got free. O hoarder of ample wealth, dispense it! On the morn the funeral drum will sound.

Death inevitable.

7. Death every day takes that fount of light the sun as a measure, metes out your days, and so devours. Do deeds of virtue full of kindly grace. Though all are born, none are exempt from death.

The wealth of the foolish like the lightning’s flash.

8. The ample wealth of men of mean understanding, who say, ’We’re rich,’ yet ponder not their path and end, appears, and perishes, and leaves no trace; like the flash, when the black thunder-cloud by night opens its mouth.

The miser loses all.

9. He eats not, sheds no light of splendour around; performs no deeds that merit lofty praise, soothes no sorrow that choice friends feel, spends nought, but hoards his wealth in vain: ‘Aha! he’s lost it all,’ shall men pronounce.

The miser like the honey-bee.

10. Those who stint in clothes and food, and mortify their bodies, yet do not deeds of deathless virtue, and bestow nothing, hoarding shall suffer loss:—Lord of the cloud-capped hills!—this the hoarding honey-bee attests.
2. சிவபெருமாள்

(பெருமாள் புரட்சியும் பார்வை நீக்க வேண்டும்)

11. சொல்லும், காரன், பொருட்கள், குழு, பெருமாள்
செய்யும் நூற்றுக்கு அடி இரண்டு — காவல், பெண் ராஜேஷ் ரே ஹாலூவ் குனினையும்
சிவபெருமாளும் குறுகிய பார்வை.

2. சொல்லும் புரட்சிகள்

12. சொல்லும் அனைத்து அணமையும்
ஆதார் சிவபெருமாளும் அளவிய குழு — காவலின்
செய்யும் குழு செய்யும் நூற்றுக்கு உள்ளிட்டு
செய்யும் நூற்றுக்கு உள்ளிட்டு

3. சொல்லும் புரட்சிகள்

13. சொல்லும் அனைத்து இரண்டு குழு — காவலின்
பெருமாள் பரிசாமன் — இரண்டு குழு
செய்யும் குழு குழு செய்யும் குழு குழு
செய்யும் குழு

4. சொல்லும் புரட்சிகள்

14. சொல்லும் பொருட்கள், கைக்காலங்கள், தனித்துவ பல்லாக
பெருமாள் பொருட்கள் கைக்காலங்கள் — தனித்துவ
செய்யும் பொருட்கள் கைக்காலங்கள் செய்யும் பொருட்கள்
செய்யும் பொருட்கள்

5. சொல்லும் புரட்சிகள்

15. சொல்லும் பொருட்கள், கைக்காலங்கள், தனித்து
செய்யும் பொருட்கள், கைக்காலங்கள் — தனித்து
செய்யும் பொருட்கள், கைக்காலங்கள்
செய்யும் பொருட்கள், கைக்காலங்கள்
Ch. 2. Youth Abides Not

Age will come. Be wise early

11. 'Grey eld will come,'—the wise remembering this renounce the world even in tender age; but they who joy in youth, unstable, never free from fault, shall erewhile painfully rise up leaning on a staff. 1

All is vanity.

12. Served are the ties of friendship; diminished are the pleasant ones; love's bonds are loosened too; then look within and say, what profit is there in this joyous life of thine? The cry comes up as from a sinking ship! 2

Men are loath to give up bodily pleasures.

13. Speech falters, they lean on a staff, and walk tottering, their teeth fall out; yet, till the vessel (the body) is scorned by all, they linger in the house, still indulging fond desires; to these no way of safety opens out. 3

The cherished wife of your youth.

14. To men that cherish weak desire for her that's doomed to droop and fail, supporting her palsied limbs with a staff, and then to fall and pass away, what anguish comes, when she grasps in her hands the staff her mother held! 4

Endless series of successive generations.

15. My mother bare me, left me here, and went to seek her mother, who in the selfsame manner has gone in search; and thus in ceaseless round goes on the mother-quest. Such is the grace this world affords!
16. செய்யப்பட்டு இராச்சியத்துக்கு தொடர்பான பணிகளை
தீர்வு செய்யச்செய்யல் போன்ற குறுக்கணிப்புகளும் மக்களிடம் ஒரு போற்றுணர்வு தரும் முறையில்
அறிவுடைய பொருட்களை தேர்ந்தெடுக.

17. பலிபுத்து இராச்சியம் பண்டைய இவ்விழாவில்
செய்யப்பட்டு இராச்சியம்—செய்யப்பட்டு
இவ்விழாவில் செய்யப்பட்டு—செய்யப்பட்டு
செய்யப்பட்டு முறையில் செய்யப்படும்

18. பலிபுத்து இராச்சியம் பண்டைய இவ்விழாவில்
இவ்விழாவில் செய்யப்பட்டு—செய்யப்பட்டு
இவ்விழாவில் செய்யப்பட்டு—செய்யப்பட்டு
செய்யப்பட்டு முறையில் செய்யப்படும்

19. முதலில் என்பது பண்டைய இவ்விழா வழியில்
செய்யப்பட்டு இராச்சியத்துக்கு ஏற்காடு
முதலில் என்பது பண்டைய இவ்விழா வழியில்
செய்யப்பட்டு முறையில் செய்யப்படும்

20. பலிபுத்து இயல் என்பது என்னாலையில்
செய்யப்பட்டு இராச்சியத்துக்கு ஏற்காடு
செய்யப்பட்டு முறையில் செய்யப்படும் முதலில்
செய்யப்பட்டு முறையில் செய்யப்படும்.
The lamb before the sacrificer.

16. The lamb in the ruddy slaughter-house will crop the fragrant shoots that dangle from the garland in the slayer’s hand; such transient gladness of the thoughtless, youthful hour is never found amid the wise.

Fruit only ripens to fall. Youth leads to decay.

17. The sweet fruit from every tree that bears in the dewy grove must fall to earth. Thus youth decays. Desire not her whose eyes gleam bright as darts. Full soon she too will walk bent down, with a staff to aid her dim sight.

Constant anxieties about health.

18. ‘How old are you?’ ‘How last your teeth?’ and, ‘Do you eat two courses yet?’ men ask with kindly courtesy. By such close questions urged, the wise will learn to judge the body as a thing of nought.

Against Procrastination.

19. Say not, ‘in after time we’ll learn virtue, we’re young;’ but while wealth is yours conceal it not; do virtuous deeds. When evil tempests rage, not the ripe fruit alone, but the unripe fruit’s fair promise also falls.

The infant slain by death.

20. Relentless death is roaming round, and eyes his man! ‘Tis true. Take up your wallet, scape betimes. He bears away the new-born babe, while the mother sorely laments. It is good to bear in mind his guile.
21. பைல்பாட்டுத் தொல்லியல் கலைச் செலவு செய்யவுடன் பார்சை பைல்பாட்டு துளவியல் விளக்கம் உண்டு—பைல்பாட்டு துணைக் கலைக்கு சாவிட்டு சுருக்காம் உள்ளடங்கு மாணவர்களை கல்வித்த உண்டு.

22. நர்மத்துக் கலை மாணிக்காய் பரவுதல்
ஆட்சிக்கு பார்டி துணைக் கலைக்கு—அருங்காட்சியாக
அமையும் விளக்கம் பார்வை லக்ரம் பார்வை
கல்விக் கொண்டு வெளிவானது இல்லை.

23. மண்டுத் கவிஞர் மரணாமை பார்வை
அருங்காட்சி விளக்கம்
சான்றில் விளக்கம் பார்வை
சாக்கிக் கொண்டு வெளிவானது இல்லை.

24. பருவம் முருக வருக வெளியிட்டு
சாக்கிக் கொண்டு வெளிவானது
சாக்கிக் கொண்டு
சாக்கிக் கொண்டு வெளிவானது
சாக்கிக் கொண்டு வெளிவானது
சாக்கிக் கொண்டு வெளிவானது

25. காலூரின் பெண் குறுக்கு முன்னிலை [பெண்
பாடுப்பாட்]
ஆனால் பெண் பாடுப்பாடு காலூரின்
பாடல் பாறை சாத்து சுருக்க உள்ளடங்கு மாணவர்களை
சாத்து சுருக்காம் உள்ளடங்கு மாணவர்களை.
Ch. 3. The Bodily Frame Endures Not

Mighty kings die.

21. Even kings that rode on elephants beneath the state umbrella’s shade, like the moon appearing over some hill, have had their names proclaimed on earth as dead;—not any in this world have escaped.

1 Time is fleeting,—use it.

22. As the measure of your days the shining orb each day unfailing rises; so before your joyous days have passed away, perform ye ‘fitting deeds of grace’; for none abide on earth.

2 Mutability of earthly joys.

23. The marriage drums that sounded out in the festive hall, there and that very day have served for him as funeral drums! Men of lofty minds will note that thus it haps, and will strive to gain the way to escape.

3 The funeral.

24. They march and then strike once! A little while they wait, then strike the drum a second time. Behold, how fine! The third stroke sounds. They veil it, take the fire, and go forth:—the dying bear the deed!

4 Death pours contempt on human joys.

25. To him, who, although he sees them bear the corpse to the burning ground, while friends in troops loudly lament, boldly asserts that wedded life is bliss on earth, the funeral drum speaks out, and mocks his vain utterance.
26. நேர்வாய்க்க இருத்திட்டில் தனுவாய் தொழில்வாய்
புகழ் குறிக்கொள்ள வல்லிட்டில் புரோட்டினால்
பேருறந்து உரிய இருளைச் செய்தில் வேளுக்கு போன்று
செய்ய பயம்படுகையை.

27. பெருமைக்கோருதில் புரோட்டினால் இருத்திட்டில்
செய்தி மற்றும் பொருளினையை இருத்திட்டில் குறிப்பிடும்
செய்யும் விலைகளை காண முடிகிறது இளவான
செய்யும் விளைவுகளை கிளமைத் திகையுள்ளார்.

28. மேற்குதல் பந்துபுழைக்கு இயல்பும் குறிப்பிடும்
மேற்குதல் எனப் பொருளினால்—பந்து
பந்துபுழைக்கு இருத்தி பெருமைக்கோரு உருவ
செய்தி என்று கிளமையை.

29. புல்லாரின் பந்துபுழைக்கு இருத்தி வேளுக்கு
செய்கோத் பொருளினால்—சேலாரின்
செய்கோத் பொருளினால் இசையுடன் வேள் இறக்கும்
செய்கோத் வேளுக்கு வேளுக்கு.

30. செய்தியாக மேற்கு இருத்தி வேளுக்கு
செய்தியாக மேற்கு இருத்தி வேளுக்கு—செய்தியா
செய்கோத் வேளுக்கு வேளுக்கு இசையுடன் பொருள்
செய்கோத் வேளுக்கு வேளுக்கு வேளுக்கு.
The dead body

26. When the 'soul', that, taking its stand in this skin-clad frame, has fully wrought its works, and partaken of life's experiences, has gone forth, what matters it whether you attach ropes to the body and drag it away, or carefully bury it, or throw it aside in any place you light upon, or if many revile the departed?

The body a bubble

27. 'Like a bubble, that in pelting rain appears full oft, and disappears, is this our frame.' So sages have judged, steadfast in wisdom, and have decided to end this dubious strife. On this wide earth who equal these?

The body like a cloud on the hillside.

28. Those who've gained and held fast by this well-knit frame (a human body) should take the gain the body they have gained is intended to yield. Like a cloud that wanders over the hills, the body here appears, and abiding not, departs leaving no trace behind.

The body like dew on the tip of a blade of grass.

29. Considering that all things are transient as the dew-drop on the tip of a blade of grass, now, now at once, do virtuous deeds! 'Even now he stood, he sat, he fell—while his kindred cried aloud he died:' such is man's history!

All human relationships merely temporary.

30. Unasked men come, appear in the home as kinsmen, and then silently go. As the bird silently deserts the tree where its nest yet remains, and goes far off, so these leave but their body to their friends.
31. அத்தாவது வாழ்மனித் தம்முள்ள பக்தரும் பொருள்கள் புரிந்து பொருள்கள் புரிந்து பொருள்கள் புரிந்து பொருள்கள் புரிந்து பொருள்கள் புரிந்து பொருள்கள் புரிந்து பொருள்கள் புரிந்து பொருள்கள் புரிந்து பொருள்கள் புரிந்து பொருள்கள் புரிந்து பொருள்கள் புரிந்து பொருள்கள் புரிந்து பொருள்கள் புரிந்து பொருள்கள் புரிந்து பொருள்கள் புரிந்து பொருள்கள் புரிந்து பொருள்கள் புரிந்து பொருள்கள் புரிந்து பொருள்கள் புரிந்து பொருள்கள் 

32. உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான உயர்தான 

33. மூண்டிப்பாளா மூண்டிப்பாளா மூண்டிப்பாளா மூண்டிப்பாளா மூண்டிப்பாளா மூண்டிப்பாளா மூண்டிப்பாளா மூண்டிப்பாளா மூண்டிப்பாளா மூண்டிப்பாளா மூண்டிப்பாளா மூண்டிப்பாளா மூண்டிப்பாளா மூண்டிப்பாளா மூண்டிப்பாளா மூண்டிப்பாளா மூண்டிப்பாளா மூண்டிப்பாளா மூண்டிப்பாளா மூண்டிப்பாளா 

34. அம்மென்படி மரணவிதமான உப்பும் மரணவிதமான உப்பும் மரணவிதமான உப்பும் மரணவிதமான உப்பும் மரணவிதமான உப்பும் மரணவிதமான உப்பும் மரணவிதமான உப்பும் மரணவிதமான உப்பும் மரணவிதமான உ

35. குற்றமைத்துக் குற்றமைத்துக் குற்றமைத்துக் குற்றமைத்துக் குற்றமைத்துக் குற்றமைத்துக் குற்றமைத்துக் குற்றமைத்துக் குற்றமைத்துக் குற்றமைத்துக் குற்றமைத்துக் குற்றமைத்து�் குற்றமைத்துக் குற்றமைத்துக் குற்றமைத்து�் குற்றமைத்துக் குற்றமைத்துக் குற்றமைத்துக் குற்றமைத்துக் குற்றமைத்துக் குற்றமைத்துக் குற்றமைத்துக் குற்றமைத்துக் குற்றமைத்துக் குற்றமைத்து

Ch. 4. The Might of Virtue

The door closed. Too late.

31. ‘Yet those within are blest,’ so saying, they look up, but obtain no entrance: their place is at the outer gate. There will they suffer much, who thro’ lack of former penitence do no penance now. [In a former state penance won for them a human shape. As men they have now failed.] 1

What wilt thou do in the end thereof?

32. Say not, O silly soul, we will live desiring wealth and die forgetting virtue! We’ll say that ceaselessly toiling thou shalt live long; but tell me, what wilt thou do when all thy happy days are over? 2

The wise accept the sorrows of life as retributive.

33. When the ‘fruit of deeds’ is come, the fool sighs heavily, and all his soul dies out; but those who reflect and say, ‘Tis old desert,’ will pass beyond the bound of life’s perplexity, and escape (by devoting themselves to virtue). 3

Virtue is the gain. The body mere refuse.

34. As the gain from the mortal frame now reached—and which is so hard to reach—with all thy might lay hold of virtue’s lasting good. As the juice expressed from the sugar-cane ’twill afterwards be thine aid, when the body goes like refuse flung away. 4

The same. The body only sapless stalks.

35. Those who have pressed the sugar-cane, and early taken the juice, when the refuse heaped up burns, will suffer no grief: those who have toiled and gained the fruit won from embodied existence will feel no pangs when death shall come. 5
36. இன்னொருவர் பெண் என்றால் தனத்தின் கருத்தில்
பின்னணி விளக்கத் தமிழில் எடுத்துக்காட்டிய பொழுதுநில் புரிந்து கொண்டுக் கூறுவது போன்றது என்று.

37. குழந்தை கையாள்வதால் சுருக்கூட்டு
நபரும் நபரும் பலர்களைக் கூறாக
கூறாமல் குழந்தை எனும் சொல்லை கூறுவது
பின்னணி விளக்கத் தமிழில்
பூச்சிட்டோம் போன்றது

38. என்றும் குறிப்பிட்டு சுருக்கூட்டு
நபரும் பின்னணி போன்றது
டேண்டு பின்னணி பலர்களை
கூறாக கூறுவது போன்றது
பின்னணி விளக்கத் தமிழில்

39. குழந்தை எனும் போன்றவை என்பது
கருத்தில் காத்தியின்
பின்னணி விளக்கத் தமிழில்
கூறாக கூறுவது என்று
பின்னணி விளக்கத்

40. என்றும் குறிப்பிட்டு
சுருக்கூட்டு
போன்ற விளக்கத்
தமிழில் 
புரிந்து
கூறுவது
பின்னணி 
கூறுவது

41.
Death stands waiting behind you. Delay not!

36. 'This day?' 'That day? What day? O question not the time! Bethink you death stands behind you ever waiting! Put from you every evil thing; and with all your powers embrace the virtue which sages teach.

6

Use the body to gain the world to come.

37. When you examine closely the mighty gains to be acquired by birth in a human shape, if they seem manifold, perform not deeds which suit the body's frame alone, but deeds whose fruit is joy in the world to come!

7

A benefit conferred by the worthy on the worthy.

38. The banyan seed, though it be minute as one might see in dreams, grows to a mighty tree of amplest shade; so gifts from a virtuous hand, received by a worthy hand, though small, will hide the diminish'd heavens.

8

Days pass.

39. Daily they see the passing day added to the sum of the days gone by, as a day that is spent from out the store of their days, yct daily, as they see day dawn, they say joyously, 'This day will abide with us till the close of day.'

9

Why should man maintain the perishable body by dishonourable begging?

40. Parting with honour's jewel I might still consent to live a suppliant's life of shame, if when maintained by such disgrace, this body could abide in strength and last for length of days.

10
Ch. 5. Impurity

Any slight wound may fester, and reduce the fairest form to a loathsome state.

'O gentle maiden, fair and good!' These paragons that thus rave, know they not 'the heavenly home invisible?' Let a bit of skin be broken slight as an insect's wing, and you need the stick that drives away the crows.

The body's beauty only skin-deep.

If the body which, with a covering of skin above, possesses many apertures, owes its beauty only to that outward cloak that veils the false (the inner foulness), then is it fitting to say no word of lustful desire which hides the false from itself by the covering veil, but to regard that body as an undeveloped embryo.

* (பெண்) குறிஞ்ச.
Outward adornment is not inward purification.

Will impurity ever cease from the worthless body which the great have abandoned, knowing it to be reeking with odours from processes connected with nutrition, though aromatics be chewed, the head covered with garlands, and the body adorned with false splendour?

Female eyes shall not bewilder me!

Shall I abandon (my ascetic purpose) because blind, low men worry me, saying (that woman's eye is like) the water-lily in the clear stream, or the warring carp, or a javelin? I will pursue my virtuous way as having seen (that) the eye's real nature (is), like (that of) the palm-tree fruit (which is) scooped out, after the water has been drained off!
The beauty of women's teeth shall not bewilder me.

Though worthless men: untaught should fret my soul and rave of teeth like jasmine buds and pearls, shall I forego my fixed resolve, who have seen in the burning ground those bones—the fallen teeth—strewn round for all to see?

'This vile body.'

(The body) is entrails, and marrow, and blood, and bone, and connecting tendons, and skin, and here and there flesh interposed, and fat. In the midst of these, what sort of a being is she who wears the fresh garlands?
The body disgusting.
The fool will address the earthen pot (the body),
from which defilement oozes, which from nine
disgusting outlets scatters pollution, and in which
slimy liquids move to and fro—and say, ‘O thou
of the rounded arms,’ ‘O thou with armlets
decked,’—because it is made bright to his eyes by
a covering of black skin.

48. மண்டில் உள்ள மரங்களும் கரச்சுமே 
மத்ரா பெற்று கலர் கரச்சைகளில்—மனிதன் 
மேலும் உள்ளும் வகையை போர்க்கிறது குரு 
வாழ்வுக்காக வ திகட் கிழிக்

The body a prey to corruption.
They know not what the body is; with sandal paste
and flowers they make it fine. Have they not
seen, I pray, the vultures and their mates in flocks
with busy beaks devour the body foul when the
chariot-axle is snapt?

49. குறிப்பிட்டு செய்வ கரச்சைகளில் குரு 
குறிப்பிட்டு பருவத்தமே காணாமல்—மனிதன் கரச்சை 
போர்க்கிறது வகையை போர்க்கிறது குரு 
வாழ்வுக்காக வ திகட் கிழிக்

The eyeless skulls teach.
The skulls of the dead, at the sight of which the
gazer fears, with deep cavernous eyes appear,
and grinning say to those who still survive, ‘Guard
well! In virtue’s path stand fast. This is the
body’s grace and worth.’

*(படலம்) காணா்.  †திகட்.  

The sight of the skulls cures pride.
The skulls of the dead, grinning so as to excite
disgust, cure the vain lovers of life of their folly.
Those who are cured of this folly, seeing (the skulls
in the burning ground), say 'such is this body,'
and so value themselves as nothing.

Sr. நியம

Ch. 6. Renunciation

பானைகள் பெரும் நிகழ்வு.

Penitence puts sin to flight.
As when a lamp enters darkness dies, sin stands
not before man's penitence. As, when in a lamp
the oil wastes, darkness rushes in, so evil takes its
stand where deeds of virtue cease.
Put away useless studies.
The chief of men reflect on change, disease, old age, and death, and do their needful work. Those who raving teach the endless round of sevenfold science, and the lore of stars, are maddest of the foolish throng.

Renunciation at once.
The chief of men in quite thought discern how house, and youth, and beauty's grace, and high estate, and wealth, and strength, all pass away; and thus, to save themselves, prolonging not the time, renounce all these.

Pleasure and pain.
Though wretched men suffer afflictions many a day, yet one day's delight they eagerly desire. The men of calm and full wisdom, in pleasure's core see pain, and quit the pleasant household paths.
Unreflecting soul, why not seek the way of peace?

In vain is my youth spent. Even now disease and old age will come. O soul! be bold; wrangle no more with me, but rise! Wilt thou not go where both thou and I may gain virtue’s path?

Marriage to be dreaded.

Though your wife possess no excellence and bear no child, it is hard to get rid of the marriage bond. For this cause since he who weds puts sorrow on, in olden days the learned made marriage a synonym of dread.
Patience and perseverance.
When troubles arise, hard to resist, to cause them to break the vows which their lofty spirits have pledged, the men of power set griefs aside and firmly fix their souls in right. These are the blessed, guarding 'decorum's rule.

Forbearance and pity for evil-doers.
To bear with those that speak contemptuous words; yea, more, to say, 'Ah, will these sink in the other world to hell, the place of fire, as fruit of their contemptuous words;' and to grieve, is duty of the perfect man.

Repression of sensuous emotions.
He who undisturbed, in the ordered way of right, has power to guard and guide the desires and lusts that find entrance by the five sense-gates, called 'body, mouth, eye, nose, and ear'—unfailing shall gain 'release.'
The bitter pleasures of life.

Though wretched men behold afflictions urge and press, renunciation is not in their thoughts; delight they eagerly desire. The great in every joy behold its pain, and seek it not.

Ch. 7. The Absence of Anger: Meekness

Disregard of the esteem or disesteem of men.

Who pass esteeming us, let them pass on! And those who contemn and trample on us as they pass, let them too pass on! If even a fly (especially unclean) should climb, trampling on their head, it is well that the wise who know its worth, should feel no wrath.
Resolute men bear meekly the evils of life.
Although disgraces throng thickly, and may not be repulsed, will those whose minds are set upon finishing the work begun, renounce sweet life’s unfailing worth in their impatience, whenever they see (evils)?

Rashness in speech hurts one’s self.
If a man open his mouth and speak unguarded words, his words will ceaselessly burn his soul. The wise who ceaselessly hear, and ponder well and calmly, even in their wrath, will never give utterance to words of fire.

The good man’s meekness.
The low man’s ungoverned fury.
When men who are beneath them confront them, and speak unseemly words, the excellent wax not hot with anger. The base man will brood over it, chafe and rave for all the town to hear, and leap, and dash his head against a post.
Self-restraint in youth, gifts from the poor, and forbearance in the mighty are excellent.

The young man’s self-restraint is self-restraint. The gift of him who owns no stores of wealth is gift indeed. When man has means and might to punish every fault, if he forbear, call him the patient man.

Noble instinct restrains.

As stones the base shower down their bitter words: the noble bear, in sight of all, and let them pass, by sense of noble worth constrained: like serpent’s crest at once by touch of sacred ash subdued.
Return not evil for evil.
When men stand forth as our enemies, and would begin the conflict, to decline the strife is not, in the language of the wise, lack of power. Even when men have confronted and done us intolerable evils, it is good not to do them evil in return.

The wrath of the base never expends itself.
That of the good of itself dies out.

Long time though base men’s wrath run on, it spreads abroad, and knows no time when heat is spent; as the heat of water, when boiled at cooking time, itself grows cool, the ire of perfect men of worth abates.

It is not the way of the noble to do evil to those who injure them.
Though men think not of good received, and do much ill to men of family whose fame has touched the sky, these still do good; nor are they wont provoked by faults, to render evil to the thankless ones.
70. Return not railing for railing.

Though a dog, in range, should lay hold of them, there are none in the world who, in return, would lay hold of it with their mouth; and thus, when low men speak, not what is fitting, but low words, will high-minded men, in reply, utter such words with their mouth.

A. புராணமுறை

Ch. 8. Patience

Don't argue with the foolish.

Lord of the pleasant land, where down the cool mountains the streams fall as garlands!—With a fool hold no converse. If you speak with him, in replying he will pervert your words. To slip away from him as best you can is well.

71. Don't argue with the foolish.

Lord of the pleasant land, where down the cool mountains the streams fall as garlands!—With a fool hold no converse. If you speak with him, in replying he will pervert your words. To slip away from him as best you can is well.

72. Don't argue with the foolish.

Lord of the pleasant land, where down the cool mountains the streams fall as garlands!—With a fool hold no converse. If you speak with him, in replying he will pervert your words. To slip away from him as best you can is well.
Insults from inferiors.

When persons not our equals say unfitting things, to bear and to be still is worthy conduct. The world girt by foaming waters regards not a contrary course as praise-worthy, but as discreditable.

Harsh words of those who love are better than complaisant words of foes.

Lord of the swelling sea's cool shore, where bright insects hum around every flower!—Are severe words from loving lips harder to bear, if men can only rightly estimate their result, than pleasant words that strangers courteously speak?

The thoroughly disciplined and contented man is happy.

Those who know what should be known and rule themselves thereby; who fear what should be feared; who use all their faculties to bless the world; and whose nature rejoices in all good gained: are for ever free from woes.
If a friend act doubtfully, forgive or quietly withdraw.

When two with strict accord unite in friendship's bond, if one betray the other's confidence by unkind act, this latter should endure as best he may. And if he can't endure, he should not divulge it, but withdraw himself.

If a friend do evil to you, think it good, refrain from anger and blame yourself; but never forsake him.

Lord of the woodlands! Separation is hard even to beasts; therefore if friends do things that are unpleasant, think them pleasant, bid yourself cease (from wrath), and blame yourself alone; but forsake not those that have been joined to you in the intimacy of friendship.

If a friend betray himself to enemies.
Forbearance cements friendship.
Is not the reason why the close friendship of the great is sought, that they will bear even with faults hard to endure? Lord of the good land of high mountains, with resounding waterfalls!—to good people are intimate friends rare?

Bear want:
Though sore wasted with hunger, let not men tell out their destitution to ungracious churls. Those indeed who lack resolution to deny themselves may tell their wants to those who are able and willing to save them from destitution.

Forsake pleasure that brings disgrace.
To avoid guilt is the chief matter.
Although shameful things may present themselves as things that yield pleasure, flee from that pleasure's side! Though thou couldst see pleasures that cease not soon,—Lord of the land of fountains high!—the guiltless way is best.
Never desire evil, nor eat with improper persons, nor lie.

Though ruin seize you plan not ruin to the just! Though body's flesh should waste, eat not from hands unfit! Though the whole earth c'er-arched by heaven accrue as gain, never speak word with falsehood mixed!

Against adultery.
The fear it brings is great; its pleasure is brief; each day if it is divulged death threatens by the king's decree; and ever it is a deed that tends to the pains of hell; O shamefast men, desire not your neighbour's wife.
The sinner forfeits much, and incurs much.

Virtue, praise, friendship, greatness, all these four draw not anigh the men who covet their neighbour’s wife. Hatred, disgrace and guilt, with fear, these four possessions abide with men who covet their neighbour’s wife.

Fear on every side.

In entering in there’s fear; in home returning fear; during enjoyment is fear; in guarding the secret is fear; it evermore brings fear: why shuns he not with dread the entrance of neighbour’s house?

The sinner forfeits much, and incurs much.
The way of transgressors is hard.
If any one see, disgrace lights on the house; if any
hand should seize, leg's maimed; in the doing
of the shameful deed is dread; it yields as fruit
vast hell's affliction: tell me, O profligate, what
measure of delight is thine?

Punishment of ravishers.
Those who, in a former state, without any regard
to right, becoming associates of the mean, enjoyed
the embraces of beautiful women, and by voilence
approached their neighbour's wife, in this state will
become eunuchs, and dancing shall earn their bread.

Why should a man who has his own wife.
look at his neighbour's?
While his loving wife dwells in his home, the
tender one whom he espoused,—seeking (out an
auspicious) day, and sounding the drum, for many
folks to know,—and whom he guards as his own,—
what means a man's glance at another's wife?
Pleasure dearly purchased.
The enjoyment of the man of unstable heart, who under the influence of infatuation approaches his neighbour's wife and sets his affections upon her, while neighbours spread abroad his guilt, and kinsmen dread and mourn, is like (that of the person who takes pleasure in) licking a serpent's head.

The passions of virtuous men are under control.
The disease of lust in men mighty (in wisdom) gains not ascendancy, is not revealed, does not remain fixed on many objects.

O! it is a cruel conflict; but fearing to incur shame in the midst of their foes, they say nothing about it, and it is extinguished within them.
Lust the most deadly enemy.
Arrow and fire and sun with glistening rays may rage and burn; but these burn the outer man alone. Lust rages and distracts and burns the mind, and is more to be feared than they.

90. வேறு காற்றுடன் ஏனைய வேறு காற்றுடன்
வேறு வெள்ளை நீருடன் வேறு வெள்ளை
வேறு வெள்ளை நீருடன் வேறு வெள்ளை
வேறு வெள்ளை நீருடன் வேறு வெள்ளை.

Fire and lust.
From the ruddy fire that fiercely rises in the village you may escape by bathing in water.—Although you bathe in water, lust will burn; and though you climb the hill and hide you there, still lust will burn!

10.

10. பொது

Ch. 10. Liberality

Unchilled by adversity the good do good:

heaven's gate is open to them.

Even in their adverse hour, up to the measure of their means, as in the prosperous times, with large rejoicing heart to give is their nature still. To such good men heaven's gate is never closed.
Death, old age, disease stand round. Give!
Before (you) are death's day and age detestable; behind is disease that humbles pride. Discursive thoughts indulge not. Cling not to earth. Eat, sharing food; hide not your powers while wealth is in your hand.

It is useless saving: fate gives and takes away.
Though dread of want they do not relieve the woes of men who as suppliants draw near! Yet although men enjoy and give, wealth grows in growing time: cling to it, and yet it flies when former deeds that brought wealth have lost their power.
Give according to your power.
Daily having given somewhat, though but the fraction of a grain of rice, according to your ability, eat ye (your own food).

Those who gave not in that world, men say on this earth girt by deep waters are those on whose hearth nothing is cooked.

Do charity for the sake of this world and the future; and beg not.
Regarding the other world and this world, give to any suppliant, in fitting way, according to your ability. And if on account of poverty giving is not possible, yet refraining from begging is twice as meritorious as giving.

The fertile and sterile palms.
Those who live desired of many are as a fertile palm entered in the altar's enclosure in midmost of the town. Those who, even when their house grows great, give not before they eat, are like the sterile palm in the burning ground.
In troublous time charity must not be omitted.

Even when the rain rains not in due season, if all the world should fail in virtuous actions that ought to be done,—Lord of the warring sea’s cool shore, where acrid fume of fish in Punnai’s perfume dies!—how scapes the world?

Give to him who cannot recompense thee.

Denying to no out-stretched hand, to give to needy men as he hath power, is duty of a man.—Lord of the swelling sea’s cool shore!—A gift to those that can return the gift is usury!

 dalam maāmē nīthīkum kē.

Lord of the swelling sea’s cool shore!—A gift to those that can return the gift is usury!
Give though you have but little.
The beggar's dish is filled in time.
Say not 'tis passing little,' nor 'tis nought I give;' on all confer thy boon of virtuous charity.
Like the dish the mendicant presents from door to door, by frequent doles 'twill be filled full.

100. கேறுது கேறும்போது குரலிருந்து தோன்று
நாடா புறந்தும் நான் உண்மையில்லா உண்டு
அதிமுக வெளிக்கை விளங்குவது இதுவை
நாய்கள் போற்றும் தம்மை நோக்கி.

The fame of charitable deeds.
The sound of beaten drum a katham off they'll hear; the thunder's voice through a whole yojanai will reach men's ears; the three successive worlds will hear the word that says, 'Men excellent their gifts have given.'

Ch. 11. Old Deeds

101. மானவர் முத்து கிளி குறுக்கு கூர்க்கு முடி கார் குல்லால், பின்பு நூற்று உண்டு இல்லாதது சான்டு கோவை சம்பத்திங்கு மனை கேர்த்து இன்றி

Deeds come home to the doer.
Although you send forth the tender calf amid many cows, it has unerring skill to seek out its own mother. Deeds of old days have even so the power to search him out to whom their fruit pertains.
A merely animal life.

Beauty and youth, and glittering wealth and reverence abide not in one stay. To him who, though he sees this, does no single virtuous act in this one stage of being, life's joy stands with the body and falls with it.

Wishes are inoperative.

Who would not see Prosperity? All seek her gifts; but as men's ways are, so each man's enjoyments are meted out. Who made the Vilam's apple round? Or who gave its dusky hue to the Kalam fruit?
What must be, must be.

Not even saints can drive away predestined ills; and all the fated gain must needs accrue. In time of drought who can bestow the rain? Or who can check its rich abundance when it falls? 4

Vicissitudes of life are fate.

Those who lose like stately palms, when their greatness is gone, become small as the millet seed, hiding their glory within,—and so they pass their days. This is the fruit of deeds of former days: when you think of it, what other cause can there be?

Why ignorant men live, while the wise die.

Those that know the fruit of varied and profound learning die off, while the unlearned joyously live on. Would you know the cause?—The unlearned possess within no ‘sap of sapience’;—so death deems them refuse stalks, and takes them not!
Why some beg from door to door.

Lord of the sea's cool shore, where amid the wave swans sport, tearing to shreds the Adambu flowers! When those whose hearts are sore with urgent need stand begging, and wander through the long street, in sight of all, this is the fruit of former deeds.

Why even wise men sin.

They are not ignorant; but, though what man should know they know, yet they do deeds that bring guilt to their souls.—Lord of the wide sea's pleasant shore, where breezes breathe the lily's fragrance round!—This comes from former deeds.
Desires are unavailing.

On the earth begirt by gathering waters no men desire in anywise evil things, but choice fruit of good things. Yet whether they desire, or abhor, it is hard to shun the touch of what fate assigns.

Fate is unalterable. Why grieve?

The early fates diminish not, nor do they increase, they come not in order changed help in troublous times is none; what haps will happen, there and then; and so, when all things fail, why grieve?

Ch. 12. Truth: Reality

Broken promises.

O maid with many armlets graced! To answer 'no' disgraces no man, when the boon asked exceeds his means. It is the world's course. But to delay and cheat the soul faint with desire is a sin like his who 'slays' a benefit conferred.
Natures change not.

Men of worth, and men unworthy too, retain their natures ever unchanged. Whoever they be that eat it, sugar can never grow bitter; and *marysa* is bitter even when eaten by gods.

Friends in adverse and prosperous time.

When a man moves prosperously on, devoted kinsfolk are countless as shining stars that move in the upper heaven. But when grievous affliction haps,—Lord of the dripping hills!—few claim close alliance with him.
Wealth the essential things.  
Virtue, wealth, and pleasure.

Of the three things that endure upon this faultless earth, he who gains the midmost gains the two extremes also. He who gains not the midmost gains the cruel smart that the turtle feels when put into the pot to boil.

The words of the rich and of the poor.

A young heifer fetches a good price when it is the calf of a good cow; so the words of rich men though unlearned, pass current. Poor men's words, like the plough when moisture is scanty, merely graze the surface and are of no avail.

Wisdom cannot benefit the undisciplined.

O wide-eyed one! though you cook the wild gourd pouring in salt, ghee, milk, curds, and spices, it never loses its bitterness. So those who never discipline themselves, though they may learn extensive works of true wisdom, never become disciplined.
Scorn the scorners.
When men scorn you, before their faces scorn them too! what has a man to do with them?—Lord of shore where beauteous Punmai-flowers perfume the glades that surround the swelling tide,—what’s fated comes to all!

Cows of many colours, milk always white.

Virtue one—many sects.
Though cows in form are diverse, the milk they yield is not diverse. The way of virtue, like that milk, is one in nature, though the schools that teach it here are like those cows, of many forms.
Four questions. The common lot.
Look well! of whom hath not the world found word to say?
And who have not by prudence prospered in life’s way?
Ah! who in life’s mid course no bitter grief have known?
Ah! who to end of life have kept their wealth their own?

Nothing accompanies in death but deeds.
Save a man’s deeds: nought goes with him, search where you will. The body which men cherish so, and adorn, is itself profitless indeed when death shall seize and hurry off with it.

Ch. 13. Dread of Evil Deeds

Chakrapāṇi. Chānaka

Ch. 13. Dread of Evil Deeds

Chakrapāṇi. Chānaka
Men lead lives of self-indulgence.
The burning ground is filled with the corpses of men that will not give themselves up to a self-renouncing life, but oscillate amid sorrows; and the maws of perverted foolish men are a mere burning-ground for beasts and birds.

Penalty for imprisoning birds.
Their legs in iron bound, as slaves to alien lords they will till the black and barren soil, who snared and kept in cages partridges and quails, that dwell in wilds where beetles hum amid the flowers.

The penalty incurred by crab-eaters.
Like fire their palms shall glow, their fingers rot away, who loved in other times on crabs to feed, and broke their joints, what time the guilt of 'olden deeds' comes home, and leprosy's fierce pangs assail.
Bad companions.

Even things (soft and soothing) like ghee, when joined with the fierce heat of fire, will blaze and burn, and cause bitter anguish: so even upright men are perverted and give themselves up to deeds of utter evil, when they attach themselves to those whose deeds are evil.

Friendships with great and mean.

Great men's intimate regard will daily grow in order due like the crescent moon. Mean men's alliance like the full moon that rides the sky daily by degrees dwindles away of itself.
Disappointment and danger from foolish attachments.

Thou didst attach thyself (to unworthy persons), saying, they are men of absolute integrity! If to thee who hast thus attached thyself, integrity in those thine intimates does not appear; hear, O thou who hast so attached thyself, it is as if one opened a casket, thinking it contained an odorous unguent, and saw a snake within.


_man cannot fathom other men’s minds._

What single man has power to search and clearly know the inmost self of other men? Lord of the land where weighty gems glisten on mountain slope, O hear!—Men’s minds are otherwise, and otherwise their deeds.


## 127. velum kumbathu velum kumbathu
velum kumbathu velum kumbathu
vanar vanar vanar vanar
vanar vanar vanar vanar
velum kumbathu velum kumbathu.

## 128. varam karam varam karam
varam karam varam karam
karam karam karam karam
karam karam karam karam
varam karam varam karam karam karam karam, karam karam karam karam.

Friends from self-interest

Lord of the flowery hilly land where streams wash out and carry hither and thither (precious things) from the marshy land!—The effusive friendship of those who do not attach themselves (to us) in heart, but perform certain friendly acts merely to strengthen their own position, and who form friendships guilefully, will issue in disappointment to the minds (of those who are intimate with them).

8

Ruin from unfitting intimacies.

If the glittering swords a man brandishes (be allowed to) fall into the hands of his foes, it will assuredly come about that he will thus destroy also his own power of action. So wealth (bestowed on the foolish) will go and burn up (merit accruing in) both worlds, and therefore the really good thing is to keep clear of the foolish.

9

130. நீண்புரசம் குணிலைப் பால்கலின் தொல்கு
நீண்டு காழ் பால்கலின் சுந்தரை—சாமுக சத்தை
சிவபெரும் ஆணியும் செத்தால் மேல்பலை
முன்னிலை உடைய உலகத்தின் மாவர்

129. பெண்கள் காணப்பட்ட தன் முப்புருங்கு மேல்குட்டியை எளித்து
நெடுக் குறிப்பிடிய பேச்சுறு—துர்கிந்
முன்னிலை ஒளியும் காண்கள் மேல்பலை
செத்தால் முன்னிலை உடைய உலகயை.
To do good is life's gain.

O mind! thou leavest not the bonds of home. How many cycles, pray, with thou live yearning still for children? Save the good he has done, however small its measure may be, there is no true result to any living soul.

End of Part I.
PART II. ON WEALTH
Ch. 14. Learning

131. செஞ்சி முனிவு எளிமையில் விளங்கும் போது ஆழு அழு ஊற்றல்—நிறுத்துக்கள்
சூழல் செய்ய சோஷ்டம் தாம் விளைவைகள்
செஞ்சி முனிவு போது.

Learning, the only beauty.

Beauty of locks, beauty of circling garments' folds, beauty of saffron tint: these are not beauty true. Integrity of soul that brings the conscience peace is learning's gift: that only is beauty true!

1

132. மண்டலம் சுந்தரனது தரிகையில்லை
சந்தனம் சுருக்கலங்கள் தொழில்பாடு சூழல்
சூழல் செய்து கொண்டு வரவுகிறேன் செஞ்சி
மண்டலம் தேவு செஞ்சி

The remedy for bewilderment

Since in this world it yields fruit; since given it grows not less; since it makes men illustrious; since it perishes not as long as (its possessors) themselves exist; in any world we see not any medicine that, like learning, removes the delusions of sense.

2
The learned, though low-born, are first.

The excellent regard the salt produced in brackish ground as choicer than the Nel from fertile soil. It is fitting to place in the first rank the learned-wise, though (sprung) from the lowest origin.

Learning, the best legacy.

It cannot be taken from its place of deposit; it does not perish anywhere by fire; if kings of surpassing grandeur are angry they cannot take it away; (and therefore) what any man should provide for his children as a legacy is learning. Other things are not (real wealth).
Discriminating study.
Learning hath no bounds, the learners' days are few. If you think calmly diseases many wait around! With clear discrimination learn what is meet for you, like the swan that leaving the water drinks the milk.

Never mind the boatman's caste if he take you over!
As none contemn the ferryman, by old caste rule to lowest rank assigned, but cross the stream by help he lends; so take thou teachings good and wise by help of him who is the learned man.

The supreme enjoyment of the society of learned and amiable men.
We shall see whether any greater bliss is found in the city inhabited by the dwellers in the ample heaven than is felt when men of natures formed by old imperishable lore, from rivalries exempt keen as tempered steel, meet together and laugh.
The friendship of the learned ever grows
twice as sweet as that of the unlearned ever
diminishes in sweetness.

Lord of the cool shore of the resounding sea
intimacy with learned people is like eating sugar-
cane from the (tender, juicy) tip; association with
graceless, sapless men is like leaving the (tender)
tip and eating it from the (hard, dry) root.

The benefits of association with the learned.
The pot impregnated with odour.

Though themselves unlearned, if men live in
association with the learned they advance daily in
excellent knowledge. The new vessel, by contact
with the Padri-flower of old renown and lustrous
hue, imparts fragrance to the cold water it
contains.
Books of wisdom are the best. Others cannot remove confusion of mind.
If men leaving works of wisdom, that contain well-weighed instruction, unstudied, devote themselves to the recitation of mere worldly literature, they will acquire a store of empty high-sounding words, but not that wisdom by means of which mental confusion (that treats unreal things as real) is removed.

Ch. 15. High Birth

In adversity noble men do not desert their principles.
Though their clothes may be old and their body worn with want, men of noble birth diminish nothing of their due observances. Will the lion nibble the creeping grass although sorest need should assail him?

In adversity noble men do not desert their principles.
Though their clothes may be old and their body worn with want, men of noble birth diminish nothing of their due observances. Will the lion nibble the creeping grass although sorest need should assail him?
The high-born only have perfect excellence, greatness, and good manners.
Lord of the hills traversed by clouds that touch the heavens! true excellence, and dignity, and good conduct,—these three things belong to men of race that touches heaven, and not to others, even though they may have acquired great wealth.

The noble only have an instinctive sense of propriety.
Rising from their seat (at the approach of worshipful persons), going forth to meet them, departing when they dismiss, and such-like things, the well born maintain as invariable decorum. The low understand not one of these things.

Noble birth makes duty easy.
If men (of noble birth) do good things it is natural to them. As to evil things (to commit these is impossible to them); for this would be guilt which many would bruit abroad. What greater good then can accrue to men than high-birth, if it be their lot, to which the perception of all (these things) belongs!
These four pious fears exist only among the really worthy.

Dread of unlearned ignorance; dread of the work that base men do; dread of forgetful slip in words which one must not utter; dread of not giving to those that ask: those who are born of a race not so distinguished by conscientious fears are as trees.

The fine qualities of the high-born.

Lord of the roaring salt-sea's cool shore, where gleam rare gems with pearls! Association with the good, pleasant speech, a liberal hand, and purity of mind,—all these are only found among the nobly born.
High-born men do their duty always. 
Though its frame-work has perished, and thronging white ants infest it, in a spacious mansion some room will still afford shelter from the rain. Thus, although want annoys them, the nobly born even yet will do what should be done.

The moon when half in the serpent’s mouth still gives light.
Like the moon which affords light to the fair and spacious earth with one side, while the dragon holds the other, the nobly born do not become remiss in works of seemingly benevolence, though poverty (inability) stand fronting them.

The deer becomes not a charger.
Men of mean descent, even when all goes well with them, will not perform the good deeds that the well-born will do, even when things do not go well with them.

Though the antelope should bear a pillion, it rushes not to war like the prancing charger.
The noble even in poverty afford aid do those who seek it.

The nobly born, even when destitute, are props in time of feebleness to the needy ones that draw nigh to them. So, when the wide river is dry, if you dig in its bed, forthwith clear waters gush out.

The good cannot endure a stain.

The moon that diffuses light through heaven's fair realms, and truly worthy men are alike: yet that endures a spot, while the truly worthy endure it not;—perplexed and sad they pine away if but one stain appear.

The noble even in poverty afford aid do those who seek it.

The nobly born, even when destitute, are props in time of feebleness to the needy ones that draw nigh to them. So, when the wide river is dry, if you dig in its bed, forthwith clear waters gush out.

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The moon that diffuses light through heaven's fair realms, and truly worthy men are alike: yet that endures a spot, while the truly worthy endure it not;—perplexed and sad they pine away if but one stain appear.
Aim high! Better miss a lion,  
than hit a jackal

Whether success attend, or do not attend the work, the excellent will even ponder blameless ends. —Is the shaft that missed the lion worse than the arrow sent forth, that with its impulse pierced the jackal’s heart?

The excellent are not led by want to commit evil.

The excellent though emaciated and poor, do not transgress the limits of virtue and commit evil. With wisdom for the pillar, with perseverance as the band, they bind (the mind); and as long as they live they do what it behaves them to do.

The good never forget even a casual acquaintance.

Lord of the land of goodly hills!—If trodden for a few days a path is formed over even the craggy hill; so excellent persons, though they have seen (worthy) men only for one day, as they were travelling, will bind them to their soul, exhibiting all the marks of an ancient friendship.
The good listen with patient courtesy to the orations of the ignorant.

Even when one speaks who has an ungrammatical knowledge of the letter, but not of the meaning who is of a low (empty) school, and is unlearned the good with kindly compassion will listen, though it is pain to them, being grieved that he should be put to shame in the presence of many.

Sugar-cane, crush it as you will, is ever sweet.

Although you bite the sugar-cane, crush it till its joints are broken, grind it, and express its juice, it still will be sweet. The highly born, even when men have passed by abusing them so as to wound, never lose their self-respect so as to utter from their mouth (words of abuse).
The wise free from gross evils.
They defraud not, drink not palm-wine, shun what is frobidden, never despise and speak contemptuously of their neighbours, nor even forgetfully do they utter anything untrue with their mouth: these men of faultless vision grieve not though they fall into distress.

When a man should be deaf, blind, and dumb.
Deaf to others’ secrets, blind to his neighbour’s wife, dumb to evil backbiting—if, knowing what is befitting, a man thus abides, it is not necessary to teach him any virtuous precepts.

Seek the good they are always kind.
They who are destitute of kindly courtesy, even after the lapse of many days, will contemn (those that visit them), saying, ‘they will ask something of us’. The excellent will treat them with distinction whenever ‘they see them, saying, ‘if they ask something of us, it is well’.
The treasure cave.

The lowest sort of men say, 'these are men of property,'—cling to them steadily, follow them, and so flourish. Is it not as when a mine of treasure has been found, when men of good lineage have become our friends.

Ch. 17. Avoidance of Offence to the Great

It is difficult to regain the forfeited favour of good men.

Lord of the pleasant land whose hills resounding water-falls adorn!—You may not even to faultless men do things that enkindle wrath; for when their wrath is once kindled, it is hard for any one to change their mood.
162. புரூணமான ஏனையனைப் பண்டையவர் கிந்தர்க்கு
புரூணமான ஏனையனைப் பண்டையவர்—ஆனால்
புரூணமான ஏனையனைப் பண்டல்களே கொண்ட
மீது ஏது காண்பார்.

Waste of golden opportunities.

Although those whose (pretended) wisdom is without moral excellence have gained access to men to whom approach is difficult even by gifts of gold alas! they pass away (the precious moments) as mere waste time.

163. கூறுவித்து காணேது கூறுவித்து காண்கிறே, பெருவுக்கு அரங்கமிகும் பெரு—மாமல்கூத்துக்கு கூறுவித்து காண்கிறே, கூறுவித்து காண்கிறே, கூறுவித்து காண்கிறே.

Praise and dispraise of noble persons only of importance.

Both disesteem and thorough esteem are in the class of things that depend on the estimation of the great. Those who have a discriminating knowledge of true science, lay no stress on either the abuse or the fulsome praise of men who comprehend not moral principles, and know not the rules of propriety.
None safe from the wrath of the great.
The serpent rich of hue, though it dwell in
the mountain-cleft, from far is frightened by the
thunderbolt's fierce wrath; so men escape not
though hid in strongholds hard to reach, when
those great in virtue are wroth.

Self-praise is no commendation.
'You know not all our worth, for equals have
we none:' when self thus estimates itself, this
is not 'esteem'! When perfect men, proficients
in virtue, regard any as dear, and esteem them
as great, this is 'esteem'!

Morning and evening shadows.
Lord of the great sea's cool margin!—Friendships
formed with mean men dwindling die like shadows
of the morn; friendship of men of old renown
as shadows of the after-day will lengthen out and
grow.
167. மன்னர் விரும்பு மனிதர் ஸ்மிருந்து
அருளியார் அன்று கொள்ளியும்
நூற்றிருசாமி குப்பை கருடிணையர்—தன்முகின்
துற்றிருவர் மற்றும் தமிழர் அவ்வணஸ்கள்
வும்-, கொண்டு வராவின் வருடகாலம்.

To those who cultivate them fruits accrue.
Those who press their suit, fitness apart, enjoy the wealth of kings, and the charms of maidens fair; so all the cool (shady) trees that droop earthward with thick foliage, give room to those that thronging seek their shelter.

168. வில்லின் விலிப்பு விளிளையார் தமிழாய்
சிஷ்ய சுருக்கி கிறிஷம் செய்யும்—செய்யும்
விற்று விளக்கின் கிறிஷம்! பெரும் மூலை
சுருக்கைக்கு வராமாக்கும்.

Friendship brings pangs of severance.
Severance from even those who have no understanding [lit. no understanding that understands (so as) to understand] causes great and spreading sorrow.—Lord of the shore of the great, unfailing, swelling bay!—To be intimate with none is ten million times the best.
No day unimproved.

Days gone by without learning, those passed; without any intercourse with the great, those spent without giving what is fitting;—in the case of the excellent, if you tell them over, none such occur.


The greatness of the great is [the quality of littleness (in their own sight), i. e.] humility; the (real) acquisition of those who have acquired (any) one (science) is modest self-restraint. If you rightly understand things, those possessors of wealth only are really wealthy who relieve the wants of those that approach them (as suppliants).

Ch. 11. Association with the Good

171. பூமிப்பு புகழ் குலத்தினர் சாத்னாவே சாத்னாவே சாத்வாம் வேதாதாம்—சின்னாவிக்காத்தாவே சாத்வாம் வேதாதாம் பும்பாம் புத்தாதாம் சாத்வாம்.
Good companionship cures the follies of youth.

In youth unwise, though men consort with haughty ones and walk in lawless ways; yet, when they join with those that know the righteous path, their faults shall melt away as dew from off the grass when sunbeams scorch. 1

Six precepts.

Know virtue’s path! Dread death! Bear others’ words severe! Beware ye practise no deceit! Friendship detest with men of evil deeds! Daily get gain of words that fall from great men’s lips! 2

Life has many evils.

Attach yourself to the wise.

Severance of close-joined friends and sore disease and death, all these combined hap to those that have assumed a human body: so the truly wise have felt that birth, from the very first, is bitterness. Ah! soul, cleave close to these! 3
Friendship makes life durable.

Though when you ponder it, it is surpassing bitterness, none hate (this mortal) birth, if in (this mortal) birth they ever perform friendly acts to men whose hearts are set on noble excellence, and gain their friendship.

The water from the sewer becomes a sacred stream.

When water from the town-sewers has joined the great river its very name is changed, and it becomes a 'sacred stream.' Ponder well! Even those who have no greatness of clan, if they ally themselves with good men of goodly fame, shall stand firm as a hill.
The hare in the moon is worshipped.
Because it is in the bright-beamed moon the very hare in heaven’s lofty fair expanse is worshipped. Though scant their worthiness, men obtain worth who share friendship with those firm as a hill.

Water with milk seems milk.
Commingled with milk water becomes milk; at least, it shows no more as water by its hue. Look close, the mean men’s meanness shows not if they join themselves to greatness of the good and great.

The society of the good a protection.
Grass close around the stump in the field adjoining the house will not be destroyed by the ploughshare of the farmer; [thus] though men are weak, if they get under safe protection, the wrath of their foes will not reach them.
Good tribal associations maintain excellence, and evil ones wreck it.
As *Nel* that flourishes through the goodness of the soil, good men become illustrious by the excellence of their respective clanships.

Goodness perishes when it comes near evil associates, as the tornado advances and destroys the excellence of the ship.

Evil association brings ruin.
Though themselves pure in mind, even good men incur contempt because of their associations. So in the woodland glade when a conflagration takes place (not the worthless brushwood only, but) the fragrant *Sandal* and *Vengai* too are consumed.
Renunciation of desire is 'greatness.'
To give is no longer ours; and youth is gone far off; our once beloved ones think of us no more!
To depart, having abandoned 'desire' that bids us love and hope for future joys, appears the thing that's meet.

Fools make their home in a changing world.
Fools thinking 'we have found joy in the refuge of home,' and 'we are here in perfect repose, forgetful (of the instability of all things), go on their way.

Those who have felt that 'refuge' is unstable, while it seems to stand fast, never fix their fond desire (on it).

Seek the unchanging. All things here change.
See that ye sow seed that in other world may germinate; free your lives from earth's bewilderment and meanness; stand in your lot as wise men; the changing hue of things shall without cause fade, and many things be new.
Good men are unfailing fountains of beneficence.

The well of springing water serves the town that draws and drinks, even in time when rains are scant; so great men in adverse hour dispense due gifts that others give not even in their best estate.

Great men do not neglect duties because of poverty.

The river pours forth a mighty stream and feeds the world; and when it is dried up, if men dig in its bed, streams gush out! So good men when rich, give to many; and, when ruined, give still at least to some, and do what should be done.
Faults are conspicuous in great persons.
Lord of the lofty hills! Any evil in men of moral
greatness shows like a brand on a mighty bull;
but although mean men do painful deeds, like the
slaughter of that same mighty bull, none of these
attracts attention.

187. உரக்குருகும் தமிழ் நம்பித்து நோக்கினாள்
மாசகும் குறிப்பிட்டு பிரில்—அனைத்து
சான்றாய் செய்தாரா மாணவின் ஆரா
பலகையூறு பார் வெளிக்கிறேன்.

Enmity of the wise better than friendship
of the mean.
In proportion to the degree of one’s intimacy with
men essentially mean and without good qualities
sorrow accrues; but even the hostility of those
who do not desire forbidden things even in jest
will confer dignity.

188. மனமல்ல செந்த தமக்கே நெய்த்து ஆகாவின்
சான்றாய் குறிப்பிட்டு ராக்காகும் சான்றாய்
சான்றாய் கவு கார் கோவத்தா
சான்றாய் மாணவின் விளை.

Be all things to all men.
With gentle fair ones use gentleness surpassing
theirs; with foes display a wrath that death’s
self might dread; with persistent men show a
persistence to match; amongst men of good do
good; let the law of life be thus laid down.
The great men is unmoved amid insults.
These are the pure in heart who, though any vex,
and with use of slanderous words would fain
perplex them, with calm unruffled mind abide
unwavering, like the bright flame within the lamp.

Feeding the hungry.
The excellent will daily give to the needy in
charity their first-served food; they themselves
will eat what is served after: such good conduct
removes the three faults, and from sorrow sets
men free, through all the days, till comes the end.

2.0. குருஞ்சியம

Ch. 20. Persevering Energy

2.0. குருஞ்சியம்

Ch. 20. Persevering Energy
Active independence.

As for kindred that feed upon what relatives give them they will die off like green grain below a tank, which does not hold a sufficient supply (of water).

Is failure possible to men of energy that are quick in movement as the eyes of those who perform the sword-dance?

By energy a man makes himself.

What once stood by the wayside, a twig that bent to every touch, when its core is developed within, may become a stake to which they tie an elephant. Life too is thus, if man himself, unfailing make himself!

Stoop to conquer.

The huge tiger, when lacking flesh for food one day, may even seize a little frog and eat it. Think not 'By (all my) knowledge I only gain menial tasks;' to the skilful hand nobler employments shall even there abound.
Manliness is perseverance in spite of failure.

Manliness is working on, in no wise faltering, remaining stedfast though the matter succeed not. When all is successful,—Lord of the cool lovely shore, in whose groves the waves agitate the scented thorn,—will not even women live and flourish?

What is good or bad caste?

When men speak of ‘good caste’ and ‘bad caste’ it is a mere form of speech, and has no real meaning. Not even by possessions, made splendid by ancient glories, but by self-denial, learning, and energy is Caste determined.
Reserve as to your own plans, and skill in detecting those of others.

Till the time for action comes men of understanding keep close within themselves their wisdom and speak not of their designs (what they are labouring to effect).

The world is subject to the nod of the brilliant (diplomatists) who search out (and know) men’s designs from outward indications (lit. from their members, i.e. from eye, gesture, tone, expression etc.).

The worthy son conceals his sire’s defects, and sustains his weakness.

If the banyan’s trunk be eaten by the gnawing ant, its ‘branch root’ bears it up, like a buttress; even so, when decay appears in the sire, the son he has begotten shall hide it, and weakness is no more.
Poverty but not dishonour.
The lion's pointed claw and mighty foot will wound the spotted face of an elephant; those who have power like his,—though bereft of all, they die in want within their home,—will they do deeds that bring disgrace?

High birth useless without lofty energies.
Like the flowers on a rounded stalk, with hair like filaments that sweet cane bare, when the sweet fragrance they breathed is lost, what gain accrues from birth in a lofty noble house when energy that makes the name noteworthy, is wanting?

The scant fare of the laborious is the diet of the gods.
The base feed full of rice and savoury food, that men, great lords of the triple lands, with generous gladness give; but water won with willing strenuous toil by those who know not savoury food by name even, will turn to nectar.
Ch. 21. The Support of Kindred

201. மனோயான்று ருக்கத்துக்கு சேர்ந்து விளக்கு
சாதனா மெச்சைக்கு காங்கில் குயாழை
நற்சான்று கூடு ஓபு உணியும் வருத்த்து
கொண்டவன் கதவு விளக்கியே.

Comfort from sympathy of kinsmen.
As a mother when she sees her son upon her lap
forgets the languors, the pains, and the throes of
birth; so trouble arising from weakness will die
when a man sees his sympathizing kinsmen around
him.

202. ஆட்சியால் பார்வையில் அல்லான்தள்ளுதல் செய்கிறேன்
நூற்றுமட்டு செய்துறர்ந்து மாம்பு—புனேயைத்
பயன்படுத்து பொய்ப்பிய காஞ்சிகம் வாழ்கிறே
பெருங்கார் கொண்டது காட்டு.

Good friends like trees that afford both
shade and fruit.
To yield ready protection alike to all, as a tree
affords shade to those that seek its shelter when
the heat grows fierce; and to live toiling so that
many may enjoy the gain, resembling thus a fruit-
producing tree, is the duty of the manly man.

203. நூற்றும் சிறப்புகள் இடச்சிற்று செய்தர
சலைகள் முக்கியமா பாதையார்—முதலைக்குரை
நூற்றும் செலும் அளவுகள் இரண்டிலிரு
சலையும் பரம்போக்கும் காட்டு.
The magnanimous never refuse to support their kindred. The bough sustains all its fruits.

Lord of the land where mountains piled on mountains rise! the great demur not to support their kith and kin;—there is no bough but will support the fruit it bears, though clustered thick great fruits and many cling thereon.

The friendship of the great alone is lasting.

Though mingled in a complete intimacy so that all the world knows of it, the friendship of the little will last but little time. Connection with the firm unyielding men endures till the great one's path, who never swerve, is reached.

Universal benevolence.

'Such are they and so many;' 'these are ours; those strange:' those worthy to be classed as chief of men say nothing like this; so to speak is not their nature; for they relieve the distress of ALL that troubled come to them!
Hard fare with kindred, better than a feast without love.

More sweet than rice, though white as tiger's claw with milk and sugar served on plate of gold, by loveless hands, is any tasteless mess, in any dish, when shared with kindred dear as life.

Any food with foes bitter, with friends sweet.

Most bitter (Margosa) is the bounteous meal of dainty food at early dawn in house of those who love us not. Hear thou! though not till evening given, the mess of herbs when eaten with our own is sweet.
Interested and disinterested friends,
Even those who, like the artificer's small hammer (with slight strokes fashioning the jewel), gently (அழுதித்து), day by day, moulding their patron to their will, eat his food, will drop him (when poverty assails him), as the pincers do the gold put into the crucible. Those worthy to be called friends are like the artificer's rod which enters the fire with it.

திறி செது சுருக்கு வருவை களைத்து.

209. புகழ்வார்கள் கத்துவர்களும்! காரணங்கள் தொட்டில்
மரபுத்துறை விளம்பிருந்த முடிவைக் கிளையும் மறுமலர்
ன்னையை தம்மிடம் தம்மிடம் ஆண்டி
காப்பூரும் சுருக்குகள் கூறு.

Sympathy in sorrow and in joy.
O maid adorned with fresh garlands of fragrant
flowers! is there one thing that even in other world, friends may perform for friends, if till they die, their joys they share, but shun to share their griefs?

மிகுதியார்கள் மூன்று விளம்பிருந்த வெளிப்படுத்தும்.

210. மிகுதியார் நின்று வெளியே செய்துக்கொள்ளும்
பொன்றாற்றல் வெளியே வெளியே
சுருக்குகள் விளம்பிருந்த சுருக்குகளே
சுருக்குகள் விளம்பிருந்த சுருக்குகளே

Better fast with friends than feast with foes.
The savoury fried curry, (in colour) like a cat's eye, which one eats seated apart in the house of those who are without affection, will be bitter as margosa; but cold gruel (weak and insipid), like clear water, in the house of affectionate equals, is ambrosia that cleaves to the bones.

10.
Ch. 22. Scrutiny in Forming Friendships

Satisfying friendships.

Intimacy with those who understand the real intention (of one's words), and who have acquired wisdom by learning, will at all times be like eating sweet cane from the tender shoots; but attachment to those who have no sweetness of disposition is like eating it in a direction opposite to the tender shoot (it grows harder and less sweet).

Examine the lineage of a candidate for your friendship.

Lord of the land of flowery hills, where wild-fowl golden in hue fly, scared by the rush of the waterfall.

'Regarding the nobility of their birth—these will not swerve:—To say thus is a good ground of confidence—(a good position to take up); but to say 'their minds are known,' is not any (i. e. real ground).
The elephant and the dog, types of false and true friends.

Forsaking friendship with those who resemble the elephant, embrace and hold fast intimacy with those who are like the dog; for the elephant will slay even its keeper though it has long known him; but the dog will wag its tail when it has in its body the javelin (hurled at it by its angry master).

Friends are not to be forsaken because long severed

Though men dwell side by side for many days when their souls cleave not (are not congenial) for even a few days they retain not their friendship. But is it possible to let go attachment's well-knit ties, though those to whom one's soul is knit dwell many days afar?
215. கன்னையா கேன வரகு மூத்துத்துள்ள கம்பு சாகல் போனை கொல்லி போனை நூற்றோட்டையால் இல்லாது கன்னையாத் தோளுகை கொல்லி போனை நூற்றோட்டையால் இல்லாது.

Tree-flowers and water-flowers.

The use and wont of friendship is that, what once it has loved it loves always,—like the flower on the tree-branch which having once unfolded afterwards closes not; but who will esteem, or make friends of those who are like flowers on the surface of the excavated tank, which unfold and afterwards close themselves?

3. Three grades of friends.

The lowest sort of men in friendship are like the Areca-nut tree. The middle sort are like the Cooa-nut tree. Attachments to the chief of men—who are old friends—is like the Palmyra tree of rare worth: what was given that first day was given once for all.
A dinner of herbs with affection is ambrosia. The greatest delicacies without it, nux vomica.

If one receive you courteously, though what he gives is but rank herbs dressed in water in which rice had been washed, it is ambrosia. To eat from the hands of those who love us not, though it be white rice with rich spicy condiments, is nux vomica.

Friendship of those who though near aid not.

Of what value is the friendship of those who being very near like the little claw on a dog’s leg, afford not help as much as a fly’s foot? Though you go far to seek it, lay hold of the friendship of those who are like the water channel that causes the crops in the field to flourish.
Four bad things.

Better hate than friendship of the ignorant.
Better death than disease which comes on yielding to no remedy.
Sweeter is killing than contempt that breaks the spirit.
Better abuse than undeserved praise.

Never forsake a friend!

When men have formed an intimacy (இல்லை) separation afterwards even from a snake which slays with its tooth (இது), causes affliction (இதை) therefore associate intimately with many, and for many days take them to your bosom, conform to their tastes and habits (இல்லை), and hold fast the really worthy ones.

Ch. 23. Bearing and Forbearing in Friendship

221. காலர் காய்த்தல் கரீத்தனுக்கு கூறப்படாது காலர் காய்த்தல் கூறப்படாது காலர் காய்த்தல் கூறப்படாது காலர் காய்த்தல் கூறப்படாது காலர் காய்த்தல் கூறப்படாது.
Bear with infirmities. None are perfect.
When those to whom with strong desire we clung as good, prove otherwise, keep the sad secret hidding to them still! The growing grain has husks; the water has its foam: flowers too have scentless outer sheath of leaves.

Bear with your friends’ faults, as the cultivator bears with the stream that often bursts its enclosure.
If though they dam it up, the fresh flood should burst its bonds, men do not feel aggrieved; but straightway imprison it again, for by the precious stream they live: so though their friends again and again do very disagreeable things, men bear with those whose friendship is dear.

Bear all things!
Lord of the lofty hilly land, where the bees hum through all the flowery Gongu-glaade!—Though friends should work us surpassing ills, the only thing that is meet is forbearance: patience of one is friendship of the twain.
To be wroth with those we love, is like fire in the breast!

Lord of the shore where pearls of purest lustre are thrown up by circling waves, and where swift darting boats are borne through the surf!—when friends who we may not leave have alien hearts, it is as a scorching fire enkindled in the soul.

Forsake not friends though they wrong you.

Though those, from whom you may not part, do grievous things, O maid who art as Lakshmi! you must still cherish your chosen friends—fire destroys men’s wealth and happy homes, yet is it sought there and kindled every day.
Friends are not to be forsaken on account of their faults.

When those from whom it is hard to part do evil things should men at once renounce them?—Lord of the lengthening hills that pierce the sky, whence rarest gifts descend!—Do men cut off their hand because it pricked their eye?

Those who forsake friends that have committed a fault are worse than they.

Lord of the cool shore of the shining sea! The perfect ones when they have contracted an intimacy with any, see no faults in them, even if they do things that cause pain. Those who, being without stable wisdom, take up and tell out men's evil deeds after contracting an intimacy with them, are themselves worse than they.
Faults in strangers and in friends
Lord of the land of resounding waterfalls! Though what those alien to us have done may be surpassingly evil, what is there to be pained at, when you regard it?

Things done by affectionate friends, will be excellent when so regarded by the mind.

If friends prove unfaithful, love them the more, and keep the secret of their unfaithfulness in your own bosom.

If we perceive those we have accepted as our own to be not really ours, we must pay even more respect to them than to our own, and keep concealed in our own mind the fact that they are not really ours.

He who pries into his friends faults shares the punishment of the revealer of secrets.

If, after I have taken a man for my friend, I go about prying into his faults and virtues (other qualities), may I depart, whither that mangoes who has not kept his friend's secret, while the earth, begirt by the resounding sea, laughs.
Unreal friends cling to you till they have gained their desire.

Lord of the pleasant well-watered mountain land, where boiling waterfalls pour down from the dark hills! (Poor men) linger beneath the old roof that affords no shelter, baling out the water, and making mud embankments, and enduring the down-pour; (even so unreal friends stick by you) till their purpose has been attained.

The friendship of the excellent like rain;
of others like drought.

Lord of the land of pure (white, forming) waterfalls! The friendship of the virtuous is of exceeding excellence, and yields glorious results—like (seasonable) rain; but the friendship of the vicious, even in the time of its exuberance, is as when the rain fails in the time of drought.
Bliss enjoyed with the wise is heaven;
association with the ignorant and worthless is hell.

Enjoyment of the society of men of refinement
resembles the heavenly world in the pleasure it
affords. Closest contact with those destitute of
fine perception of the value of learned pursuits—
men who gain no wisdom from you, nor you from
them—is one of the hells.

Intimacy with those who have no sympathy
is like fire in the stubble.

Lord of the land where wide groves of Sandal
cover the hilly slopes! Friendship with those who
feel not its real obligation, like fire in the straw
(suddenly) appears, seeming as though it would
increase, but never advancing dies out.
Boastings and delays.
The promising to do what cannot be done, and the putting off and leaving undone through delay things that could be done, will forthwith bring experience of sorrow even to those who have condemned truthfully the pleasant experiences of life (ascetics and saints).

The water-lily does not become a lotus by being in the same tank with it: so evil persons will act in conformity with their natures.
The Ambal (water-lily) does not equal the expanding Kunalai though born and growing together with it in the same pool: though they attain to intimacy with those of generous instincts, the deeds of men in whom these instincts are lacking will be diverse.

Friendship with the uncongenial is bad.
Lord of the hilly land where the immature little monkey, with its finger like a bean-pod, will flip its father when it meets him, and poke him and snatch fruit from him! Afflictive indeed is friendship with the uncongenial.
The curse of him who does not offer his life for his friend.

If I hasten not to put forth my hand and offer my precious life to my friend when in distress, may I depart whither he goes who has violated the sanctity of his friend's wedded wife, while the far-famed world laughs!

Bitter for sweet.

Lord of the land of goodly hills where honey flows! To forsake the friendship of those who know the right, and cultivate that of shallow pretenders to knowledge, is like emptying out cow's ghee from a vessel and pouring into it margosa oil.
A specious outward appearance without a liberal spirit

The absence of generosity in those whose exterior is pleasing, is like the mingling of water with the milk provided for food: when men of understanding take to bad company it is like the disporting of a Cobra with a female viper.

Ch. 25. The Possession of Practical Wisdom

Generosity to fallen foes.

Worthy men, when they behold where foes are foiled, themselves too feel sore abashed, and do not hasten on to crush them. Behold, the strong invulnerable dragon draws not near the moon (to swallow it) when it is in its tender crescent days!
Self-restraint, an ornament.

Lord of the cool shore of the spreading sea! To men in poverty a modest self-restraint is the chiefest ornament. If a man live in unbending pride, and in a manner unfitting his position, his fellow-townsmen will revile his race.

Character, not birthplace.

Whatever soil you sow it in, the Strychnos nut grows not into a cocoa-palm. Some of the Southern land have entered Paradise! It is man’s way of life that decides his future state. Full many from the Northern land are denizens of hell.

Good men not affected by corrupt influences.

Though ripened amid margosa leaves the fruit of the plantain loses no atom of its sweet flavour. Even so the friendship of men of noble mood, although their race be evil, can hardly work ill to the mind.
Not environment, but mind makes the man.

Though close by the sea, sweet waters oft-times spring up there; on the hill-side the waters often gush out all brine! Thus men are not as their race.—Lord of the dashing sea's cool shore! Men are as their minds.

Against caprice.

Lord of the cool sea-shore, where flourishes the thick-stemmed laurel! Men whose minds are good (constant), and who adhere to whomsoever they have formed an intimacy with, will not sometimes avoid men, and at other times be intimate. It is good not to have fits of alternating warmth and indifference.

பொய்க்கான் காற்றுக்கு விற்பனாம் அவ்வாளே

Lord of the cool sea-shore, where flourishes the thick-stemmed laurel! Men whose minds are good (constant), and who adhere to whomsoever they have formed an intimacy with, will not sometimes avoid men, and at other times be intimate. It is good not to have fits of alternating warmth and indifference.
Good and bad associations.

Join the men who thoroughly feel true wisdom's inner sense, and forthwith joy joins you. Join yourself to men devoid of the accurate preception of knowledge, and then parting from them is parting from pain.

Men makes, unmakes, and ennobles himself.

He that establishes a man in good, and he that disturbs that good position and casts him down, and he that more and more exalts a man and establishes him, and he that makes a man head (among men) is (the man) himself.

It is prudent sometimes to sacrifice pride.

Lord of the cool shore of the sounding sea, where from old time the billows roar!—In the course of their affairs when even great men follow after the unlearned, this is not folly but wisdom.
A perfect life-voyage.

If a man has wrought all fitting works, enjoyed all seemly pleasures, done deeds of charity to worthy men: if he shall have accomplished all these three unchecked, in this one state, of him men will say: 'that is a ship that has gained the haven.'

Lack of accurate perception is poverty.
Mere externals are nothing.

The want of refined knowledge is poverty, its possession is very great and abundant wealth. When one considers, will not a sexless creature, more woman than man, adorn herself with the jewels that her eye desires?
Why the goddess Fortuna avoids the learned.

Men of vast and varied lore are seen in low estate, and suffer want. Would you know the reason? The anciently renowned 'Lady of the tongue' abides with them. 'The Lady of the flowers' is jealous, and draws not near!

Folly of refusing to learn in youth.

He who, when his father urgently bade him learn, did not take it as a serious matter, but contemned it; when, before many men, some one gently presents a written palm-leaf, will in anger fetch a stick to beat him as guilty of an insult.
An ignorant man is a mere cur!
When a man who has grown up without learning enters the society of the wise, if he sit still, it is as if a dog sat there; and if he rise to speak, it is as though a dog barked.

Cast not pearls before swine.
All the baser sort consorting with scholars of a heterodox and low school, will utter illiterate rubbish; but men replete with learning, though urgently asked, utter not the results of their learning, knowing that (the asker) would fail to apply their minds to the import of what was said.

Modest silence.
Men of learned tongues are silent, fearing some slip; others (ignorant men) will speak out; on the Palmyra tree the dried-up leaves make a loud rustling noise; but evermore the green leaf gives forth no sound!
Good instruction thrown away on thankless people.

When you expound the way of virtue to ungrateful people, —which is like mashing up sweet mangoes for a pig in a food—trough,—those virtuous teachings lose all their force—have their point (ஆம்பூ) broken (கப்பூ) by the obtuseness of the disciple—and do not enter into, or suit his ear,—like a stake which one would drive in on the side of a hill.

Learning requires discipline.

Though you wash it with milk for many days and dry it, charcoal on no hypothesis becomes white! So into the undisciplined body wisdom enters not, though you teach it, driving it in with a stick.
The fly desires not the fragrant honey.  
The base esteem not sweet and powerful words.  
To those whose minds are full of foul things,—
like the fly which goes not to feed on the flower
that pours forth sweetness and breathes perfume,
but fixes its eager desire on ordure,—what clear
comprehension can there be of the lucid words
full of honied sweetness that issue from the mouths
of the worthy?  

The base man rejects the words of the learned,
and seeks the assembly of congenial fools.
The base man does not apprehend the faultless
words of accurate instruction which the learned
utter. These pain his mind. He therefore looks
in the face of some other one like himself (for
encouragement), and convenes a wretched assembly
of his own: i.e. He finds one lik-minded, and
the two set up a sect.

Ch. 27. Wealth that profits not
Useless neighbours: so near and yet so far.

The bat approaches not the Feronia, with its dry stem, though it be night at hand and bear abundant fruit; so although mean people are very close at hand, their wealth is not a thing that can be counted upon.

None pluck the Kalli flowers.
The wise approach not the base.

Men reach not out their hand to the Kalli (Cactus), though it bears delicate round buds by the handful, because these are not flowers they can weave into a garland to crown themselves withal; so wise people from no friendships with the base however great their wealth may be.
Though living on the sea-shore, men go to
the fresh spring to drink.
Though men live on the curved shore of the sea
with its multitudinous waves, they go and drink
at the well, with its perennial fountain of fresh
water from the rock; so even if those (who are
neighbours) are very wealthy, the desire (of the
poor) is towards the liberal, though these may be
far to seek.

அந்தாரின் உண்மையும் வருவாறும் மன்னர் மறுசோறருடனே.

264. புனர் கொலையும் சாமையும் புனர் கொலைத்திட்டு வேயும்;
உடனே தயையும் பூத்து—பெருநித்திர
நாட்டு அந்தந்தியும் புனர்கொலையும் மறுசோறும்,
பெருந்து தயையும் வேயும்.

The senseless dressed in silks!
Virtue quite another matter.

In the world surrounded by the (all-)embracing
sea, merit is quite an indifferent matter! Understanding ones are (poor); and even those of no
understanding—who are like mere palm tree
tuft and brinjals—live prosperously, clad in silks
and rich garments.

காலனி உண்மையும் கரசை மறுசோறு:

265. காலனி வெளியும் விளையாடுகின்ற
காலனியின் வெளியும் கரசை—பெருநித்திர
முன்னர் வாத்துண்டு வாத்துண்டு கரசையும்!
முன்னர் தயையும் வேயும்.
Men fortunate who seem not to deserve it.
While pleasant folk and just abide (in poverty),
you ponder why men unjust and ignorant have any
joy. It is fruit of 'ancient deeds', thou
whose long eyes are darts:—to thoughtful mind
no other cause occurs.

Fortune cursed.
O golden dame, that sittest like a scentless leaf on
a beauteous flower! Die, and fall in ashes to the
ground: thou enterest homes of worthless men of
perverse mind, forsaking good men pure as gold.

Poverty with the good, and prosperity
with the mean.
Has poverty, that bides with men of righteous
souls, no shame? Does wealth to ungenerous
men stick like glue? O thou of dart-like eye,
with wonder see that thus, no just discernment
made, these two abide!
The self-dying and the self-indulgent.

Men who are not void of shame will travel forth on foot, and feed on scraps,—so pass their days; the shameless ones make no journeys on foot, but feed on dainties at home, perspiring over the feast.

Misplaced liberality; rain on the sea.

While the red paddy’s golden germ is parched within the ear and dies, the cloud gleaming with lightnings pours forth its treasures on the sea. When silly menu gain ample wealth, even so are their liberal gifts bestowed!
The unintelligent never learn; the intelligent perceive without learning.

Men void of understanding, though they learn, learn not! Men of understanding, though unlearned, are as men learned! They are rich, though utter paupers, who never beg; the rich are paupers if they bestow nothing!

The Absence of Charity; or, the Miser

Share your food with friends and foes. To the selfish heaven's gate is closed.

To eat your own meal, after sharing what you have cooked, to the extent of your ability, both with those who are friends and those who are not friends, is 'cooking and eating' (= is real housekeeping). To the good-for-nothing human beings whose habit of life it is to shut themselves up and eat alone what they have cooked, the door of yonder world will be shut.
Give what you can, when you can.
Whatever the measure be, those who do even lesser acts of charity to the measure of their power shall attain to excellence. But those who, when they have obtained great wealth, say 'we will be wise (and give) by and by,' are lost in a sea of guilt.

The miser contemptible.
The senseless man who spends not time in enjoyment (of his wealth), and who gives nothing to pious devotees, but hoards and dies,—him his hoarded wealth derides; him all that is gracious in the world derides.

The miser loses what he hoards.
The great wealth obtained by the man of straitened soul, who knows not how either to give or to enjoy, shall be enjoyed by a stranger, in due season—like lovely virgins remaining unmarried in the dwelling.
Poverty better than the wealth of those who live for this world alone.

Though they have got the mighty sea with its dashing waves (to drink from), men wait for the stream slowly issuing from the little well, often dry, and drink there; so the exceeding poverty of the virtuous is preferable to the wealth of those who know not of the world to come.

Whose is the miser’s wealth?

As to the property which the wretched churl claims saying ‘It is mine, it is mine,’ I too chime in with ‘It is mine, it is mine;’ for if it is his, he himself spends it not, nor enjoys the benefit of it; and I, too, neither spend nor enjoy it!
Poor men better off than churls.
The poor have escaped much from which rich men
that dispense not suffer.
They have escaped the reputation of having lost
(their substance).
They have escaped the toil of saving it.
They have escaped (the labour of) digging
(to hide it).
They have escaped the ache of hands securing it
from powerful plunderers.
Many are the (sorrows) they have escaped,

Nothing but his own churlishness hinders
the churl from being liberal.
While it was his he gave not; and his heirs, how
it is theirs, give not. Before, while it was his,
if he had given, they would not have reproved
(him); and afterwards, if they had given, he
would not have reproved them! Men's own
avarice is the sole reason for the lack of charity.
Those wanting in liberal instinct give only on compulsion.

Liberality is that which yields its gifts spontaneously (from good instinct), the askers being as the calf and the givers as the cow; meanness yields only when put into a strait and forced, as a cow with no good instinct gives a scanty supply (அறி) when strong ones press.

Wealth is the source of many sorrows.

Gathering it together is trouble, and even so the guarding of resplendent wealth is severe trouble. If the guarded heap diminish, it is trouble. If it perish, it is trouble. Wealth is trouble's very dwelling-place!

Ch. 29. Poverty

Poverty is the source of many sorrows.
Money commands respect.

Though he wraps a cloth dyed red around his loins, a dozen coins or so, will gain (the wretch) respect among many men! The man devoid of wealth, though born of noble race, is viler (in the world’s estimation) than a lifeless corpse!

The insinuating mendicant.

Where water cannot enter! the more insinuating ghi glides in; and smoke as a subtler power to penetrate than even ghi. If you look into it, the man debased by poverty will enter haunts where smoke scarce finds a way.

All abandon the needy.

When on the high hill’s crags the Kantha/ blooms no more, the crimson-spotted beetle tribe seek not its boughs;—Lord of the hills wherefrom they scare parrots with stones!—the needy have no kin.
Time-serving friends.

When wealth is there, obsequious myriads will assemble, like crows around the fallen corpse. When wealth, as the beetle wheels its flight, is gone, no one in all the world will ask, ‘Is it well with you?’

Nothing benefits the poor man.

Lord of the pleasant land of clustering hills whose crags are washed by sounding waterfalls!—Their race is nought, their manly prowess is nought, their rare learning is nought, when men are held in poverty’s embrace.
Let the churl become a guest of others!
Although he dwells within the village, and sees the poor draw nigh with hungry soul desiring aid, he yields them none: why then in the village does he vainly pass his days? It were better he went to be a guest himself!

Poverty ruins all.
O thou whose teeth vie in sharpness with jasmine buds!—When sharp distress of poverty assails, men lose all their attributes of goodness at once, with the mind's acuteness gained from amplest stores of wisdom.

The struggle with want.
Better indeed is the life that pertains to the ruinous course (உயர்க்கிறது), that going far away (உலகத்திலும்), stretches out (supplicating) hand at every door, than to dwell at home (உட்போனே) toiling, subjectto (உயிரில்விளை) obstacles (போருக்கை), not giving aught to those that ask, because of straitened circumstances.
Reverses.

The hands once loaded with golden bracelets now
cull the forest-herb and cook the meal; and then
eat the mess unseasoned, from a palm-leaf for a
dish! Thus sad at heart they live, when fortune is
gone and ruin come.

Interested friends.

The humming spotted beetle tribes all bright in
hue gather not on the branch that has ceased to
blow. Lord of the good cool hilly land, of high
renown, whence bounteous streams flow down
unceasingly—*the unprosperous have no kin!*
Honourable minds are wroth with wealthy arrogance.

The mind of those possessed of honourable feeling will kindle into flame, like the fire that has caught the forest when the conflagration rages, whenever they behold the haughty acts of those who are destitute of virtuous habits, and to whom their wealth is their only strength.

High-minded men complain not to the unsympathizing.

Will (honourable men who are) 'masters of themselves' follow graceless men to tell of their sufferings, though fallen away to mere skeletons?

Do they not (rather) tell the pain they have felt to those enlightened souls that understand their sufferings before they speak?
Dependence on the wealthy destroys self-respect.

As for ourselves we would introduce them (these friends) to our household: but as regards them, they are ashamed (of us), as though they said, as soon as they (the ladies) saw them (the friends,) it would be the destruction of their womanly reserve; and so they seat us at the backdoor and give us rice! Therefore let us dismiss all thought of rich men’s friendship.

The law of honour is that maintained by honourable men.

O thou whose locks diffuse the odour of pleasant musk! Behold, especially good is (it to cultivate) that which is esteemed by men of honourable mind; for in this world it is (obviously) good: and, since it leads to perseverance in the way of virtue, it will yield good things in yonder world also.
Dishonour worse than death.
The men 'fulfilled of excellence,' though death were the alternative, do not deeds that entail sin and guilt.

Death is an affliction for one day, and for a little while. There is nothing that works irreparable ill like those (deeds).

The wealthy and the poor.
Poor are the men that give not, even though deemed wealthiest of all that flourish on the teeming ample earth! They who even when they are poor seek not as suppliants wealthy men are 'Lords of the three mighty lands.'

The honourable dread most the loss of reputation.
Thou who hast long dart-like eyes with eye-brows extending far, like a bow! the lowest class of men dread burning hunger; the other (or middle class) dread what is unpleasant; all the chief of men fear words that impute crime.
The rich man's contemptuous pity.

When the very worthy and thoroughly learned see
the rich men's glance of disparagement, as they
say contemptuously, 'These are good people—
persons in greatly reduced circumstances—poor
folks,' does not their mind kindle into flame within
them, like the fire by the breath of the bellows on
the blacksmith's forge?

What is dishonouring.

It is no shame (disgrace) not to (be able to) give to
those who desire it of us. The shrinking on
account of fear (felt) day by day is not shame
(modesty). But to become reduced in other ways,
and not to [dare to] tell what injuries those who
love us not have inflicted on us is shame (disgrace,
or self-respect).

What is dishonouring.
Heaven itself must not be sought at the expense of honour

The jungle-haunting tiger that slays the wild cow, refuses to eat and passes by what has fallen (of itself) in its path (i.e. carrion); so the excellent, though the wide realms of heaven were within their reach, would not desire them, if to be obtained (only) by the loss of honour.

Ch. 31. The Dread of Mendicancy.

Ignorant condescending patrons.

Will men themselves possessed of clear discerning knowledge follow after those who have yielded themselves up to mental bewilderment, and who (erroneously) say (of suppliants), 'These poor folks depend entirely on us, evermore are they without resources in themselves?'

302. நேர்ந்து வாழ்கையிட்டு அனு வல்லவு பொருளோ ஒருநாள் கூறும் அறிகைக்கு உடலாக போர்க்கின்றன உடனின் மாசையா? முதல்வன் அறிகைக் பிரதமக் கோல.
Honest hunger and dishonest fulness of food.

Is not a man's dying and birth again measured by the twinkling of an eye? Is it then a fault if a man rather choose to suffer hunger, doing no blameworthy actions, than to feed full, doing things that entail disgrace?

Ask only of the courteous.

There will never be wanting those who, with their destitution as their support (making it their excuse), will venture upon mendicancy, and tread the way of humiliation; but will the noble-minded man enter (as a suppliant) the presence of any save of those who will embrace him and say, 'Enter my dwelling, eat of my food?'

No reverses bend the noble spirit.

Though fortune forsake him, and fate frown, the man of lofty soul, dwelling with steadfast mind on things above, disdains to stand with bending neck in the train of the foolish who hoard their wealth.
Mendicancy is always painful.

To live asking naught even from those dear as an eye, whose love is sure, and who never refuse, is happy life. Since the mind dissolves in shame at the very thought of beggary,—when men receive alms, what are the receivers' thoughts, I pray? 5

Contentment better than mendicancy.

When a man himself, begs of himself, saying, 'Let troubles come, let joys depart!' the sting of poverty is extracted; why then, for this purpose, should any one, his mind agitated with desire, and his eye wasted with weeping, beg of strangers? 6
Beggars are universally despised.

Lord of the land where gold is borne down by rushing waterfalls from every hilly slope!—Though in this world new (kinds of) men are continually born, that very man is never born that does not scorn mendicants.

Mendicancy is unmitigated misery.

Want wastes his outward frame; he lays aside wisdom, his inward being’s good; and so resolving, begs of some stranger, saying, ‘Give to me.’—If then the boon be refused, must he not that very instant die?

A hermitage preferable to mendicancy.

Men form close intimacies with others and live as their dependants, and this is permissible; but is it more painful quietly to go one’s way (to the hermitage) than, lost to all sense of personal dignity, to say, ‘Will ye not do aught for me?’
Relieve the wants of old friends.
though they shrink from it.
Relying on old friendship, in an affectionate manner, render such assistance as your intimacy warrants. If he will not endure (the assistance), will it not be a fire heaped up and burning in his bosom?

Cast not pearls before swine.
Decline entirely to utter words of wisdom before heretics (men of darkened knowledge—men who professing to be wise, have their understanding darkened), who having forsaken the way pertaining to the assemblies of true wisdom, have there laid down propositions of unwisdom, and propagating them diligently, live in accordance with their own shallow wisdom!
Avoid the angry violent disputant.

Well-disciplined men come not near the heretic (= man of evil learning, the teacher of an evil system), who stores up (in his memory certain formulas, comp. 304), as though he understood their worth, and repeats them by rote (lit. as a tongue-lesson).

The heretic, if worsted in the assembly, will abuse the family (of his opponents); or he will spring up and challenge them to fight.

Vain babblers.

Many are the men that utter many things,—who long to raise up (in debate), from mere love of talking and an itching tongue; who do not themselves apprehend the power and might of learning; who know not the way to utter with penetrating force what they have learnt; and who know not what defeat means.
The neophyte.

Without any learning of his own, the fool has obtained one formula from overhearing the lessons of a tutor (who was teaching others), yet unabashed he enters the circle of the good, speaks it out, and makes exhibition of his mean understanding.

Convincing arguments.

They who arise to utter words of wisdom, having associated themselves with the assembly of those who rage and burn and fume with anger, like beasts, for the mere sake of victory, not understanding the truth, shall see their own teeth like pumpkin seeds in their hands!
Fools disgrace themselves in the assembly of the learned.

When foolish men chant their lesson, not knowing the fruit that lesson yields, but uttering words that gender wrath, the learned ones, whose fame dies not, will stand by ashamed, sorely pitying the mother that bare them.

The letter easy, the meaning hard.

Like the charms of those who sell their love for what they gain, the sacred texts are easy to those who rightly learn them; but like the minds of these whose forms are soft as tender shoots, the meaning is hard to all.

Book collectors and scholars.

Although men gather together books in abundance, and, not understanding their contents, fill the whole house with them; the sages who merely take care of books are of one sort, and the sages who understand their contents, and make them clear to others, are of another sort.
A perfect commentary.

Lord of the land of long chains of hills where the wild cattle assemble in herds!

Is that a good commentary to a faultless composition, which consists of the words of those who do not sift it thoroughly, in the four divisions of summary, amplification, minute exposition, and supplementary information, and thus exhibit the full import?

Critics.

Will those who are not of high family, however they may study learned works, be fit instruments to guard others from faults of speech? And men of good family who are well learned will not (seem to) be aware of the deficiencies of those who do not comprehend the works they talk of.
Ch. 33. Insufficient Knowledge

Only the wise value the wise.

Men of sense receive as a reality the words from the mouth of the loving ones who graciously teach virtue. The (ignorant) wretch, himself unreal, speaks (of virtue) with contempt. Just so the ladle distinguishes not the flavour of the rice boiled in milk.

Foolish people hearing hear not.

When men of ungrudging soul declare the way of virtue, those who are not rightly disposed, although they give ear, hear not.

Even so the currier's dog seizes on and devours leather, not appreciating the flavour of milk and rice.
Useless in life and unmourned in death.

What matters it whether they live or die—the shameless stupid people who do no good, not even as much as a grain of millet, though they see by every species of example the way in which their life so sweet to them, passes away in the twinkling of an eye?

Misanthropy.

Since being’s days are few, and life no safeguard: owns, and guilt by many blamed is rife, mid many men, why, laughing not with all they see, should any sulk apart, and nurse a sullen hate?
The evil tongue.

A man has gone before the assembly that had gathered together, and contemplating another has reviled him. Now if the reviled one remain silent, the reviler is to be wondered at if he survive; (for abuse is his very life, and the patience of the reviled one has closed his mouth.)

Dishonoured old age.

He who before old age comes, has not undertaken and zealously carried out works of virtue, will be pushed about in the house addressed in harsh language, and bidden to get on one side or to go out, by even the maid-servants.

Wasted lives.

Men of scanty wisdom are those who do not themselves enjoy any sweets of life, bestow no benefactions on worthy persons, draw not nigh the good path that safeguards (the soul), but infatuated and absorbed in the acquisition of wealth, pass away their days of life in vain.
328. The miser’s death-bed.

In the very earliest time (in early youth) they take not food for the journey which they must make (into another world), tying tightly the wallet on their shoulders; but tying tightly (their treasure bags), they say, ‘In after days we will learn wisdom:’ the gold these idiots will indict with their hands (as legacies, when they are speechless, and in the grasp of death) will be as sour vilam fruit.

329. Saints when they suffer, sinners when they prosper.

When poor, or when disease’s deadly grasp they feel, to other world alone their minds are given; but when wealth grows, no thought, small as a grain of mustard seed, give they to other world—these souls unwise!
330. சுமிேம் மையலில் வாழ்வு அளிகின்று
நான் அடுத்த நாகர்கள்—அவர்கள்
அவர்கள் நாகர்கள் அல்ல தம் அரசு
காரியங்கள் தம்முள் தொடரும்.

Friends hurried away;
the unwise heed it not.

Though they have gained a human frame, of
virtue think they not! In vain they spent their
days. Alas! and yet they see death eagerly
hasting to snatch away those infinitely dear, like
to their very souls! Why is this so?

Ch. 34. Utter Folly

331. அக்ரேசா போர்வியாற் போலா சுற்று
சீலவிய தின்காலாகப் போகுதல்
அக்ரேசா போர்வியாற் போலா சுற்று
சீலவிய தின்காலாகப் போகுதல் என்றானே.

Men disport themselves in the very
meshes of death's net.

While the turtle's murderers have put it into the
pot, and kindled fire beneath, it sports unconscious
of its fate: such is their worth who joy entangled
in life's net, while death, the mighty murderer,
waits to seize them.
332. மாருமல்லை வசனம் அசையிங்கு குருற்றனை நேர்க்க அசைக்கிறேன் இலையும் காண்பித்திருக்க அர்ப்பித்து முறையார் கண்டீர்க்கார் மற்றும்.

Postponing virtuous action to a time that never arrives.

They went to bathe in the great sea, but cried 'we will wait till all its roar is hushed, then bathe!' Such is their worth who say, 'we will get rid of all our household toils and cares and then we will practise virtue and be wise.'

333. துண்டுமல்லை கோவில் குருவியும் கான்கு நிறையலும் துண்டுமல் காய் ஆதும்—தவறாக வேதம் இயக்குரிய எனும் அமிர்தம் குமாரையும் பற்றியிருக்கிறேர்.

A high tone of manners and morals.

Though a man be of good *caste*, have performed deeds of ascetic virtue, acquired learning, is of good family and attained a ripe old age, so that in these five points he is faultless; yet his ignorance of what is thoroughly good, without stain, sanctioned by ancient precedent, and of good renown in the world's ways, will render all his advantages like thin, watery milk with boiled rice.
334. Stones and senseless men.
Stones are much better than low men; since, though those (too) are utterly without apprehension of your words, yet they (stones) are of assistance to those that employ them, inasmuch as they at once stand (where they are fixed), remain (where they are put), lie (where they are laid), and remove (when they are moved).

A fool angry without cause, longs to abuse.
If the fool, though nothing is to be gained (by such conduct), acting as though he had gained something, waxing wroth against those who disdain (or are unable) to contend with him, cannot say and utter forth in his wrath a string of evil words a grievous itching will gnaw his tongue.

335. A fool angry without cause, longs to abuse.
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It is a hard thankless task to bend the worthless to our will.

Lord of the sea-shore where the laurel with its bright foliage flowers! The poor (pretense of) intimacy enjoyed by those who follow after (wealthy but) utterly uncongenial men, and say 'we will bend them to our will,' is like loosing one's hand while digging into a rock.

Ants around the neck of the closed oil-jar.

If there be ghee in the pot, though they cannot get at it, the ants will swarm without ceasing around the outside; and so the people of the world will cling to and not leave the possessors of wealth, though these give them nothing.

Fools make all life sad for themselves.

No good each day they gain; nor deed of virtue do; nothing to needy men impart; nor know they joy of loved ones' sweet embrace; devoid of fame they live: do such not loathe the days they live?
Friendship without reciprocity.

Friendship with those who are destitute of exquisite goodness, and who, though you cultivate them with affectionate deference, (morosely) say 'we entertain affection for none,'—though it should yield as its fruit the earth, which the sea with its noisy chime of leaping billows girds around,—would be only affliction.

Self-laudation.

The learning a man has acquired, his world-renowned excellence, and his nobility of birth, will gain for him respect when the bystanders celebrate them; but if he himself proclaim them, the young kinsmen crowding around will deride him as one afflicted with a mania not to be mitigated by any medicine.
Ch. 35. Lowness

Teaching wasted.

The fowl, though each morning duly you scatter broken grain into its very mouth, will ceaselessly scratch in the refuse-heap; so, though you expound and show the base man works of learning, full of weighty wisdom, he will but the more resolutely go on in the way in which his mind finds delight.

The base will not seek the company of the wise and good.

If you say to the base man, ‘Let us without delay go to seek refuge with faultless sages possessors of mature wisdom,’ he, will probably get up and make off, exclaiming, ‘Let us go and slumber!’ or he will perhaps demur, and change the subject.
Promotion does not spoil the good nor improve the bad

Lord of the goodly land of swelling torrents! If thoroughly worthy men gain some added dignity, their nature knows no deviation, but they go on in the same even path of virtue; and although the base obtain promotion, his conduct too changes not, (promotion betters him not.)
The dog prefers to feed on refuse. Nature will out!

The dog, though you tend it with care, feeding it from a golden vessel, will watch, eye fixed for others' leavings; even so, although you receive the base as if they were possessed of greatness, the deeds they do will be otherwise (= their real character will be seen by their conduct).

346. கர்த்தருடைய பாலையும் சுருக்கியம் சுருக்கியம்
என்று அமர்ந்து பிற்பிற்றன் குருதிகள்—நதகுண்டு
நறதியில் கனவி பிறவியின் புர்வால்
அமர்ந்து கண்களே முன்னே.

The base intoxicated by some trivial gain.

Though they obtain imperial wealth, the excellent never utter a vaunting word; but if at any time the base see some small fraction added to his scanty store, he will deem himself great as Indra.

347. சர்க்கரே பாலையும் மாற்றார் மனிதர்களின்
இன்று பதிலித்தும் உலகான வருந்தையின்
சாசு எனில் என்று கத்தையான கம்பாக
அம்மார் பாலையும் முன்னே.

The slipper.

Though made of faultless yellow gold, enwrought with choicest pearls, the slipper serves but for one's foot; though the base be deemed prosperous through the wealth they have gained, their baseness will be seen by their actions.
The base man's habit of life.

 Victorious lord of the good mountain land! The base is mighty in bitter words, is destitute of kindliness, rejoices in others’ sorrows, is ever and anon full of sudden wrath, will run up and down and pour contempt on all he meets.

No intimacy possible with the base.

Lord of the resounding sea's cool shore, where the Neythal breathes honied fragrance round! The worthy, if men for many days stand waiting in their train will say ‘these are old acquaintance,’ and will make the place pleasant to them; the base in such circumstances feel no affection, but simply despise them.
Prosperity does not elevate the base.

Hear, O Sir! The little bullock-calves will not learn to bear the yoke and draw the chariot, though you give them cut grass, clip them, and constantly rub them down; so, though they have gained wealth, the base will be seen (to be so) by the deeds they do.

Age does not improve the essentially base.

The thoroughly wise, though young in years, will guard themselves in stern self-repression. The low unwise as age comes on become mature in evil works, and are like reeds wind-shaken, hollow still!

352. குறுக்கிப்போனோ வயம்பதை வாழ்க்கை செய்ய முடியாது உயிர்த்தை செய்யாது போரம்போனோ விளையாட்டுகள் உண்டுறுத்து விளையாட்டுகள் உண்டுறுத்து உண்டுறுத்து உண்டுறுத்து உண்டுறுத்து உண்டுறுத்து உண்டுறுத்து
Fine perception unattainable by the obtuse.

Though frogs flourish long in a rich large lake, they never rid themselves of their slime; so it is hard for those void of fine perception, even when they have learned pure and excellent text-books, to acquire the gift of clear understanding.

Detraction easy only to the base.

Lord of the goodly land of mountain chains! It is hard to stand before a man, and publish even his praise. How then can mean men's tongues depreciate a man's good qualities and proclaim his faults while standing before him?

Base men vaunt themselves like wantons.

Chaste women trick not out their charms of womanhood, as is as the wont of the wanton. Like fountains ever fresh those others make display of every charm, and vaunt their beauty as they pass.
You must extort from the base what you want.
The base are like the chisel, that, though it is over
the bud (to be sculptured), moves not without
some one to strike it. On those who are courteous
these confer no boon whatever. They will do
everything for those who use violent means. 5

Each thinks upon his own favourite place.
The good remember only benefits conferred
on them; the bad only injuries.
The hill-man thinks upon the beauty of his hills;
the farmer thinks upon his fields that have
yielded him rich crops; the good think on the
boons bestowed by worthy men; the base man’s
thoughts are fixed on abuse he has received. 6
The good are grateful; the base ungrateful and malignant.

The good attach themselves to those that have done them one act of kindness, and forgive a hundred wrongs that arise. The base receive seven hundred benefits, but one wrong will turn them all to evil.

Base men illiberal even in prosperity.

Worthless persons even in high estate do not the deeds that men of noble birth perform even in their poverty. O keen-eyed maid! Men may enring and arm the boar’s tusks, but it will not even so become a warlike elephant.

Vain dreams. We fade as a leaf.

‘To-day, at once, a little hence, we shall gain our end!’ So many speak and think, and joyously tell it out among their friends; but soon their eager minds are changed; and they have perished like a lotus leaf.
Wealth without heart.

Though born in the water, and its hue appear green, the Netti's pith knows no moisture; so in the world are men of amplest wealth whose hearts are hard as stones upon the rocky mountain fell.

Ch. 37. Miscellaneous Topics.

The wife.

The mansion meets the clouds. A stately band of warders keep watch around. Gems glisten therein like lamps. What then? Where the owner has not a wife of dainty excellence: the house within is a waste, hard to explore.
Outward guards avail nothing.
Though compassed round with a faultless guard of swords, if once they gain freedom, in little time they are stained with every fault; and long is the time those soft-voiced once spurn every law of right.

The evil qualities of a bad wife and their effects.
Death is the wife that stands and dares her spouse to strike! Disease is she who enters not the kitchen betimes! Demon domestic is she who cooks and gives no alms! These three are swords to slay their lords!

The second marriage.
He hears (that marriage is another name for) dread, and yet he dreads it not! He hears the fearful funeral drum, but it gives him no sense! Again to take a wife and to dwell bewildered amidst domestic enjoyments is a fault that merits stoning; so say (the wise).
Different modes of life.

The best thing is a life spent in penitential practices. The middle course is to live with dear ones around. The worst of all is, with the thought that we have not enough, through desire of wealth subserviently to follow those who understand us not.

Three kinds of men; those that learn, those that enjoy, and those that complain.

The men of noblest mood pass their time in learning. The middle sort pass their time in the enjoyment of good things. The last and lowest cry: 'Our food is not sweet,' 'We've not got our fill,' and in angry mood lie sleepless.
Like father, like son!
The red grain’s swelling germ in after time grows up and yields that same red grain.—0 fertile crofted village lord, whose fields are filled with ripening crops of that same grain!—Wisdom of son is wisdom of the sire.

Bad times.
The wealthy men of great possessions and the perfect have perished, while wantons’ sons and base men multiply. The lowest takes chief place, and, like the umbrella’s handle, this world is upside down!

Misery of unfeeling selfishness.
Lord of the good land of mighty hills whence streams descend sweeping along pearls!

Better men should jump down a precipice than live with a mind not disposed to assuage the pain of the dear ones who tell them of their heart’s pain.
The wantons' love.

'The mountain freshed, and the love of those adorned
With pendant jewels rare examined calmly prove
To differ nought: that fails when rains that feed it fail;
And love of these fails too, when income fails!'

Ch. 38. Wantons

The wantons' mercenary character.

The lamp's light and harlot's love examined well are seen to differ not a whit; the lamp's light goes out when the feeding oil is consumed! and the harlot's love is spent when the lavish hand has spent its wealth.
The wanton's self-interested professions.

She (of enticing beauty), adorned with choice jewels, said forsooth, 'I will leap with you down the steep precipice;' but on the very brow of the precipice, because I had no money, she, weeping and pointing to her aching feet, withdrew and left me alone!

Courtezans forsake those who have no wealth.

Though he be Mal, the fiery-eyed, whom in the heaven's fair homes immortals worship, if in hand he bring no gift the women tender as the buds men cull, will straight dismiss him, bowing low with folded hands.

Pallavi

The wanton's self-interested professions.

Courtezans forsake those who have no wealth.
Money makes a man the wanton's darling.

To the damsels of loveless hearts, whose eyes are as beauteous as blue water-lilies, those who have no wealth are as poison! Even those who have turned the (oil) press, in sight of all men, if they have wealth, are as sugar to them.

Wantons and their paramours.
The silly ones, who are as beasts, seek the embraces of women who are like the eel, which shows one head to the snake, and another head to the fish, in the sweet clear lake: (are of a double and deceitful nature).

Feigned love becomes open hostility.

'We will never part, like the precious stone strung on its thread, or the Andril,' said the damsel with golden bracelets: she has now become the horn of a fighting ram (she angrily repels me). Dear heart! dost linger still, or wilt thou go?
Ridiculous infatuation of the wanton’s dupe.
Those who fondly reckon upon the devoted love of the worthless wanton, that, like the wild ox, licks the hand and despoils men of their wealth, and then, like the buffalo, bounds away, shall suffer the desired ridicule of many.

Bought embraces.
Those whose avowed purpose it is to walk in the way of rectitude seek not the embrace of the fascinating, fawn-eyed damsels, who walk in a way of their own’ who are pleasant when gratified with gifts, and when they are filled (=when no more gifts are to be expected) are like the horn of the fighting ram.
Let him be deceived that will.
Let those accept (wantons' false love), who take them as their own believing the words uttered to inspire belief, by the bright-browed ones, who keep concealed within the cruelty that lurks in their heart. Those whose bodies are their sole wealth belong to none, (i.e. they have no souls to give!).

Lust blinds men.
Though the dupes clearly discern and know the guileful intentions entertained by the bright-browed ones, even where their minds are (apparently) set upon some persons, they whose bodies are full of sin do not recognise it!

Ch. 39. Chaste Matronhood

Appalaiy sambandar suthi varai.
Freedom from temptation.

Though women live famed as Ayirani for rarest gift of chastity, absence of men that stand enamoured of their charms is a help in way of good to those of fragrant brow who guard themselves.

A true wife, in time of poverty, if friends come in enough to drink up the sea, performs her duties with kindness of speech.

When in the straitened time they cook and eat with but one pot of water on the hearth,—if relatives arrive enough to drain the sea, the soft-voiced dame, the glory of her home, well fulfils each seemly duty.

The real home!

On every side the narrow dwelling lies open, on every part the rain drips down; yet, if the dame has noble gifts, praised by townsfolk for her modest worth, such a housewife's blest abode is indeed a home!
The wife: 'placens uxor.'

She is sweet to the eye, and adorned in the way that a lover loves; she enforces awe: her virtue shames the village folk; she is submissive; but in fitting place is stern, yet sweetly relents:—such a soft-voiced dame is a wife.

The modest woman cannot understand shamelessness.

'Whenever our spouse takes us in his embrace, we feel a timid shame as if we saw him then for the first time and they (wantons) daily, through desire of gain, submit to the embraces of many! How can this be?'
A modest wife like a javelin in the hand of a hero

As the scroll that he reads, whose inmost heart well understands it, is goodly wealth with him who is graced by a generous spirit. As a keen weapon in the hand of a clear-souled hero, is the loveliness that a modest woman owns.

The injured wife to her confidante:

'The lord of the town has bought, it seems, black gram and red gram, a tuni and a pathakku, as if they were all the same! He, whose chest is broad as a mountain, having associated with the beautiful browed ones,—inferior to me!—unpurified, seeks my society too!'

The neglected wife

'O minstrel, utter not cruel words, or if thou utter them, softly draw back thy step, and go to utter them to those who are like the lute's right side; for we, to the lord of the town, are as its left.'
Meek complainings (to her maid).

'I am she, forsooth, that felt a pang when a fly alighted on the lord of the town, surrounded by cool rice-fields over which the waters gleam, where they pluck the rich grass! And I am she who have lived to look upon his breast adorned with cool sandal-wood paste, which has been warmly embraced by others.

The pining wife

'Minstrel, utter not a gross falsehood, saying that he who wears a garland of opening buds will favour us!

'To the lord of the town we are as the (tasteless) tip of the sugar-cane; therefore, tell (such a tale) to them who are like its middle (sweet, juicy) joints.'

End of Part II
PART III. ON LOVE
(OR PLEASURE)
'The way of true love never did run smooth.'

'Lord of the cool shore of the deep bay, where the gleaming ocean’s restless billows beat!

'If there be no fond embrace, a sickly hue will spread itself (over her face); and, if there be no lovers' quarrels, love will lack its zest.

'To embrace and disagree is the one way (of love).'

The Lonely one

'To those who were wont to strain in close embrace their own beloved whose broad breast was girt with garlands, when the rains patter down, it is as though one beat the funeral drum through all the regions where the muttering of the thunder is heard from out the clouds; since they are deprived of their loved one's society.'
The forsaken one at eventide

At wildering eventide, when workmen all put by their tools, she culled choice flowers, and wove a gay garland;—then let it fall from her hands, and wailed, 'What can this wreath avail to me who weep alone?'

The lover says to his friend (பர்கள்) in regard to his forsaken bride:

'Regarding the setting sun, and wiping away one by one with her soft finger the tears that well up in her eyes, suffused with red, sobbing she lies resting her arms on the couch, setting off the days on those same tender fingers: alas; are they my faults she is counting up?'
The lover in a figure praises the lustre of his beloved’s eye, and the beauty of her arched brow; and indicates also his own timid reverence

'The little kingfisher seeing the eyes of my beloved (as she was disporting in the tank) and taking them for carp, followed her; but though it followed, and poised itself aloft, it darted not down, recognising her gleaming brow bent above them as a bow!

The mother bewails the hardships of the rough desert path over which her tender daughter will follow her beloved.

'When I applied the (softest) cotton soaked in the red dye to the foot of her whose waist is lovely, and whose mouth breathes the fragrance of the red water-lily, did she not cry “gently, gently,” and shrinking draw it back? And oh! has it endured the stony, desert path?’
Grief of the deserted wife

When those who con the palm-leaf scrolls had ceased, in eve’s dim twilight hour, she thought of her absent spouse! and weeping plucked the flowers from out her wreath, and brushed the odorous sandal from her lovely breast!

The confidante demands of the bride if she can endure to walk after her beloved through the desert, she replies:

‘Thou hast said, O maiden with burnished bracelets! have you strength to walk on the morrow after your beloved? When one (a warrior) has obtained a splendid horse, that very instant he has learned how to ride it! (his enthusiasm teaches him).
The mother now aware of her daughter's flight, says:

My breast, my necklace of pearls, and my whole body she embraced! I knew not what it portended. It was the sign, it seems, made by my lovely one that she was about to set out on the path where the herds of antelopes flee in fright from the tiger.  

The lady complains of her lover's long absence

The triple-eyed (Civan), the crow, the hooded snake; the mother that bare me: what have these done amiss? Maiden whose bosom bears the Go'yu buds, all gold! The way my lover went for wealth is my pain.'

End of Part III
F. W. ELLIS’ TRANSLATION OF SOME QUATRAINS

[Number Denotes the Number of the Quatrain]

NALADIYAR

2. When by blameless means thou hast acquired great wealth, then, sharing it with others, eat fine rice imported on oxen; for fortune never standeth in the centre with any one, but shifteth like the wheel of a chariot.

3. He who hath gone forth as the leader of armies’ mounted on the neck of an elephant and overshadowed by ensigns of dignity, when the power of his former deeds are turned against him, will fall and his wedded wife be taken by strangers.

4. Know that those things are uncertain which thou regardest as certain and perform quickly every act of charity within thy power; for the days of thy life are gone! are gone! and even now death swiftly approacheth! approacheth!

7. Death devours your days using the sun, whence they originate, as the measure by which he meteth; be compassionate, therefore, and practice virtue assiduously, for among all born there is none that hath not died.
8. Those of little understanding, not considering, their natural tendency, say "we are wealthy"; the greatest wealth, may be utterly destroyed and vanish like a flash of lightning darting in the night from a black cloud.

10. Those who avariciously hoard what they have acquired, vexing their own bodies by stinting themselves in food and raiment, and not performing acts of imperishable charity, perish, O King of the mountains touching the sky! Witness the bees when deprived of the honey they have collected.

32 Say not foolishly, O my soul! "while here let us pursue our own interests and let us die without caring for virtue"; for, although thou mayest live long and prosper, say what wilt thou do when the days of thy life are passed?

33. When the senseless man receives the fruit of his deeds, he sighs bitterly and grieves within himself; the wise, reflecting that it is the destined consequence of their sins, hasten to pass the appointed limit of their affliction and escape from it.

34. Having obtained a human form so difficult to obtain, act so as from it to acquire great merit; for in the next birth, charity will profit thee as the juice of the sugarcane, while thy body will
resemble the refuse of the cane from which the juice has been pressed.

35. They who have pressed the cane and extracted the juice will not be grieved when they see the smoke arising from the refuse while burning, nor will they who have acquired the merit accruing from the mortification of the body mourn when death approacheth.

36. Think not whether it will be this day, or that day, or what day, but, considering that death even now stands behind thee, eschew evil and pursue good in the way prescribed by the eminent ones.

38. The seed of the Al (Banyan tree) though exceedingly small grows large and affords abundant shade; so, however small may be the benefit of a virtuous act, it facilitates, when conferred on the worthy, the attainment of heaven.

59. He who has power to observe the rule he has professed and to keep himself undisturbed by the operation of the organs of sense, namely, the body, mouth, eyes, nose, and ears, shall assuredly obtain eternal beatitude.

74. Knowing what ought to be known and submitting thereto; fearing what ought to be feared; performing every duty so as to satisfy the world; and living in the enjoyment of pleasure according to their means; they who are thus disposed never experience the evils of life.
79. Flee from pleasure when thou canst enjoy it, if disgrace attend it; O Lord of the high country abundant in waters! though pleasure only be constantly regarded it is preferable to enjoy it in a harmless way.

80. Although thyself be ruined, think not of prejudicing others, however, they may deserve it; eat not with those with whom thou shouldest not eat (enemies, irreclaimable sinners, and the rest) even though thou lose the flesh of thy body by hunger; speak not falsehood, intermixed with truth, although the whole world canopied by the heavens be thy reward.

101. As a young calf when let loose among a number of cows, naturally seeketh out and attacheth itself to its own mother, in like manner doth the act of a former state of existence seek out and attach itself to him who hath performed it.

104. To avoid those things which are to happen, or to detain those which are to depart is alike impossible even to Saints; even as there is none who can give rain out of season, or prevent its falling in season.

107. Behold all those whose bosoms are goaded by distress and who wander forlorn through the long streets, and know, O Lord of the cool shore of the billowy ocean, where the playful swans tear in
pieces the water-flowers, that this proceeds from the acts of former births.

108. When those, who not only are not ignorant but have learned that which they ought to know, do that which is blameable; this, O king of the cool shore of the broad ocean, where the water-lily flings its odours to the winds, proceeds from the acts they have formerly done.

110. The effect of the acts of former births doth not fall below, nor exceed its due proportion, nor doth it fail to come in its turn, neither doth it assist out of season, but where it ought to be, there it is; of what utility, therefore, is sorrow when it afflictesth thee?

116. Although deeply instructed in the knowledge of truth, those who have not accustomed themselves to restraint can never be restrained, O large-eyed beauty! thus, though the wild pumpkin be dressed with salt, clarified butter, milk, curd and various condiments, its natural bitterness will never be removed.

158. If one be deaf to the secrets of others, blind to the wife of his neighbour, though well acquainted with her excellencies, and dumb in calumniating others, in him it is not necessary to inculcate virtue.

183. Laying up seed for heaven, without delusion of mind and void of all distress enjoy life like the-
wise, maintaining your proper station, but remembering always that there are various things that change their nature without efficient cause.

201. As a mother forgets the pains and trouble she suffered during pregnancy and child-birth, when she sees her infant on her lap; so the distress a man suffers from poverty and other misfortunes disappears on the sight of his relations enquiring for him.

205. Those who, making no distinctions between dispositions or conditions, relations or strangers, actuated by their natural feelings alone, seek all who are in poverty or affliction and relieve their distress, will be regarded by every one as preeminently worthy.

206. Than to eat on a golden dish rice, white as the claws of a tiger, mixed with sugar and milk, from the hands of an enemy, it is sweeter to take a mess of grass-reeds, without salt and in any kind of dish, in the house of a relation dear as life.

208. Even those who have been pleasantly entertained by another, as frequently as a hammer strikes the anvil, will forsake him as the tongs do the iron on entering the fire! but those who are truly worthy of being called friends, will adhere to him in distress, as the rod by which it is turned adhereth to the metal in the forge.
209. O thou who are adorned by a cool and fragrant garland! when relations have partaken of the prosperity of their relations, if they partake not, also of their adversity until death, is there anything they can do for them in the other world?

211. Friendship with the wise, whose intelligence divines one's thoughts, is like eating a sugarcane from the top (as its sweetness increases more and more); connection with persons without sweetness of disposition is like eating it from the opposite end (the flavour decreasing by degrees).

213. Avoiding the friendship of those who resemble elephants, seek the friendship of those who resemble dogs; for an elephant will kill his driver, whom he hath known for a long time, but a dog will wag his tail while the spear thrown at him is still in his body.

214. Men cleave not to those, to whom their hearts cleave not within a short space, though familiar with them for a long time: but will the friendship interwoven with the idea of those intertwined with their hearts, be abandoned, though they are for a long time absent?

215. The preservation of friendship is when affection continues affection, like the flower of the branch, which being blown, closeth not again! those who resemble the flowers of the pool, which having
blown, again close their petals, know neither affection, nor friendship.

221. When those we greatly love and esteem as virtuous, prove otherwise, this ought to be carefully concealed; for rice in the grain hath a husk water foam, and flowers some unfragrant leaves.

224. O Lord of the wave-resounding shore, where bright-rayed pearls are thrown up by the rolling billows and where float swift-sailing ships! if friends, from whom it is difficult to separate, possess not virtuous dispositions, they are a fire kindled to burn our hearts.

225. Is it right utterly to abandon friends, whom it is so difficult to forsake, though guilty of evil deeds. O Lord of the renowned mountains, which covered by the long stems of bamboos pierce the sky? Will men cut off their hand because it has struck their eye?

230. If, after contracting a firm friendship with any one I set myself to note his good and bad qualities, may I be cast into the hell, where the traitor, who discovereth the secrets of his friends is punished, and may I be scoffed at by the whole world!

232. The friendship of eminent men is eminently illustrious, and as productive of benefit as timely rain; but the friendship of the mean even in the time of their prosperity, resembleth, O Lord of
the countrp of clear waters! the failure of rain in due season.

233. The enjoyment of the friendship of men of acute understandings is desirable as the joys of Heaven; but connection with unprofitable men, uninstructed in science and literature, is a very hell.

234. Our intimacy with those, to whom we are not bound by the chain of friendship, O prince of the hills, the sides of which are covered by groves of tall sandal trees! though it seemeth day by day to increase, may be dissolved as instantaneously as the fire catcheth the straw.

238. If I stretch not forth my hand and deliver my whole soul without hesitation to my friend, when he is in distress, may I be cast into the hell, where the wretch is punished who hath violated the chaste wife of his friend, and may I be scoffed at throughout the far-famed earth.

244. Although the fruit of the plantain be ripened in the bitter leaves of the Vembu, it will not lose its natural sweetness; thus although they who are naturally good associate with the bad, their friendship for them will not corrupt their minds.

245. Sweet water may be produced even on the side of the sea-shore and salt water on the side of a mountain. O Lord of the cool shore washed by the waves of the Ocean! it is truly said that
sensible men will not imitate those with whom they consort, but will preserve their own minds.

246. O Lord of the cool shore of the Ocean, where the thick-boughed Punnei flourisheth! Will those, who are virtuous and impartial towards all, first contract and then dissolve friendship? than this it is better that friendship should never be contracted.

247. To be united in friendship with the prudent, who think of that of which they ought to think, is productive of the highest felicity, and affliction is avoided by separating from fools who know not what belongeth to friendship.

256. Those whose tongues are adorned by learning and knowledge (the wise) fear the disgrace of evil-speaking; the unwise indulge therein: thus on the palm-tree the dry leaves maintain a perpetual rustling, while the green leaves make no noise.

321. The moral precepts benevolently delivered by the kind-hearted, the wise receive to their benefit, but the ignorant, devoid of all good qualities, treat them with scorn; thus the ladle tasteth not the sweetness of the milk porridge it contains.

335. If a fool, when angry with others without any cause for anger, like one who supposes he hath made an acquisition, without having in reality obtained anything, bewildered by passion, cannot
crowd together abusive words, his tongue tingles all over.

344. If the virtuous have received a favour as small as a grain of millet they will consider it as large as a palm-tree; but if a favour as large as a palm, O king of the Country washed by the sparkling waves! be conferred on the ungrateful, it will produce no benefit.

345. The worthy, although they have attained to wealth and dominion, indulge not in haughty language, but if the mean have acquired the wealth of one Cani (1/80th part) added to one Mundire (1/320th) they will regard themselves as Indren, the king of heaven.

353. O Lord of the country covered by mountains! although it may be difficult to extol the good qualities of persons before their faces, of what are the tongues of those wretches made, who standing in their presence, declare their faults for the purpose of destroying their reputation?

356. The mountaineer thinks of his mountains, the husband-man of the cultivable land, the produce of which he gathers; the wise think of the special benefits they have received from others, and the fool keeps himself only in his own mind.

357. For one good turn they have received from another the wise will endure a hundred evils
afterwards inflicted; but if they have received a hundred good turns and have suffered only one evil turn, fools will consider the hundred good turns as evils.

362. Though women of light conversation (!) be as strictly guarded as the blade of a sword is carefully preserved (!); yet, if by any relaxation of vigilance, an opportunity be offered to them, little of this time will be occupied by deeds which are not evil, and much of it by them.

363. The woman, who hold in opposition threateneth blows, is as death;
She, who resorteth not to her kitchen betimes in the morning, is an incurable disease;
And she, who, having prepared food, grudgeth it to those who eat it, is a devil to domestic happiness;
Women of these three descriptions are a destroying weapon to their husbands.

370. When rightly perpended the water of the freshes and the love of women adorned with ear-rings differ not; for the water of the freshes will be dried up when the rain ceaseth, and so will their love when the income faileth.

371. When rightly perpended the light of a lamp and the love of courtezans differ not; for the former is extinguished when the oil is dried up, and the-
latter estranged when the empty hand no longer contains money.

373. Let them have been even as liberal as Shenganmal (sic) the goddess of prosperity, who is worshipped by the gods in the beauteous Heavens, courtezans whose hands are tinted like opening buds, will forsake those who have no wealth to bestow upon them, reverentially saluting them with folded hands.

381. Although women are high in reputation and equal to the goddess Ayrani in conjugal fidelity, they must cautiously avoid those who are enamoured of them and follow them in hopes of gratifying their passions! for such caution is the safe-guard of the virtue of matrons with perfumed foreheads.

382. If in time of distress, when the meal of the whole family is cooked by the water of a small pot, a host of relations sufficient to consume the water of the sea should come at once, the softly speaking woman, who shews herself as bounteous as the ocean, is the glory of her house.

383. Though her house be open on the four quarters, though it be exceedingly small, and though the rain pour in on every side, a chaste and virtuous woman will be renowned in the place in which she resideth and her habitation respected.

384. She who is pleasing to the eye, who in all things gratifieth her husband according to his desire and
at all times standeth in awe of him, whose modesty is so conspicuous as shame her sex, who reverenceth her husband, and in all her love-quarrels with him acteth with such prudence that reconciliation affordeth him increased delight; this mildly speaking matron is truly a woman.

385. Whenever our husbands embrace our shoulders, we feel ashamed, as if we saw them for the first time; what pleasure then can those women enjoy, who, from the desire of money, endure daily the embraces of many men?

386. Riches in the possession of a generous man resemble in their effects the learning acquired by a man of great natural ability; the chastity of a modest woman is like a sharp sabre in the hands of a courageous man.
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பாதியின் சதுரம் செய்யப்பட உள்ளது.
GLOSSARY

अः - alas!
अंतः - diminish.
अक्ष - centre.
अःहःहः - those within.
अःहःहः - inwardly.
अःहःहः - chest, breast of a man.
अःहःहः - dig.
अःहःहः - sugar.
अःहःहः - armlets of conch-shell.
अःहःहः - a gutter, drain.
अःहःहः - feebleness.
अःहःहः - be unsteady, waver.
अःहःहः - dread; guilty fear.
अःहःहः - axle.
अःहःहः - fearing, dreading; shrinking from.
अःहःहः - unwisdom, folly.
अःहःहः - self-restraint; modesty
अःहःहः - restrain; hide, bury.
अःहःहः - greens, vegetables.
अःहःहः - lean self-restraint; subside, sink down; cease.
अःहःहः - a kind of creeper.
अःहःहः - cook; kill.
अःहःहः - with increasing vehemence.
अःहःहः - hearth.
अःहःहः - draw near; take shelter; attain unto; be closed.
अःहःहः - cook-house.
अःहःहः - affliction.
अःहःहः - beautiful, nearness.
अःहःहः - beautiful chest.
अःहःहः - those who are near.
अःहःहः - a dam; a pillow, mattress; tie.
अःहःहः - (as a formative) place.
अःहःहः - lift up the head to look.
अःहःहः - path, public road.
अःहःहः - a red dye.
अःहःहः - alas!
अःहःहः - injury.
अःहःहः - afternoon.
अःहःहः - immortals, gods.
अःहःहः - fondly love.
अःहःहः - ambrosia.
अःहःहः - thorough, full; fitness, things agreeable to; possessing in full measure.
अःहःहः - fitness.
अःहःहः - beautiful.
अःहःहः - scandal, evil report.
अःहःहः - arrow.
अःहःहः - an expletive; probably a voc. of अःहःहः.
अःहःहः - beautiful hip.
अःहःहः - mother.
अःहःहः - a stronger form of अःहः; a particle indicating surprise or emotion: 'Ah, do so!'
अःहःहः - perform.
अःहःहः - neighbours.
अःहःहः, (अःहःहः) - wife of Indra.
अःहःहः - keenness; keen-edged.
अःहःहः - red; gum-lac.
अःहःहः - stronghold.
- cry; reiterate foolishly; reverberate.
- serpents.
- lion.
- rice unboiled.
- hard, rarely or never.
- being without diminution.
- neighbourhood; draw near.
- precious ornaments.
- wealth.
- impossible; impregnable.
- hard to obtain, bear up against etc.
- a flower-bud.
- a water-fall.
- regard with favour.
- grace, favour, benevolence.
- a mere expletive.
- computation.
- infinite learning.
- flower.
- crab.
- lament aloud.
- hermaphrodite.
- wave; cause to wave, agitate.
- not being.
- grow less.
- suffering, privation; want; poverty.
- intense desire.
- such as eyes covet.
- desire, covet.
- soften, abate, become extinguished.
- glisten.
- loosen; expand.
- assembly.
- envy.
- fire, heat.
- perish, go to ruin; destroy; waste away; loose; fall into despair.
- weep aloud.
- rot away.
- sink down; be injured, be sullied; be destroyed.
- set in; inlay (jewels in gold).
- a measure.
- mingle.
- tenderness, kindness, gentle-minded.
- take by handfuls.
- the path of virtue.
- the part which treats of virtue.
- virtue; charity; justice.
- know.
- sever, cut off; fail.
- sound; strike.
- bond of love.
- destitution, poverty.
- so much as, such-like.
- we are as.
- all.
- a fabulous bird which is said never to survive its mate.
- it is not.
- a kind of swan.
- an interjection: alas!
- cow.
- when it is.
- will not become, will not befit.
- they will flourish.
- increase; wealth.
- make, cause; kindle.
- there; then; just so; so, as
- swing, oscillate; play, dance; move briskly; bathe.
- the use, mastery, practice; exercise of anything.
- grind in a mill.
- love.
- male; masculine character.
- the gate of paradise.
- we shall prosper.
- turtle, tortoise.
- the red and white water-lily.
- thousands of persons.
- an exquisite jewel.
- if it be [Neg. ]
- a mother; investigate; seek out; cull; care for
- fully; our fill.
- become full; feed full; sound; resound; hum; bind; ripe.
- a banyan tree, Ficus Indica.
- it will serve; resulting benefit.
- (we) shall prosper.
- deep; sink.
- he who possesses or exercises.
- a person; a slave; rule; use.
- a river; a direction; grow cool; become mitigated or healed.
- much.
- power (of action and endurance).
- the poor and helpless; those who are unable to do anything in return.
- weakness; an intolerable injury.
- widely diffused.
- this.
- leave behind; pass over, transcend.
- jealous rivalry.
- despise.
- fame; agree; fall to the lot of; be possible, succeed; be innate; sound out.
- place; left side; where and when.
- extensively.
- affliction: pinch of poverty.
- thunder, send forth bolts; crush, pound in a mortar.
- give, put.
- want, straitened circumstances.
- want, poverty; annoyance.
- middle (course; sort of people). [rate.
- change; deteriorate.
- knowing (it) through and through.
- commingle.
- everywhere between
- straitened circumstances.
- wink, close the eyes; shine, twinkle as jewels.
- a very small fraction: 1/1,075,200; an atom.
- a small seed of a wild grass.
- 'with pattering sound' = so as to say.
- state in this world.
- move (tr. & int.)
- be possible; be composed of.
- nature.
- nature; goodness.
- (be practicable; combine; adhere to.
- beg, ask.
- twice as much.
- mendicants.
- mendicacy.
- be driven away, take to flight.
- 'be it put away!'
- two; great; sit; remain, be; an auxiliary.
- charcoal.
- the two states: this world and the next.
- food, fodder, provender of animals; prey.
- sign.
- glisten, shimmer.
- those without.
- house; wife; family; domestic enjoyment; root used absolutely in predication [Opp. மனை @].
- lose; sacrifice.
- suffer degradation; degrade.
- a fault, failure [Opp. பெருந்து]; slip.
- (meto.) jewel; jewelled lady; determine; plan; hasten on.
- tender, young.
- the young (crescent) moon.
- disgrace [Opp. செல்லு].
- 'we are young.'
- a youth.
- pass on, by, away; die [Opp. பெருந்து]; surpass.
- come to an end, die; be broken.
- draw near and pour out.
- bow before.
- of this kind; thus.
- (when it is broken.
- race, kind, family, genus.
- sweet, pleasant.
- such, of such account; so many.
- प्रीति - pleasure.
- अनुभव (अनु + भव) - absence of; poverty, destitution.
- न दृढ़ - destitute.
- यहूदा - is not; today.
- हिंदू (र) - such like (person).
- अमो - bitter; evil.
- अवश्य - trouble.
- अंधकार - affliction.
- यहूदा करिब यहूदा - this very instant.
- देवता - even now.
= एका - a fly; give.
= देवता - here.
= जाती - collect, store up, hoard.
= हरा - here, in this world; grow; accumulate; abound.
= अर्जुन - bestowing in charity.
= ज्वला - moisture; by meto, coolness, pleasantness; favour; affection.
= दो - two; drag
= अभाव (=अनुभव) - absence of, lack of.
= वाहन - bear, produce.
= नाच - nail (of finger or toe), claw, talon; finger, toe.
= ग्रहण - fall down, be shed, pour down.
= जीवन - kindly sympathizing enquiry.
= प्रयास - use effort.
= एक - togetherness.
= शरीर - body.
= एक - a particle expressing co-existence; used as a post-position.
= पहन - put on, wear.
- गर्भ - garment.
- राजस् - possessions, wealth; break, burst, become broken, perish.
- दर्शन - dread; reverence.
- बहस - make dry.
- जानन - understand, feel the truth, appreciate.
- खान - eat; drink; suck, imbibe; enjoy.
- रस - food.
- इस (=इस) - it is.
- जो - serve a purpose; help; be of use.
- फिर - fall off; fall to the ground.
- विलयन - benefit.
- आचरण - stratagem, prudence.
- अनुभुत - insipid.
- नमूना - salt.
- अंडा - husk.
- उपाय - the upper celestial world.
= दूसरा - the other, some other world or states.
= अधिकार - afflict; suffer.
= उत्तर - exalt.
= उसका - escaping.
= जीवन - life; being; sigh, breathe, waft.
= उस - escape; cause to go together; collect; direct, carry forth.
= शक्ति, शक्ति - strength.
= विलयन - the rushing torrent.
= प्रभु - rub against.
= वस्तु - possession.
= रूप - form; beauty; much, great, vigorous.
= बल - a thunderbolt.
a. disembark - form.
a. an explanation, commentary; speak, say, tell; explain. [Syn. qārā, rā, nāpā, ṛāpā].
a. dry up; fail; perish.
a. world.
a. be worn out.
a. a forge; boiler; cooking pot.
a. be glad.
a. the salt sea; brackish water.
a. brackishness, saltiness; disgust; loathe.
a. suffer.
a. wander about.
a. qārā, rā - cultivator.
a. ploughing, cultivation.
a. plough.
a. place, refuge.
a. they are, that are, that which are.
a. mind, thought; breast.
a. persons existing.
a. a chisel.
a. tufted flowers.
a. place; inside, mind;
a. think. [exist.
a. firmly, fastly.
a. sleep
a. the befalling.
a. suit, fit, appertain to.
a. if it be befalling.
a. become; befall; befit, hap. [Opp. dā, ṣā]; real; mighty.
a. stability, strength, certainty.
a. cause to hap.
a. member.
a. ascetics.
a. rain; burn; be pungent or rank; cause smart; reek of.
a. pungency, a copious penetrating rain.
a. those who in sorrow seek their aid.
a. strength, power; aim, plan; effort.
a. acting vigorously.
a. sulk, get impatient or angry with.
a. feed, supply with food; dye.
a. profit, utility.
a. head-man.
a. magnanimity, munificence.
a. town: cause to go, drive, ride on, crawl; circulate as sap
a. an aeon, age; eternity.
a. what is in regular sequence, one after the other.
a. affliction; ooze out, flow.
a. spring of water; support.
a. flesh.
a. support on.
a. keenness; steel; javelin.
a. always, ever.
a. what is left over or behind; what supplies a deficiency, complement.
Glossary

- refuse of food, leavings; anything unclean.
- survive, escape; remain over.
- always.
- acquire, gain a name; raise, lift up; support.
- what is opposite to.
- our.
- us; what world or state or birth.
- tooth.
- send forth, emit; obtain; possess; assemble.
- fire; consume.
- the nape of the neck.
- bend the neck as suppliants.
- a kind of reed.
- night.
- bound, limit.
- pain, affliction.
- a cloud.
- beauty, youthful grace, youth.
- seven; rise up, rise and wander forth; stand out.
- a writing.
- easy.
- despise, think lightly of.
- strike; hurl, throw up.
- ( + ) - It is of what sort?
- if.
- how much, how many?
- me, my; interrogative pron. 'what'; say.
- bone.
- what day?
- always, continually.
- me; it is what? why?
- go
- pine.
- poverty.
- strangers, foes, neighbours.
- strangeness; vicinity.
- safety, protection; intense delight.
- sensual bewilderment.
- extol, praise.
- be raised, elevated.
- impossibility, incongruity, declining a challenge.
- if; be fitting; accept; ask alms; meet in battle.
- an ignorant wretch.
- rise, ascend, climb.
- lift up, put up into.
- other; how many; contrary to.
- five.
- small mustard seed.
- alms.
- father.
- be likewise.
- it will be equal, be like.
- clinging to, unite [Opp. 
- bright; good; beautiful; wise.
- retire; recede.
- agree; be equal.
- befitting conduct.
- a, one, any.
- altogether, at once, completely.
- any) person.
- shun; transcend; abandon.
- sound; roar, resound.
- be possible.
- be shaken, fail.
- promptitude; swiftly.
- leave; shun; forsake; depart; cease.
- flow on; pass; act; behave.
- decorum, virtue.
- glory; splendour, light; hide.
- bright; good; beautiful; wise.
- punish.
- feebleness.
- any (thing); suit, fit; join.
- enemies.
- interrogation: Ah! Oho!
- rise above.
- sound.
- earthen pot; run on.
- cause to run; pass; spend
- billow, surf wave; ocean.
- study.
- cherish.
- one; search out, ponder.
- cease.
- bitterness, disgust.
- cross over, pass.
- a bracelet.
- obligation; order.
- sea.
- what is due, as much as is needful.
- obligation, duty; debt.
- marriage; rebuke; renounce; scare away, overpower and dispel.
- a beggar's bowl.
- a drumstick.
- intense; evil; poison.
- make haste.
- enrage.
- harsh; fierce; [Opp. இயற்று]
- shop or bazaar; last or lowest in state.
- keep in mind.
- inspissated juice, lump of sugar.
- dwells on.
- teachers of the Vedas.
- a knot of hills.
- (in) troops.
- a joint or knot or eye in tree.
- eye.
- be graciously disposed towards.
- slumber.
- wrath.
- ray.
- a woman's hair.
- grain; coarse grits.
- be diffused as odours.
- the Betelnut palm.
- smith's work.
- a low or base man; depth.
- any fish; a special fish.
conceal, refuse.
evidence, example.
black; eminence.
regard.
affair, business, action.
hell.
instrument.
anything fried.
a shore, bank.
mingle with, be intimate with.
be confounded, perturbed.
vessel, ship;
cry.
wail.
a stag.
stone, rock; learn; excavate; bury.
learning.
a forked piece of palmyra wood, a fulcrum.
cause trouble to; distract.
lap, thigh.
overarch; cover as a canopy.
seize with open jaws.
fall or slip out.
urge.
a cultivated field.
back-water, creek; much; pass off; spend time.
vulture.
brackish soil.
elephant.
remove, cut off.
toddy; honey: steal; act treacherously.
sound.
bite; eat.
grow dark (with anger).
darkness.
chastity; learning.
weight; value.
fire.
ripe, sweet fruit; ripen.
sound; roar.
alf.
(s) - virgin(s).
guard; hoard; restrain
crow.
a jungle; burning ground.
the vision and the faculty divine.
wealth, gold, coin.
see.
an Indian league, about 5 English miles.
affection; desire.
love; desire; lust, sexual passion.
condiment, seasoning, hot spice.
blackness; a cloud: be acrid.
be active.
discharge; vomit.
hardness; core; kernel; ripe and solid wisdom.
young bullock; a youth; a bridegroom.
(s) - a desert.
a grove on the sea-shore.
lie down, remain, lie still.
a kind of cork wood.
- familiar friendship; propriety.
- tear; rend, pierce.
- branch; kindred grow, be amplified.
- (நென்) - pinhole; dig out.
- under, sign of 7th case; by metonymy: low man.
- family, noble family.
- umbrella; bend; hollow out.
- quality; excellence.
- low people.
- depth.
- bullock.
- folly.
- a log; having snatched.
- peck, pierce, prick.
- rush away (fall headlong.)
- hell.
- spice, seasoning.
- bank, limit.
- a bird.
- family; race; caste.
- water-lily.
- mud, slime.
- early youth.
- unite, associate.
- ear jewel; tender leaves; wag, bend.
- pincers, tongs.
- small
- approach.
- grow less; cut short; trim.
- diminish.
- dancing girls.
- close as flowers.
- sharp; point.
- grain, rice; food.
- say, declare, proclaim.
- garment.
- death, Yaman.
- perish, disappear.
- become familiar, accustomed to.
- a temporary well; hole in the sand.
- hue.
- kindred.
- traditional lore.
- come to hand.
- trifling, unreal wisdom.
- what is in hand: means, property.
- bitterness.
- cruel, evil; give.
- strike, beat a drum, gently manipulate.
- cloud.
- the bough of a tree.
- roundity.
- pluck.
- kill; an expletive emphasizing a statement or a question.
- a smith.
- sift, examine.
- fat.
- take hold of, receive; seize; marry; hold in estimation.
- tenet, principle.
- horse-gram black and red.
- hell; vain, useless.
<table>
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<tr>
<th>Tamil Word</th>
<th>English Translation</th>
</tr>
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<tbody>
<tr>
<td>கர்நு - king; string together.</td>
<td>கர்நு - a partridge.</td>
</tr>
<tr>
<td>பாணை - silk-cotton tree.</td>
<td>கி. - abound.</td>
</tr>
<tr>
<td>பவ - flexure, plait, fold; a branch; border; a curved tusk; bend, diverge from right.</td>
<td>பவ புரவை - politeness, courtesy; excellence, splendour; renown.</td>
</tr>
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<td>பவா - adjust, trick out.</td>
<td>பவா - anger.</td>
</tr>
<tr>
<td>பவாவை - a flower wealth; by meto. a damsel.</td>
<td>பவாவை - position dignity; excellence, virtuous conduct</td>
</tr>
<tr>
<td>பவை - provisions, food for a journey.</td>
<td>பவை - flame; sun.</td>
</tr>
<tr>
<td>பவை - a staff; arrow.</td>
<td>பவை - burn.</td>
</tr>
<tr>
<td>பவை - contents; estimation; quality.</td>
<td>பவை பாதை - a poker.</td>
</tr>
<tr>
<td>பவை - seize, clutch.</td>
<td>பவை - gush forth, yield.</td>
</tr>
<tr>
<td>பவை - sandal-tree.</td>
<td>பவை - (a path through the) arid jungle or desert land.</td>
</tr>
<tr>
<td>பவை - suffer shame or distress.</td>
<td>பவை - a beetle, bee.</td>
</tr>
<tr>
<td>பவை - trickery.</td>
<td>பவை - gourd.</td>
</tr>
<tr>
<td>பவை - die.</td>
<td>பவை - circuit, limit; surround, gird.</td>
</tr>
<tr>
<td>பவை - cart.</td>
<td>பவை - ingleton, itch.</td>
</tr>
<tr>
<td>பவை - death.</td>
<td>பவை - brand, scar; weapon.</td>
</tr>
<tr>
<td>பவை - fragrant unguents.</td>
<td>பவை - doctrine, formula, aphorism.</td>
</tr>
<tr>
<td>பவை - reflected image, form, beauty, excellence.</td>
<td>பவை - scoop out.</td>
</tr>
<tr>
<td>பவை - grass; lean, fall.</td>
<td>பவை புரை - surround; deliberate, debate.</td>
</tr>
<tr>
<td>பவை - the side and slopes of a mountain range.</td>
<td>பவை - red, bright yellow, golden; by meto fiery; right, good.</td>
</tr>
<tr>
<td>பவை - join, be close to, rely on, be dependant on.</td>
<td>பவை புரை - the fresh, pure flood.</td>
</tr>
<tr>
<td>பவை - much.</td>
<td>பவை - (in loco) exult.</td>
</tr>
<tr>
<td>பவை - abound.</td>
<td>பவை - wrath.</td>
</tr>
<tr>
<td>பவை - announce.</td>
<td>பவை - do, perform; make into; acquire, merit; profit, help, give.</td>
</tr>
<tr>
<td>பவை - the excellent.</td>
<td>பவை - -advancing to meet.</td>
</tr>
<tr>
<td>பவை - -course at a meal.</td>
<td>பவை - go, pass away, march by; reach; approach.</td>
</tr>
<tr>
<td>பவை - -diffuse, spread.</td>
<td>• பவை - -wealth.</td>
</tr>
<tr>
<td>பவை - -white ant.</td>
<td>பவை, பவை - rich, fertile, luxuriant.</td>
</tr>
<tr>
<td>பவை - -the kingfisher.</td>
<td>பவை - -an utterly worthless woman.</td>
</tr>
</tbody>
</table>
Qẹṭ - become dense; stick close to, cling to, be attached, fasten on; hoard.
Qẹṭ - afflict, restrain, be wrath with.
Qẹṭ - nest.
Qẹṭ - remote, far off.
Qẹṭ - distance [Opp. Ḥọṭ].
Qẹṭ - join, attach; acquire; fall to the lot of; come to, approach; gather.
Qẹṭ - a chief whose capital is a sea-port.
Qẹṭ - sweetness; mud; wet soil.
Qẹṭ - a word; say, speak, utter.
Qẹṭ - flow down, slip, omit.
Qẹṭ - the sun.
Qẹṭ - earth, world.
Qẹṭ - knowledge.
Qẹṭ - compress; bruise.
Qẹṭ - be broken, shattered.
Qẹṭ - fit, be becoming.
Qẹṭ - the worthy.
Qẹṭ - abide, be stable
Qẹṭ - flesh
Qẹṭ - perplexity.
Qẹṭ - be relieved, grow cool, cause to diminish.
Qẹṭ - cool.
Qẹṭ - a funeral drum with one head.
Qẹṭ - staff; separate.
Qẹṭ - kindred.
Qẹṭ - shine; wave; hang.
Qẹṭ - head; place, also a postposition of the 7th Case; what is chief extreme point.
Qẹṭ - an ascetic.
Qẹṭ - fail; perish.
Qẹṭ - roar.
Qẹṭ - the support of.
Qẹṭ - a tender shoot.
Qẹṭ - bond.
Qẹṭ - a wooden post.
Qẹṭ - give, produce; bring; reflexive pronoun 'self'.
Qẹṭ - the heirs.
Qẹṭ - garland; bear, endure.
Qẹṭ - endurance, energy; a trunk or stem; foot.
Qẹṭ - sifting, merely bandying words; sift, fan.
Qẹṭ - a cloth, robe.
Qẹṭ - shine, glitter.
Qẹṭ - moon.
Qẹṭ - people of firm, stedfast mind.
Qẹṭ - change; wander about.
Qẹṭ - wealth; Lakshmi: goddess of fortune.
Qẹṭ - wave; (meto.) sea.
Qẹṭ - gather thick round.
Qẹṭ - goodness.
Qẹṭ - itch; eat.
Qẹṭ - fire; a spark; evil.
Qẹṭ - touch.
Qẹṭ - sweet.
Qẹṭ - remove; get rid of; cure
Qẹṭ - a sacred stream.
Qẹṭ - feed with the hand.
Qẹṭ, Qẹṭ - eat, enjoy.
Qẹṭ - rich attire.
Qẹṭ - profligate.
Qẹṭ - die.
Qẹṭ - a drum.
Qẹṭ - wipe off, do away with.
- decision, determination.
- assistance, help-meet; partner; measure; until.
- ability.
- food.
- power.
- enjoyment; means of enjoyment.
- spiced food.
- mixed, mingled up.
- agitation.
- ascetics.
- a haven
- (gain; crowd.
- cling to, linger; hang on; slumber.
- a grain, measure.
- root
- publish abroad.
- understanding.
- be perplexed.
- be clear.
- understand.
- what is clear: accurate knowledge.
- sift out, throw up; examine
- immediately, certainly.
- lustre.
- sweet mango.
- sweetness; honey.
- waste away; wane, grow less; pine away.
- a frog.
- enquire, discriminate.
- comprehension
- be sure, know clearly; trust.
- certainty; assurance, confidence, accuracy.
- penetrate.
- collect, join.
- associations, intimacy.
- a bracelet, bangle (meton.): 'a lady'.
- slavery, a slave.
- destroy.
- ancient.
- antiquity.
- leprosy; pay homage.
- slave girl.
- every, whenever: a distributive suffix.
- blend with, touch; reach.
- shoulder, arm: person.
- light; appearance.
- shine; smile, deride.
- a laugh.
- desire, hope, expectation.
- desire; lust after.
- walk in life; position.
- friendship.
- grow; wax. die
- desire.
- love.
- goodness; wise decorum.
- grey hair; age.
- afflict.
- good, goodly.
- teach, learn; tell.
- fault.
- great.
- approach, join, contract friendship.
- fragrance.
கொண்ட - very, much.
கூல் - a benefit.
கொள் - lord of the land.
காட்ட - a land; covet; seek out.
காணா - modesty; shame.
காட்ட - cord, generally of vegetable fibre
காக்க - a ship.
கொச்ச - yield perfume.
கொச்சமி - fragrance.
கார்க - musk.
கர்ரூர் - one’s inferior; equal.
கைக், கைக், - ever or assuredly.
கைக் - poverty, beggary.
கைக்க - hell.
கலர - herd, row, line.
கலரு - abide
கலர - state
கலரு - colour (golden); the grow of youth.
கல்ல - fix on a firm basis.
கலனி - ponder, reflect.
கலர்ந் - your
கலர்ந் - forsake; abandon.
கலர்ந் - base men
கலர்ந் - water; goodness; nature.
கலர்ந் - blue (lotus) flower.
கலர்ந் - ashes
கலர்ந் - eat; experience.
கலர்ந் - refined; subtle.
கலர்ந் - forehead.
கலர்ந் - shove, push.
கலர்ந் - literature, book, a systematic treatise
கலர்ந் - a hundred; crush.
கலர்ந் - delay.
கலர்ந் - wide, vast.
கலர்ந் - a water-flower.
கலர்ந் - way; conduct.
கலர்ந் - dried pulse in pods.
கொழி - comparison; rectitude; opposition.
கொண்டும் - what is minute, transcendent.
கொழி - feel pain; complain of.
கொழி - endure; do penance.
கொழி - divide, share.
கொழி - bullock.
கொழி - say, speak.
கொழி - sallowness.
கொழி - green, young, fresh.
கொழி - cling to
கொழி - cotton.
கொழி - proceed; spread as a sore.
கொழி - sink down.
கொழி - suffer, fall; be, abide, befall; pertain to; concern.
கொழி - instrument.
கொழி - a sea-port.
கொழி - nature; good qualities; excellence.
கொழி - flourish, grow thick.
கொழி - any vessel, thing, baggage.
கொழி - a dry measure of two മുട്ടക്കி of half a കാരി.
കൊഴി - city.
കൊഴി - trough.
കൊഴി - real attachment.
കൊഴി - yield.
കൊഴി - fruit; aid; yield.
കൊഴി - glue.
കൊഴി - spread; extol.
കൊഴി - table-land.
കൊഴി - a horse; grieve over; love, desire; pull to pieces.
�ൊഴി - dignity.
കൊഴി - a saddle, pillion.
Glossary

- season.
- tooth; many.
- often.
- old.
- a drum.
- an elephant-keeper.
- minstrel
- hand
- a trumpet-flower tree.
- sharing
- things that pertain to.
- what may be classed among things that.....
- a puppet; a lady.
- desolation.
- disease, a bond, infliction.
- blab, speak folly.
- fools.
- mental perturbation.
- a cave, mine.
- fault; escape; miss: commit a fault.
- other; be born.
- swell
- vary.
- one's neighbour.
- anything else
- the crescent moon
- pride.
- embryo, germ.
- declare.
- a permanent abode.
- side; hypothesis.
- loose women.
- join, unite.
- door.
- a new pot
- desire; do, perform.
- fault; resemble.
- pout.
- a sense; sensation.
- place; sense.
- silly.
- mean; grass
- a low heterodox school.
- join, agree; embrace.
- a kind of deer.
- parboiled rice.
- fowl, bird.
- the back, or outside.
- [Opp. ]
- an upland plain fit for dry cultivation, and wooded.
- a stream, torrent.
- adorn
- mean.
- put on, assume the yoke or harness.
- a wicket gate, smaller gate in a larger.
- a quail.
- a hen: any female.
- palmryah tree.
- rain, pour into; throw carelessly; serve up in.
- bracelets strung on.
- increase.
- greatness.
- obtain, gain, bear (a name), fetch (a price), gain, attain to, beget.
- nature, acquired character.
- an hermaphrodite.
- a simpleton.
- manly excellence.
- gain; birth.
by degrees, slowly, softly.
perforate.
swell, foam, rage.
forget.
be hidden or stored up in, envelope.
a tank.
fight; dash against.
what belongs, property; reality; meaning.
be conspicuous; increase
an epitome in plain easy prose.
spot; writing; destiny.
patience.
lady with golden bracelets.
die, perish.
enjoyment.
hollowness.
war; envelope
guard; cherish.
a cloud.
ignorance, stupidity, folly, artless simplicity.
kindle.
a gem.
sun
swarm; grow vehement; wax fierce
support.
full moon; estimate; esteem.
strength.
sweetness.
delusion.
confusion.
person irrational as tress.
course; what is sanctioned by custom; line.
side, limit.
embrace.
be bewildered
an eel.
be full
abound, swell.
abundance, fertility.
-the young of any quadruped.
other: a spot, stain.
a secret.
but, besides.
mansion.
ahouse
as a particle = indeed, forsooth
hall of assemblage.
abide.
base people; irrational beings
fault, black.
mansion
glory.
woman; beauty.
an expletive: O lady!
a moment; a limit.
mén, human beings.
die, disappear, perish.
rain
way.
Indra, king of celestial world.
a return, recompence.
foes.
deny.
honour.
abound.
(a case ending) - over, above on, upon; suck, feed upon.

affliction.
tightness.
be closely packed, mixed up with.
lightning.
above.
eulogy; praise; authority in words.
in return.
move over surface.
throng, press on.
a star; fish.
hasten. ill odour.
a jeweller's small hammer.
come before one as a suppliant.
a pearl.
wealthy persons.
a minute, a fraction: १
embrace; cling to.
drum.
war.
jasmine.
sound out, thunder.
a germ.
a tender shoot.
tooth.
become accomplished; become mature, maturity.
detest, dislike.
grow old; three.
one dumb.
a ladle.
body; truth, reality.
poor people.
gentleness.
former.
love heartily.
body.
a fault; a cloud.
bewilderment.
a bud; a bubble in water.
a word; speak.
greatness [Opp. अनः]
tie, bind.
the body, the frame.
everywhere.
a river.
deceit.
ulcer, scar.
way, manner.
liberality.
a neighbour.
scintilla.
blaze.
wipe things along.
caste.
a mountain; a bank; refuse, reject.
a shameless person.
strength.
-powerful, hard, cruel.
food.
is permissible.
promptly.
snatch away.
a slip, mistake, fault.
brinjal.
fat.
abundance.
whirlwind, wind.
strong, sharp.
grow dry, fail.
paupers
adornment, grace; beauty.
manner, appearance.
afflict, coerce.
reality, truth.
income.
tail; purity, whiteness.
silently.
light; a sword, bright keen weapon.
heavenly world.
the sky.
a fissure, mountain- cleft.
the sky.
desire; eagerness, trepidation.
learning, wisdom.
wonder at, admire, praise.
means, tact.
commingle.
a beast, irrational being; stand off; fail.
excellent.
desire eagerly.
separation.
perish, cause; summon.
abundance; greatness.
perish.
freedom, liberation, heaven.
desire.
be wroth.
a cooked meal.
cruel.
glow with heat.
fiercely, hotly.
a tom-cat.
a hill.
victory.
burn.
wrath.
a wanton.
desire
a raised altar.
a weapon, lance.
an elephant.
liberality.
desire, long fort.
place, put; abuse; store up.
day, daily.
tarry the night.
the earth; a chariot.
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