

THIRUKKURAL
OF
THIRUVALLUVAR

பொருட்பால்
(3)
அங்கவியல்
(731 to 950)

TRANSLITERATION AND TRANSLATION

BY

Narayanalakshmi

PART TWO
பொருட்பால் (3)

VERSES ON ARTHA [MATERIAL WEALTH]

அங்கவியல்
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(731 to 950)

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அரணியல்
SECTION OF DEFENSE

நாடு
NAADU

COUNTRY

(731)

தள்ளா விளையுளும் தக்காரும் தாழ்விலாச்
செல்வருஞ் சேர்வது நாடு

TALLAA VILAIYULUM THAKKAARUM THAAZVILAACH
CHELVARUNJ CHERVATHU NAADU

*Yield (harvest) that never decreases;
men who follow righteousness (Brahmins, ascetics etc);
men who possess wealth that never perishes;
where these are there,
that alone is worthy of getting referred to as a country (Naadu).*

(Abundant yield specifies absence of poverty. Sheltering the noble men avoids calamities. Expertise in merchandize assures the prosperity of the king and citizens alike.)

(732)

பெரும்பொருளாற் பெட்டக்க தாகி அருங்கேட்டால்
ஆற்ற விளைவது நாடு

PERUMPORULAARR PETTAKKA THAAGI ARUNGKETTAAL
AARR RRA VILAIVATHU NAADU

*Abundant riches;
commendation by others (from those who rule other countries);
not subject to calamities
(excess rain; absence of rain, rats, locust, parrot, and inefficient ruler);
abundant harvest;
where these are there,
that alone is worthy of getting referred to as a country.*

(When righteous and valorous king rules, all calamities will keep away.)

(733)

பொறையொருங்கு மேல்வருங்கால் தாங்கி இறைவற்
கிறையொருங்கு நேர்வது நாடு

PORRAIYORUNGU MELVARUNKAAL THAAANGI IRRRAIVARR
KIRRAIYORUNGU NERVATHU NAADU

*The ability to support
the weight of the other countries which comes off all at once
(the people and animals who seek shelter
by their country getting attacked by enemies;
because of a tyrannical ruler; being hit by drought and famine);
and also capable of offering the king his due tribute;
that alone is worthy of getting referred to as a country.*

(734)

உறுபசியும் ஓவாப் பிணியும் செறுபகையும்
சேரா தியல்வது நாடு

URRUPASIYUM OVAAP PINIYUM SERRUPAGAIYUM
SERAA THIYALVATHU NAADU

*Extreme hunger (due to failure of crops);
incurable disease (due to variation in weather);
the enemy who attacks from outside and destroys
(due to lack of proper defense);
if these are not there,
that alone is worthy of getting referred to as a country.*

(735)

பல்குழுவும் பாழ்செய்யும் உட்பகையும் வேந்தலைக்கும்
கொல்குறும்பும் இல்லது நாடு

PALKUZHAVUM PAAZHCHHEYUM UTPAGAIYUM VENTHALAIKKUM
KOLKURRUMBUM ILLATHU NAADU

*Varied group formations
(with opposing ideas about caste, religion, politics);
the enemies within the country who cause harm
(plunderers, thieves, back-biting people, wild animals);
petty chieftains who plan mischief against the king;
if these are not there,
that alone is worthy of getting referred to as a country.*

(736)

கேடறியாக் கெட்ட இடத்தும் வளங்குன்றா
நாடென்ப நாட்டின் தலை

KEDAARRIYAAK KETTA IDATTHUM VALANGUNRRAA
NAADENPA NAATTIN THALAI

*That which is not harmed by enemies;
(because of proper rites and worships and an efficient ruler);
that which does not diminish in its prosperity, even if harmed;
(because of the abundant produce
in the naturally found mines, fields, gardens),
that alone is known as the best of all countries by the learned.*

(737)

இருபுனலும் வாய்ந்த மலையும் வருபுனலும்
வல்லரணும் நாட்டிற் குறுப்பு

IRUPUNALUM VAAYNTHA MALAIYUM VARUPUNALUM
VALLARANUM NAATTIN KURUPPU

*Two types of water sources- natural spring, timely rains;
a hill that is close by;
water that flows from the mountain;
indestructible fortress;
these are the necessary limbs of a country.*

(738)

பிணியின்மை செல்வம் விளைவின்பம் ஏமம்
அணியென்ப நாட்டிற்கிவ்வைந்து

PINIYINMAI CHELVAM VILAIVINBAM EMAM
ANIYENPA NAATTIRRKIV VAINTHU

*Absence of diseases;
prosperity; good yield; happiness; and safety;
these five are said to be the ornament of the country.*

(739)

நாடென்ப நாடா வளத்தன நாடல்ல
நாட வளந்தரு நாடு

NAADENBA NAADAA VALATTHANA NAADALLA
NAADA VALANTHARU NAADU

*That alone is called a country,
where one need not seek all comforts, but everything is naturally there.
That is not a country
where the comforts (riches) are sought for with effort.*

(The term 'Naadu' means – 'seek'; if one has all the comforts without seeking them, then that place is a land one should define as a country (Naadu).)

(740)

ஆங்கமை வெய்தியக் கண்ணும் பயமின்றே
வேந்தமை வில்லாத நாடு

AANGAMAI VEYTHIYA KANNUM BAYAMINRE
VENTHAMAI VILLAATHA NAADU

*The country which has all the qualities mentioned above,
will not be benefited,
if it lacks a good ruler.*

(Considering that all the above-mentioned things are in a land, even then, if the place is not in the hands of a good ruler, the country will face problems and suffer.)

அரண்
ARAN

FORTIFICATION

(741)

ஆற்று பவர்க்கும் அரண்பொருள் அஞ்சித்தற்
போற்று பவர்க்கும் பொருள்

AARR RRU PAVARKKUM ARANPORUL ANCHITH THARR
PO RRU PAVARKKUM PORUL

*A Fortress is a necessary aid to those who battle enemies;
it is necessary for even those
who seek its shelter afraid of the battling enemies.*

(742)

மணிநீரும் மண்ணும் மலையும் அணிநிழற்
காடும் உடைய தரண்

MANI NEERUM MANNUM MALAIYUM ANI NIZHARR
KAADUM UDAIYA THARAN

*Crystal clear water (that never dries up);
dry land (which is without shade and moisture);
a hill close by; a (dense) forest with shades;
that which has all these is a fortress.*

(நீரரண், நிலவரண், மலையரண், காட்டரண் - these four – a mix of artificial and natural things make a good defense.)

(743)

உயர்வகலந் திண்மை அருமையிந் நான்கின்
அமைவரண் என்றுரைக்கும் நூல்

UYARVAGALAN THINMAI ARUMAIYIN NAANGIN
AMAIVARAN ENRRURAIKKUM NOOL

*Height (not climbable by ladders);
width (so wide that enemies cannot dig through, but*

*wide enough for the people inside to engage in their actions);
strength (made of strong bricks or stones);
impenetrable nature (made inaccessible through many traps);
these four qualities make a fortress;
so say the learned.*

(744)

சிறுகாப்பிற் பேரிடத்த தாகி உறுபகை
ஊக்கம் அழிப்ப தரண்

CHIRRU KAAPPIRR PERIDATTHA THAAGI URRUPAGAI
OOKKAM AZHIPPA THARAN

*The place that needs to be guarded must be small;
but the inner space of the fortress should be very wide;
and the appearance should break the enthusiasm of the attacking enemies;
that alone is known as a fortress.*

(745)

கொளற்கரிதாய்க் கொண்டகூழ்த் தாகி அகத்தார்
நிலைக்கெளிதாம் நீர தரண்

KOLARRKARITHAAYK KONDAKOOZHTH THAAGI AGATTHAAR
NILAIKKELITHAAM NEERA THARAN

*Impregnable and not capable of getting captured by enemies;
having enough stock of food for those inside;
having enough easy facilities to offer a good defense;
that alone is a good fortress.*

(746)

எல்லாப் பொருளும் உடைத்தா யிடத்துதவும்
நல்லா ளுடைய தரண்

ELLAAP PORULUM UDAITTHAA YIDATTHUDAVUM
NALLAA LUDAIAYA THARAN

*Endowed with a good storage of all the necessary munitions;
having loyal soldiers who are prepared to face any emergency;
is a fortress.*

(747)

முற்றியும் முற்றா தெறிந்தும் அறைப்படுத்தும்
பற்றற் கரிய தரண்

MURRIYUM MURR RRAA THERRINTHUM ARRAIP PADUTTHUM
PARR RRA RR KARIYA THARAN

*That which cannot be seized by the enemies-
even when surrounded,
or fought from a distance without surrounding it,
or through deceitful methods;
is a proper fort.*

(Well-equipped fortifications and valorous soldiers make this possible.)

(748)

முற்றாற்றி முற்றி யவரையும் பற்றாற்றிப்
பற்றியார் வெல்வ தரண்

MURR RRAA RR RRI MURR RRI YAVARAIYUM PARR RRAA RR RRIP
PARR RRIYAAR VELVA THARAN

*A fortress allows those who are inside to fight from there itself
without losing their hold on the fortress
and battle well the mighty enemy,
who has efficiently surrounded it all over.*

(749)

முனைமுகத்து மாற்றலர் சாய வினைமுகத்து
வீறெய்தி மாண்ட தரண்

MUNAIMUGATTHU MAARR RRALAR SAAYA VINAMUGATTHU
VEERRAYTHI MAANDA THARAN

*A fortress attains greatness by the varied battle strategies
adopted by the army inside it
making the enemy force get defeated at the outset of the battle.*

(750)

எனைமாட்சித் தாகியக் கண்ணும் வினைமாட்சி
இல்லார்கண் இல்ல தரண்

ENAIMAATSITH THAAGIYAK KANNUM VINAIMAATSI
ILLAARKAN ILLA THARAN

*Even if all the mentioned qualities are there,
the fortress serves no purpose, if the army is inefficient in battling.*

சுழியல்

SECTION ON WEALTH

பொருள் செயல்வகை

PORUL CHEYAL VAGAI

METHODS OF ACCUMULATING WEALTH

(751)

பொருளல் லவரைப் பொருளாகச் செய்யும்
பொருளல்ல தில்லை பொருள்

PORULAL LAVARAI PORULAAGACH CHEYYUM
PORULLA THILLAI PORUL

Other than Porul (wealth)

there is no other Porul (thing)

that can make a man who is disregarded as worthless (is not a Porul)

(those who are not respected in the society;

those who are not intelligent; those who belong to the lower caste)

to be a Porul (an important person.)

(to be respected forcefully by learned men and those who belong to higher families)

('A person who is wealthy is said to be from a noble family;

he is learned; he is well versed;

he is a man who understands talents;

*he alone speaks well; he alone is handsome;
for all qualities take shelter in wealth alone!*

- says a Sanskrit Subhaashita.

Earn wealth and you become a well-respected member of the society.
Even those who treated you as a worthless piece of waste will stand in reverence in front of you, if you have wealth. But what a wealthy man earns as respect is only on the surface level and no one will have any true affection for him.)

(752)

இல்லாரை எல்லாரும் எள்ளுவர் செல்வரை
எல்லாரும் செய்வர் சிறப்பு

ILLAARAI ELLAARUM ELLUVAR SELVARAI
ELLAARUM SEYVAR SIRRAPPU

*Everyone (enemies, friends, strangers)
will ridicule a man who owns no wealth
(even if he is otherwise talented).*

*Everyone will laud a man who has wealth
(even if he has no laudable qualities);
(and will stand in a submissive position in his presence).*

(753)

பொருளென்னும் பொய்யா விளக்கம் இருளறுக்கும்
எண்ணிய தேயத்துச் சென்று

PORULENNUM POYYAA VILAKKAM IRULARRUKKUM
ENNIYA THEYATTHUCH CHENRRU

*The ever lighted lamp of wealth
will reach to any distance that is needed
and destroy the darkness.*

(What is not possible by wealth? Wealth is a lamp that is acclaimed by all.
The ordinary light from the lamp will destroy the darkness surrounding it; but the light named wealth can reach any distance that is desired and can destroy the darkness of poverty.

Wealth has become a necessary part of the human life now and is needed to destroy all discomforts and sufferings of poverty.

But what is the correct way of acquiring wealth?)

(754)

அறனீனும் இன்பமும் ஈனும் திறனறிந்து
தீதின்றி வந்த பொருள்

ARRANEENUM INBAMUM EEM THIRANARRINTHU
THEETHINRRI VANTHA PORUL

*The wealth gained through proper means
without any taint of wickedness,
will give righteousness and also happiness.*

(That which is earned without illegal means, by one's own effort will render him to choose the righteous path (of charity, helpful nature, worship of Gods etc); and also make him lead a comfortable life.)

(755)

அருளொடும் அன்பொடும் வாராப் பொருளாக்கம்
புல்லார் புரள விடல்

ARULODUM ANBODUM VAARAAP PORULA^UAKKAM
PULLAAR PURALA VIDAL

*Wealth that is gained not through the means of affection and love,
should not be embraced but cast afar.*

(A king should never embrace the Goddess of wealth if she approaches him without love and respect; but push her away.) (Wealth which is gained by force and threat is as flimsy as the water that is kept in a raw clay pot. One should always reject the wealth not given with love and affection like dirt.)

(756)

உறுபொருளும் உல்கு பொருளுந்தன் ஒன்னார்த்
தெறுபொருளும் வேந்தன் பொருள்

URRUPORULUM ULGU PORULUNTHAN ONNAARTH
THERRUPORULUM VENTHAN PORUL

*Wealth that comes unexpectedly (which is not owned by anyone);
wealth gained through levying taxes;
wealth obtained as tribute from the foes;
all these belong to the king.*

(757)

அருளென்னும் அன்பீன் குழவி பொருளென்னும்
செல்வச் செவிலியால் உண்டு

ARULENNUM ANBIIN KUZHAVI PORULENNUM
CHELVACH CHEVILIYAAL UNDU

*The child called compassion born from the mother named love;
will grow in the care of the rich foster mother called wealth.*

(Wealth should always be married to the quality of affection for all.
This gives rise to compassion towards those who suffer from lack of wealth. Wealth
should like a foster mother see that the compassion does not die out through selfishness
and arrogance.)

(758)

குன்றேறி யானைப்போர் கண்டற்றால் தன்கைத்தொன்
றுண்டாகச் செய்வான் வினை

KUNRRERRI YAANAIP POR KANDARR RRAAL THANKAITTHON
RRUNDAGACH CHEYVAAN VINAI

*A person who undertakes an enterprise
using whatever wealth one has in his hand,
is (safe) like a person watching the fight of elephants,
standing on top of a hill.*

(A person who uses his own hard earned money for any enterprise of his is safe always.
Whether the enterprise fails or succeeds, it affects only him and he can again work hard
to regain the lost wealth. But if he uses the wealth of other persons for any enterprise, he
will be in trouble if the enterprise meets with failure.)

(759)

செய்க பொருளைச் செறுநர் செருக்கறுக்கும்
எஃதனிற் கூரிய தில்

SEYGA PORULAI SERRUNAR CHERUKKARRUKKUM
EஃTHANIRR KOORIYA THIL

*Acquire wealth.
There is no other weapon that is as sharp as that
to cut off the arrogance of the enemies.*

(760)

ஒண்பொருள் காழ்ப்ப இயற்றியார்க் கெண்பொருள்
ஏனை இரண்டும் ஒருங்கு

ONPORUL KAZHPPA IYARR RRIYAARK KENPORUL
ENAI IRANDUM ORUNGU

*For those who have acquired excellent (taintless) wealth in abundance,
the other gains namely righteousness and happiness
both are easy possessions.*

படையியல்
SECTION ON ARMY

படைமாட்சி
PADAI MAATSI

EXCELLENCE OF AN ARMY

(761)

உறுப்பமைந் தூறஞ்சா வெல்படை வேந்தன்
வெறுக்கையுள் எல்லாம் தலை

URRUPPAMAINTHA THOORANJCHAA VELPADAI VENTHAN
VERRUKKAIYUL ELLAAM THALAI

*The army which is complete in all its limbs (elephant etc);
which is not afraid to face obstacles and brings victory;
is the best of all the riches for a king.*

(762)

உலைவிடத் தூறஞ்சா வன்கண் தொலைவிடத்துத்
தொல்படைக் கல்லால் அரிது

ULAIVIDATH TOORRANJCHAA VANKAN THOLAIVIDATTHUTH
THOLPADAIAK KALLAAL ARITHU

*Even if weakened by defeat,
the quality of fearlessness when met with obstacles
is a rarity which only belongs to the army
which has been there from the time of ancestors; and not to others.*

(763)

ஒலித்தக்கால் என்னாம் உவரி எலிப்பகை
நாகம் உயிர்ப்பக் கெடும்

OLITHTHAKKAAL ENNAAM UVARI ELIPPPAGAI
NAAGAM UYIRPPAK KEDUM

*What if the army of rats roars like an ocean?
When a (single) snake breathes even, it will be destroyed!*

(764)

அழிவின் றறைபோகா தாகி வழிவந்த
வன்க ணதுவே படை

AZHIVIN RRA RRAIPOGAA THAAGI VAZHI VANTHA
VANKA NATHUVE PADAI

*That alone is an excellent army,
which does not accept defeat (in the battle-field) at any time;
which does not fall for the deceit (of the enemies);
which carries the quality of fearlessness from the time of the ancestors.*

(765)

கூற்றுடன்று மேல்வரினும் கூடி எதிர்நிற்கும்
ஆற்ற லதுவே படை

KOORR RRUDANRRU MELVARINUM KOODI ETHIRNIRRKUM
AARR RRA LATHUVE PADAI

*That alone is an excellent army,
which has the ability to stand united and fight,
even if God of death (Yama) comes to attack in anger.*

(766)

மறமானம் மாண்ட வழிச்செலவு தேற்றம்
எனநான்கே ஏமம் படைக்கு

MARRAMAANAM MAANDA VAZHICCHELAVU THERRAM
ENA NAANGE EMAM PADAIKKU

*Valor, honor, following the path of the noble; being trustworthy;
these four qualities bring safety to the army.*

(767)

தார்தாங்கிச் செல்வது தானை தலைவந்த
போர்தாங்கும் தன்மை அறிந்து

THAARTHAANGICH CHELVATHU THAANAI THALAIIVANTHA
PORTHAANGUM THANMAI ARRINTHU

*An army should have the ability and knowledge
to withstand the attack of an enemy-army,
and cross over its foot-soldiers in the front (தூசிப்படை).*

(தூசிப்படை, தேர்ப்படை, கொடிப்படை, முன்னணிச் சேனை)

(768)

அடல்தகையும் ஆற்றலும் இல்லெனினும் தானை
படைத்தகையால் பாடு பெறும்

ADALTHAGAIYUM AARR RRALUM ILLANENINUM THAANAI
PADAITTHAGAIYAAL PAADU PERRUM

*Even if the valor and
the talent of withstanding the enemy's attack, are lacking,
the army will appear formidable
if the arrangement of the troop is kept right.*

(769)

சிறுமையும் செல்லாத் துனியும் வறுமையும்
இல்லாயின் வெல்லும் படை

CHIRRUMAIYUM CHELLATH THUNIYUM VARRUMAIYUM
ILLAAYIN VELLUM PADAI

*Less number of soldiers; anger towards their king; poverty;
if these are not there, the army is sure to win.*

(770)

நிலைமக்கள் சால உடைத்தெனினும் தானை
தலைமக்கள் இல்வழி இல்

NILAIMAKKAL CHAALA UDAITTHENINUM THAANAI
THALAIMAKKAL ILVAZHI IL

*Even if the number of valorous men is more than enough,
yet if the army lacks a powerful leader,
it will lose its excellence.*

படைச் செருக்கு
PADAICCHERUKKU

PROUD ARMY
(OF VALOROUS SOLDIERS)

(771)

என்னைமுன் நில்லன்மின் தெவ்விர் பலரென்னை
முன்னின்று கல்நின் றவரர்

ENNAIMUN NILLALMIN THEVVIR PALARENNAI
MUNNINRRU KALNIN RRAVAR

*Hey enemies! Do not stand in front of my master (ஐ)!
Many have stood against my master and turned into stone
(stuck by fear)!*

(If the king is valorous and brave, the soldiers also follow suit.)

(772)

கான முயலெய்த அம்பினில் யானை
பிழைத்தவேல் ஏந்தல் இனிது

KAANA MUYALAIYTHA AMBINIL YAANAI
PIZHAITTHA VEL ENTHAL INITHU

*It is more a joy to hold a spear that missed the elephant
than shoot an arrow at the hare which is running in the forest.*

(For a true soldier, fighting a valorous opponent gives more satisfaction than chasing a coward!)

(773)

பேராண்மை என்ப தறுகண் ஒன் றுற்றக்கால்
ஊராண்மை மற்றதன் எஃகு

PE RRAA NMAI ENPA THARRUKAN ON RRU RR RRAK KAAL
OORRAA NMAI MARR RRA THAN E. KU

*Hurting an enemy in the battle is said to be the mark of great valour.
If the very enemy is in trouble,
to help him out is said to be a sharper act of valour.*

(There is nothing more humiliating than a kind word or deed offered by the enemy.
Help rendered by an enemy hurts more than his piercing sword.)

(774)

கைவேல் களிற்றொடு போக்கி வருபவன்
மெய்வேல் பறியா நகும்

KAIVEL KALIRR RRODU POKKI VARUPAVAN
MEYVEL PARRIYAA NAGUM

*After throwing the spear in the hand at an elephant,
and when searching for another spear to aim at another elephant;
will remove the one sticking to his chest and feel delighted
(He uses it to aim at the other elephant.).*

(A true soldier does not even bother about his wounds; but is intent only on defeating the enemies.)

(775)

விழித்தகண் வேல்கொண் டெறிய அழித்திமைப்பின்
ஓட்டன்றோ வன்க ணவர்க்கு

VIZHITTAHKAN VELKONDERIYA AZHITTHIMAIPPIN
OTTANRRO VANKA NAVARKKU

*When a spear is thrown by the enemy
is it not an act of showing the back (cowardliness) for the valorous man
to close the eye (for a second) even for winking
and block the glare (of anger) in the eye?*

(776)

விழுப்புண் படாதநாள் எல்லாம் வழக்கினுள்
வைக்குந்தன் நாளை எடுத்து

VIZHAPPUN PADAATHANAAL ELLAAM VAZHAKKINUL
VAIKKUNTHAN NAALAI EDUTTHU

*A valorous man when counting the (battling) days in his past
will consider the days he was not wounded (in the chest and face)
as wasted.*

(777)

சுழலும் இசைவேண்டி வேண்டா உயிரார்
கழல்யாப்புக் காரிகை நீர்த்து

CHUZHALUM ISAIVENDI VENDAA UYIRAAR
KAZHALYAAPPUK KAARIKAI NEERTTHU

*The valorous anklet (a string of tinkling bells worn as a mark of heroism)
adds beauty to the man
who desires only the fame which spreads all over the world,
and has disregard for his life.*

(A king stops his loyal soldier from entering the battle-field as there is danger to his life. But the loyal soldier has no care for his life. He enters the battle-field disregarding the king's pleas. He kills many and dies in the end after performing his duty for the king. Can the king punish him for disobeying him? The king's eyes are filled with tears looking at the dead body of his dear soldier, who saved his Master's life by giving up his own life.

If such tears could form in the Master's eyes, is not such a death precious enough to obtain through begging even?)

(778)

உறினுயிர் அஞ்சா மறவர் இறைவன்
செறினுஞ்சீர் குன்றல் இலர்

URRINUYIR ANJCHAA MARRAVAR IRRAIVAN
CHERRINUNJCHEER KUNRRAL ILAR

*When there is battle,
the man of valour who goes to the battle-field,
disregarding the danger to his own life,
will not lessen his ardor (for battling the enemy)
even if the king in anger orders him to stop.*

(779)

இழைத்த திகவாமைச் சாவாரை யாரே
பிழைத்த தொறுக்கிற் பவர்

IZHAITTHA THIGAVAAMAICH CHAAVAARAI YAARE
PIZHAIITTHA THORRUKKIRR PAVAR

*If a valorous man fights in the battlefield and meets his end
as per his vow (of fighting unto death),
can anyone blame (punish) him for his mistake (of dying)?*

(780)

புரந்தார்கண் நீர்மல்கச் சாகிற்பின் சாக்கா
டிரந்துகோட் டக்க துடைத்து

PURANTHARKAN NEERMALGACH CHAAGIRPIN SAAKKA
DIRAINTHUKOT TAKKA TTHUDAITTHU

*If a death brings tears in the eyes of the ruler,
such a death is precious enough to obtain, even by begging.*

நட்பியல்
SECTION ON FRIENDSHIP

நட்பு
NATPU

FRIENDSHIP

(781)

செயற்கரிய யாவுள நட்பின் அதுபோல்
வினைக்கரிய யாவுள காப்பு

CHEYARKARIYA YAAVULA NATPIN ATHU POL
VINAICKARIYA YAAVULA KAAPPU

*What is more valuable than acquiring friendship?
So also, what is more protective than that (friendship)
when the enemy attacks?
(when there is any problem)*

(A friend in need is a friend indeed!)

(782)

நிறைநீர் நீரவர் கேண்மை பிறைமதிப்
பின்னீர் பேதையார் நட்பு

NIRRAINEERA NEERAVAR KENMAI PIRRAIMATHIP
PINNEERA PEDAIYAAR NATPU

*Friendship with the wise is like the full moon phase with increasing digits.
Friendship with the fool is like the new moon phase with decreasing digits.*

(Friendship with the noble is more stable and guileless. Usually other ordinary people will develop friendship with someone, only for fulfilling their selfish aims and will not ever render any help when needed.)

(783)

நவில்தொறும் நூனயம் போலும் பயில்தொறும்
பண்புடை யாளர் தொடர்பு

NAVILTHORRUM NOONAIYAM POLUM PAYILTHORRUM
PANPUDAI YAALAR THODARPU

*The more you read a knowledge-text, the joy also increases;
so is the contact of the noble
(it also increases by repeated contact).*

(Joy of learning is something that is relished only by the learned. The more you read a book of knowledge, the more the joy that ensues out of the understanding. The contact of a noble person is also similar to that. The more you have the contact of a noble person, you will be able to imbibe his knowledge; follow his way of behavior; understand how to face situations in life and so on. Friendship with the ignoble is just a waste of time!)

(784)

நகுதற் பொருட்டன்று நட்டல் மிகுதிக்கண்
மேற்சென் றிடித்தற் பொருட்டு

NAGUTHARR PORUTTANRRU NATTAL MIGUTHIKKAN
MERRCHEN RRIDITTARR PORUTTU

*Friendship is not for having fun;
but to act responsible and admonish
when one goes the wrong way,*

(Friendship of the ignoble is only a ruse for spending time together; for wasting time in worthless time-pass amusements; for the want of some brainless person to be with you to laugh aloud at silly jokes; for making fun of others; for feeling amused when others are in trouble. This is not defined as true friendship. A true friend does not join you in your worthless amusements; but will admonish you and guide you in the right path. So seek the friendship of a person who is righteous and guileless at heart.)

(785)

புணர்ச்சி பழகுதல் வேண்டா உணர்ச்சிதான்
நட்பாங் கிழமை தரும்

PUNARCCHI PAZHAGUTHAL VENDAA UNARCCHITHAAN
NATPAANG KIZHAMAI THARUM

*It is not necessary to have closeness and continuous contact.
Mutual feeling alone has the right to friendship.*

(There is no need for a continuous contact and outer expressions of affection with a true friend. A friend with noble qualities will not forget his friendship even if he is not in contact.

There is an example of friendship given by poets using the trees.

Banana tree needs to be daily watered; then only it will give fruit. Some friends require a lot of bribing with gifts and presents to be friends with you. Avoid them. They are worthless.

Coconut tree needs water now and then; then only it will yield fruit. Some friends will not be in close contact; but whenever you meet them, they have to be offered some gifts to renew their friendship. They are also not worthy of being friends.

Palm tree requires to be watered just once and it will yield fruits even if you forget it later. Noble ones, who just greeted you and accepted your friendship at the first meet, will maintain that friendship; and offer help to you in your times of trouble, even if you do not keep them in close contact.)

(786)

முகநக நட்பது நட்பன்று நெஞ்சத்
தகநக நட்பது நட்பு

MUGANAGA NATPATHU NATPANRRRU NENJCHATH
THAGANAGA NATPATHU NATPU

*The friendship which is expressed as a smile in the face
is not true friendship.
When the mind also smiles with true affection,
then it is true friendship.*

(Friendship in the present days has turned into just a false pretense.

Everyone hides their true feelings under the mask of an artificial smile and artificial words. Smile also has become a part of the makeup that decorates the face.

The mind within is full of hatred, jealousy and selfishness.
Do not fall for the smile painted on the face; and trust an ignoble person to be your friend. Make friends with only those who smile in the mind at first, and then express it as an outside expression on the face later.)

(787)

அழிவி னவைநீக்கி ஆறுய்த் தழிவின்கண்
அல்லல் உழப்பதாம் நட்பு

AZHIVI NAVAI NEEKKI AARRUYTH THAZHIVINKAN
ALLAL UZHAPPATHAAM NATPU

*Diverting (the friend) from the evil ways which lead towards ruin;
making him walk the path of virtue;
sharing his sorrow when he is in trouble;
this is true friendship.*

(788)

உடுக்கை இழந்தவன் கைபோல ஆங்கே
இடுக்கண் களைவதாம் நட்பு

UDUKKAI IZHANTHAVAN KAIPOLA AANGKE
IDUKKAN KALAIVATHAAM NATPU

*A hand instantly sets right the dress that is coming loose;
removing the trouble instantly in the same way is true friendship.*

(789)

நட்பிற்கு வீற்றிருக்கை யாதெனிற் கொட்பின்றி
ஒல்லும்வாய் ஊன்றும் நிலை

NATPIRRKU VEERR RRIRUKKAI YAATHENIRR KOTPINRRI
OLLUMVAAY OONRRUM NILAI

*The lofty throne where the friendship is seated is-
'without any change in affection,
in all possible ways, offering support in all things'.*

(790)

இனையர் இவரெமக் கின்னம்யாம் என்று
புனையினும் புல்லென்னும் நட்பு

INAIYAR IVAREMAKK KINNAM YAAM ENRRU
PUNAIYINUM PULLENNUM NATPU

*'He is like this to me; for him I am like this';
even if such exaggeration is made,
the friendship will become cheap (valueless).*

(If anyone boasts about a friendship with a well-known person, then do not believe it. If such false exaggerations are made, it shows that the friendship is not real but the person who is making exaggerations is just trying to impress others with such statements with the sole purpose of fulfilling his selfish needs. True friends do not express it in words. Saying it out in words makes it look very cheap and disgusting.)

நட்பாராய்தல்
NATPAARAAYTHAL

ANALYSIS OF THE NATURE OF FRIENDSHIP

(791)

நாடாது நட்லிற் கேடில்லை நட்லின்
வீடில்லை நட்பாள் பவர்க்கு

NAADAATHU NATTALIRR KEDILLAI NATTAPIN
VEEDILLAI NATPAAL PAVARKKU

*There is nothing more harmful than
making friendship without proper deliberation.
After making friendship, there is no getting out of it!*

(Before you make friendship, analyze that person's characters before you offer your friendly hand. If you get fooled by sweet words and fall into the trap of a wicked man, then there is no getting out of it; you will only end up in ruining your life and losing all your possessions.

Swami Vivekananda, when he first met RamaKrishna would not accept him as his Guru till he found out the truth of his realized state.

Then what to say about friends?

A wicked Mahaatma or a wicked friend both are the same; will empty you of your belongings, leaving you in a ruined state!)

(792)

ஆய்ந்தாய்ந்து கொள்ளாதான் கேண்மை கடைமுறை
தான்சாம் துயரம் தரும்

AAYNTHAAYNTHU KOLLAATHAAN KENMAI KADAIMURRAI
THAANSAAM THUYARAM THARUM

*The friendship which is not made after repeated deliberations,
will end in such harm causing one's death even.*

(793)

குணனும் குடிமையும் குற்றமும் குன்றா
இனனும் அறிந்தியாக்க நட்பு

KUNANUM KUDIMAIYUM KURR RRAMUM KUNRRAA
INANUM ARRINTHIYAAKKA NATPU

*One should make friendship, only after properly knowing about
his virtues, family, faults and
the people who are with him in no decreasing numbers.
(who accompany him at all times)*

(794)

குடிப்பிறந்து தன்கண் பழிநாணு வானைக்
கொடுத்தும் கொளல்வேண்டும் நட்பு

KUDIPPIRRANTHU THANKAN PAZHINAANU VAANAIAK
KODUTTHUM KOLALVENDUM NATPU

*One should make friendship by offering any price for it
with a person who is born in a good family;
and who is embarrassed by slightest blame even.*

(Here, 'offering any price' or 'ant any cost' means that you should be ready to change your very habits and qualities even. Unless you cultivate good habits like the good person you are after, you cannot maintain your friendship and you will lose the benefits of his contact which are knowledge and righteousness. Discard selfishness and deceit if you want to be friends with a noble person of guileless character.)

(795)

அழச்சொல்லி அல்ல திடித்து வழக்கறிய
வல்லார்நட் பாய்ந்து கொளல்

AZHACCHOLLI ALLA THIDITTHU VAZHAKKARRIYA
VALLAARNAT PAAYNTHU KOLAL

*If any improper thought arises,
he must reproach us enough that we regret it;
if any improper act is done,
he must admonish us enough that we do not repeat it;
and he must know the ways of the world;
with such people we must make friendship after deliberating well.*

(These are the characters of a true friend of noble virtues. A friend who joins you in your ignoble thoughts and deeds is not a friend but an idiot who adds dry grass to the fire which is burning you.)

(796)

கேட்டினும் உண்டோர் உறுதி கிளைஞரை
நீட்டி அளப்பதோர் கோல்

KETTINUM UNDOR URRUTHI KILAINJNARAI
NEETTI ALAPPATHOR KOL

*There is surely a benefit if any problem arises;
it becomes a rod which measures the nature of a friend!*

(When any trouble comes and a so-called friend washes off his hands of you; then do not feel depressed; but thank the heaven for offering you a valuable lesson. Evolve to the next level of not trusting people who carry a painted smile on their lips and store utter selfishness in their hearts.)

(797)

ஊதியம் என்ப தொருவற்குப் பேதையார்
கேண்மை ஒரீஇ விடல்

OOTHIAM ENPA THORUVARRKUP PETHAIYAAR
KENMAI OREE E VIDAL

*If one can break up his friendship with an unintelligent man
and avoid him completely,
then it is really one's good fortune!*

(If you understand beforehand the worthless nature of a person and break off the friendship with him immediately, then it is indeed your good fortune. You have escaped all the harm that may have been incurred by your mind and body. You are lucky indeed!)

(798)

உள்ளற்க உள்ளஞ் சிறுகுவ கொள்ளற்க
அல்லற்கண் ஆற்றறுப்பார் நட்பு

ULLARRKA ULLANJCH CHIRRUGUVA KOLLARRKA
ALLARRKAN AARR RRA RRUPPAAR NATPU

*Do not think of actions which will lessen your enthusiasm.
Do not make friendship with those who forsake in difficult times.*

(Coming under peer pressure, do not do actions that will lead you away from your proper goals in life and make you lose your enthusiasm about your own ambitions. If you seek the company of the wicked fools who have no goals or ambitions in life but who waste their time in harmful amusements, you will also lose your worthy thoughts and waste your precious life on earth.)

(799)

கெடுங்காலைக் கைவிடுவார் கேண்மை அடுங்காலை
உள்ளினும் உள்ளஞ் சுடும்

KEDUNGKAALAIK KAIVIDUVAAR KENMAI ADUNGKAALAI
ULLINUM ULLANJ CHUDUM

*The friendship of those who forsook us at difficult times
will burn the heart when one thinks of it
even when Yama comes near.*

(Betrayal by a friend hurts not only at the time of breaking up; but it keeps burning the heart till death. So be very careful when you make friends with anyone.)

(800)

மருவுக மாசற்றார் கேண்மையொன் றீத்தும
ஒருவுக ஒப்பிலார் நட்பு

MARUVUGA MAASARR RRAAR KENMAIYON RREETTHUMA
ORUVUGA OPPILAAAR NATPU

*Make friendship with those who have taintless heart.
Pay any price and break up the friendship with those
who do not go along with the rules of the society.*

(Maybe when you understand the worthless nature of the person who pretended to be a friend and leave him, you may have to sacrifice many a thing to break his friendship. You may be boycotted by the crowd which surrounds him; you may be ridiculed, made fun of; you may lose some material benefits; you may have to be a lonely swan in a pool of ugly ducks.

But do not lose heart but stick to your principles strictly.

Avoid the foolish and the deceitful lot.

In the end, you will be the one who will benefit; because you have avoided the hurt that may come out of their betrayal and you have achieved your goals also, without losing enthusiasm.)

பழைமை

PAZHAIMAI

FAMILIARITY

[CLOSENESS DUE TO LONG-TERM FRIENDSHIP]

(The main foundation of friendship is to disregard the mistakes of each other. Forgiving nature alone defines the true friendship.)

(801)

பழைமை எனப்படுவ தியாதெனின் யாதும்
கிழமையைக் கீழ்ந்திடா நட்பு

PAZHAIMAI ENAPPADUVA THIYAATHENIN YAATHUM
KIZHAMAIYAIK KEEZHNTIDAA NATPU

*Closeness is
when not minding free actions done out of familiarity
in friendship.*

(Free actions are such like not asking permission before doing anything; or any wrong things, or taking things without asking, lack of hesitation and fear.
Close friends do not mind any sort of liberty taken by each other.)

(802)

நட்பிற் குறுப்புக் கெழுதகைமை மற்றதற்
குப்பாதல் சான்றோர் கடன்

NATPIRR KURRUPPUK KEZHATHAGAIMAI MARR RRATHARR
KUPPAATHAL CHAANRRQR KADAN

*The main part of a friendship itself is the quality of taking liberty in actions.
The nature of good men is to accept it cheerfully.*

(கெழுதகைமை- உரிமை மிக்க நட்பு)

(803)

பழகிய நட்பெவன் செய்யுங் கெழுதகைமை
செய்தாங் கமையாக் கடை

PAZHAGIYA NATPEVAN CHEYYUNG KEZHATHAGAIMAI
CHEYTHAANG KAMAIYAAK KADAI

*When a close friend does actions taking undue liberty,
if one does not accept them as if he himself has done them,
then what is the value of such a long-term friendship?*

(804)

விழைதகையான் வேண்டி இருப்பர் கெழுதகையாற்
கேளாது நட்டார் செயின்

VIZHAITHAGAIYAAN VENDI IRUPPAR KEZHATHAGAIYAARR
KELAATHU NATTAAR CHEYIN

*Because of closeness,
if a friend does any action without bothering to ask permission,
the wise will appreciate the affection hidden in it,
and will like it no matter.*

(805)

பேதைமை ஒன்றோ பெருங்கிழமை என்றுணர்க
நோதக்க நட்டார் செயின்

PEDAIMAI ONRRO PERUNGKIZHAMAI ENRRUNARGA
NOTHAAKKA NATTAAR CHEYIN

*If a friend does some undesirable action,
consider it as done either through ignorance;
or because of the closeness in friendship.*

(Write the mistakes done by a friend on sands; imprint his good deeds towards you in a plate of gold.)

(806)

எல்லைக்கண் நின்றார் துறவார் தெலைவிடத்தும்
தொல்லைக்கண் நின்றார் தொடர்பு

ELLAIKKAN NINRRAAR THURRVAAR THOLAIVIDATTHUM
THOLLAIKKAN NINRRAAR THODARPU

*Those who stay within the limits of friendship
(not ever losing the friendship),
will not break the friendship of the long-time,
even if it brings harm to them.*

(807)

அழிவந்த செய்யினும் அன்பறார் அன்பின்
வழிவந்த கேண்மை யவர்

AZHIVANTHA CHEYYINUM ANPARRAAR ANBIN
VAZHIVANTHA KENMAI YAVAR

*Even if a close friend brings harm by his actions,
those who have had a long-standing affectionate relationship with him,
will not stop loving him.*

(808)

கேளிழுக்கங் கேளாக் கெழுதகைமை வல்லார்க்கு
நாளிழுக்கம் நட்டார் செயின்

KELIZHAKKANG KELAAR KEZHATHAGAIMAI VALLAARKKU
NAALIZHAKKAM NATTAAR CHEYIN

*When hearing about a wrong act done by a close friend
it is not regarded as such,
by a good man who knows the true value of friendship;
the day the friend does wrong to him is a worthy day
(for he will prove his friendship by forgiving his friend).*

(809)

கெடாஅ வழிவந்த கேண்மையார் கேண்மை
விடாஅர் விழையும் உலகு

KEDAA A VAZHIVANTHA KENMAIYAAR KENMAI
VIDAA AR VIZHAIYUM ULAGU

*The world will commend him
who has maintained the friendship for long, without crossing the limits,
when he does not break up the friendship with a friend for his mistake.*

(810)

விழையார் விழையப் படுப பழையார்கண்
பண்பின் தலைப்பிரியா தார்

VIZHAIYAAR VIZHAIYAP PADUPA PAZHAIYAARKAN
PANPIN THALAIPPIRIYAA THAAR

*When one does not stop having affection
for a close friend of long-standing,
even when he does something wrong,
he is praised by enemies even!*

தீ நட்பு
THEE NATPU

HARMFUL FRIENDSHIP

(Avoid harmful friends.)

(811)

பருகுவார் போலினும் பண்பிலார் கேண்மை
பெருகலிற் குன்றல் இனிது

PARUGUVAAR POLINUM PANPILAAAR KENMAI
PERUGALIRR KUNRRAL INITHU

*Even if they appear as if drinking you with love,
it is better that the friendship with those who do not have virtues
is lessened rather than allowed to grow.*

(812)

உறினட் டறினொருஉம் ஒப்பிலார் கேண்மை
பெறினும் இழப்பினும் என்

URRINAT TARRINOROO UM OPPILAAAR KENMAI
PERRINUM IZHAPPINUM EN

*'The friendship of those unworthy people
who stay as friends,
only for some gain and drop off when there is no use'-
what is gained by having such a friendship;
or what is lost when you break it?*

(813)

உறுவது சீர்தூக்கும் நட்பும் பெறுவது
கொள்வாரும் கள்வரும் நேர்

URRUVATHU CHEER THOOKKUM NATPUM PERRUVATHU
KOLVAARUM KALVARUM NER

*Those who make friendship with calculation
(of benefit gained by friendship);
those unchaste women who accept money and not love; and thieves;
are all of the same class.*

(814)

அமரகத் தாற்றறுக்கும் கல்லாமா அன்னார்
தமரின் தனிமை தலை

AMARAGATH THAARR RRA RRUKKUM KALLAAMAA ANNAAR
THAMARIN THANIMAI THALAI

*It is better to be alone without any friend than be friends with someone,
who is (selfish) like a horse not well-trained (not excellent),
that pushes the rider off and runs off from the battlefield
(leaving the rider to suffer his fate).*

(815)

செய்தேமஞ் சாராச் சிறியவர் புன்கேண்மை
எய்தலின் எய்தாமை நன்று

CHEYTHEMANJCH CHAARAACH CHIRRIYAVAR PUNKENMAI
EYTHALIN EYTHAAMAI NANRRU

*Though the friendship is protected (from breaking off)
through various ways,
if the lowly ones do not offer protection (and act selfish);
then it is better that such a worthless friendship is not made at all.*

(816)

பேதை பெருங்கெழீஇ நட்பின் அறிவுடையார்
ஏதின்மை கோடி உறும்

PETHAI PERUNGKEZHEE E NATPIN ARRIVUDAIYAAR
ETHINMAI KODI URRUM

*Enmity with a man of wisdom is crore times better than
the close friendship with a fool.*

(An honest righteous enemy is more reliable than a dishonest selfish friend!)

(817)

நகைவகைய ராகிய நட்பின் பகைவரால்
பத்தடுத்த கோடி உறும்

NAGAIVAGAIYA RAAGIYA NATPIN PAGAIVARAAL
PATTHADUTTHA KODI URRUM

*The pain from the enemies is ten crore times better than
the friendship of those who smile (without affection).*

(An honest enemy expresses his hatred directly and does not wear the mask of smile; but a friend who dislikes you in the mind; behaves friendly as if with affection when seen, is more harmful than an enemy. He is a cheat; not a friend.)

(818)

ஒல்லும் கருமம் உடற்று பவர்கேண்மை
சொல்லாடார் சோர விடல்

OLLUM KARUMAM UDARRU PAVARKENMAI
CHOLLAADAAR CHORA VIDAL

*Drop off the friendship of a person without even informing him,
when he fails to complete a work which he could have completed anyhow.*

(If a person acts like a friend but does not offer support in any of your enterprises is a waste. If you observe his lack of effort and pretensions, then drop him off ruthlessly from the bond of friendship and save yourself.)

(819)

கனவினும் இன்னாது மன்னோ வினைவேறு
சொல்வேறு பட்டார் தொடர்பு

KANAVINUM INNAATHU MANNO VINAIVERRU
CHOLVERRU PATTAR THODARPU

*The friendship of those who act differently and speak differently,
will give pain even in the dream.*

(Those who pretend to be friends; talk pleasantly but avoid any real support are like thorns stuck in the heart. Get rid of them immediately without delay.)

(820)

எனைத்துங் குறுகுதல் ஓம்பல் மனைக்கெழீஇ
மன்றிற் பழிப்பார் தொடர்பு

ENAITTHUNG KURRUTHAL OMBAL MANAIKKEZHEE E
MANRRI RR PAZHIPPAAR THODARPU

*The friendship of those who
act friendly when at home alone;
but talk slanderously in an assembly of people,
should be completely cut off without keeping even the least contact.*

(Avoid the friendship of those who enjoy making fun of you in a crowd and slander you.)

கூடா நட்பு
KODAA NATPU

FRIENDSHIP THAT NEVER CAN BE

(821)

சீரிடங் காணின் எறிதற்குப் பட்டடை
நேரா நிரந்தவர் நட்பு

CHEERDANG KANIN ERRITHARRKUP PATTADAI
NERAA NIRANTHAVAR NATPU

*The friendship of those
who do not have any affection in the heart,
but act friendly outside;
will become the anvil that is used for beating the metal
at an opportune place.*

(The friendship of those who act friendly outwardly and pretend to be helpful, only till the time their purpose gets fulfilled, is not a reliable relationship. Such people will suddenly start acting harsh and cause immense pain to the mind. They are like the anvil which is used by a blacksmith. The anvil appears as if it is the support at ordinary times; but its very function by nature is to be used only as a tool for beating the metal hard and forcefully.)

(822)

இனம்போன் நினமல்லார் கேண்மை மகளிர்
மனம்போல வேறு படும்

INAMPON RRINAMALLAR KENMAI MAGALIR
MANAMPOLA VERRU PADUM

*The friendship of those
who though not related in any way,
act friendly as if very close like the kith and kin;
will be like the pretense-love shown by the concubines
(pretending affection, but only intent on the gain).*

(823)

பலநல்ல கற்றக் கடைத்து மனநல்லர்
ஆகுதல் மாணார்க் கரிது

PALANALLA KARRAK KADAINTHU MANANALLAR
AAGUTHAL MAANAARK KARITHU

*Though learned in many good texts,
it is not possible for the enemies
to have a sudden change of heart and become friendly.*

(824)

முகத்தின் இனிய நகாஅ அகத்தின்னா
வஞ்சரை அஞ்சப் படும்

MUGATTHIN INIYA NAGAA A AGATTHINNA
VANJCHAGARAI ANJCHAP PADUM

*One should fear the company of those
who present a pleasing smile outside,
but hide the malice within.*

(825)

மனத்தின் அமையா தவரை எனைத்தொன்றும்
சொல்லினால் தேறற்பாற் றன்று

MANATTHIN AMAIYAA THAVARAI ENAITHTHONRRUM
CHOLLINAAL THE RRA RR PAARR RRANRRU

*One should never trust
the words of a person, who is not conjoint with our mind,
in anything whatsoever.
(says the administration science)*

(826)

நட்டார்போல் நல்லவை சொல்லினும் ஒட்டார்சொல்
ஒல்லை உணரப் படும்

NATTAARPOL NALLAVAI CHOLLINUM OTTAARCHOL
OLLAI UNARAP PADUM

*Even if an enemy speaks good words like a friend,
the true import of his words will get exposed in no time.*

(A person cannot hide his evil intentions through pleasing words.)

(827)

சொல்வணக்கம் ஒன்னார்கண் கொள்ளற்க வில்வணக்கம்
தீங்கு குறித்தமை யான்

CHOLVANAKKAM ONNAARKAN KOLLARRKA VILVANAKKAM
THEENGU KURRITTHAMAI YAAN

*The salutation (bending) of a bow indicates only
the imminent harm even if it bends down;
hence, do not ever place trust in the humble greeting offered by the enemy.*

(828)

தொழுதகை யுள்ளும் படையொடுங்கும் ஒன்னார்
அழுதகண் ணீரும் அனைத்து

THOZHATHAGAI YULLUM PADAIYODUNGUM ONNAAR
AZAHTHAKAN NEERUM ANAITTHU

*A weapon will be stay concealed inside the folded hands of the enemy
when he salutes;
and even so in the tears flowing from their eyes.*

(829)

மிகச்செய்து தம்மெள்ளு வாரை நகச்செய்து
நட்பினுட் சாப்புல்லற் பாற்று

MIGACHCHEYTHU THAMMELLU VAARAI NAGACHCHEYTHU
NATPINUT SAAPPULLARR PAARRU

*When the enemies
display great affection on the outside hiding the contempt inside,
one should destroy such a friendship
by adopting a similar show of affection.
(says the administration science.)*

(830)

பகைநட்பாங் காலம் வருங்கால் முகநட்
டகநட் பொரீஇ விடல்

PAGAINATPAANG KAALAM VARUNGKAAL MUGANAT
TAGANAT POREE E VIDAL

*If a situation arises where one has to act friendly with an enemy,
then maintain only a face-friendship (on the surface)
and not a friendship of the heart;
and later cease from that also.*

பேதைமை

PEDAIMAI

IGNORANCE

(831)

பேதைமை என்பதொன் றியாதெனின் ஏதங்கொண்
டுதியம் போக விடல்

PETHAIMAI ENPATHON RRIYAATHENENI ETHANGKON
DOOTHIYAM PQGAVIDAL

*What is ignorance if you ask,
it is- choosing to suffer and avoiding the beneficial things.*

(Ignorance according to scriptures is like the darkness where the light is absent and one is blinded by darkness.

What is ignorance? As it is just a state of the intellect, where the knowledge is absent, it can be understood only by the actions of a person who is ignorant.

What does an ignorant person do?

He chooses to suffer and avoids those things which will remove his suffering.

In RamaKrishna ParamaHamsa's words, the ignorant man is like the camel which chooses to eat thorny plants even when its mouth is bleeding.

The ignorant man who runs after sense pleasures ends up always in some sort of damage, to either his mind or body. He never gets happiness from these objects; because objects are not made of happiness.

Even when suffering alone is the forthcoming result of sense pleasures, the ignorant man will not choose to be detached and controlled in the mind.)

(832)

பேதைமையுள் எல்லாம் பேதைமை காதன்மை
கையல்ல தன்கண் செயல்

PETHAMAIYUL ELLAAM PETHAIMAI KAADANMAI
KAIYALLA THANKAN CHEYAL

*The most foolish of all foolishness is
to desire for things which are not conducive to one's welfare
here or hereafter.*

(The ignorant person spends his whole life in satisfying his desires only, not bothering about the harm that may arise as a consequence of his foolishness. Sense objects, as Krishna says in Geetaa, are momentary only and always end up in pain. There is no real happiness gained through sense-enjoyments in this life. It is just a make-believe joy. Since the fool going after sense pleasures commits many sinful actions inadvertently, he will not enter good worlds also after death. Is this not the most foolish act of all- to suffer both here and hereafter?)

(833)

நாணாமை நாடாமை நாரின்மை யாதொன்றும்
பேணாமை பேதை தொழில்

NAANAAMAI NAADAAMAI NAARINMAI YAATHONRRUM
PENAAMAI PETHAI THOZHIL

*The nature of a fool is 'shamelessness';
not seeking that which is to be sought; lack of affection;
not protecting that which has to be protected.*

(What are the main follies of an ignorant person?
First of all - he has lost all sense of shame!
He will be rude to others; will have no manners; will speak uncouth words; has no respect for elders and teachers; and he is never ashamed of his ill-conduct.
Secondly, he will not seek knowledge, which will cure the disease called ignorance.
And he has no true affection for either his family or outsiders. He is very selfish and will not care if others get hurt through his actions and words.
And last of all- he will not safeguard that which needs to be safeguarded; namely the honor of the family; the welfare of his dear and near; the duties towards the society and so on.
Instead of shining like a gem with knowledge, he will seek the worthless pleasures and bring ruin upon himself and his family.)

(834)

ஓதி உணர்ந்தும் பிறர்க்குரைத்தும் தானடங்காப்
பேதையிற் பேதையார் இல்

OTHI UNARNTHUM PIRRARKURAITTHUM THAANADANGKAAP
PETHAIYIRR PETHAIYAAR IL

*There are no better fools than the fool,
who has studied all good texts; understood them;
and is able to explain it to others;
but does not practice them himself.*

(Just getting educated and mastering some texts is not the cure for ignorance. You can repeat like a parrot all the good texts like Geetaa and Kural; win medals for your memorizing talent; but if you cannot follow even one instruction of the authors practically, then what is the use of this learning?)

(835)

ஒருமைச் செயலாற்றும் பேதை எழுமையும்
தான் புக்கமுந்தும் அளறு

ORUMAICH CHEYALAARRUM PETHAI EZHAMAIYUM
THAANPUK KAZHANTHUM ALARRU

*A fool is capable of producing in one birth,
an easy entrance to the hell to sink under untold miseries
for all his next seven lives.*

(Where is respite for the ignorant man running after the mirage of desire-fulfillments? He engages in various unrighteous acts chasing his objects of desires and incurs so much sin in one single birth that, his future-life after his death is spent in various hells alone and his sufferings have no end.)

(836)

பொய்ப்படும் ஒன்றோ புனைபூணும் கையறியாப்
பேதை வினைமேற் கொளின்

POYPPADUM ONRRO PUNAIPOONUM KAIYARRIYAAP
PETHAI VINAIMERR KOLIN

*If a fool who is inefficient does any action,
not only will the work will become a failure;
but he will also get fettered.*

(*'Yoga is perfection in action'* - says Geetaa.

The ignorant man is always filled with anxiety, fear, and apprehension when doing any action aimed at a result; and consequently the result of the action will be failure; and failure forces him again into more unrighteous ways of life. He gets fettered by his actions and goes through innumerable lives of suffering because of his attachments and unfulfilled desires.

A wise man, who has control over his senses, is a Karma Yogi, who concentrates fully on the work he is doing and makes effort to make it perfect. Though his action is aimed at the result, he performs his action without apprehension about the results of the action. Consequently the result of the action will be success only. The wise man is not bound to the results by attachment and is always peaceful at heart, only intent on performing the action to its maximum perfection.)

(837)

ஏதிலார் ஆரத் தமர்பசிப்பர் பேதை
பெருஞ்செல்வம் உற்றக் கடை

ETHILAAAR AARATH THAMARPASIPPAR PETHAI
PERUNCHELIVAM URR RRA KADAI

*When an idiot gets abundant wealth,
outsiders will benefit; relatives will starve (suffer).*

(*'A fool and his money are soon parted'* quotes an English proverb.

A man of wealth, if he lacks wisdom, will be removed of his wealth very soon, by those who surround him in the guise of friends, who are only intent on looting him of all his wealth. Soon he will lose all his possessions by investing all his money in wasteful ventures and will end up in bringing his family to the worst level of poverty.)

(838)

மையல் ஒருவன் களித்தற்றாற் பேதைதன்
கையொன் றுடைமை பெறின்

MAIYAL ORUVAN KALITTHARR RRAA RR PETHAITHAN
KAIYON RRUDAIMAI PERRIN

*If a fool gets possession of any valuable object,
it will be like an insane person getting fully drunk.*

(For a man of ignorance, worldly possessions like land, gold etc are the only valuable things to be sought for. He is not worried about the after-world where pains await him as the punishment for his selfish deeds.

Like a dog excited by a rotten bone, he will feel great joy by the acquirement of even a little object of value. Any possession newly acquired will make him lose his sense of righteousness, morals, learning, honor and shame; he will soon be acting as if he owns the entire world; be rude to people; disrespect elders; act arrogant; and will behave like a mad person (or a monkey) who is drunk.

An ignorant person chasing impermanent objects of the world is already an idiot who has lost his sanity; he is deluded fully. Acquirement of possessions makes him get intoxicated like the consumption of liquor and he acts more deluded than ever.

Who can describe his mad actions in such a state? He is ruined for sure!)

(839)

பெரிதினிது பேதையார் கேண்மை பிரிவின்கண்
பீழை தருவதொன் றில்

PERITHINITHU PETHAIYAAR KENMAI PIRIVINKAN
PEEZHAI THARUVATHONRRIL

*Friendship with the fools is very pleasing;
for there is no pain when you leave them.*

(These ignorant people who value only wealth and possessions never can maintain stable friendship also. A friendship shown towards a fool is always of a short duration; because he will soon reveal his true colors by acting arrogant and rude. You will be happy that you did not maintain long-term friendship with him. The pain of the break-up is lessened that way.)

(840)

கழாஅக்கால் பள்ளியுள் வைத்தற்றாற் சான்றோர்
குழாஅத்துப் பேதை புகல்

KAZHAA AKKAAL PALLIYUL VAITTHARR RRAA RR CHAANRROR
KUZHAA ATTHUP PETHAI PUGAL

*If a fool enters the assembly of the noble,
it is equal to keeping the foot which has stepped on filth,
inside a sanctified place like a temple.*

(The ignorant man whose heart is impure with attachments, arrogance, greed, selfishness etc is never qualified to be in the assembly of the noble who are pure at heart.)

புல்லறிவாண்மை

PULLARRIVAANAMI

CONCEIT OF THE LOWLY INTELLECT

(841)

அறிவின்மை இன்மையுள் இன்மை பிறிதின்மை
இன்மையா வையா துலகு

ARRIVINMAI INMAIYUL INMAI PIRRITHINMAI
INMAIYAA VAIYAATHULAGU

*Lack of intelligence is the worst of all poverties.
If other things are lacking,
the people of the world will not regard that as a great deficiency.*

(842)

அறிவிலான் நெஞ்சுவந் தீதல் பிறிதியாதும்
இல்லை பெறுவான் தவம்

ARRIVILAAAN NENJCHUVAN THEETHAL PIRRITHIYAATHUM
ILLAI PERRUVAAN THAVAM

*If a man without intelligence, ever offers any object with full heart,
that is only because of the merit of the receiving person.*

(A man who is not intelligent has no knowledge of good or bad. By chance if he does any good act, like offering something to some needy, it is not because that the fool knows the value of charity; but it is because of the good fortune of the receiver!)

(843)

அறிவிலார் தாந்தம்மைப் பீழிக்கும் பீழை
செறுவார்க்கும் செய்தல் அரிது

ARRIVILAAR THAANTHAMMAIP PEEZHIKKUM PEEZHAI
CHERUVAARKKUM CHEYTHAL ARITHU

*The difficulties that the fools bring on themselves in order to suffer,
cannot be brought about by even the enemies.*

(When you see the arrogant and rude behavior of these conceited fools, you need not feel angry and wish them any harm. Their very foolish nature will drown them in sorrows brought about by their own foolish intellects.)

(844)

வெண்மை எனப்படுவ தியாதெனின் ஒண்மை
உடையம்யாம் என்னும் செருக்கு

VENMAI ENAPPADUVA THIYAATHENEIN ONMAI
UDAIYAM YAAM ENNUM CHERUKKU

*Lack of intelligence refers to
the arrogance where one thinks of himself as highly intelligent.*

(The learned say that a pot filled with water will not make noise; but one with less water alone will make a lot of noise. So also, those who have no intelligence will act conceited and rude; but those who are adorned by true wisdom will act humble and kind.)

(845)

கல்லாத மேற்கொண் டொழுகல் கசடற
வல்லதூஉம் ஐயம் தரும்

KALLAATHA MERRKON DOZHAGAL KASADARRA
VALLATHOO UM AIYAM THARUM

*If a man of low intelligence
pretends to be learned in texts which he has not studied,
then it will raise a doubt in others about
the knowledge he has in a text which has mastered well also.*

(846)

அற்றம் மறைத்தலோ புல்லறிவு தம்வயின்
குற்றம் மறையா வழி

ARRAM_MARRAITHALO PULLARRIVU THAMVAYIN
KURRAM MARRAIYAA VAZHI

*If the fool does not get rid of his mistakes by correcting them,
then indeed it is stupid of him to cover his nakedness also with clothes.*

(What is the use of bathing in fragrant materials and decorating oneself with expensive clothing, if the fool does not seek learning and get rid of his faults? His ignorance will peep out through his garments also and make him an object of ridicule. He can conceal his body parts; but not his stupidity!)

(847)

அருமறை சோரும் அறிவிலான் செய்யும்
பெருமிறை தானே தனக்கு

ARUMARRAI CHORUM ARRIVILAN CHEYYUM
PERUMIRRAI THANE THANAKKU

*A man of ignorance fails to absorb
the rare instructions of the Scriptures and disregards them;
and thus brings great harm on himself.*

(848)

ஏவவுஞ் செய்கலான் தான்தேறான் அவ்வயிர்
போலும் அளவுமோர் நோய்

EVAVUNJC CHEYGALAAN THAAN THERRAAN AVVUYIR
PO OM ALAVUMOR NOY

*A man of ignorance will not follow the good advice given by others;
he will not also learn anything by himself.
Such a person's life is just an illness that torments till death.*

(For a fool who thinks he is intelligent, his life itself a chronic disease which makes him suffer every moment of his life till death. Since he will not listen to good advice of the wise and is low in intelligence also, who can stop him from getting into troubles untold?)

(849)

காணாதான் காட்டுவான் தான்காணான் காணாதான்
கண்டானாம் தான்கண்ட வாறு

KAANAATHAAN KAATTUVAAN THAANKAANAAN KAANAATHAAN
KANDAANAAM THAANKANDA VAARRU

*A person who tries to advice a fool will end up as a fool himself;
the fool on the other hand will prove himself as intelligent
with whatever he knows!*

(Do not ever make the mistake of advising a fool; you will yourself end up as a fool!
There is a story in PanchaTantram-
once, a monkey was destroying the nests of birds for no reason, just for fun. When the
birds tried to advice him about his folly, they were killed by the wicked monkey.)

(850)

உலகத்தார் உண்டென்ப தில்லென்பான் வையத்
தலகையா வைக்கப் படும்

ULAGATTAAR UNDENPATHILLENPAAN VAIYATH
THALAGAIYAA VAIKKAP PADUM

*The person who denies what the wise believe in,
belongs to the class of devils!*

(What can you call a fool who decries the knowledge of the scriptures and acts without control? A devil? Because he has the most inauspicious heart and causes troubles to others like a demon incarnate!)

இகல்
IGAL

HOSTILITY

(851)

இகலென்ப எல்லா உயிர்க்கும் பகலென்னும்
பண்பின்மை பாரிக்கும் நோய்

IGALENPA ELLA UYIRKKUM PAGALENNUM
PANPINMAI PAARIKKUM NOY

*Hostility is a disease which
infects all people
increasing the ill-mannerism of differing from each other.
(so say the learned)*

('Igal' – means- to disagree, hate, be inimical)

(Why should the human beings belonging to the highly evolved class of the earth, hate each other?)

Why should they act hostile to one other because the opinions differ?

Why should they go to the extent of killing and murdering people just because those others do not think the way these do?

Is hostility the nature of a human or the devil?

Since it is not the quality belonging to humans by nature, it must be a disease attacking the brain of these men.)

(Valluvar says-

When a man is afflicted with some brain disease, he will act weird and violent by the ill-effects of the disease. Hostility is also a disease which afflicts the brain of a person. Such a diseased man starts behaving violent and uncontrollable because of the intensity of the disease. He starts considering those who oppose him as enemies (family or friends even) and hates them.)

(852)

பகல்கருதிப் பற்றா செயினும் இகல்கருதி
இன்னாசெய் யாமை தலை

PAGALKARUTHI PARR RRAA CHEYINUM IGALKARUTHI
INNAACHEY YAAMAI THALAI

*Even if one does disagreeable things
because of the dislike he has for another person,
it is actually commendable if he does not harm him because of hostility.*

(Maybe the weirdness resulting from a disease afflicting the physical brain is beyond control and needs medical attention; but the actions provoked by hostility can be kept under control through effort. It is acceptable even if one exhibits his hostility through actions like not-smiling, not acting friendly etc; but it will be more commendable if one does not take to violence and hurt the other person because of his hostile attitude.)

(853)

இகலென்னும் எவ்வநோய் நீக்கின் தவலில்லாத்
தாவில் விளக்கம் தரும்

IGALENNUM EVVANQY NEEKKIN THAVALILLAATH
THAAVIL VILAKKAM THARUM

*If one gets rid of the painful disease called hostility,
then it will bring him the never fading fame that lasts forever.*

(If a person can stop feeling hostile just because opinions differ, then he will be cured of the disease and will also be praised by all for his noble gesture. He will become a friend for all.)

(854)

இன்பத்துள் இன்பம் பயக்கும் இகலென்னும்
துன்பத்துள் துன்பங் கெடின்

INPATTHUL INPAM PAYAKKUM IGALENNUM
THUNPATTHUL THUMBANG KEDIN

*If the hostility which is the most painful of all pains is removed,
then it will give rise to the joy of all joys.*

(Hostility is the greatest pain of all; because the person who has ill-feelings towards another person never can have peace of mind. Like a thorn stuck in the brain, the ill-feeling will keep tormenting his mind without a break. Such anxieties and negative attitude towards anybody will make him a receptacle of many more diseases also; whereas if one is friendly towards all whatever their ideas be, then his mind will be cheerful at all times. He will be liked by all.

What joy is more joyous than having a healthy mind in a healthy body?)

(855)

இகலெதிர் சாய்ந்தொழுக வல்லாரை யாரே
மிகலூக்கும் தன்மை யவர்

IGALETHIR CHAAYNTHOZHAGA VALLAARAI YAARE
MIGALOOKKUM THANMAI YAVAR

*Who have the ability to conquer those
who would bend and resist the force of the hostility-emotion
without giving way to it to enter within?*

(Of course the world is full of people who will not think the way you do; this does not mean that you have to hate them or act hostile towards them.

How to be not affected by the feeling of hostility when any one disagrees or does not understand your thoughts?

By bending of course!

Drop your pride a little and act humble; learn to allow others to have freedom for adhering to ideas of their own.

This world was not made just for you; but for others also.

It is your self-conceit that makes you hostile towards others who disagree with you. If you can act humble and do not give way for the hostile feeling, which person is capable of resisting the charm of your noble character? Your own humility and 'understanding nature' will make you a wanted person everywhere!)

(856)

இகலின் மிகலினி தென்பவன் வாழ்க்கை
தவலும் கெடலும் நணித்து

IGALIN MIGALINI THENPAVAN VAAZHKAI
THAVALUM KEDALUM NANITTHU

*The life of a person who thinks that hostility is a cherished quality,
will be lost and ruined in a very short time.*

(Suppose you do not bend but allow the hostile feeling to enter you...?)

You are in for ruin sure!

This hostility like a fire will spread all over and before you know it, you will lose control of the situation and bring ruin on yourself.)

(857)

மிகல்மேவல் மெய்ப்பொருள் காணார் இகல்மேவல்
இன்னா அறிவி னவர்

MIGALMEVAL MEYP PORUL KAANAAR IGALMEVAL
INNAA ARRIVI NAVAR

*Those ignorant ones who maintain hostility in their minds,
will not know of the truths mentioned in the administration science
which pave the way for victory.*

(858)

இகலிற் கெதிர்சாய்தல் ஆக்கம் அதனை
மிகலூக்கின் ஊக்குமாங் கேடு

IGALIRR KETHIRCHAAYTHAL AAKKAM ATHANAI
MIGALOOKKIN OOKKUMAANG KEDU

*If one does not allow the hostility to enter his mind,
it will result in his welfare.
If acting the other way, he is intent on increasing it,
then devastation will also get intent on reaching him.*

(Hostility's other name is devastation or destruction. The more you develop your hostile feeling, your 'utter ruin' also will prepare itself to meet you soon, attracted by your hostile feeling.)

(859)

இகல்காணான் ஆக்கம் வருங்கால் அதனை
மிகல்காணும் கேடு தரற்கு

IGALKAAANAAN AAKKAM VARUNGKAAL ATHANAI
MIGALKAANUM KEDU THARARRKU

*One will not think of hostility if he desires his welfare.
If he wants to harm himself, he will try to intensify it.*

(860)

இகலானாம் இன்னாத எல்லாம் நகலானாம்
நன்னயம் என்னும் செருக்கு

IGALAAMAI INNAATHA ELLAAM NAGALAANAAM
NANNAYAM ENNNUM CHERUKKU

*A person who hates will get all the harms that are there.
A person who is friendly will get the wealth of good deeds.*

(Any bad thing can happen to a man who is hostile. He may lose his possessions; his family may be destroyed; his life itself may be in danger.
But a man who is friendly towards all will reap the reward of his goodness and will be happy and safe at all times.)

பகைமாட்சி
PAGAI MAATSI

DEALING WITH ENEMIES

(A king who is responsible for the welfare of his country and people will have enemies who are ready to attack him, even if does not maintain any petty hostile thoughts.
So what is the best way of dealing with enemies?
Valluvar explains)

(861)

வலியார்க்கு மாறேற்றல் ஓம்புக ஓம்பா
மெலியார்மேல் மேக பகை

VALIYAARKKU MAARRE RR RRAL OMBUGA OMBAA
MELIYAARMEL MEGA PAGAI

*Avoid standing against those who are mightier;
desire not to avoid standing against the weaker.*

(A king should always gauge the might of the enemy and then only should decide the way of tackling him.
If the enemy is mighty, it is not wise to jeopardize the lives of his people and also himself by provoking the enemy's wrath.
On the other hand, if the enemy is a ruler of a small domain, it is better that he conquers him and bring it under his control so that his country will prosper as a whole.)

(862)

அன்பிலன் ஆன்ற துணையிலன் தான்துவ்வான்
என்பரியும் ஏதிலான் துப்பு

ANPILAN AANRRA THUNAIYILAN THAANTHUVVAAN
ENPARIYUM ETHILAN THUPPU

*If one does not have affection for the people who belong to him,
and has no strong support,
and is weak by nature,
how can he overcome the might of an enemy?*

(A king must be supported by his own people by winning their trust through his just rule. He must care for them like a father.

King of Mithilaa, father of Seetaa was addressed by his people as 'Janaka (father)' only; nobody knew his real name; so affectionate he was towards his people.

A king who plans an attack on the enemy should possess a good army or at least be supported by other mighty kings who have huger armies.)

(863)

அஞ்சும் அறியான் அமைவிலன் ஈகலான்
தஞ்சும் எளியன் பகைக்கு

ANJCHUM ARRIYAAN AMAIVILAN EEGALAN
THANJCHAM ELIYAN PAGAIKKU

*If one is cowardly in character (fears what is not to be feared);
has no intelligence (does not understand what is to be understood);
has no suitable virtues (fit for a king);
and has no charitable nature;
he is an easy prey for enemies.*

(If a king is cowardly and is selfish, his people will not have any respect for him.

He fears for his own life and not for the danger that may await his people.

If he has no intelligence or does not heed to the advice of his wise ministers, he is in for doom for sure.

A king also must be adorned by noble virtues; and know his duties well. He must be kind and compassionate towards his people; ready to even sacrifice his life for his people.

If he fails in any of these, his own people will turn against him and help the enemy to take over their country.)

(864)

நீங்கான் வெகுளி நிறையிலன் எஞ்சூன்றும்
யாங்கணும் யார்க்கும் எளிது

NEENGAAN VEGULI NIRRAIYILAN ENJCHAANRRUM
YAANGKANUM YAARKKUM ELITHU

*If one has no control over anger,
and has no stability of mind,
he is an easy prey for anyone at anytime.*

(865)

வழிநோக்கான் வாய்ப்பன செய்யான் பழிநோக்கான்
பண்பிலன் பற்றார்க் கினிது

VAZHINOKKAAN VAAYPPANA CHEYYAAN PAZHINOKKAAN
PANPILAN PARR RRAARK KINITHU

*If one does not walk the path of virtues
as per the instructions of the scriptures;
does not do the right things as prescribed;
disregards censure; and does not have good behavior,
is liked by the enemies.*

(A king, who does not rule the country as per the instructions given in the scriptures and administration science, surely will lack all the noble virtues. He will never heed to the advice of the ministers and will do whatever his lower nature prompts him to do. Such a king is to be considered as an enemy by the mighty rulers; and he must be destroyed ruthlessly. The good kings relish the job as it is very easy to uproot such a worthless enemy of ignoble qualities.)

(866)

காணாச் சினத்தான் கழிபெருங் காமத்தான்
பேணாமை பேணப் படும்

KAANAACH CHINATTHAAN KAZHIPERUNG KAAMATTHAAN
PENAAMAI PENAPPADUM

*The enmity of
one who gets angry without pausing to think, and has extreme lust,
has to be accepted
(for he can be easily destroyed).*

(Anger is always the outcome of an unfulfilled desire. Anger makes a man forget all his learning and good manners. A man when overcome by anger, acts violently without any control and is ruined forever.

A king, who uses his royal position for only enjoying sense pleasures, surely will be a man without control over his emotions. An enemy king can easily trap him by offering pleasures and destroy him like a fisherman catching fish with a meat-piece dangling on the hook.)

(867)

கொடுத்துங் கொளல்வேண்டும் மன்ற அடுத்திருந்து
மாணாத செய்வான் பகை

KODUTTHUNG KOLALVENDUM MANRRA ADUTTHIRUNTHU
MAANAATHA CHEYVAAN PAGAI

*The enmity of a person who after starting a war
remains close but does contradictory actions,
should be gained at any cost.*

(A king must be always wary of the people around him. If any one even if very close to him is found to be engaged in conspiratorial actions against him, then the king should treat him as an enemy and get rid of him; no matter if some loss might be incurred because of that.)

(868)

குணனிலனாய்க் குற்றம் பலவாயின் மாற்றார்க்
கினனிலனாம் ஏமாப் புடைத்து

KUNANILANAAYK KURR RRAM PALAVAAYIN MAARR RRAARK
KINANILANAAM EMAAP PUDAITTHU

*If one is bereft of virtues, and is an abode of vices,
he will have no support and will easily be defeated by enemies.*

(869)

செறுவார்க்குச் சேணிகவா இன்பம் அறிவிலா
அஞ்சும் பகைவர்ப் பெறின்

CHERRUVAARKKUCH CHENIKAVAA INPAM ARRIVILAA
ANJCHUM PAGAIVARP PERRIN

*If the enemy is unintelligent (not capable of planning)
and cowardly (not proficient in battling)
the joy of victory does not stay far for the opposing ones (enemies).*

(870)

கல்லான் வெகுளும் சிறுபொருள் எஞ்ஞான்றும்
ஒல்லானை ஒல்லா தொளி

KALLAAN VEGULUM CHIRRUPORUL ENJCHAANRRUM
OLLAANAI OLLAA THOLI

*If one does not engage in the least effort of
nourishing enmity with a man, who is
not learned in the administration science,
fame will avoid him.*

(If an enemy is an abode of vices, disliked by his people and is not following the disciplines prescribed by the administration text, then he is an easy prey for any king. The good king should not remain passive; but destroy that enemy as it involves very little effort on his side. His duty is not only to protect his people but keep the earth also free of unrighteous rulers. His fame will reach the sky if he is a protector of the whole earth; otherwise he will be considered as worthless by all and will not gain any fame.)

பகைத்திறம் தெரிதல்
PAGAITH THIRRAM THERITHAL

UNDERSTANDING THE TACTICS OF ENMITY

(Who is to be considered as an enemy and who is not?)

(871)

பகையென்னும் பண்பி லதனை ஒருவன்
நகையேயும் வேண்டற்பாற் றன்று

PAGAIYENNUM PANPI LATHANAI ORUVAN
NAGAIYEYUM VENDARRPAARR RRANRRU

*The administration science does not hold that
the evil tendency of enmity can be entertained
by anyone
even for amusement.*

(Enmity is not a necessary quality that is to be cultivated by a king. Enmity has its own evil consequences as its counterpart. It is against the ordinance of scriptures which prohibit the feeling of hatred towards any living being. Not even for amusing yourself, should you harm any person or animal with a hostile tendency.)

(872)

வில்லேர் உழவர் பகைகொளினும் கொள்ளற்க
சொல்லேர் உழவர் பகை

VILLER UZHAVAR PAGAIKOLINUM KOLLARRKA
CHOLLER UZHAVAR PAGAI

*Even if you deem to have enmity with the farmers
who use the bow as their ploughs,
do not maintain enmity with the farmers
who use words as their plough.*

(Especially you should not have enmity with the farmers. They are very mighty and powerful.

There are three classes of farmers - one uses the plough as their work-tool; the other use the swords as their plough (working tool); the third use the penned words as their plough (sword).

If the former does not plough the fields, no one can have food to satisfy their hunger. They should never be harmed by your hostile acts.

You can of course maintain enmity with a king who possesses a mighty army. You can fight sword with a sword. Victory or defeat depends on one's valor.

However, be wary of the farmers who have expertise in language usage (like the learned ones, poets etc). They can easily overthrow you from your position as a ruler by using their mastery in language and oratory power.

Bharati was a poet - one such farmer who used his pen as a mighty sword against the foreigners who invaded India.)

(873)

ஏமுற் றவரினும் ஏழை தமிழனாய்ப்
பல்லார் பகைகொள் பவன்

EMURR RRAVARINUM EZHAI TAMIYANAAYP
PALLAAR PAGAIKOL PAVAN

*He who maintains enmity with many
without any support as such,
is more foolish than the insane.*

(Do not act arrogant and rude with one and all, making way for everyone to hate you. A king, who is without the support of the army, friends and family, and who disrespects all the other rulers and men of nobility, will perish soon; for no one will render a hand of help in his need. A person who makes enemies of everyone does not even deserve to be qualified as 'insane'; since an insane person will anyhow gain sympathy from others because he is not in control of himself; but not the king who is hated. The arrogant idiot who incurs the wrath of every one by his senseless behavior is more foolish than the insane idiot.)

(874)

பகைநட்பாக் கொண்டொழுகும் பண்புடை யாளன்
தகைமைக்கண் தங்கிற் றுலகு

PAGAINATPAAK KONDOZHAGUM PANPUDAIYAALAN
THAGAIMAIKKAN THANGIRR RRULAGU

*The world stays secure under (the rule of) one
who has the virtue turning enmity also into friendship.*

(A king can destroy the enmity of a might ruler through various ways like marriage alliance, offering of expensive and rare gifts, surrender etc.
It is safe for a king to keep the number of enemies lesser.)

(875)

தன்றுணை இன்றால் பகையிரண்டால் தானொருவன்
இன்றுணையாக் கொள்கவற்றின் ஒன்று

THANRRUNAI INRRAAL PAGAIYIRANDAAL THAANORUVAN
INRRUNAIYAAK KOLGAVARRIN ONRRU

*If one has no one (no other king) to support
and has two powerful enemies,
he must choose to make one of them as his support.*

(If a king has not the support of his army but yet has to tackle two powerful enemies, it is better for him to offer a hand of friendship to one of them and remain safe under his support.)

(876)

தேறினுந் தேறா விடினும் அழிவின்கண்
தேறான் பகாஅன் விடல்

THERRINUN THERRAA VIDINUM AZHIVINKAN
THERRAAN PAGAA AN VIDAL

*If destruction is a sure consequence from one of them,
then do not either join or discard the other one,
whether you know about him or not.*

(Before using the strategy of alliance or battle, have a clear idea about the enemy's fore-plans. If he proves to be a destructive force and disproves your trust in him; then do not join him or fight with him; for both actions will bring you harm. If you are friends with him, he will come to know of the strength of your army; if you are enemies with him, he will destroy you in no time.

Better to keep away from him, thus keeping him guessing about your strategy. He will not make a move against you if you are aloof and passive.)

(877)

நோவற்க நொந்த தறியார்க்கு மேவற்க
மென்மை பகைவர் அகத்து

NOVARRKA NONTHA THARRIYAARKKU MEVARRKA
MENAMI PAGAIVAR AGATTHU

*Do not confide your pain to the friends who do not know about it.
Do not reveal your weakness to your enemy.*

(Do not reveal your weaknesses to your friends also, if they are unaware of it. The enemy may extract information about your problems by making use of the gullible nature of your friends. Be wary always and outwardly display strength and confidence in your character; so that no one will suspect the pains (about the smallness of the army etc) concealed in your heart.)

(878)

வகையறிந்து தற்செய்து தற்காப்ப மாயும்
பகைவர்கண் பட்ட செருக்கு

VAGAIYARRINTHU THARRCHEYTHU THARRKAAPPA MAAYUM
PAGAIVARKAN PATTU CHERUKKU

*If one knows the proper method to be adopted,
and the way to safeguard oneself by strengthening oneself,
the arrogance of the enemy will get subdued by itself.*

(If you have a weak army, quietly enhance its size and quality. The enemy king will keep away from you by himself.)

(879)

இளைதாக முள்மரம் கொல்க களையுநர்
கைகொல்லும் காழ்த்த இடத்து

ILAIHAAGA MULMARAM KOLGA KALAIYUNAR
KAIKOLLUM KAAZHITTA IDATTHU

*Destroy the thorny tree when it is very small itself.
If you try to remove it when it is well-grown,
it will hurt the hand that cuts it.*

(Attack an enemy when he is weak and support less. If you neglect to overthrow him through negligence when he is weak, then you may have to be prepared to accept your defeat in his hands when he grows into a mighty power in course of time.)

(880)

உயிர்ப்ப உளரல்லர் மன்ற செயிர்ப்பவர்
செம்மல் சிதைக்கலா தார்

UYIRPPA ULARALLAR MANRRA CHEYIRPAVAR
CHEMMAL CHITHAIKKALAA THAAR

*If one does not subdue the arrogance of the enemy because of neglect,
that person does not actually live, though he breathes.*

(If you are too slack and do not take efforts to destroy your enemy when he is without support, then understand that your death at his hands is a fixed consequence. An undefeated enemy is like the baby snake hiding under the hole in your house. If you do not kill it when it is small, it will definitely kill you when it grows up.)

உட்பகை

UTPAGAI

INTERNAL ENEMY

(881)

நிழல்நீரும் இன்னாத இன்னா தமர்நீரும்
இன்னாவாம் இன்னா செயின்

NIZHALNEERUM INNAATHA INNA THAMARNEERUM
INNAAVAAM INNA CHEYIN

*The harmless shade or water also may turn harmful.
Even those who belong to us are evil if they bring harm to us.*

(We live under a roof; or stand under a tree and enjoy the cool shade and feel happy. But if the very roof breaks or the tree drops its branch on our head, we will lie wounded. So also, if the water we drink is impure, we will be subjected to various illnesses. In the same way, if our own kith and kin conspire against us behind our back, we will incur a lot of harm. We must ruthlessly get rid of those who are ready to destroy us even if they belong to our own families.

The entire Geetaa was spoken in such a context, where Arjuna hesitates to battle his cousin-brothers in the battle-field.)

(882)

வாள்போல் பகைவரை அஞ்சற்க அஞ்சுக
கேள்போல் பகைவர் தொடர்பு

VAALPOL PAGAIVARAI ANJCHARRKA ANJCHUGA
KELPOL PAGAI^UVAR THODARPU

*Do not fear the enemies who are like the sword
(which directly attacks you).
Fear the contact of the enemies who are like relatives
(who attack you from the back).*

(An enemy is honest in the sense he will directly attack you face to face; his hatred is transparent. He is not so dangerous to deal with. You can trust him to never act friendly. However relatives or friends, who smile outwardly with affection but wish harm for you in their hearts, are more dangerous.)

(883)

உட்பகை அஞ்சித்தற் காக்க உலைவிடத்து
மட்பகையின் மாணத் தெறும்

UTPAGAI ANJCHITHTHARR KAAKKA ULAIVIDATTHU
MATPAGAIYIN MAANATH THERRUM

*One should safe-guard oneself from 'inside enmity'.
Otherwise,
in the moment of slackness
it will shatter you like
the potter's tool which cuts the raw pot.*

(Raw pot is very easy to cut. A person who trusts the relative is like a raw pot. The hostile relative can easily destroy him at an opportune moment. One should be careful always and not place trust in their words or actions.)

(884)

மனமாணா உட்பகை தோன்றின் இனமாணா
ஏதம் பலவும் தரும்

MANAMAANAA UTPAGAI THONRRIN INAMAANAA
ETHAM PALAVUM THARUM

*If 'inside enmity' arises, where the mind is corrupted,
it will bring about various problems
which will corrupt the other relatives also.*

(Opposing groups will form within the circle of relatives leading to fights and arguments.)

(885)

உறல்முறையான் உட்பகை தோன்றின் இறல்முறையான்
ஏதம் பலவும் தரும்

URRAL MURRAIYAAN UTPAGAI THONRRIN IRRALMURRAIYAAN
ETHAM PALAVUM THARUM

*If 'inside enmity' forms in those who are related,
it will bring about fatal disasters.*

(886)

ஒன்றாமை ஒன்றியார் கட்படின் எஞ்ஞான்றும்
பொன்றாமை ஒன்றல் அரிது

ONRRAAMAI ONRRIYAAR KATPADIN ENJCHAANRRUM
PONRRAAMAI ONRRAL ARITHU

*If enmity appears in those who belong to us,
it is rare at all times that non-destruction stays away.*

(887)

செப்பின் புணர்ச்சிபோற் கூடினும் கூடாதே
உட்பகை உற்ற குடி

CHEPPIN PUNARCCHIPORR KOODINUM KOODAAATHE
UTPAGAI URRA KUDI

*Like the lid of a casket which is connected (to the casket)
the family with the 'inside enmity' will not be truly joined
though appearing to be joined.*

(888)

அரம்பொருத பொன்போலத் தேயும் உரம்பொரு
துட்பகை உற்ற குடி

ARAMPORUTHA PONPOLATH THEYUM URAMPORU
THUTPAGAI URRA KUDI

*The family in which 'inside enmity' has appeared
will wear out in strength like the iron which gets filed.*

(889)

எட்பக வன்ன சிறுமைத்தே ஆயினும்
உட்பகை உள்ளதாங் கேடு

ETPAGA VANNA CHIRRUMAITHTHE AAYINUM
UTPAGAI ULLATHAANG KEDU

*Even if the 'inside enmity' is
very small like the crack inside the sesame seed,
it has the power to destroy the entire family.*

(890)

உடம்பா டிலாதவர் வாழ்க்கை குடங்கருள்
பாம்போ டுடனுறைந் தற்று

UDAMPAA DILAATHAVAR VAAZHKAI KUDANGKARUL
PAAMPO DUDANURRAI THARRU

*Life with those who disagree with us is
like living with a snake inside a hut.*

பெரியாரைப் பிழையாமை
PERIYAARAI PIZHAIYAAMAI

NOT OFFENDING THE NOBLE

[DO NOT OFFEND THE LOYAL SUBORDINATES]

(891)

ஆற்றுவார் ஆற்றல் இகழாமை போற்றுவார்
போற்றலுள் எல்லாம் தலை

AARRUVAAR AARR RRAL IGAZHAAMAI PORR RRUVAAR
PORR RRALUL ELLAAM THALAI

*Not to blame the efficiency of a person
who can efficiently finish the task
(with perfection, intelligence and effort),
is the best defense among all defenses
(like fortress, army, wealth, and friendship).*

[DO NOT OFFEND THE WISE MEN WHO OFFER COUNSEL]

(892)

பெரியாரைப் பேணா தொழுகிற் பெரியாரால்
பேரா இடும்பை தரும்

PERIYAARAI PENAA THOZHAGIRR PERIYAARAAL
PERAA IDUMBAI THARUM

*If the noble are not respected,
great harms will result from those noble personages.*

(Disregarding the words of the noble will result in lack of foresight, lack of guidance in the right path; uncontrolled actions leading to destruction etc)

(893)

கெடல்வேண்டிற் கேளாது செய்க அடல்வேண்டின்
ஆற்று பவர்கண் இழுக்கு

KEDALVENDIRR KELAATHU CHEYGA ADALVENDIN
AARRU PAVARKAN IZHAKKU

*Let the king offend the noble men
who are capable of destroying the enemy instantly,
without bothering to listen to their words; if he desires his own ruin.*

(894)

கூற்றத்தைக் கையால் விளித்தற்றால் ஆற்றுவார்க்
காற்றாதார் இன்னா செயல்

KOORR RRATHTHAI KAIYAAL VILITTHARR RRAAL AARR RRUVAARK
KAARR RRAATHAAR INNAA CHEYAL

*If an inefficient man harms the efficient one,
then it is like beckoning the god of death by gesturing with the finger.*

[DO NOT OFFEND THE MIGHTY EMPERORS]

(895)

யாண்டுச்சென் றியாண்டும் உளராகார் வெந்துப்பின்
வேந்து செறப்பட் டவர்

YAANDUCHCHEN RRIYAANDUM ULARAAAGAAR VENTHUPPIN
VENTHU CHERRAPAT TAVAR

*A person who has incurred the wrath of a king
who is the mighty conqueror of all,
cannot stay alive anywhere, wherever he escapes.*

[DO NOT OFFEND MEN OF GREAT PENANCE]

(896)

எரியாற் சுடப்படினும் உய்வுண்டாம் உய்யார்
பெரியார்ப் பிழைத்தொழுகு வார்

ERIYAARR CHUDAPPADINUM UYVUNDAAM UYYAAR
PERIYAARP PIZHAITTHOZHAGU VAAR

*A person can still live even after getting burnt by the fire;
but a person who offends the great ones (men of penance and learning)
cannot escape with life.*

(897)

வகைமாண்ட வாழ்க்கையும் வான்பொருளும் என்னாம்
தகைமாண்ட தக்கார் செறின்

VAGAIMAANDA VAZHKAUYUM VAANPORULUM ENNAAM
THAGAIMAANDA THAKKAAR CHERRIN

*If one incurs the wrath of the great ones,
what use are the abundant luxuries and hoarded riches?*

(898)

குன்றன்னார் குன்ற மதிப்பிற் குடியொடு
நின்றன்னார் மாய்வர் நிலத்து

KUNRRANNAAR KUNRRA MADIPPIRR KUDIYODU
NINRRANNAAR MAAYVAR NILATTHU

*If those who appear to be standing stable
wish harm to the noble men, who equal mountains in their greatness,
they will perish along with their entire race.*

(899)

ஏந்திய கொள்கையார் சீறின் இடைமுரிந்து
வேந்தனும் வேந்து கெடும்

ENTHIYA KOLGAIYAAR CHEERRIN IDAI MURINTHU
VENTHANUM VENTHU KEDUM

*If those who have high achievements hiss in anger,
even Indra will break his middle and perish.*

(King Nahusha who was in the position of Indra offended Sage Agastya in arrogance and fell down on the earth as a huge serpent, cursed by him.)

(900)

இறந்தமைந்த சார்புடையர் ஆயினும் உய்யார்
சிறந்தமைந்த சீரார் செறின்

IRRANTHAMAINTHA CHAARPUDAIYAR AAYINUM UYYAAR
CHIRRANTHAMAINTHA CHEERAAR CHERIN

*If great men of penance get angry at someone,
he will not ever escape with life
even if he has the greatest support
(army, friends, fort, wealth).*

பெண்வழிச் சேறல்
PEN VAZHI CHERRAL

GOING AFTER WOMEN

(Women are not the sinful objects. Men alone commit sin by treating them as objects of pleasure. Such men who disrespect women bring ruin upon themselves. These verses refer to men who waste their life in the company of women and act as slaves to them. Many mighty emperors have fallen by acting like slaves to their cherished women.)

(901)

மனைவிழைவார் மாண்பயன் எய்தார் வினைவிழைவார்
வேண்டாப் பொருளும் அது

MANAIVIZHAIVAAR MAANPAYAN EYTHAAR VINAIVIZHAIVAAR
VENDAAP PORULUM ATHU

*Those who are attached to a wife and do her biddings,
will not follow the righteous path leading to their welfare.
It is a thing disliked by those who are
after some great achievement.*

(902)

பேணாது பெண்விழைவான் ஆக்கம் பெரியதோர்
நாணாக நாணுத் தரும்

PENAATHU PENVIZHAIVAAN AAKKAM PERIYATHOR
NAANAAGA NAANUTH THARUM

*A person who swerves from the path of achievement
not preserving his masculine power,
and seeks the company of a woman,
will be doing an act of high embarrassment for all men
that will land him in a shameful position.*

(903)

இல்லாள்கண் தாழ்ந்த இயல்பின்மை எஞ்சூன்றும்
நல்லாருள் நாணுத் தரும்

ILLAALKAN THAAZHNTHA IYALPINMAI ENJCHAANRRUM
NALLARRUL NAANUTH THARUM

*A person who is in the lowly level of getting ruled by a woman,
will be in a shameful position at all times,
in the presence of the noble.*

(904)

மனையாளை யஞ்சும் மறுமையி லாளன்
வினையாண்மை வீறெய்த லின்று

MANAIYAALAI YANJCUM MARRUMAIYI LAALAN
VINAIYAANMAI VEERREYTHA LINRRU

*Any effortful action of a person, who is afraid of his wife,
and who has no merits to carry on for the other world,
will not succeed ever.*

(905)

இல்லாளை யஞ்சுவா னஞ்சுமற் றெஞ்சூன்றும்
நல்லார்க்கு நல்ல செயல்

ILLAALAI YANJCHUVAA NANJCHUMARR RRENJCHAANRRUM
NALLAARKKU NALLA CHEYAL

*A person who is afraid of his wife,
will always be afraid of doing his duties
towards the good ones (Gods, Sages, noble men, parents, guests).*

(906)

இமையாரின் வாழினும் பாடிலரே யில்லாள்
அமையார்தோ ளஞ்சு பவர்

IMAIYAARIN VAAZHINUM PAADILARE YILLAL
AMAIYAAR THO LANJCHUPAVAR

*Those who are afraid of the tender bamboo-like shoulders of a wife,
have no glory of any sort,
even if they live like the heavenly beings (who do not wink)
on this earth.*

(907)

பெண்ணேவல் செய்தொழுகும் ஆண்மையின் நாணுடைப்
பெண்ணே பெருமை உடைத்து

PENNEVAL CHEYDOZHAGUM AANMAIYIN NAANUDAIP
PENNE PERUMAI UDAITTHU

*Better than the masculine character of a person
who obeys the biddings of a woman,
is the feminine character of a woman who expresses shyness.*

(A woman who acts shy expresses the natural quality that belongs to her; but the man is no more a man but an animal following the foot-steps of the woman.).

(908)

நட்டார் குறைமுடியார் நன்றாற்றார் நன்னுதலாள்
பெட்டாங் கொழுகு பவர்

NATTAAR KURRAIMUDIYAAR NANRRA RR RRAAR NANNUTHALAAL
PETTANG KOZHAGU PAVAR

*Those who act according to the commands of
a wife with a beautiful forehead,
will never be of a help to their friends;
and will not do meritorious acts which help them in the next world.*

(909)

அறவினையும் ஆன்ற பொருளும் பிறவினையும்
பெண்ணேவல் செய்வார்கண் இல்

ARRAVINAIYUM AANRRA PORULUM PIRRAVINAIYUM
PENNEVAL CHEYVAARKAN IL

*Virtuous acts, the attainment of wealth to support such acts,
and all other worthy actions,
do not belong to those who do the actions as directed by their wife.*

(910)

எண்ணேந்த நெஞ்சத் திடனுடையார்க் கெஞ்ஞான்றும்
பெண்ணேந்தாம் பேதைமை இல்

ENCHERNTHA NENJCHATH THIDANUDAIYAARK KENJCHAANRRUM
PENCHERNTHAAM PETHAIMAI IL

*The foolishness of obeying a wife will never belong to
those (kings) who have the capacity to plan their own actions,
and have amassed wealth because of that.*

வரைவின் மகளிர்
VARAIVIN MAGALIR

WANTON WOMEN

(911)

அன்பின் விழையார் பொருள்விழையும் ஆய்தொடியார்
இன்சொல் இழுக்குத் தரும்

ANPIN VIZHAIYAAR PORUL_VIZHAIYUM AAYTHODIYAAR
INCHOL IZHAKKUTH THARUM

*The sweet words of the women, who wear beautiful bangles,
and who desire not to love but are intent on only gaining wealth
will bring untold harm.*

(912)

பயன்தூக்கிப் பண்புரைக்கும் பண்பின் மகளிர்
நயன்தூக்கி நள்ளா விடல்

PAYANTHOOKKIP PANPURAikkum PANPIN MAGALIR
NAYANTHOKKI NALLAAVIDAL

*One should measure well (the selfish character) and
avoid the company of those ladies
who without feeling any love
measure only the gains and speak words of (pretence) affection.*

(913)

பொருட்பெண்டிர் பொய்ம்மை முயக்கம் இருட்டறையில்
ஏதில் பிணந்தழீஇ அற்று

PORUTPENDIR POYMAI MUYAKKAM IRUTTARRAIYIL
ETHIL PINANTHAZHEE E ARRU

*The false embrace of the ladies, who are after money,
is equal to (the horror of)
embracing an unknown person's dead body in a dark room.*

(914)

பொருட்பொருளார் புன்னலந் தோயார் அருட்பொருள்
ஆயும் அறிவி னவர்

PORUTPORULAAR PUNNALAN THOYAAR ARUTPORUL
AAYUM ARRIVI NAVAR

*Wise men who seek the wealth of the grace of the Supreme,
will not lay a hand on the cheap pleasure of the women
who have only (material) wealth as their object.*

(915)

பொதுநலத்தார் புன்னலந் தோயார் மதிநலத்தின்
மாண்ட அறிவி னவர்

POTHUNALATTHAAR PUNNALAN THOYAAR MATHINALATTHIN
MAANDA ARRIVI NAVAR

*Those who have mastered all learning
through their naturally sharp intellect
(obtained through the merits of the past births),
will not lay a hand on the cheap pleasure of the women
who are enjoyed by all the people commonly.*

(916)

தந்நலம் பாரிப்பார் தோயார் தகைசெருக்கிப்
புன்னலம் பாரிப்பார் தோள்

THANNALAM PAARIPPAAR THOYAAR THAGAICHERUKKIP
PUNNALAM PAARIPPAAR THOL

*Those who spread their good name everywhere,
will not lay a hand on the shoulder of the women
who are proud of their charms (dance, music, beauty) and
spread out the pleasure of their company to all.*

(917)

நிறைநெஞ்சம் இல்லவர் தோய்வர் பிறநெஞ்சிற்
பேணிப் புணர்பவர் தோள்

NIRRAINENJCHAM ILLAVAR THOYVAR PIRANENJCHIR
PENIP PUNARPAVAR THOL

*Those who have no control over their wandering minds,
will embrace the arms of those women,
who entertain other thoughts (wealth) in their mind
when giving the pleasure of their company.*

(918)

ஆயும் அறிவினர் அல்லார்க் கணங்கென்ப
மாய மகளிர் முயக்கு

AAYUM ARRIVINAVAR ALLAARK KANANGKENPA
MAAYA MAGALIR MUYAKKU

*The embrace of the women, who use their charms to deceive men,
is said to be
the attack of the enchanting-devil (which will eat up their life),
for men who have no discriminating power;
so it is said!*

(919)

வரைவிலா மாணிழையார் மென்தோள் புரையிலாப்
பூரியர்கள் ஆழும் அளறு

VARAIVILAA MAANIZHAIYAAR MENTHOL PURAIYILAAP
POORIYARGAL AAZHAM ALARU

*The delicate arms of the
women who are wearing excellent ornaments,
and who see no differences of high and low,
is the hell-hole
where the lowly souls who have no awareness of the danger,
sink into.*

(920)

இருமனப் பெண்டிரும் கள்ளும் கவறும்
திருநீக்கப் பட்டார் தொடர்பு

IRUMANAP PENDIRUM KALLUM KAVARRUM
THIRUNEEKKAP PATTAAR THODARPU

*The women who have two minds, liquor and gambling-
these three are in the contact of those
whom the Goddess of prosperity has discarded off.*

(These women have two minds; with one they pretend to love and with the other calculate the wealth that can be sucked out of a man.

Those who are addicted to any one of the three – women, liquor and gambling are sure to lose all their possessions and will wither in the streets stuck by disease and poverty.

What to say of those fools who are addicted to all the three vices!)

கள்ளுண்ணாமை
KALLUNNAAMAI

NOT CONSUMING TODDY (LIQUOR)

(921)

உட்கப் படாஅர் ஒளியிழப்பர் எஞ்சூன்றும்
கட்காதல் கொண்டொழுகு வார்

UTKAPPADAA AR OLIYIZHAPPAR ENJCHAANRRUM
KATKAATHAL KONDOZHAGU VAAR

*Those who are addicted to drinking liquor,
will never be feared by enemies and will lose their good fame also.*

(922)

உண்ணற்க கள்ளை உணிலுண்க சான்றோரான்
எண்ணப் படவேண்டா தார்

UNNARRKA KALLAI UNILUNGA CHAANRRORAAN
ENNAP P ADAVENDAATHAAR

*Do not consume liquor.
Consume it if you do not want to be respected by the noble.*

(A human mind is a reward of merits done in the past births. Those who destroy it by drinking liquor (mild or strong) are equal to animals that have no thinking power. Men of wisdom will never bother to even think about such brainless animals in human form.)

(923)

ஈன்றாள் முகத்தேயும் இன்னாதால் என்மற்றுச்
சான்றோர் முகத்துக் களி

EENRRRAAL MUGATTHEYUM INNAATHAAL ENMARR RRUCH
CHAANRROR MUGATTHU KALI

*Even a mother's face (which always delights by her son's actions)
will reflect disgust and pain,
if a person loses his mind in drinks;
what to say of the effect on the faces of those who are of noble minds?*

(924)

நானென்னும் நல்லாள் புறங்கொடுக்கும் கள்ளென்னும்
பேணாப் பெருங்குற்றத் தார்க்கு

NAANENNUM NALLAAL PURRANKODUKKUM KALLENNUM
PENAAP PERUNGKURR RRATH THAARKKU

*The good lady named 'shyness' will turn her back for those men,
who commit the grievous sin named liquor.*

(Men who drink liquor are shameless!)

(925)

கையறி யாமை உடைத்தே பொருள்கொடுத்து
மெய்யறி யாமை கொளல்

KAIYARRI YAAMAI UDAITTHE PORULKODUTTHU
MEYARRIYAAMAI KOLAL

*If one buys the state of 'losing of oneself' by paying money,
it is because of his ignorance about what his action should be.*

(926)

துஞ்சினார் செத்தாரின் வேறல்லர் எஞ்ஞான்றும்
நஞ்சுண்பார் கள்ளுண் பவர்

THUNJCHINAAR CHETTHAARIN VERRALLAR ENJCHAANRRUM
NANJCHUNPAAR KALLUN PAVAR

*Those who are asleep do not differ from the dead.
Those who consume liquor are always the consumers of poison.*

(Sleep is sort of a short-time death; but you can wake up from that death in the morning at least. Liquor-consumers on the other hand are always in stupor and dead always; because liquor is actually the poison in essence.)

(927)

உள்ளொற்றி உள்ளூர் நகப்படுவர் எஞ்சூன்றும்
கள்ளொற்றிக் கண்ணாய் பவர்

ULLORR RRI ULLOOR NAGAPPADUVAR ENJCHAANRRUM
KALLORRIK KANSAAY PAVAR

*Those who fall senseless by drinking liquor in secret,
will always be a topic of ridicule for the people of his place,
who discuss his secret habits.*

(Can any one make a secret of their drinking habit?)

(928)

களித்தறியேன் என்பது கைவிடுக நெஞ்சத்
தொளித்ததூஉம் ஆங்கே மிகும்

KALITTHARRIYEN ENPATHU KAIVIDUGA NENJCHATH
THOLITTHATHOO UM AANGE MIGUM

*He who drinks liquor should not lie that he does not drink.
Whatever he hides in his heart will rush out when he is drunk.*

(929)

களித்தானைக் காரணம் காட்டுதல் கீழ்நீர்க்
குளித்தானைத் தீத்தூரீஇ அற்று

KALITTHAANAIK KAARANAM KAATTUTHAL KEEZHNEERK
KULITTHAANAITH THEETHTHUREE E ARR RRU

*To talk sense to a drunkard,
is like searching for a drowning man with a lighted torch.*

(930)

கள்ளுண்ணாப் போழ்திற் களித்தானைக் காணுங்கால்
உள்ளான்கொல் உண்டதன் சோர்வு

KALLUNNAAP POZHTHIRR KALITTHAANAIK KANUNNGKAAL
ULLAANKOL UNDATHAN CHORVU

*When one is not drunk,
if he sees another man who is drunk,
will he not understand the harm brought about by drinking liquor?*

சூது

SOOTHU

GAMBLING

(931)

வேண்டற்க வென்றிடினும் சூதினை வென்றதூஉம்
தூண்டிற்பொன் மீன்விழுங்கி அற்று

VENDARRKA VENRRIDINUM SOODINAI VENRRATHOO UM
THOONDIRRAPON MEEN VIZHANGI ARR RRU

*Do not desire gambling, even if winning is assured.
Even the winning act is like
the fish swallowing the metal hook of the fishing line.*

(932)

ஒன்றெய்தி நூறிழக்கும் சூதர்க்கும் உண்டாங்கொல்
நன்றெய்தி வாழ்வதோர் ஆறு

ONRREYTHI NOORRIZHAKKUM SOOTHARKKUM UNDAANGOL
NANRREYTHI VAAZHVADOR AARRU

*Is there ever a path that leads to good for the gamblers,
who gain one (maybe); but lose hundred instead.*

(Winning is less; losing is more.)

(933)

உருளாயம் ஓவாது கூறிற் பொருளாயம்
போஓய்ப் புறமே படும்

URULAAYAM OVAATHU KOORRI RR PORULAAYAM
PO OYP PURRAME PADUM

*If a man continuously talks about betting when the dice rolls,
his wealth and gain will leave him and reach the enemies.*

(934)

சிறுமை பலசெய்து சீரழிக்கும் சூதின்
வறுமை தருவதொன் றில்

CHIRRUMAI PALACHEYTHU SEERAZHIKKUM SOOTHIN
VARRUMAI THARUVATHON RRIL

*There is nothing that begets the state of poverty
like 'gambling' which ruins one by giving him many humiliating pains.*

(935)

கவறும் கழகமும் கையும் தருக்கி
இவறியார் இல்லாகி யார்

KAVARRUM KAZHAGAMUM KAIYUM THARUKKI
IVARRIYAAR ILLAAGI YAAR

*The dice used in the game,
the place where the game is played,
the talent of the hand which throws;
those who are proud of these and play with addiction,
and never leave it,
will have nothing left back.*

(936)

அகடாரார் அல்லல் உழப்பர்கு தென்னும்
முகடியான் மூடப்பட் டார்

AGADAARAAR ALLAL UZHAPPARSOO THENNUM
NUGADIYAAN MOODAPPATTAAR

*Those who are slaved by the Goddess of misfortune,
will suffer through many pains,
unable even to fill their bellies with food.*

(937)

பழகிய செல்வமும் பண்பும் கெடுக்கும்
கழகத்துக் காலை புகின்

PAZHAGIYA CHELVAMUM PANPUM KEDUKKUM
KAZHAGATTHU KAALAI PUGIN

*If a man spends his time, only at the place of gambling,
the wealth that had been his for long and his good character will perish.*

(938)

பொருள்கெடுத்துப் பொய்மேற் கொளிஇ அருள்கெடுத்
தல்லல் உழப்பிக்கும் துது

PORULKEDUTTHUP POYMERR KOLEE E ARULKEDUTH
THALLAL UZHAPPKUM SOOTHU

*Gambling will destroy one's wealth; make a man utter falsehood; will
destroy the kind nature; and make him suffer much.*

(939)

உடைசெல்வம் ஊனொளி கல்வியென் றைந்தும்
அடையாவாம் ஆயங் கொளின்

UDAICCHELVAM OONOLI KALVIYEN RRAINTHUM
ADAIYAAVAAM AAYANG KOLIN

*Dress, wealth, food, fame, and learning
these five will avoid him
who makes gambling the only amusing task of his life.*

(940)

இழத்தொறுஉம் காதலிக்கும் துதேபோல் துன்பம்
உழத்தொறுஉம் காதற் றுயிர்

IZHATTHORROO UM KAATHALIKKUM SOOTHEPOL THUNPAM
UZHATH THORROO UM KAATHARR RRUYIR

*Like the gambler loving gambling more when he loses things,
life will love the body more and more
as it undergoes more and more suffering.*

(When a man keeps losing all his possessions when gambling, he gets more and more addicted to the game and holds on to it. His sufferings also keep increasing. But he falsely hopes that he will regain all his possessions by playing more. Life also holds on to him as if through addiction, wanting the body to live through all the pains; but like him it will also lose the body soon.)

மருந்து
MARUNTHU

MEDICINE

(941)

மிகினும் குறையினும் நோய்செய்யும் நூலோர்
வளிமுதலா எண்ணிய மூன்று

MIGINUM KURRAIYINUM NOYCHEYYUM NOOLOR
VALIMUTHALAA ENNIYA MOONRRU

*If the three substances -
classified by those who have expertise in medical science -
wind being the first one -
(and bile and phlegm as the second and third)
are imbalanced in any way by being more or less than the required amount,
then it will lead to diseases.*

(942)

மருந்தென வேண்டாவாம் யாக்கைக் கருந்திய
தற்றது போற்றி உணின்

MARUNTHENA VENDAAVAAM YAAKAI KARUNTHIYA
THARRATHU PORRI UNIN

*There is no need of any medicine for the body,
if a person consumes food,
after noticing the signs of the proper digestion of the previous in-take.*

(943)

அற்றால் அளவறிந் துண்க அஃதுடம்பு
பொற்றான் நெடிதுய்க்கும் ஆறு

ARR RRAAL ALAVARRIN THUNGA A THUDAMBU
PORRAAN NEDITHUYKKUM AARRU

*If the food is well-digested,
then one must eat a sufficient quantity of food.
Such a practice will
make the person who has (through merits) obtained a human body
make it stay for a long time.*

(944)

அற்ற தறிந்து கடைப்பிடித்து மாறல்ல
துய்க்க துவரப் பசித்து

ARR RRA THARRINTHU KADAIPPIDITTHU MAARRALLA
THUYKKA THUVARA PASITTHU

*After noticing that the previously consumed food is well-digested,
one should eat the right type of food which is not disagreeable;
that too only when very hungry.*

(945)

மாறுபா டில்லாத உண்டி மறுத்துண்ணின்
ஊறுபா டில்லை உயிர்க்கு

MAARRUPAA DILLAATHA UNDI MARRUTTHUNNIN
OORRUPAADILLAI UYIRKKU

*Even the right type of food should be consumed avoiding the excess of it,
then his life will not be endangered by any disease.*

(946)

இழிவறிந் துண்பான்கண் இன்பம்போல் நிற்கும்
கழிபேர் இரையான்கண் நோய்

IZHIVARRIN THUNPAANKAN INBAM POL NIRRKUM
KAZHIPER IRAIYAANKAN NOY

*Happiness stays with those who eat measured amount of food.
So also, disease will stay with those who eat excess amount of food.*

(947)

தீயள வன்றித் தெரியான் பெரிதுண்ணின்
நோயள வின்றிப் படும்

THEEYALA VANRRITH THERIYAAN PERITHUNNIN
NOYALA VINRRIP PADUM

*If without measuring the intensity of the hunger-fire,
and without proper thought,
one eats excess amount of food,
diseases will also be in excessive amount.*

(948)

நோய்நாடி நோய்முதல் நாடி அதுதணிக்கும்
வாய்நாடி வாய்ப்பச் செயல்

NOYNAADI NOYMUTHAL NAADI ATHUTHANIKKUM
VAAAYNAADI VAAAYPPACH CHEYAL

*After analyzing the character of the disease,
then reasoning out its cause,
then finding out ways of treating it,
one should successfully eradicate it.*

(949)

உற்றான் அளவும் பிணியளவும் காலமும்
கற்றான் கருதிச் செயல்

URR RRAAN ALAVUM PINIYALAVUM KAALAMUM
KARR RRAAN KARUTHICH CHEYAL

*The age of the patient, the nature of the illness,
the time-span of the treatment to be rendered,
all these should be well thought out by a man of medical profession,
before treating the disease.*

(950)

உற்றவன் தீர்ப்பான் மருந்துழைச் செல்வானென்
றப்பானாற் கூற்றே மருந்து

URR RRAVAN THEERPPAAN MARUNTHUZHAICH CHELVAANEN
RRAPPAANAARR KOORR RRE MARUNTHU

*Patient, doctor, medicine, the attendant;
the treatment consists of all these four.*

(பொருட்பால்)
(PORUTPAAL)
SECTION ON ARTHA
(3)
அங்கவியல்
ANGAVIYAL
(731 to 950)
IS
COMPLETE

ABOUT THE AUTHOR

Narayanalakshmi, also known as Tejaswini in her ascetic life spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth.