

THIRUKKURAL
OF
THIRUVALLUVAR

பொருட்பால்

(4)

ஓழிபியல்
(951 to 1080)

TRANSLITERATION AND TRANSLATION

BY

Narayanalakshmi

PART TWO
பொருட்பால் (3)

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(951 to 1080)

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குடியியல்
SECTION ON NOBLE FAMILY

குடிமை
KUDIMAI

NOBILITY

(951)

**இற்பிறந்தார் கண்ணல்ல தில்லை இயல்பாகச்
செப்பமும் நாணும் ஒருங்கு**

IRRPIRRANTHAAR KANNALLA THILLAI IYALPAAKACH
CHEPPAMUM NAANUM ORUNGU

*The combined qualities of neutrality and shying away from wicked acts
will not belong naturally to all
except those who are born in noble families.*

(952)

**ஒழுக்கமும் வாய்மையும் நாணுமும் மூன்றும்
இழுக்கார் குடிப்பிறந் தார்**

OZHAKKAMUM VAAYMAIYUM NAANUMIM MOONRRUM
IZHAKKAAR KUDIPPIRRANTHAAR

*Those born in noble families
will not ever slip from the three qualities of
virtuous conduct, truthfulness and keeping away the wicked thoughts.*

(953)

நகையீகை இன்சொல் இகழாமை நான்கும்
வகையென்ப வாய்மைக் குடிக்கு

NAGAIYEEGAI INCHOL IGAZHAMAI NAANGUM
VAGAIYENPA VAAAYMAIK KUDIKKU

*Smiling face, charity, pleasing words, not disregarding others;
all these four are considered as qualities belonging to those of noble birth.*

(954)

அடுக்கிய கோடி பெறினும் குடிப்பிறந்தார்
குன்றுவ செய்தல் இலர்

ADUKKIYA KODI PERRINUM KUDIPPIRRANTHAAR
KUNRRUVA CHEYTHAL ILAR

*Even if stacks of gold numbering crores, are offered,
those who are of noble birth will not stoop to doing lowly acts.*

(955)

வழங்குவ துள்வீழ்ந்தக் கண்ணும் பழங்குடி
பண்பின் தலைப்பிரிதல் இன்று

VAZHANGUVA THUL VEEZHNTA KANNUM PAZHANGUDI
PANPIN THALAIIPRITHAL INRRU

*Those who are born in families known for their nobility for generations,
will not cease from their charitable nature,
even if their charity has shrunk (because of adverse circumstances).*

(956)

சலம்பற்றிச் சால்பில செய்யார்மா சற்ற
குலம்பற்றி வாழ்துமென் பார்

CHALAMPARR RRICH CHAALPILA CHEYYAARMAA SARR RRA
KULAM PARR RRI VAAZHTHUMENPAAR

*Those who live with the principle of maintaining
the standard of their taintless families,
will not take recourse to deceitful ways and act against their family morals.*

(957)

குடிப்பிறந்தார் கண்விளங்கும் குற்றம் விசம்பின்
மதிக்கண் மறுப்போல் உயர்ந்து

KUDIPIRRANTHAAR KANVILANGUM KURR RRAM VISUMBIN
MATHIKKAN MARRUPPOL UYARNTHU

*Any mistake done by those who are born in the noble families,
will be seen at a great height,
like the taint of the moon shining in the sky.*

(958)

நலத்தின்கண் நாரின்மை தோன்றின் அவனைக்
குலத்தின்கண் ஐயப் படும்

NALATTHINKAN NAARINMAI THONRRIN AVANAİK
KULATTHINKAN AIYAPPADUM

*If lack of kindness is found in a man of noble birth,
the world will have doubt about his family's greatness.*

(959)

நிலத்திற் கிடந்தமை கால்காட்டும் காட்டும்
குலத்திற் பிறந்தார்வாய்ச் சொல்

NILATTHIR KIDANTHAMAI KAALKATTUM
KULATTHIL PIRANTHAARVAAYCH CHOL

*A sprout will reveal the nature of the soil.
Words will reveal the quality of the family.*

(960)

நலம்வேண்டின் நாணுடைமை வேண்டும் குலம்வேண்டின்
வேண்டுக யார்க்கும் பணிவு

NALAMVENDIN NAANUDAIMAI VENDUM KULAMVENDIN
VENDUGA YARKKUM PANIVU

*If one desires welfare here and hereafter,
he must shy away from unrighteous acts.
If one desires to safeguard his family's name,
he must have the quality of humility.*

மானம்

MAANAM

HONOUR

(961)

இன்றி அமையாச் சிறப்பின ஆயினும்
குன்ற வருப விடல்

INRRI AMAIYAACH CHIRAPPINA AAYINUM
KUNRRA VARUPA VIDAL

*Even if the tasks are good enough to be necessarily done,
they should be avoided if they are below the family standards.*

(962)

சீரினும் சீரல்ல செய்யாரே சீரோடு
பேராண்மை வேண்டு பவர்

SEERINUM SEERALLA CHEYAARE SEERODU
PERAANMAI VENDUPAVAR

*Those who desire to stabilize the honor of the family's name
will never stoop to doing lowly acts in seeking fame.*

(963)

பெருக்கத்து வேண்டும் பணிதல் சிறிய
சுருக்கத்து வேண்டும் உயர்வு

PERUKKATTHU VENDUM PANITHAL CHIRRIYA
CHURUKATTHU VENDUM UYARVU

*When wealth is in abundance,
one should bend with humbleness.
When wealth has shrunk,
one should keep the honor up by not bending down in supplication.*

(964)

தலையின் இழிந்த மயிரனையர் மாந்தர்
நிலையின் இழிந்தக் கடை

THALAIYIN IZHINTHA MAYIRANAIYAR MAANTHAR
NILAIYIN IZHINTHA KADAI

*If those who are born in noble families
fall to the level of losing honor by unworthy actions,
they will equal the hair which has fallen from the head.*

(965)

குன்றின் அனையாரும் குன்றுவர் குன்றுவ
குன்றி அனைய செயின்

KUNRRIN ANAIYAARUM KUN RRUVAR KUNRRU VA
KUNRRI ANAIYA CHEYIN

*Those who are like mountains,
even if they do a mistake measuring the tiny bead (crab's eye),
will fall from their esteemed position.*

(966)

புகழின்றால் புத்தேணாட் டுய்யாதால் என்மற்
றிகழ்வார்பின் சென்று நிலை

PUGAZHINRAAL PUTTHENAAT TUYYAATHAAL ENMARR
RRIGAZHVAARPIN CHENRRU NILAI

*The lowly state of meekly going behind those who humiliate oneself,
will not yield any good name here (earth);
will not take one to the heaven after death!
What else can it be worthy of?*

(967)

ஓட்டார்பின் சென்றொருவன் வாழ்தலின் அந்நிலையே
கெட்டான் எனப்படுதல் நன்று

OTTAARPIN CHENRRORUVAN VAAZHThALIN ANNILAIYE
KETTAAN ENAPPADUTHAL NANRRU

*If one makes a living out of serving those who disregard him,
it is far better if he is heard as dead the moment he lost his wealth.*

(968)

மருந்தோமற் றானோம்பும் வாழ்க்கை பெருந்தகைமை
பீடழிய வந்த இடத்து

MARUNTHOMARR RROONOMBUM VAAZHKAI PERUNTHAGAIMAI
PEEDAZHIYA VNTHA IDATTHU

*If the honor of the family is at stake,
is it the (bitter) medicine for avoiding death,
if one accepts livelihood from those who disregard,
just to keep his body alive?*

(969)

மயிர்நீப்பின் வாழாக் கவரிமா அன்னார்
உயிர்நீப்பர் மானம் வரின்

MAYIRNEEPPIN VAAZHAAK KAVARIMAA ANNAAR
UYIRNEEPPAR MAANAM VARIN

*Like the (Kavari) deer which gives up its life, even if one hair has fallen,
men of noble birth will discard their life if their honor is at stake.*

(970)

இளிவரின் வாழாத மானம் உடையார்
ஒளிதொழு தேத்தும் உலகு

ILIVARIN VAAZHAATHA MAANAM UDAIYAAR
OLITHOZHA THETTHUM ULAGU

*The world will worship and revere the fame of those
who did not hold on to life,
when their honor was at stake.*

பெருமை
PERUMAI

GREATNESS

[REACH FOR THE SKY; IT IS YOURS]

(971)

ஒளியொருவற் குள்ள வெறுக்கை இளியொருவற்
கஃதிறந்து வாழ்தும் எனல்

OLIYORUVARR KULLA VE RRU KKAI ILIYORUVARR
KAஃTHIR NTHU VAAZHTHUM ENAL

*For anyone, greatness is achieved through his enthusiasm.
Fall comes when he is ready to live without it.*

[YOUR LIFE-STORY IS YOURS TO WRITE]

(972)

பிறப்பொக்கும் எல்லா உயிர்க்கும் சிறப்பொவ்வா
செய்தொழில் வேற்றுமை யான்

PIRRAPPOKKUM ELLAA UYIRKKUM CHIRRAPPOVAA
CHEYTHOZHIL VERR RRUMAI YAAN

*Birth is the same for all beings.
However, the difference in their chosen jobs
define the level of their greatness.*

[A MAN IS DEEMED GREAT BY HIS GREAT QUALITIES; NOT BY WEALTH OR POSITION]

(973)

மேலிருந்துத் மேலல்லார் மேலல்லர் கீழிருந்தும்
கீழல்லார் கீழல் லவர்

MELIRUNTHUTH MELALLAAR MELALLAR KEEZHIRINTHUM
KEEZHALLAAR KEEZHAL LAVAR

*Those who do not have virtues,
even if they are in high positions,
are not deemed as great.
Those who are in lower position are not lowly
if they do have noble virtues.*

[BE LOYAL TO YOUR PRINCIPLES]

(974)

ஒருமை மகளிரே போலப் பெருமையும்
தன்னைத்தான் கொண்டொழுகின் உண்டு

ORUMAI MAGALIRE POLAP PARUMAIYUM
THANNAITTHAAN KONDOZHAGIN UNDU

*Like the wives who are devoted to one man,
if men also safeguard their virtues,
greatness is achieved by them.*

[NOTHING IS IMPOSSIBLE FOR A MAN OF ENTHUSIASM]

(975)

பெருமை யுடையவர் ஆற்றுவார் ஆற்றின்
அருமை யுடைய செயல்

PERUMAI YUDAIYAVAR AARRUVAAR AARR RRIN
ARUMAI YUDAIYA CHEYAL

*Those who are great are
capable of finishing in the right way
even such tasks deemed difficult by others.*

[LEARN FROM THE EXPERIENCE OF THE NOBLE ELDERS]

(976)

சிறியார் உணர்ச்சியுள் இல்லை பெரியாரைப்
பேணிக்கொள் வேமென்னும் நோக்கு

CHIRRIYAAR UNARCCHIYUL ILLAI PERIYAARAIP
PENIKKOL VEMENNUM NOKKU

*Those who are of 'mean disposition'
(arrogance and pride belonging to youth, wealth, position, education)
will not entertain the idea
that they should serve and follow the great.*

[LACK OF VIRTUES RESULTS IN ARROGANCE]

(977)

இறப்பே புரிந்த தொழிற்றாம் சிறப்புதான்
சீரல் லவர்கண் படிந்

IRRAPPE PURINTHA THOZHIRR RRAAM CHIRRAPPUTHAAN
SEERAL LAVARKAN PADIN

*If an honorable position is with the mean-minded people
who are bereft of all virtues,
'excessively arrogant behavior' is the result.*

[A FRUITFUL TREE BENDS; A DRY TREE STANDS ERECT]

(978)

பணியுமாம் என்றும் பெருமை சிறுமை
அணியுமாம் தன்னை வியந்து

PANIYUMAAM ENRRUM PERUMAI CHIRRUMAI
ANIYUMAAM THANNAI VIYANTHU

*Greatness always is humble and bends. (modesty)
Meanness will always praise oneself
amazed at one's own qualities.(Self-conceit)*

(979)

பெருமை பெருமிதம் இன்மை சிறுமை
பெருமிதம் ஊர்ந்து விடல்

PERUMAI PERUMITHAM INMAI CHIRRUMAI
PERUMITHAM OORNTHU VIDAL

*Greatness is lack of arrogance.
Meanness is the peak of arrogance.*

(980)

அற்றம் மறைக்கும் பெருமை சிறுமைதான்
குற்றமே கூறி விடும்

ARR RRAM MARRAIKKUM PERUMAI CHIRRUMAITHAAN
KURR RRAME KOORRI VIDUM

*Greatness is to ignore the faults of others.
Meanness is to expose the faults of others.*

சான்றாண்மை
SAANRRANMAI

VIRTUOUS NATURE OF THE NOBLE

[TO DO GOOD IS THEIR VERY NATURE]

(981)

கடனென்ப நல்லவை யெல்லாம் கடனறிந்து
சான்றாண்மை மேற்கொள் பவர்க்கு

KADANENPA NALLAVAIYELLAM KADANARRINTHU
CHAANRRANMAI MERRKOLPAVARKKU

*For those noble men of perfect behavior,
who know their duties well,
all good actions belong to them as duties.*

[THE NOBLE ARE RICH BY THEIR VIRTUES]

(982)

குணநலஞ் சான்றோர் நலனே பிறநலம்
எந்நலத் துள்ளதூஉ மன்று

KUNANALANJCH CHAANRROR PIRRALANALAM
ENNALATH THULLATHOO UMANRRU

*The welfare that belongs to the noble men of virtuous conduct,
is the safety of their virtues alone.
All other categories of riches do not get defined as
the real well-being.*

[WHAT VIRTUES DO THEY HAVE?]

(983)

அன்புநாண் ஒப்புரவு கண்ணோட்டம் வாய்மையொ
டைந்துசால் பூன்றிய தூண்

ANPUNAAAN OPPURRAVU KANNOTTAM VAAYMAIYO
DAINTHUCHAAL POONRRIYA THOON

*Love (equal affection towards all),
modesty (no self-conceit),
benevolence (very generous),
kindness (compassion towards the suffering),
truthfulness (devoted to honesty and straightforwardness);
these five are the pillars which support the nobility.*

[A NOBLE MAN NEVER HURTS ANYONE]

(984)

கொல்லா நலத்தது நோன்மை பிறர்தீமை
சொல்லா நலத்தது சால்பு

KOLLAA NALATH THATHU NONMAI PIRRAR^UTHEEMAI
CHOLLAA NALATH THATHU CHAALPU

*Penance is based on not hurting any living being;
nobility on not pointing out other's faults.*

(The discipline of penance observed by the noble is not to hurt anyone by thought, word, or deed. They never seek to flaunt their qualities by degrading the others.)

[THE NOBLE ARE NEVER ARE RUDE AND IMPOLITE TO OTHERS]

(985)

ஆற்றுவார் ஆற்றல் பணிதல் அதுசான்றோர்
மாற்றாரை மாற்றும் படை

AARRUVAAR AARR RRAL PANITHAL ATHUSANRROR
MAARR RRARAI MAARR RRUM PADAI

*The efficiency that belongs to those who complete the action is
humbleness.*

*That is the tool that belongs to the noble men
which will change the enmity of the enemies.*

(The noble are able to succeed in all their enterprises because they never disrespect the others who are working along with them. Their humble disposition gets them respect even from those who dislike them.)

[NOBLE MEN EQUALLY REGARD THE WEAK AND MIGHTY]

(986)

சால்பிற்குக் கட்டளை யாதெனின் தோல்வி
துலையல்லார் கண்ணும் கொளல்

SAALPIRRKUK KATTALAI YAATHENIN THOLVI
THULAIYALLAAR KANNUM KOLAL

*The touch-stone of nobility is,
to accept one's defeat from the weak and the mighty alike.*

[DO GOOD TO THE ENEMIES EVEN]

(987)

இன்னாசெய் தார்க்கும் இனியவே செய்யாக்கால்
என்ன பயத்ததோ சால்பு

INNAACHEYTHAARKKUM INIYAVE CHEYYAAKKAAL
ENNA PAYATHTHATHO SAALPU

*If one does not do good
even to those who have harmed him,
then what use is nobility?*

[NOBLE MEN OWN THE EXCELLENT WEALTH NAMED VIRTUES]

(988)

இன்மை ஒருவற் கிளிவன்று சால்பென்னும்
திண்மையுண் டாகப் பெறின்

INMAI ORUVARR KILIVENRRU SAALPENNUM
THINMAIYUNDAAGAP PERRIN

*For one who has the strength of nobility,
poverty is not a matter of disgrace.*

[NOBLE MEN NEVER SWERVE FROM THEIR VIRTUOUS NATURE]

(989)

ஊழி பெயரினும் தாம்பெயரார் சான்றாண்மைக்
காழி யெனப்படு வார்

OOZHI PEYARINUM THAAMPEYARAAR SAANRRANMAIK
KAAZHI YENAPPADUVAAR

*Those who are the shore of the ocean called nobility,
will not lose stability even if dissolution winds blow.*

[NOBLE MEN ALONE SUPPORT THE EARTH]

(990)

சான்றவர் சான்றாண்மை குன்றின் இருநிலந்தான்
தாங்காது மன்னோ பொறை

SAANRRAVAR SAANRRANMAIK KUNRRI IRUNILAN THAAN
THAANGAATHU MANNO PORRAI

*If the nobility of the noble decreases,
this stable earth will not bear the weight with patience.*

பண்புடைமை
PANPUDAIMAI

COURTEOUSNESS

[BEHAVE FRIENDLY WITH EVERY ONE]

(991)

எண்பதத்தால் எய்தல் எளிதென்ப யார்மாட்டும்
பண்புடைமை என்னும் வழக்கு

ENPATHATHTHAAL EYTHAL ELITHENPA YAARMAATTUM
PANPUDAIMAI ENNUM VAZHAKKU

*If one is easily accessible to all,
the courteous nature is easy to gain.*

[A MAN OF NOBLE BIRTH SURELY LOVES ALL]

(992)

அன்புடைமை ஆன்ற குடிப்பிறத்தல் இவ்விரண்டும்
பண்புடைமை என்னும் வழக்கு

ANPUDAIMAI AANRRA KUDIPIRRATHTHAL IVVIRANDUM
PANPUDAIMAI ENNUM VAZHAKKU

*Love for all and birth in a noble family;
these two define courteous nature.*

[IMITATE THE CHARACTER NOT THE LOOKS]

(993)

உறுப்பொத்தல் மக்களொப் பன்றால் வெறுத்தக்க
பண்பொத்தல் ஒப்பதாம் ஒப்பு

URRUPPOTHTHAL MAKKALOP PANRRAAL VERRUKKATHAKKA
PANPOTHTHAL OPPATHAAM OPPU

*Imitation of the noble through outward limbs does not equal them to one.
Similarity will be there
only if the courteous disposition also equals them in a suitable manner.*

[BE USEFUL TO ONE AND ALL]

(994)

நயனொடு நன்றி புரிந்த பயனுடையார்
பண்புள ராட்டும் உலகு

NAYANODU NANRRI PURINTHA PAYANUDAIYAAR
PANPULA RAATTUM ULAGU

*The world will praise the courteous nature of those
who make their lives useful by seeking the welfare of others
as per the laws laid down by scriptures.*

[NEVER HURT OTHERS BY WORDS OR DEEDS]

(995)

நகையுள்ளும் இன்னா திகழ்ச்சி பகையுள்ளும்
பண்புள பாடறிவார் மாட்டு

NAGAIYULLUM INNAA THIGAZHCCHI PAGAIYULLUM
PANPULA PAADARRIVAAR MAATTU

*To talk ill of one even for jest will result in pain.
The noble are courteous even to those who hold enmity.*

[EARTH IS SUPPORTED BY PEOPLE WHO ARE COURTEOUS]

(996)

பண்புடையார்ப் பட்டுண் டுலகம் அதுவின்றேல்
மண்புக்கு மாய்வது மன்

PANPUDAIYAARP PATTUNDULAGAM ATHUVINRREL
MANPUKKU MAAYVATHU MAN

*The world is sustained
by those who have courteous nature.
If that was not so, it will sink off into the ground.*

[BOOK-LEARNING IS NO LEARNING IF NOT PUT INTO PRACTICE]

(997)

அரம்போலும் கூர்மைய ரேனும் மரம்போல்வர்
மக்கட்பண் பில்லா தவர்

ARAMPPOLUM KOORMAIYARENUM MARAMPOLVAR
MAKKATPANPILLATHAVAR

*Those who lack the courteous nature of the noble,
are like the (brain-less) trees
even if they have brains sharp like the file.*

[LOVE THINE ENEMIES ALSO]

(998)

நண்பாற்றார் ஆகி நயமில் செய்வார்க்கும்
பண்பாற்றார் ஆதல் கடை

NANPAARR RRAAR AAGI NAYAMILA CHEYVAARKKUM
PANPAARR RRAAR AATHAL KADAI

*It is considered as a flaw in the character,
if the noble
do not exhibit goodness towards even those who harm them
and refrain from acting friendly with them.*

[DO NOT BE RUDE AND GRUMPY TOWARDS OTHERS]

(999)

நகல்வல்லர் அல்லார்க்கு மாயிரு ஞாலம்
பகலும்பாற் பட்டன் றிருள்

NAGALVALLAR ALLAARKKU MAAYIRU JNAALAM
PAGALUMPAARR PATTAN RRIRUL

*For those who cannot feel happy in the company of others,
this huge world will be covered by darkness even in the daylight.*

[WEALTH IS WASTED AWAY IF WITH SELFISH PEOPLE]

(1000)

பண்பிலான் பெற்ற பெருஞ்செல்வம் நன்பால்
கலந்தீமை யால்திரிந் தற்று

PANPILAN PERRA PERUNJCHELVAM NANPAAL
KALANTHEEMAI YAALTHIRINTHARR RRU

*The enormous wealth hoarded by a man bereft of courteous behavior,
will perish without being useful to others,
like the good milk getting curdled by keeping it in a faulty (rusted) vessel.*

நன்றியில்செல்வம்

NANRRIYILCHELVAM

WEALTH WHICH DOES NOT BENEFIT ANYONE

(1001)

வைத்தான்வாய் சான்ற பெரும்பொருள் அஃதுண்ணான்
செத்தான் செயக்கிடந்த தில்

VAITHTHAANVAAY SAANRRA PERUMPORUL A :THUNNAAN
CHETHTHAAN CHEYAKIDANTHA THIL

*One who has hoarded enough wealth to fill each and every part of the house,
without spending it in any way (being miserly),
is a dead man indeed,
for he is not going to do anything with that wealth.*

(If a dead body is inside a house filled with wealth of all sorts, it is never going to spend that wealth. A man who has hoarded enough wealth does not spend it on himself or others, equals a dead body only.)

(1002)

பொருளானாம் எல்லாமென் றீயா திவறும்
மருளானாம் மாணாப் பிறப்பு

PORULAANAAM ELLAAMENRREEYAA THIVARRUM
MARULAANAAM MAANAAP PIRRAPPU

*If by believing that wealth can achieve anything,
one does not give it in charity and holds on to it through foolishness,
he will have a degraded birth (like that of a spirit).*

(When these rich people spend their life in only guarding the wealth like ghosts, their future birth will also be also that of a ghost alone, which will guard some buried wealth in some dark corner of the earth!)

(1000)

ஈட்டம் இவறி இசைவேண்டா ஆடவர்
தோற்றம் நிலக்குப் பொறை

EETTAM IVARRI ISAIVENDAA AADAVAR
THORR RRAM NILAKKUP PORRAI

*The birth of such men,
who disregard the fame (of giving)
but are intent only on increasing their wealth (competitively),
only adds up to the weight for the earth.*

(A wealthy man, who does not enjoy the happiness of sharing his wealth with the needy, goes through only the pains of earning wealth and guarding it from thieves. He and his wealth just add up to the weight on earth!)

(1004)

எச்சமென் றென்னெண்ணுங் கொல்லோ ஒருவரால்
நச்சப் படாஅ தவன்

ECCHAMEN RRENNENNUNG KOLLQ ORUVARAAL
NACHAP PADAA A THAVAN

*What will a person, who is not loved by anyone,
consider as left back by him?*

(A man after his death leaves back children, wealth and fame. Of all these three, good fame alone is considered as the best.

Wealth will perish; children will forget; but a man's good nature and charity will be remembered by all for long.)

(1005)

கொடுப்பதூஉம் துய்ப்பதூஉம் இல்லார்க் கடுக்கிய
கோடியுண் டாயினும் இல்

KODUPPATHOO UM THUYP PATHOO UM ILLAARK KADUKKIYA
KODIYUNDAAYINUM IL

*If one does not give (to others)
or enjoy (spend for himself and his family),
even stack of money equals nothing.*

(If money is not going to be spent on anything; but kept inside a closed box, it is as if it is not there at all.)

(Money is earned for providing a comfortable life to the family. What is excess after the family's requirements have to be given to the needy.

Of course spending for the family or oneself does not refer to the extravagant spending on unnecessary goods. One should know the difference between need and greed when spending money for oneself.)

(1006)

ஏதம் பெருஞ்செல்வம் தான்துவ்வான் தக்கார்க்கொன்
றீத லியல்பிலா தான்

ETHAM PERUNJCHELVAM THAANTHUVVAAN THAKKAARKKON
RREETHA LIYALPILAA THAAN

*A person who does not have the quality of offering wealth to the needy,
and does not enjoy it himself also,
is a disease infecting that wealth.*

(A person who is diseased is always bed-ridden; does not move out of the bed; and will be unable to do anything. Wealth that does not move out of the stored place is also like a diseased man; and the disease is the person who owns it!)

(1007)

அற்றார்க்கொன் றாற்றாதான் செல்வ மிகநலம்
பெற்றா தமிழள்முத் தற்று

ARR RRAARKKON RRARRRRAATHAAN CHELVA MIGANALAM
PERR RRAA L THAMIYALMOOTH THARRU

*The wealth which belongs to a man who does not offer it to the needy,
is equal to a beautiful young girl (who is wasted away)
living alone and becoming aged.*

(1008)

நச்சுப் படாதவன் செல்வம் நடுவூருள்
நச்சு மரம்பழுத் தற்று

NACHCHU PADAATHAVAN CHELVAM NADUVOORUL
NACHCHU MARAMPAZHATH THARRU

*The wealth belonging to a man who is disliked by all,
is equal to a fruit found on a poisonous tree in the center of a town.*

(1009)

அன்பொரீஇத் தற்செற் றறநோக்கா தீட்டிய
ஒண்பொருள் கொள்வார் பிறர்

ANPOREE ITH THARR CHERR RRARRA NOKKAA THEETTIYA
ONPORUL KOLVAAR PIRRAR

*The hoarded wealth of a man,
who has no affection for others (friends and relatives),
who suffers discomfort for himself also,
and does not follow the righteous path,
is enjoyed only by others (thieves).*

(If a man does not use his wealth to provide for his relatives and friends; or even spend it for his own comfort; or give in charity to the poor and needy, it will be taken away by robbers and thieves!

In Sanskrit, there is a verse which states-

Wealth has only three ends- comfort for oneself; helping others and destruction. that which is not enjoyed or given off, will have the third one as its fate.)

(1010)

சீருடைச் செல்வர் சிறுதுனி மாரி
வறங்கூர்ந் தனைய துடைத்து

CHEERUDAICH CHELVAR CHIRRUTHUNI MAARI
VARRANGKOORN THANAIYA THUDAITHTHU

*The small amount of poverty
suffered by the noble men who own the wealth of fame,
is like the dried up state of the cloud which supports the entire world.*

(The dark cloud which pours as rain supports the life of the people on earth. After the downpour, it may appear as if it has gone dry; but the dryness of the cloud is only short-lived. Soon it will gather more waters and again pour down as rain. So also, the virtuous men who give off their wealth to the needy may suffer a little discomfort by lack of material wealth; but they will surely gain the wealth of good name. They will also regain the wealth because of their good nature and will help the world as much as possible.)

நாணுடைமை
NAANUDAIMAI

HAVING THE QUALITY OF SHYNESS

(1011)

கருமத்தால் நாணுதல் நாணுத் திருநுதல்
நல்லவர் நாணுப் பிற

KARUMATHTHAAL NAANUTHAL NAANUTH THIRUNUTHAL
NALLAVAR NAANUP PIRRA

*True shyness is backing out of doing evil deeds.
The shyness exhibited by ladies with beautiful forehead
is of a different sort.*

(Shyness is the natural quality of women which adds to their beauty.
Shyness belonging to a man is when he feels embarrassed and refrains from doing evil
deeds.)

(1012)

ஊனுடை எச்சம் உயிர்க்கெல்லாம் வேறல்ல
நாணுடைமை மாந்தர் சிறப்பு

OONUDAI ECHCHAM UYIRKKELLAAM VERRALLA
NAANUDAIMAI MAANTHAR CHIRRAPPU

*Food, dress, and all the other things are the same for all.
For the noble, the quality of shyness is the best of all virtues.*

(1013)

ஊனைக் குறித்த உயிரெல்லாம் நானென்னும்
நன்மை குறித்தது சால்பு

OONAI KKURRITHTHA UYIRELLAAM NAANENNUM
NANMAI KURRITHTHATHU SAALPU

*All the lives stay centered in the body made of flesh.
Good conduct stays centered in the virtue of shyness.*

(Without the body, life cannot exist; so also, good conduct can exist only if the quality of
shyness is there.)

(1014)

அணியன்றோ நாணுடைமை சான்றோர்க் கஃதின்றேற்
பிணியன்றோ பீடு நடை

ANIYANRRO NAANUDAIMAI SAANRRORK KA THINRRE RR
PINIYANRRO PEEDU NADAI

*For the noble, is not shyness an ornament?
If that is not there,
is not the proud gait a disease?*

(If a man walks with a majestic gait, yet does not shy away from doing wrong deeds, what is he proud of then? His handsome gait loses all its beauty if he shamelessly performs wicked deeds. His proud gait does not exhibit his manly beauty; but will only make him look ugly, as if his gait is some weird effect of an incurable disease.)

(1015)

பிறர்பழியும் தம்பழியும் நாணுவார் நாணுக்
குறைபதி என்னும் உலகு

PIRRARPAZHUYUM THAMPAZHUYUM NAANUVAAR NAANUK
KURRAIPATHI ENNUM ULAGU

*Those who feel shy about
the blame that may come to themselves and others also,
will become the abode of shyness.*

(1016)

நாண்வேலி கொள்ளாது மன்னோ வியன்ஞாலம்
பேணலர் மேலா யவர்

NAANVELI KOLLAATHU MANNO VIYANJNNAALAM
PENALAR MELAA YAVAR

*Great men never will choose to live in the large expanse of earth,
without safeguarding themselves with the fence of shyness.*

(1017)

நாணால் உயிரைத் துறப்பர் உயிர்ப்பொருட்டால்
நாண்துறவார் நாணாள் பவர்

NAANAAL UYIRAITH THURRAPPAR UYIRPORUTTAAL
NAANTHURRAVAAR NAANAAL PAVAR

*Those who have the virtue of shyness,
will give up their life feeling shy of doing evil deeds;
but will not give up shyness for the sake of their life.*

(1018)

பிறர்நாணத் தக்கது தானாணா னாயின்
அறநாணத் தக்க துடைத்து

PIRRAR NAANATH THAKKATHU THAANAANAA NAAAYIN
ARRANAANATH THAKKA THUDAITHTHU

*Without himself feeling shy about it,
if one does something for which others feel shy,
it will cause the righteousness to feel shy and leave him.*

(1019)

குலஞ்சூடும் கொள்கை பிழைப்பின் நலஞ்சூடும்
நாணின்மை நின்றக் கடை

KULANJCHDUM KOLGAI PIZHAIPPIN NALANJCHUDUM
NAANIMAI NINRAK KADAI

*If one swerves from his principle, the family (alone) will suffer.
Lack of shyness will destroy all the good he has.*

(1020)

நாணகத் தில்லார் இயக்கம் மரப்பாவை
நாணால் உயிர்மருட்டி அற்று

NAANAKATH THILLAAR IYAKKAM MARAPPAVAI
NAANAAL UYIRMARUTTI ARR RRU

*The movement of those who do not have shyness in their minds
is like fooling others by moving a wooden doll with a rope
and making it look alive.*

(A man who has no sense of shyness when doing wrong deeds is actually a life-less doll which moves by a rope tied to it. If he was really alive and was in control of his actions, surely he will feel shy about doing those wrong deeds.)

குடிசெயல் வகை
KUDI CHEYAL VAGAI

METHOD OF MAINTAINING THE FAMILY

(1021)

கருமம் செய்வொருவன் கைதூவேன் என்னும்
பெருமையிற் பீடுடைய தில்

KARUMAM CHEYAVORUVAN KAITHOOVEN ENNUM
PERUMAIYIRR PEEDUDAIYA THIL

*Nothing is equal to the greatness where one says,
'I will not stop till I complete the work' (duty towards his family).*

(1022)

ஆள்வினையும் ஆன்ற அறிவும் எனவிரண்டின்
நீள்வினையான் நீளும் குடி

AALVINAIYUM AANRRA ARRIVUM ENAVIRANDIN
NEELVINAIYAAN NEELUM KUDI

*If a man leads the required action to its completion with perseverance
through manly effort and profound intelligence,
his family will prosper.*

(1023)

குடிசெய்வல் என்னும் ஒருவற்குத் தெய்வம்
மடிதற்றுத் தான்முந் துறும்

KUDI CHEYVAL ENNUM ORUVARRKKU THEYVAM
MADITARRUTH THAANMUN THURRUM

*If a person is determined to bring welfare to his family,
even divinity will tie up its cloth (get prepared to serve him)
and arrive to help him out.*

(1024)

சூழாமல் தானே முடிவெய்தும் தங்குடியைத்
தாழா துஞற்று பவர்க்கு

CHOOZHAAMAL THAANE MUDIVEYTHUM THANGKUDIYAI
THAAZHAA THUJNARR RRU PAVARKKU

*For those who want to make their family prosper
and ceaselessly work to achieve that goal,
completion will be achieved by itself,
even when they had not thought of it.*

(This is the KarmaYoga suggested by Sri Krishna in his Geetaa.
Complete absorption in work with sincerity without the anxiety of the result will bring
forth success as a natural consequence in any enterprise undertaken.
“In work alone you have the right O Arjuna, not to the result thereof!”)

(1025)

குற்றம் இலனாய்க் குடிசெய்து வாழ்வானைச்
சுற்றமாச் சுற்றும் உலகு

KURR RRAM ILANAAYK KUDICHEYTHU VAAZHVAANAICH
CHUURR RRAMAACH CHURR RRUM ULAGU

*If a person is without any faults and
is sincerely making efforts for the welfare of the family,
the people will surround him like relatives.*

(1026)

நல்லாண்மை என்ப தொருவற்குத் தான்பிறந்த
இல்லாண்மை ஆக்கிக் கொளல்

NALLAANMAI ENPA THORUVARRKKUTH THAANPIRRANTHA
ILLANMAI AAKKIK KOLAL

*Excellent manliness (Paurusham) means that
one should make oneself capable of
governing the family one is born in.*

(1027)

அமரகத்து வன்கண்ணர் போலத் தமரகத்தும்
ஆற்றுவார் மேற்றே பொறை

AMARAGATHTHU VANKANNAR POLATH THAMARAGATHTHUM
AARR RRUVAAR MERR RRE PORRAI

*Responsibility belongs to those alone,
who act in their family
like the brave hearted ones in the battle-field.*

(1028)

குடிசெய்வார்க் கில்லை பருவம் மடிசெய்து
மானங் கருதக் கெடும்

KUDICHEYVAARK KILLAI PARUVAM MADICHEYTHU
MAANAGK KARUTHAK KEDUM

*Those who strive for the good of the family are not restrained by time.
The welfare of the family will be affected,
if they act lethargic or conceited.*

(1029)

இடும்பைக்கே கொள்கலம் கொல்லோ குடும்பத்தைக்
குற்ற மறைப்பான் உடம்பு

IDUMBAIKKE KOLGALAM KOLLO KUDUMPATHTHAIK
KURR RRA MARRAIPPAN UDAMBU

*Is the physical body of a person who struggles
to remove the sufferings (slavery, poverty, ignorance) of the family,
a mere receptacle for holding pains?*

(1030)

இடுக்கண்கால் கொன்றிட வீழும் அடுத்தூன்றும்
நல்லாள் இலாத குடி

IDUKKANKAAL KONRRIDA VEEZHAM ADUTHTHOONRRUM
NALLAAL ILAATHA KUDI

*A family which does not have the support of a responsible person
will collapse
when any disaster (like an axe) strikes hard at its base.*

உழவு
UZHAVU

FARMING

(1031)

சுழன்றும்ஏர்ப் பின்ன துலகம் அதனால்
உழந்தும் உழவே தலை

CHUZHANRRUM ERP PINNA THULAGAM ATHANAAL
UZHANTHUM UZHAVE THALAI

*Though the world rotates,
it is going behind the plough only.
Therefore, though tiring, agriculture is the best of all.*

(All the professions in the world are dependent on food-production.)

(1032)

உழுவார் உலகத்தார்க் காணியஃதாற்றா
தெழுவாரை எல்லாம் பொறுத்து

UZHAVAAR ULAGATHTHAARK KAANIYAஃTHAARR RRAA
THEZHAVAARAI ELLAAM PORRUTHTHU

*Farmers form the linch-pin
for the 'entire populace of the world'
which avoids that (farming); yet survives only because of that.*

(1033)

உழுதுண்டு வாழ்வாரே வாழ்வார்மற் றெல்லாம்
தொழுதுண்டு பின்செல் பவர்

UZHATHUNDU VAAZHVAARE VAAZHVAARMARR RRELLAAM
THOZHATHUNDU PINSELPVAR

*Those alone who culture the lands and eat,
live in the real sense. (are independent)
Others eat by serving and following like slaves. (are dependent)*

(1034)

பலகுடை நீழலும் தங்குடைக்கீழ்க் காண்பர்
அலகுடை நீழ் லவர்

PALAKUDAI NEEZHALUM THANGKUDAIKKEEZH KKAANPAR
ALAKUDAI NEEZHA LAVAR

*Those who are under the shade of their paddy plants
will see the shade of many (royal) umbrellas
under their own umbrella (of grains).*

(1035)

இரவார் இரப்பார்க்கொன் றீவர் கரவாது
கைசெய்தூண் மாலை யவர்

IRAVAAR IRAPPAARKKONRREEVAR KARAVAATHU
KAICHEIYTHOON MAALAI YAVAR

*Those who are habituated to make a living
by producing the food by their own hands,
will not beg from others;
for those who beg, they will indeed offer something without hiding.*

(1036)

உழவினார் கைம்மடங்கின் இல்லை விழைவதூஉம்
விட்டேமென் பார்க்கும் நிலை

UZHAVINAAR KAIMMADANGIN ILLAI VIZHAIVATHOO UM
VITTEMEN PAARKKUM NILAI

*If the hands of the farmers are restrained,
there is no sustenance for even those (ascetics) who say that
they have renounced pleasures sought by all.*

(1037)

தொடிப்புழுதி கஃசா உணக்கின் பிடித்தெருவும்
வேண்டாது சாலப் படும்

THODIPPUZHATHI KA: SAA UNAKKIN PIDITHTHERUVUM
VENDAATHU SAALAP PADUM

*If a man who tills the land
dries up one measure of soil till it becomes one fourth,
the land will yield good crops without the need of any manure.*

(1038)

ஏரினும் நன்றால் எருவிடுதல் கட்டபின்
நீரினும் நன்றதன் காப்பு

ERINUM NANRRAAL ERUVIDUTHAL KATTAPIN
NEERINUM NANRRATHAN KAAPPU

*Better than tilling is adding manure to the land.
After the crops come out and weeding is finished
it is better to guard, than channeling the water.*

(1039)

செல்லான் கிழவன் இருப்பின் நிலம்புலந்
தில்லாளின் ஊடி விடும்

CHELLAAN KIZHAVAN IRUPPIN NILAMPULAN
THILLAALIN OODI VIDUM

*If the owner of the land, does not attend to his land daily,
the land will dry up and waste away
like the wife who gets annoyed and turns away.*

(1040)

இலமென் றசைஇ இருப்பாரைக் காணின்
நிலமென்னும் நல்லாள் நகும்

ILAMENRRASAI IRUPPAARAİK KAAANIN
NILAMENNUM NALLAAL THARUM

*The good lady namely the earth will laugh (in scorn at their foolishness)
when she sees those, who make no effort of any sort;
but keep grumbling that they do not have anything.*

நல்குரவு
NALKURAVU

POVERTY

(1041)

இன்மையின் இன்னாதது யாதெனின் இன்மையின்
இன்மையே இன்னா தது

INMAIYIN INNAATHATHU YAATHENIN INMAIYIN
INMAIYE INNAATHATHU

*If it is asked what is as painful as poverty,
then,(the answer is) that which is painful like poverty is poverty alone.*

(1042)

இன்மை எனவொரு பாவி மறுமையும்
இம்மையும் இன்றி வரும்

INMAI ENAVORU PAAVI MARRUMAIYUM
IMMAIYUM INRRI VARUM

*The wicked thing called poverty comes
removing the happiness of here and hereafter.*

(103)

தொல்வரவும் தோலும் கெடுக்கும் தொகையாக
நல்குர வென்னும் நசை

THOLVARAVUM THOLUM KEDUKKUM THOGAIYAAGA
NALKURA VENNUM NASAI

*The wants at the level of poverty will destroy at once
the honor of the
renowned family known for nobility where one has taken birth;
and the good name connected with it.*

(There is nothing worse for a man born in a noble family than attaining a state where there is lack of even basic amenities that sustain life! he cannot degrade himself by acting like a beggar and taint the honor of his family.

It is said that Swami Vivekananda, in his younger days before he met RamaKrishna, had to face many difficulties when his family was in adverse circumstances.

He had no job; and many a days had to go without food.

He hid his hunger from his family members also (for fear of troubling them) and never mentioned it to his friends also (to keep his self-respect). He never lost his dignity even when met with dire circumstances.)

(1044)

இற்பிறந்தார் கண்ணேயும் இன்மை இளிவந்த
சொற்பிறக்கும் சோர்வு தரும்

IRRAPPIRRANTHAAR KANNEYUM INMAI ILIVANTHA
CHORRPIRRAKKUM CHORVU THARUM

*Poverty will bring the worst state of
becoming a target for disgraceful comments
even for those born in noble families.*

(Even SriKrishna had to carry the blame of a thief because of his lower family status among kings. He was accused by King Satrajit for stealing the Symantaka gem.)

(1045)

நல்குர வென்னும் இடும்பையுள் பல்குரைத்
துன்பங்கள் சென்று படும்

NALKURA VENNUM IDUMBAIYUL PALKURAITH
THUNPANGKAL CHENRRU PADUM

*Sufferings of varied nature rise from
the single misery called poverty.*

(1046)

நற்பொருள் நன்குணர்ந்து சொல்லினும் நல்கூர்ந்தார்
சொற்பொருள் சோர்வு படும்

NARRPORUL NANGKUNARNTHU CHOLLINUM NALKOORNTHAAR
CHORRPORUL CHORVU PADUM

*Even if one speaks about the essence of good books with understanding,
the words of those stuck in poverty
will carry no value.*

(1047)

அறஞ்சாரா நல்குர வீன்றதா யானும்
பிறன்போல நோக்கப் படும்

ARRANJCHAARAA NALKURA VEENRRATHAA YAANUM
PIRRANPOLA NOKKAP PADUM

*If one has poverty which is not conjoint with righteousness,
he will be ignored like a stranger
even by his mother who gave him birth.*

(1048)

இன்றும் வருவது கொல்லோ நெருநலும்
கொன்றது போலும் நிரப்பு

INRRUM VARUVATHU KOLLO NERUNALUM
KONRRATHU POLUM NIRAPPU

*The poverty which tormented yesterday as if killing me,
will it come today also?
(Thus worries the poor man daily!)*

(1049)

நெருப்பினுள் துஞ்சலும் ஆகும் நிரப்பினுள்
யாதொன்றும் கண்பா டரிது

NERUPPINUL THUNJCHALUM AAGUM NIRAPPINUL
YAATHONRRUM KANPAA DARITHU

*It might be possible to sleep inside the fire.
But when in poverty, there is no chance of any sleep at all.*

(1050)

துப்புர வில்லார் துவரத் துறவாமை
உப்பிற்கும் காடிக்கும் கூற்று

THUPPURA VILLAAR THUVARATH THURRAVAAMAI
UPPIRRKUM KAADIKKUM KOORRU

*Those who have nothing to eat and are well-qualified to renounce
everything, do not renounce;
because they are the death personified for the salt and gruel.*

(A man, who is suffering from dire poverty, has no possessions or relatives to call his own. He is actually fortunate because already he is in a position of having renounced everything. A little more effort in the mind; he will reach higher worlds after death. But the fool does not renounce the world; and being attached to the body, keeps it alive by eating the left over old food got by begging!)

இரவு
IRAVU

BEGGING

(1051)

இரக்க இரத்தக்கார்க் காணின் கரப்பின்
அவர்பழி தம்பழி அன்று

IRAKKA IRATHTHAAKKAARK KAA^NIN KARAPPIN
AVARPAZHI THAMPAZHI ANRRU

*If a person is seen who has the capacity to give,
then one can beg from him.
If he denies and hides his wealth,
then he is to blame, not the one who begged.*

(From whom should you beg?
From a person who has got what you need!
Suppose he refuses to give, or hides the thing needed by you..?
It is not your fault! You are not to blame!)

(1052)

இன்பம் ஒருவற் கிரத்தல் இரந்தவை
துன்பம் உறாஅ வரின்

INPAM ORUVARR KIRATHTHAL IRANTAHVAI
THUNPAM URRAA A VARIN

*It renders happiness while begging also;
if what is begged for, is obtained without any injury (pain by rudeness).*

(If the person gives you what you need with a smile and good heart, begging becomes a joyous act indeed! Both the giver and taker are happy.)

(1053)

கரப்பிலா நெஞ்சிற் கடனறிவார் முன்னின்
றிரப்புமோர் ஏளர் உடைத்து

KARAPPILAA NENJCHIR KADANARRIVAAR MUNNIN
RRIPPUMOR E ER UDAITHTHU

*It adds grace to a person if he stands in front and begs from those
who have guileless hearts; and are aware of their duties.*

(1054)

இரத்தலும் ஈதலே போலும் கரத்தல்
கனவிலும் தேற்றாதார் மாட்டு

IRATHTHALUM EETHALE POLUM KARATHTHAL
KANAVILUM THERR RRAATHAAR MAATTU

*Even begging equals giving,
if it is from those who cannot hide things even in dreams.*

(A giver also feels very much happy by the act of giving.)

(1055)

கரப்பிலார் வையகத் துண்மையாற் கண்ணின்
நிரப்பவர் மேற்கொள் வது

KARAPPILAAR VAIYAGATH THUNMAIYAARR KANNIN
RRIRAPPAVAR MERRKOL VATHU

*Since, there exist in this world, those who do not hide what they have,
some who have to stand in front (and beg),
take on the task of begging.*

(1056)

கரப்பிடும்பை யில்லாரைக் காணின் நிரப்பிடும்பை
யெல்லா மொருங்கு கெடும்

KARAPPINDUMBAI YILARAIAK KANIN NIRAPPIDUMBAI
YELLAA MORUNGKU KEDUM

*When those who do not have the ailment of hiding things,
are seen,
the ailment of poverty also will vanish completely.*

(1057)

இகழ்ந்தெள்ளா தீவாரைக் காணின் மகிழ்ந்துள்ளம்
உள்ளுள் உவப்ப துடைத்து

IGAZHNTH~~ELL~~A THEEVAARAI KANIN MAGIZHNTH~~ULL~~AM
ULLUL UVAPPA THUDAITHTHU

*When those who give without humiliating and acting rude,
are seen,
the mind will feel happy; and joy will overflow inside.*

(1058)

இரப்பாரை யில்லாயின் ஈர்ங்கண்மா ஞாலம்
மரப்பாவை சென்றுவந் தற்று

IRAPPAARAI YILLAAYIN EERNGKANMAA JNAALAM
MARAPPAAVAI CHENRRUVANTH THARRU

*If there are no people who offer charity,
the dealings in this huge world which is the abode of coolness,
will be, as if filled with the movements of a wooden doll. (lifeless)*

(1059)

ஈவார்கண் என்னுண்டாம் தோற்றம் இரந்துகோள்
மேவார் இலாஅக் கடை

EEVAARKAN ENNUNDAAM THORR RRAM IRANTHUKOL
MEVAAR ILAA AK KADAI

*If the people who beg because they do not have anything,
are not there to accept the charity,
what fame can be got by a man who wants to give things in charity?*

(1060)

இரப்பான் வெகுளாமை வேண்டும் நிரப்பிடும்பை
தானேயும் சாலும் கரி

IRAPPAAN VEGULAAMAI VENDUM NIRPPIDUMBAL
THAANEYUM SAALUM KARI

*A person who begs must not give vent to anger.
The very misery of poverty itself will be the proof required.*

(A beggar should not express his annoyance or anger at the giver.
If he is still poor and has not improved his life, it is because he has displeased the giver
with his angry retorts.)

இரவச்சம்
IRAVACCHAM

FEAR OF BEGGING

[BEGGING IS A HORRIBLE STATE]

(1061)

கரவா துவந்தீயும் கண்ணன்னார் கண்ணும்
இரவாமை கோடி உறும்

KARAVAA THUVANTHEEYUM KANNANNAAR KANNUM
IRAVAAMAI KODI URRUM

*It is a million times better
if one does not beg even from those,
who offer charity with gladdened hearts, without hiding anything,
like the eyes (which give the sight of the world without hiding anything).*

(1062)

இரந்தும் உயிர்வாழ்தல் வேண்டின் பரந்து
கெடுக உலகியற்றி யான்

IRANTHUM UYIRVAZHATHAL VENDIN PARANTHU
KEDUGA ULAGIYARR RRI YAAN

*If the creator of the world has made an ordinance that
one should remain alive even through begging,
then let him (Creator) wander all over and suffer.*

(That is how he will understand the suffering of the beggars. Death of the body is better than begging here and there to keep it alive!)

(1063)

இன்மை இடும்பை இரந்துதீர் வாமென்னும்
வன்மையின் வன்பாட்ட தில்

INMAI IDUMBAI IRANTHUTHEER VAAMENNUM
VANMAIYIN VANPAATTA THIL

*There is nothing worse than
the hard task of giving up effort
with the idea of removing poverty through begging.*

(1064)

இடமெல்லாம் கொள்ளாத் தகைத்தே இடமில்லாக்
காலும் இரவொல்லாச் சால்பு

IDAMELLAAM KOLLAATHATH THAGAITHTHE IDAMILAAK
KAALUM IRAVOLLAACH CHAALPU

*The quality of not choosing to beg even when there is no means for living,
is so great
that the earth has not enough place to hold it.*

(1065)

தெண்ணீர் அடுபற்கை ஆயினும் தாள்தந்த
துண்ணலின் ஊங்கினிய தில்

THENNEER ADUPURRKAI AAYINUM THAALTHANTHA
THUNNALIL OONGKINIYA THIL

*Even if it be some watery gruel cooked on fire,
there is nothing sweeter than eating food earned by one's own effort.*

(1066)

ஆவிற்கு நீரென் றிரப்பினும் நாவிற்
கிரவின் இளிவந்த தில்

AAVIRRKU NEERENRRIRAPPINUM NAAVIRR
KIRAVIN ILIVANTHA THIL

*Even if one has to beg wanting to give water to a cow,
there is nothing worse that can happen to that tongue
like begging.*

(1067)

இரப்பான் இரப்பாரை எல்லாம் இரப்பிற்
கரப்பார் இரவன்மின் என்று

IRAPPAAN IRAPPAARAI ELLAM IRAPPIR
KARAPPAAR IRAVINMIN ENRRU

*I beg all those who beg, that those who beg, should not beg,
from those who hide things, when any one begs.*

(1068)

இரவென்னும் ஏமாப்பில் தோணி கரவென்னும்
பார்தாக்கப் பக்கு விடும்

IRAVENNUM EMAAPPIL THONI KARAVENNUM
PAARTHTHAAKKA PAKKU VIDUM

*The boat named begging which has no safety,
(which is fragile)
will shatter if it hits the rocky land of hiding things.*

[HUMILIATION OF BEGGING]

(1069)

இரவுள்ள உள்ளம் உருகும் கரவுள்ள
உள்ளதூஉம் இன்றிக் கெடும்

IRAVULLA ULLAM URUGUM KARAVULLA
ULLATHOO UM INRRI KEDUM

*Mind melts (in pain)
when one thinks of the (humiliating) state of begging.
When the hiding mentality is thought about,
it (mind) will vanish unable to melt even.*

(1070)

கரப்பவர்க் கியாங்கொளிக்கும் கொல்லோ இரப்பவர்
சொல்லாடப் போஓம் உயிர்

KARAPPAVARKKIYAANGKOLIKKUM KOLLO IRAPPVAR
CHOLLAADAPPO QM UYIR

*Alas, life departs from the beggar when the word 'no' is spoken!
But where does the life hide in those who hide what is there?
(They are equal to dead!)*

கயமை
KAYAMAI

MEANNESS

{WICKED MEN LOOK LIKE HUMANS ONLY}

(1071)

மக்களே போல்வர் கயவர் அவரன்ன
ஒப்பாரி யாங்கண்ட தில்

MAKKALE POLVAR KAYAVAR AVARANNA
OPPAARI YAANGKANDATHIL

*The wicked will look like ordinary men only.
We have not seen such masquerading quality in any other species.*

{WICKED MEN ARE LUCKY}

(1072)

நன்றறி வாரிற் கயவர் திருவுடையர்
நெஞ்சத் தவலம் இலர்

NANRRA RRI VAARIRR KAYAVAR THIRUVUDAIYAR
NENJCHATH THAVALAM ILAR

*The wicked are more fortunate than those
who know about the good things (who are disciplined);
for they have no worry in their hearts.*

{WICKED MEN ARE LIKE GODS}

(1073)

தேவ ரனையர் கயவர் அவருந்தாம்
மேவன செய்தொழுக லான்

THEVA RANAIYAR KAYAVAR AVARUNTHAAM
MEVANA CHEYTHOZHAGA LAAN

*The wicked are like the Gods;
for they also do what they want to do without hindrance.*

{WICKED MEN HAVE PEOPLE TO WORSHIP THEM}

(1074)

அகப்பட்டி ஆவாரைக் காணின் அவரின்
மிகப்பட்டுச் செம்மாக்கும் கீழ்

AGAPPATTI AAVAARAIAK KANIN AVARIN
MIGAPPATTUCH CHEMMAAKKUM KEEZH

*When the mean minded person,
sees those who grovel like dogs in his presence,
he will feel conceited that he is of a better status.*

{FEAR AND WANT ALONE KEEP THOSE PEOPLE NEAR THE WICKED}

(1075)

அச்சமே கீழ்கள தாசாரம் எச்சம்
அவாவுண்டேல் உண்டாம் சிறிது

ACCHAME KEEZHKALA THAACHAARAM ECCHAM
AVAAVUNDEL UNDAAM CHRRITHU

*Fear alone controls the behavior of those who are under him.
Other than that a little more controlled behavior will be there
if there is the expectation of a desired object.*

{WICKED MEN ARE LIKE DRUMS THAT ANNOUNCE NEWS}

(1076)

அறைபறை அன்னர் கயவர்தாம் கேட்ட
மறைபிறர்க் குய்த்துரைக்க லான்

ARRAIPARRAI ANNAR KAYAVARTHAAM KETTA
MARRAIPIRRARK KUYTHTHURAIKKA LAAN

*Since the deceitful ones will carry
and expose the secrets heard by them to others,
they are like the drum which gets beaten.*

{WICKED MEN WILL GIVE TO RUFFIANS ONLY: NOT TO THE NEEDY}

(1077)

ஈர்ங்கை விதிரார் கயவர் கொடிறுடைக்குங்
கூன்கையர் அல்லா தவர்க்கு

EERNKAI VITHIRAAR KODIRRUDAIKKUNG
KOONKAIYAR ALLAATHA VARKKU

*The wicked will not even shake their hands
which are pasted with the residue of the food they have eaten,
other than at those whose hands are bent as if ready to punch their cheeks.*

(1078)

சொல்லப் பயன்படுவர் சான்றோர் கரும்புபோல
கொல்லப் பயன்படும் கீழ்

CHOLLAP PAYANPADUVAR SAANRROR KARUMPUPOLA
KOLLA PAYANPADUM KEEZH

*The noble will be of help the moment the words are heard.
The lowly will be of use
only when their lives are in danger like the sugarcane.
(which will give juice only when it gets crushed)*

{WICKED MEN CANNOT BEAR THE GOOD FORTUNE OF OTHERS}

(1079)

உடுப்பதூஉம் உண்பதூஉம் காணின் பிறர்மேல்
வடுக்காண வற்றாகும் கீழ்

UDUPPATHOO UM UNPATHOOM KAAANIN PIRRARMEL
VADUKKAANA VARR RRAAGUM KEEZH

*A lowly person,
if he sees others wearing good clothes and eating good food,
will find faults with them for no reason.*

{ WICKED MEN HAVE NO LOYALTY }

(1080)

எற்றிற் குரியர் கயவரொன் றுற்றக்கால்
விறற்ற குரியர் விரைந்து

ERRIRR KURIYAR KAYAVARONRRU RR RRAKKAAL
VIRR RRA RR KURIYAR VIRAINTHU

*What are the wicked capable of doing
except selling off themselves very quickly,
if there is any trouble?*

(பொருட்பால்)

(PORUTPAAL)

SECTION ON ARTHA

(4)

ஒழிபியல்

OZHIBIYAL

(951 to 1080)

IS

COMPLETE

(பொருட்பால்)
(PORUTPAAL)
SECTION ON ARTHA 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.