THIRUKKURAL
OF
THIRUVALLUVAR

அயுத்தும்பாவன
(1 to 380)

TRANSLITERATION AND TRANSLATION

BY

Narayanalakshmi
THIRUKKURAL
OF
THIRUVALLUVAR

ThiruValluvar was a celebrated Tamil poet and philosopher whose contribution to Tamil literature is the ThirukKural, a work on ethics. (He lived between second century BC and eighth century AD)

INTRODUCTION

Human life is said to endeavor for the fulfillment of four goals of life- Dharma (Righteousness), Artha (Wealth or worldly comforts), Kaama (Desire-fulfillment) and Moksha (Liberation).

Thiru Valluvar (திருவள்ளுவர்) deals with the first three goals of human life and explains them in his great work TirukKural (திருக்குரள்).

He did not deal with the ‘liberation’ section because, if any man follows the instructions given by the Tamil sage properly without a flaw, he will surely attain liberation without any special effort as such.

‘Kural’ means ‘two line prosody’ (குரால் புராணம்).

Thiru means ‘Shree’ an auspicious word denoting reverence.

The work is divided into three parts-

- SECTION ON DHARMA (1 to 380)
- SECTION ON ARTHA (381 to 1080)
- SECTION ON KAAMA (1081 to 1330)

The whole text contains 1330 verses in total made up of 133 smaller sections of ten verses each.)
PART ONE

VERSES ON DHARMA [RIGHTEOUSNESS]

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2. மாரண்ணிலும் - pg 9
3. கவிதாக்கு பாடல் - pg 13
4. அனன்ச வாக்ணங்கள் - pg 20
5. நாவாமபுனைகம் - pg 25
6. வாக்காக்கு குறுவிககை தலைம் - pg 30
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12. வான மண்டலம் - pg 54
13. நாகராஜ்சமாரம் - pg 57
14. குரூத்கு பாடல் - pg 61
15. புளியங்க விருப்பப்பெறும் - pg 64
16. புராணப்பெறுதல் - pg 67
17. அய்யகராஜ்சம் - pg 70
18. பும்பா பாடல் - pg 73
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20. பாபாஜன யானைககைவா - pg 80
21. சிறியகளவா கை - pg 83
22. காயவர்கள் கை - pg 87
23. நெந்து - pg 91
24. புழு - pg 95
25. அய்யகராஜ்சம் - pg 100
26. புரீவா புரீவைகை - pg 105
27. குரூத்கு - pg 108
28. குரூத்கு குரூத்குகை - pg 112
29. கலாச குரூத்கு - pg 117
30. புலப்பெறு - pg 121
31. புலப்பெறு - pg 126
32. குரூத்கு பெறுமால் - pg 130
33. பெருமாணகசமை - pg 134
34. பெருமாணகசமை - pg 138
35. குண்டு - pg 142
36. புருவாஜ்சநாயக - pg 147
37. அவு ஆன்கை - pg 152
38. சந்து - pg 158
PREFACE

KADAVUL VAAZHTTHU

PRAYER TO THE SUPREME LORD

(1)

AKARA MUDALA EZATTELLAAM AADI BHAGAVAN MUDARR E ULAGU

All the letters start from the sound ‘a’.
The world also starts from the Supreme Lord the source of all.

(2)

KARRATANAAL AAYA PAYANENKOL VAALARIVAN NARRAAL TOZAA AR ENIN

What is the use of learning, if one does not salute the feet of that Lord, who is the embodiment of all knowledge?

Learning should not make a person disbelieve in the Supreme Lord who is the essence of all the knowledge that is there.
So learn to salute the feet of the Lord who is the source of all knowledge.
Only by his grace can we pave our way to more learning.
What we know is just a handful and what we don’t know spreads out like the sands of the seashore. Humbleness is the mark of true learning. Arrogance blocks the path of learning.
Always be devoted to the feet of the Supreme Lord who will guide you correctly in the path of knowledge.
Those who always meditate on the honored feet of the Lord,
sitting on the lotus heart of the devotees,
will live forever in the state of liberation which is above all the worlds.

{Where is this Lord found?
He chooses always to sit on a flower.
Which flower?
The heart-lotus of a devotee, whose mind is soft with the love he has for the Supreme.
Hold on to the feet of the Lord, and always remember him. He will turn your heart also
into a lotus and make it his home. You will also be fragrant with all virtues and have a
pure heart which will become his temple.
Then what happens?
He who sits on top of your lotus heart will place you on top of the world itself. You will
raise above all the mundane things and attain the eternal state of liberation by his grace.}

For those who have taken shelter at the feet of that Great Lord,
who has no likes or dislikes,
there is no suffering of any sort ever.

{When you have surrendered to the feet of the Supreme Lord, the sufferings of any sort
never touch you.
Does that mean that the life of yours is going to have no problems at all?
How can that happen, as earth life is synonymous with hardships and suffering?
When you surrender to the Supreme Lord, you will start becoming like him.
How?
The Lord does not have any likes or dislikes as such. He sees everything as his own Self.
A person who surrenders to the Supremacy will also get the character of having no likes or dislikes. For a man who looks upon the whole world as the Self, and loves everyone as his own Self, there is no suffering at all. Whatever is seen as suffering by the ignorant will be seen by the devotee as just a sport of the Supreme. He will neither want anything; nor will dislike anything that has befallen him. Like a sailor faces both the calm and turbulent ocean, yet enjoys the act of sailing and reaches his destination successfully, the devotee also sailing in the ship of equanimity (no likes/no dislikes) will reach his fulfillment for sure; for the Supreme Lord will always be at his side guiding him and protecting him.

Both the good and bad effects of actions rising out of ignorance, will not approach those who understand the true essence of the Lord and meditate on him.

{Actions of the world have only two results- good or bad. To get excited by the good results and to feel distressed by the bad results is the common nature of any ordinary person. Like a leaf caught in the high winds, a man experiences downfalls and higher states without control. But if he could spare some time and understand the true essence of that Supreme Lord and contemplates on him, he will be freed of both the good and bad effects of his actions. What is the true essence of the Supreme Lord? He alone is everything and everyone that is seen as this world. There is nothing but him who is shining as all. He is the essence of you too. So when you meditate on the true essence of the Lord, you are actually meditating on the Self. Such a person who realizes the Self never is affected by the good or bad results of the actions. He treats both success and failure with equanimity.)
Those who control the five senses from running after pleasures, and remain stable in the disciplined path, will live long happily.

(Every being on this earth is endowed with the five senses of sight, hearing, taste, smell and touch. These five senses alone make up the world we see. Each of these senses help in perceiving the world in front of us. But instead of using these senses to the betterment of oneself, an ignorant man chases sense pleasures madly, without control. Falling prey to various illnesses mental and physical, he perishes sooner than ever. But a man who wants to live long, healthy and happy will control the wayward nature of the five senses and follow a disciplined life.)

Except for those who take shelter at the feet of that Lord Vishnu who has no one to compare him with, rest all cannot get freed of the worries in the mind.

(Who does not have worries? Every moment of a man’s life from a child to that of an aged person, worries and anxieties keep pricking the mind like thorns. Is there any magical medicine which can make a man freed of all the worries? Yes says the wise Sage. Those who take shelter at the feet of Lord Vishnu have no cause to worry. Why? He is a person without comparison. There is no one that he can be compared with. He is the Supreme abode of compassion. He loves his devotees more than they love him. Those who are under his care will not be harassed by worries any more. Others who do not seek his feet will never be freed of worries.)
Unless one seeks the shelter of Lord Brahma who is the ocean of Knowledge (Vedas) it is difficult to cross over the ocean of births.

(Take shelter in Lord Brahma who is the source of Vedas. Study the Vedic scriptures (Upanishads) and like Lord Brahma become an ocean of knowledge. You will surely never get tossed in the ocean of deaths and rebirths.)

The head which not bend at the feet of Lord Shiva who is of eight-fold nature, has a head, which is as useless as a sense which is defective.

(Look at those unfortunate souls who are born with a defective sense organ. May be one is blind; one is deaf; one cannot smell and so on. You do feel that you are above those poor souls. But do not be over-confident. At least they might have lost the use of one sense; but they still have a head may be that bends in front of Shiva and are saved. But you- with all your senses intact are in a worse condition, if you do not bend your head before Lord Shiva. You are a person without head; a brainless idiot. Why bend before Shiva? Because he has eight great qualities! He is extremely pure; he is above all the Gods and independent; he rests in the Self; he is omniscient; he is taintless; has limitless compassion; he is omnipotent; he is of the form of bliss. If you cannot get rid of your arrogance in front of such a magnificent Supremacy, you can brand yourself as a handicapped person without a head.)
Those who are not sheltered by the feet of the ‘Supreme’
will not cross over the huge ocean of births and deaths;
they alone who are sheltered under his feet,
will cross over this ocean,

(Life does not end with the death of the body. A man carries the results of his actions and takes birth again in some other world. What he will be born as also is not under his control. He may be an animal, or an insect or a tree or a rock according to the sinful actions he has done. He did not ever surrender the feet of the Lord asking for help. He was arrogant and vain-headed. He will move from birth to birth, death to death without end. But a person who is wise worships the Lord now itself, when the time is there; begs for knowledge and escapes the tortures of repeated births. You cannot think of the Lord at the death-bed when you do not have the thinking capacity at all. Now itself, hold on to his feet, which like boat will take you across the ocean of births.)
GREATNESS OF RAIN

INTRODUCTION

After offering prayers to the Supremacy, now the value of Nature is getting explained. All that we see as plants and trees cannot rise up without the regular rains from the sky. So a man who wants to practice a disciplined life must know the value of Rains.

Since the rains keep the world alive without destruction, it is truly the nectar (of immortality.)

(Gods are the immortal beings who consume nectar. The same nectar pours from heaven in the form of rains and sustains the life on earth.)

It makes food for those who eat food and also becomes food for those who eat that food.

(Pure waters which pour from the sky help the plant-life to grow and thus provide food for the people of the earth. Not only hunger but thirst also gets satiated by this water of the sky.)
If the sky fails to pour rains,
then hunger will torment the land which is covered all around by sea waters.

(Earth also contains a huge amount of water on its surface; but that water is not consumable. Rains from the sky are the necessary part of earth-life.)

If the wealth of the sky lessens,
the men, who live by tilling the land, cannot prosper.

(The prosperity of the earth is gauged by the amount of crops grown by farmers. But if the wealth from the sky becomes less, the wealth in the earth also becomes less.)

Rain can destroy and
also support those who are destroyed and make them prosper.

(Rains are destructive also; yet they are the only means of rising up for those who suffered by heavy rains.)
If the drop of water does not fall from the sky, even a blade of grass will rarely rise up.

(All the greenery you see around you is there because of the rains that pour from the sky. Even a blade of grass will not grow, if there are no rains.)

Even the ocean will have less water, if the waters do not rise up as vapors from the sea and replenish it again.

(Not only the land benefits from the rains, but the sea also gets back the evaporated water through the rains. Otherwise, it will also dry up.)

If the sky dries up, those who live on the earth cannot celebrate the festivals and worship of the heaven dwellers.

(Even Gods will not be worshiped in grandeur, if the earth does not prosper through rains.)
Charity and penance both will cease if the world of Gods (Heaven) does not offer rains.

(Charity is possible only if the people are prosperous by the regular supply of water from the heavens. Penance will also cease because of lack of faith in Gods.)

If without waters, the world-life cannot go on, disciplined life also will not be possible without rains.

(If rains fail, earth will not have prosperity. That will lead to fights, robbery and looting. The disciplined life will disappear in no time.)
INTRODUCTION

After propitiating the Gods who control our lives on earth, after extolling the greatness of Nature which is next in level to God in sustaining us; after explaining that ‘Dharma or the righteous way of being is the must for a man/woman of the world’, Shri Valluvar now pays his obeisance to all the realized Sages of the world by offering them the primary and the first portion of his work.

The ‘greatness of those who have renounced everything, by following the rules of strict discipline’, has to occupy a revered and primary place in the treatise.

(Who deserves the first place in all the texts describing Dharma?
Who else but those realized Sages, who stand as Gods in human forms on this earth, sanctifying the very ground they step on?
Why, because they have renounced everything?
What? House? Family? Wealth?...? No!
They don’t have to renounce these pictures painted on empty space by our senses,
These Sages have renounced the very idea of ‘I’ that every ordinary man holds on to like a leech.
What else is there to renounce after the very ‘I’ that connects you to the body and the world gets destroyed?
These Sages live in the state of the Supremacy itself, with a costume-shadow of a shape connecting them to this world. They are Gods walking on earth to lift the humanity from the state of utter ignorance to the exalted state of knowledge.
They live happily in an ordinary world-stage like a Janaka ruling the kingdom or they live as Vasishta or Vaalmiki in the solitude of forests and mountains. They do not covet name, fame or wealth. They do not have desires or wants.
They are happy wherever they are.
Salutations to these great men, who have renounced everything including the ‘I’, which feat - an ordinary man cannot even think of as possible.)
Extolling the greatness of those who have renounced everything, is like counting the number of dead in the world.

(Is it possible to mark out their greatness in a few two-lined verses? Shri Valluvar does not think it possible.
What can you say of those who have attained the Supreme state of the Self (Brahman- the supremacy, the essence of all) which is beyond the grasp of words.
These Sages exist in a state beyond death. They are not identified with the body at all. So they never die even if the body dies.
In fact, they look at the body as some inert object like a tree or a living pet that needs maintenance. Other than that they are not conscious of the body at all.
These Sages are nameless; formless; deathless.
While all the ignorant beings of the world go through various births as per the results of their actions on earth, these Sages never again get bound with the inert body-identity. What to say of their greatness?
Can you ever count the number of all those dead?
You can go on counting the number of the dead- - all species of earth - say from the beginning of the creation itself; and it will continue to the future also endlessly. It is an impossible task, as number itself may die off, before you count all the dead. So is the greatness of these realized men who have renounced all; it is endless. It cannot come into words.)

The greatness of those who have taken to the life of renunciation, in this life, by analyzing well the differences between the two ways of life, transcends the level of this world.
(How did these men of the world raise themselves to the state of the Supremacy? They had the power of discrimination. They had the intellectual capacity to see the two paths lying in front of them – one leading to utter doom and the other to the eternity of God-state. The first path ordained that they renounce all that was connected to the world including their own ego. The second was a life filled with anxieties, desires, wants and suffering. These wise men chose the first. It was of course hard to renounce all mentally. You can easily pretend to renounce the family life; don saffron cloth to mark you as different; and live a luxurious life of fame, wealth and glory with millions of followers worshiping you as God on earth. But this is not the path followed by the true Sages who have dispassion as their essence. They may not wear a saffron cloth; they may not live in a forest or mark themselves as different. They live ordinary lives like ordinary men; but without attachment to anything like a Rama or a Krishna. The worldly men always grope in the darkness of ignorance and attachments. The realized Sages live in knowledge and dispassion.)

(What is the first step in attaining such a state? Sense-control! The five senses eye, ear, nose, tongue, skin are known as organs of knowledge and the other five senses of speech, hand, feet, procreating organs, excretory organs are known as organs of action. The five senses of knowledge help us understand the nature of the world we live in; the five senses of action help us in performing actions in the world. The actions done by organs of action do not bind a man; because they can mechanically do things without the direct supervision of the mind. But the organs of knowledge act always connected to the mind and present the picture of the world to us. The ignorant man has the imagination that the world presented by the senses to be oozing with pleasures and develops, likes and dislikes for the objects of the world. How can inert objects contain any essence of pleasure? But the ignorant man thinks he gets pleasure only by the possession of the objects; and runs after them madly like the deer chasing the mirage waters.

(24)

ஹோண்டியன் உரணையும் ஓரைந்தும் காப்பான்

Varanenum vaippirk kor vitthu

He alone, who controls the five senses
with the ‘goad’ namely, ‘firmness of mind’,
becomes the seed for the excellent state.)
This makes him do many sinful and selfish actions which builds up the bad results for his actions. That leads him to take birth again and again to reap the results of his actions. He keeps on increasing his desires for sense pleasures; keeps on doing wrong actions and goes on from birth to birth, lost in the dark forest of ignorance. So if you want to get out of all this, the only way left to you is sense-control; or rather, mind-control.

There is no use sitting in a lotus-posture and closing the eyes; that is not sense-control. Mind, which is full of desires and wants, will be dwelling on the sense objects even if you are physically away from them. Get rid of the desires completely; restrain the organs of knowledge from chasing pleasures in the inert objects; keep on working with the organs of action; this is the path towards Supremacy, known by the famed title of ‘Karma Yoga’.

The great king Indra is a suitable example of those who have the strength to curb their senses. (Indra the king of heavens has access to all the pleasures that are ever possible. But without losing control, he abstains from pleasures and rules all the three worlds without flaw. Since he controls his senses, he is called Indra and so he occupies the highest post as the ruler of the three worlds.)

Those who do extraordinary deeds are indeed the excellent ones; those who cannot do so, are very lowly beings. (Controlling the five senses of knowledge accompanied by the mind is an extraordinary feat. Those who can do it are indeed extraordinary beings; others are just animals in human form.)
The world is indeed understood by him, who knows the true nature of the five senses namely taste, sight, touch, sound, and smell.

(A man understands the world through the five senses of knowledge. But the ignorant man does not know that; he thinks that pleasure and pain are innate in the objects like woman, food etc. So he uses the senses not for perceiving the world; but for enjoying the world. As actually there is no pleasure or pain innate in the objects, he does not get any pleasure. He goes on searching for more pleasures which are not there. He is like a deer which sees the mirage in the desert and runs after it, only for falling into the hot sand-holes to wither in pain and die.

The Sage, who has dispassion, understands the truth that there is no pleasure in the inert objects of the world. He uses his senses only as a camera to perceive the world. He is not attracted by the mirage waters. He knows that the mirage is unreal. He remains calm and quiet in the desert of the world; he gets his nectar from his own Self, which is his true essence. He is always happy.

He alone knows the true nature of the senses.)

The greatness of the profound words of the noble, will be revealed in their esoteric words of instructions.

(Whatever is uttered by the Sages, who have renounced everything and have realized the true essence of their being, is true and will be real. They can never utter anything that is not real, and if they utter anything by chance, that becomes true and real. Ordinary men are ignorant of their true essence and act only in the mind-level, unlike the realized Sages, who act in the ‘Self-level’ or Supremacy level.)
These Sages have no ego and they are not identified with the physical body or the mind. They never act selfish. They never pretend. They never hide their thoughts. Their minds are very pure and empty of all thoughts. So whatever thought rises in their mind is equal to a thought of God; it immediately becomes real. Hence, their words are always fulfilling and truthful. When these Sages come down to the level of ordinary beings and put their thoughts in texts, then their words are akin to Vedic Mantras, the profound words which contain the secret meaning of the Self. Their texts are the Vedas which conceal within them the path towards the highest goal in life, that is, liberation or the attainment of true knowledge. These Sages who look ordinary and talk ordinary, create Vedas like Brahma, in each and every word they use for instructing the world. Their greatness thus gets revealed in their works.

(29)

Though the anger does not stay even for as long as a second’s time in those who stand at the peak of virtues, it still is unbearable.

(Then don’t these Sages have emotions at all? Don’t they love their family, children and all? Don’t they get anger etc?) Of course when they live in the world, they have to use the emotions like tools. Emotions do not control them; but they control the emotions. Though they remain calm and quiet in the basic level like the deep ocean, they will exhibit emotions like ordinary persons akin to the waves seen on the surface of the ocean. Did not Rama cry for Seetaa when she was taken away by Raavana? Did he not vow in anger to kill the wicked Raavana? Emotions in their finest form exist in these great men. They are not stones or Zombies. But it is rare that they ever get angry at anything or anybody. They love all like their own Self. Yet some wrong action of someone might raise a true anger in them, for the good of the world. Even that slight anger will vanish off like a wave; but that one second-anger has the power to destroy all the three worlds. The world cannot bear it. Such is the power of their virtue.)
Those noble men alone
who are compassionate towards all the beings of the world,
are true Brahmins.

(The realized Sage alone is worthy of being called a ‘Brahmin’.
The term ‘Braahmana’ means a person who resides always in the state of the ‘Brahman’.
That is why Lord Brahma is also referred to as a Braahmana, because he is always in the
knowledge of Brahman, the Supremacy, which exists as the essence of all the beings.
‘Brahmin’ is not a term denoting caste.
In the ancient days, some people chose to study the Vedas at all times and devoted their
whole life to the realization of Brahman.
They contemplated on the Supreme as referred to in the Gaayatri Mantra (created by Sage
Vishvaamitra) and realized Brahman as their Self, their true essence.
They were known as Brahmins.
However as men deteriorated, the Vedic study became a farce and a mockery; where no
one bothered to understand the meanings of Vedas.
The ignorant, greedy descendents of the realized Sages called themselves as Brahmins
and started acting wicked and arrogant; bringing in the virus of caste system.
Nowadays there are no Brahmins anywhere.
All are ignorant and chase wealth and pleasures.
According to Shri Valluvar, a Brahmin is a person who loves all the beings as his own
Self. He understands the suffering of the ignorant and tries to lift them to his own level of
happiness, by instructing them about the path to liberation.
He who loves all as his own Self alone is true knower of Vedas and deserves the name of
Brahmin.
All others belong to just one other category - the ignorant.)
EMPHASIS OF THE POWER OF DHARMA

INTRODUCTION

Here is emphasized the benefits of following the path of Dharma. Dharma means the way of life as ordained by the scriptures of the yore.

(31)

It bestows pre-eminence in everything; bestows wealth!
What else can be a more excellent way of life for a human being, than following the dictums of Dharma (righteousness)?

(When a man does his duties properly, he will get the due benefits also properly. There is no doubt about it. A properly sown seed indeed will one day become a tree giving fruits. A man on the path of Dharma will surely get wealth in the world, and also will be acclaimed by everyone for his good nature.)

(32)

There is nothing better than Dharma to gain excellence in life.
There is nothing more harmful than forgetting it.

(What happens when you do not follow the dictums of Dharma?
The same thing that happens to a seed not properly cared for! No benefits ever arise!)
Without a break, one should perform actions based on righteousness only, wherever it has to be inculcated.

(When and all one should practice it? At all times! That is, wherever you have to deal with others and have a choice in your action, then choose that path alone which is advised by the scriptures; and there need not be slack in following these dictums of Dharma like honesty, truth, kindness, generosity etc. Never judge anything with anger. Never act rude. Never be greedy. Do not hoard wealth more than necessary. Help the needy. Do not be envious of others. Do not give way to anger. Do your work with sincerity and hardship. Never give way to vices. Never hurt others by word, mind and thoughts. Never act selfish. Never act arrogant. Respect your parents. Respect elders. Respect your teachers. Love your wife and children; and so on. What harm is there in following such a disciplined life?)

If the sense called mind is taintless, then everything is Dharma; rest all is just idle pomp and worthless.

(How can we know what to do at what time? Just be pure in the heart. Act always with a mind free of anger, greed, envy and selfishness. Surely you cannot go wrong in your action. Those who pretend to be good; yet fill their minds with the dirt of selfishness, greed, desire etc. are just fake followers of Dharma. They just fool others and also themselves.)
All actions which are done without
all these four—jealousy, desire, anger, rude word,
are indeed righteous actions.

Perform good deeds without saying,
‘let it be done another day’.
If it is done so (without delay),
then that Dharma will be your undying friend when you are dying.

(And do not postpone the way of Dharma, saying that it is fit for aged people; that you
want to enjoy life now in youth etc. Dharma is like water that keeps the plant alive from
the state of a seed to that of a grown-up tree. You cannot neglect watering the plant even
for a day. It will wither and die away.
Similarly a human life needs Dharma from when a child starts understanding the world
and must follow it till death.
Maybe friends will forget you; relatives may shun you; but Dharma will follow you like a
faithful companion even after death. The merits of Dharma will take you towards better
lives and better states, after death also.)
ARATTHAARU IDUVENA VENDAA SIVIGAI
PORUTTHAANODU OORNDAAN IDAI

The results of adapting to the path of Dharma need not be defined. It is seen in the difference between the palanquin-bearer and the one travels in it.

(What difference is going to make in one’s life by following Dharma, or not following it? See the difference in the outside world. Why some one is poor, someone is rich? A life of a person in this life is decided by the actions of his previous life. The next life is decided by the actions of the present life.)

VEEZNAAL PADAA AMAI NANRRAARRIN ATTHORUVAN VAAZNAAL VAZHIYADAIKKUM KAL

If one performs good deeds without missing a day, then it will become the stone that blocks his path of births.

(Let all actions of yours be guided by the dictums of Righteousness and your life not only here at present, but also after death will be for the better. If you have never done any mistake in your life by acting through greed, anger, envy or arrogance, then you will take births in noble families; acquire the knowledge leading to liberation and will be free of the bondage of births and deaths forever.)

ARATTHAAAN VARUVADE INBAM MARRELLAAM PURATTHA PUGAZHAM ILA

That joy which you get out of doing good deeds alone is true joy, all the rest do not even get any acclaim.
(Do you know what peace reigns over the hearts of those who are in the righteous path? Happiness is not in acting arrogant or being rude to others. Happiness is not attained by running after inert objects. Happiness is when you see the smile in the face of others. Make your life worthy by giving maximum happiness to one and all. Always act kindly towards the younger. Always act polite in front of the elders. Give a helping hand wherever there is a need. Do not value everything by money and wealth. True joy is in the pure mind. Whatever action you do with an impure selfish mind is really a condemnable act.)

What is to be avoided is the deed that is condemned.

(Just know this much. Follow only Dharma or righteous actions and avoid Adharma or unrighteous acts. That is the basic instruction to be followed from the level of childhood to the aged person.)
GRHASTHA DHARMA  
(Householder’s Duties)

LIFE OF A HOUSEHOLDER

INTRODUCTION

The life of a man is divided into four stages by the ancient scriptures – celibacy (student-life), Grhastha (householder), Vaanaprastha (Retirement to forests), and Sanyaasa (life of renunciation. Herein is described the disciplines that a householder should follow.

A person who runs the household
stays as the support -
for the three (parents, wife, and children) who are by nature under his care-
in their well being.

(A Young man, after completing his education enters the station of the Householder, ‘Grhasta’- one who is the ruler of the house; one who is responsible for all those who live in the house – his parents, his wife, his (future) children, cows, dogs, servants, plants, and all. 

A marriage is not gone though just for enjoying a conjugal relationship with a woman. It is not done for monetary benefits also.

A marriage is to propagate good children; give them good education and make them good members of the society by oneself becoming the ideal model of perfection.

The old parents need to be served and taken care of; for they took care of a person when one was a helpless infant.

A wife who walks seven steps around the fire, holding the man’s hand vows to support her husband in all his duties towards parents, children and society. She has renounced her kith and kin to become an equal partner in the duties that are ordained by the scriptures for a householder. She is to be treated with love.

A householder ‘must’ care for the well-being all these three, parents; wife; and children.)
A householder is the support for those who have taken to the life of renunciation, for those who lack food, and for those who are dead.

(A householder does not live only for the maintenance of the limited circle of his family. He as an earning member of the society has to contribute some share of his income to the Sages who have renounced everything in search of Supremacy; those unfortunate members of the society who do not even have the basic amenity of food; and the close relations of a person who has had untimely death.)

Attending properly to the duties towards these five, namely those who live in the south, the deity, guests, relatives, himself, is the primary task (of the householder).

(A married man is obliged to serve these five categories of people definitely. He must regularly offer oblations to the manes (reside in Southern direction, the country of Yama), in their remembrance. He has to offer worship to the deity who protects him and his family from calamities. He must serve the guests who arrive at his house with love and affection as if they are Gods visiting his humble home. He must participate in the happiness and sorrow of his relatives and maintain good relationship with all. Last of all, he must think about himself also. He must strive for intellectual pursuits; develop his particular talents; keep his body healthy; should not give way to vices and invite an untimely death.)
In the life of a householder, who acquires blameless wealth and shares it with others, there will never be the cessation of progeny.

(A married man who acquires wealth through honest means and who shares it with the needy will never accumulate sins and so will not suffer ever the cessation of his progeny. Having healthy habits of the mind and body, he will have healthy intelligent sons and daughters; and will make his family have continuous progeny because of his merits.)

If the house-holder’s life is filled with love and Righteousness, then it will be excellent and worthy.

(A married man should be kind and loving towards all. He must do actions which are Dhaarmic or righteous. Then only his life will be excellent and become a valuable part of the society.)

If a person leads his householder life by performing his ordained duties well, what more is there to achieve for him, by following other paths?
(A married man need not do penance, he need not visit holy centers. His house itself is a
temple; and his regular selfless duties themselves become equal to penance.
What a Yogi attains by penance and renunciation- that -a man of the house attains by just
regularly performing duties in a righteous manner.)

(47)

IYALBINAAN ILVAAZKAI VAZBAVAN ENBAAN
MUYALVAARUL ELLAAM THALAI

If one lives his householder’s life in a natural way as prescribed,
he is the foremost of all those who strive for a good way of life.

(A married man’s life where he attends to his duties as ordained in the Dhaarmic
scriptures, is the best on this earth.)

(48)

AARRIN OZAKKI ARANIZAKKA ILVAAZHKAI
NORPAARIN NONMAI UDAITTHU

Helping others in their way of life,
yet if a person leads his house-holder’s life
without swerving from his Dharma,
then his life excels even the penance of the Sages.

(A married man who lives the righteous way has the best of both lives; here and
hereafter. Without physically renouncing anything, he still leads a life of renunciation, by
selflessly serving his family and society.)
The householder’s life is a model of righteous way of life.

It indeed will be commendable,
if it is led in such a way, that nobody finds a reason to blame.

(A married man’s life is worthy of praise if he truly lives his life according to the codes of Dharma and if he does actions which are flawless.)

He who lives his householder’s life in a proper way will be esteemed as high as the God who dwells in heaven.

(A householder in the path of Dharma is a God on earth.)
WELL-BEING OF LIFE PARTNER

INTRODUCTION

In this section, Valluvar extols a virtuous woman who is devoted to her husband in mind, body and words.

(51)

She alone is fit to be called a life-partner, who has the virtues fit for being a wife; and who spends the wealth of her husband frugally, depending on his earnings.

(A householder can perform all his duties according to Dharma, only if his wife supports him in all his ventures. She has to understand the responsibility of her post of the wife; act mature; not be a spendthrift; must run the house based on the earnings of her husband. She should not bring harm to the household by her irresponsible actions.)

(52)

If the wife does not have the virtues necessary for running the household, then whatever be the glories of the house, it is worthless.

(A house may be overflowing with riches; family members may be of a noble lineage; the house may be grand and beautiful; servants may move about hundreds in number; vehicles may stand in wait at the gate; yet-if the lady of the house does not have virtuous qualities, if she behaves in an irresponsible manner, if she is a spendthrift, then all the glory of the house becomes nil.)
If a woman of virtues is the life partner, then what does one lack?
If she has no virtues, what indeed does he have?

(A woman makes the house, or breaks the house.
If a man finds a woman of good qualities fit for running the household; his life is made.
His wife will make him happy and take half the burden of running the house.
But if the man gets an arrogant self-conceited lady without any virtue as his wife, he has no life any more. He lives in a hell created on earth by his wife.)

What greater thing can be there,
than a woman who has the firmness in maintaining chastity?

(Chastity of the yonder era was not, just not-seeking the company of a man other than the husband; but even in the mind the chaste woman will not think of another man with a wrong attitude. What greater thing can be there in the world than a woman of good character?)

When a woman - who though not worshiping any deity, adores her husband only as a deity - wishes for rain, rain will pour down by her words.
(A woman who loves her husband and adores his virtues giving him the position of a God in her mind, makes even the nature obey her wishes. Her love for her husband is equal to a penance and her chaste mind is very powerful.)
(In those days husbands also had to follow strict disciplines ordained by scriptures and were worthy of worship and adoration.)

(56)

She indeed is worthy of the name ‘woman’, who,
without tiring ever, guards her chastity,
(and through that) protects also her husband,
and also saves the honored name that belongs to the family.

(The power of a woman who is chaste is immeasurable. If she overcomes all temptations and preserves her purity in the body and also the mind, she can save her adored husband from any difficulty by her power of chastity. A family with such a woman is indeed honored and is commended by all.
But lo, if the woman is wayward, the husband is ridiculed by all and the family name gets tainted forever.)

(57)

Can one ever guard a woman by constraining her?
The best constraint is
what the woman imposes on herself to guard herself.

(Can a man ever police a wife all the twenty four hours and preserve her chastity? No! It is useless.
A woman herself must preserve her chastity by her own will. She has to control her temptations and be loyal to her husband. Nobody can force virtues on a woman.)
If women are endowed with the great virtue of being loyal to their husbands, then they will make a heaven of this world.

(A house where love and loyalty is maintained between the husband and wife is a heaven on earth.)

A man cannot walk majestically like a sturdy bull with the head held high, if he does not have a wife who is honored for her chastity.

(A man, whose wife is wayward and is loose in character, commends no respect in the society. He is ridiculed and taunted by one and all. He walks with his head bent in shame when he meets anyone anywhere. He lives like a man pushed into hell.)

The virtuous woman is the auspicious symbol of the house. The begetting of good children by her, becomes the ornament of the house.
(A woman with a pure heart and a smiling face is an auspicious lamp burning in the temple of the house in front of her deity, the husband. And she decorates the house not with the objects bought from shops, but by giving birth to children of good character.)

プダラヴァラッパ ペラール
PUTHALAVARAIPPERUTHAL

BEGETTING SONS

(61)

プダラヴァラッパ ペラール ナメラ ペラール ペラール ペラール ペラール ペラール ペラール ペラール ペラール ペラール
PUTHALAVARAIPPERUTHAL

Among all the gains, there is nothing greater than the birth of intelligent children.

(62)

アリヴァリディラ アリヴァリディラ アリヴァリディラ アリヴァリディラ アリヴァリディラ アリヴァリディラ
ARIVARINDA

If one begets children who have blameless virtues, inauspicious events will not ever touch, for the next seven generations,

(63)

タンダム ヴィナイアム ヴァルゥム タンダム ヴィナイアム ヴァルゥム タンダム ヴィナイアム ヴァルゥム
TANDAM VINAIYAAM VARUM
One’s own children, which are one’s sole possession, will be got only through one’s own merits.

(64)

அமிழ்தினும் ஆரா இனிட மக்கள்
சிருக்க அணாமிய குழந்தை

AMIZHDINUM AARRA INIDE THAM MAKKAL
SIRUKAI ALAAVIYA KOOZH

The gruel into which the tiny hand of one’s child has dabbled, is indeed tastier than nectar.

(65)

மக்களின் கீடங்கள் ஹாலியில் முக்கான்
ஆர்க்கிளாய் தில்லம் போக்கிட்ட

MAKKAL MAIY TEENDAL UDARKINBAM MARRAVAR
SOKETTAL INBAM SEVIKKU

The touch of one’s children is a pleasure for the body. Their speech is a pleasure for the ear.

(66)

குழாலின்று யாழ்யினிருண்டாம் தம் மக்கள்
மாழகாசிசில் கெலாதவர்

KUZHALINIDU YAAZHYINIDENABA TAMMAKKAL
MAZHALAICHOL KELAATHAVAR

Only those have not listened to the prattle of their children, will talk of the flute and the Veenaa as melodious.

(67)

தான்தை மகர்கார்ரும் தான்சி அணாயத்து
சான்சி திருப்பாக்கை

TANTHAI MAGARKAARRUM NANRI AVAIYATTHU
MUNDI IRUPPA SEYAL
The best thing a father can do for his son is, to make him stand foremost in the assembly of the learned.

If the intelligence of the children excels one’s own, that is the greatest joy for the humans of this world.

If a mother hears her son getting praised as noble and learned, she will feel more joy than what she felt at his birth.

‘What great penance this person do to get a (noble) son like this’ Such a speech alone is the ‘grateful act’ towards the father by the son.
THE WEALTH OF LOVE

INTRODUCTION

The term ‘Anbu’ translated into English as ‘love’ does not do much justice to the meaning.
Whenever your heart melts in the presence of some one- it may be a plant, an animal, a mother, a wife, a child, nature, or God; it is referred to by the term ‘Anbu’ – ‘Love’ or even as (Kaathal).
If the human had not evolved to love his fellow-beings, he would be still in the level of animals; no, not even that; since even animals sometimes are kind to other animals, he will be worse than an animal.
Tears and smiles are the sole properties of a human that mark him out as an evolved species. But, love makes him equal a divinity.

(71)

Does love have any locking bolt?

It will be revealed in the tiny drop of tear that forms when the loved one is in distress.

(How much you can love? Whom all you can love?
Love has no lid to block it. It does not flow towards just a single person also.
It is like the overflowing floods of the Ganges covering the entire landscape thus sanctifying everything in it.
It is like the love of God which knows no distinction.
It is always there in the heart ready to explode any moment.
It made King Bali offer his own flesh in exchange to save a pigeon from a vulture’s mouth.
It made King Paari offer his golden chariot to a jasmine creeper which had no supporting tree to entwine around.
It made Siddhartha (Buddha) to care for a swan hurt by an arrow.
It made Jesus get staked to a cross.
Why?
Because they could not bear the suffering of any living thing, be it a plant, or a bird, or human.
A hurt in anyone’s body or mind immediately brought moisture in their eyes; and love overflowed breaking their restraint, that they offered anything they had to alleviate the pain of the other living being.)

(72)

Those who have no love,
want everything for themselves.
Those who have love,
even offer the body also for others.

(That is why these special beings carrying the weight of love in their heart, are ready to give up anything for the sake of others.
But there are those worst categories of beings also, who have love only for their own family and friends; and these loveless beings strive to posses everything in the world to feed their selfishness alone.
These selfish beings are said to be filled with ‘dust’ in their heart; and ‘darkness’ fills their being. Their ego and arrogance makes them fulfill their desires even at the cost of hurting others.
Those who love the entire world as their home and family always live for making others happy. Their hearts are pure and filled with ‘light’. They alone become eligible for higher worlds after death.)

(73)

The connection between love and living is like the connection between the rare life-principle and the body.

(How important is ‘love’ in a man’s life?
As much as a life-principle is important for the body to keep it alive!
Every moment death waits at every corner to separate the life from the body.)
If you are alive, it is indeed a reward of the merits of the previous life, where you had maintained unselfishness and love for all, at some time or other.

If life is important to keep the body alive, then love is important for living in the world. Loveless man, who has no concern for the other living beings of the world, is like a body without life. He is a moving corpse. He does not ‘live’ at all.

(74)

அனேனும் அரவம் வாழ்வு அதிகாரம்

நேஞ்சபயணம் நேனாகாம் கிரிப்ப

ANBEENUM AARVAM UDAIMAI ATHU EENUM

NANBENUM NAADAASCHIRAPPU

Love begets an equal love from another.
That begets an extraordinary wealth called friendship.

(What is the power of love?
Water a withering plant; it will give you back flowers and fruits some day.
Feed a hungry dog; it will look at you like a god on earth and wag its tail whenever it sees you. Help a deserving man; he will remember you at all times with gratitude.
Love a mother; she feels gratified.
Love a wife; she will stand by you in all difficult circumstances.
Love a child; he (she) will support you when your body is weak with old age.
Love an equal; he will become your closest confidante soothing you in troubles and delighting at your happiness.
Love God; he will give you knowledge.
This friendship which the whole world offers at your deed of love is the reward that excels all other gifts in the world.)

(75)

அன்பர்ரார்மாண்டா வாழ்க்கையேந்தவாயில்

எய்யும் சிர்ப்பு

ANBARRAMARNDA VAZHAKKENBA VAIYAGATTHU

INBURRAAR EYDUM CHIIRAPPU

A life of happiness one enjoys in the world,
is the reward that is gained by a love-filled attitude.

(Any happiness you enjoy is because of the love that permeates the universe in so many forms. World shuns the person who lives for only himself. But a man with love for all beings is revered and respected in the world.)
Only the ignorant speak of ‘love’ as a quality of righteous life, but it acts as the support of valor also.

(It is not a rule that only the religious minded should practice this love. Even a man who rules the country needs this quality of love. His sword lifts up to protect his people at all times because he loves them as his own family. If he was selfish and did not care for his people, his valor is useless.)

If Dharma is practiced without love, it will burn you like the hot sun burning a boneless worm.

(If a king has to have love, to use his valor for a good purpose, how important it is that a religious person who has devoted his life to achieve some spiritual fulfillment, should have this universal love? If such a person boasts that he is following the dictums of Dharma and acts arrogant and rude towards others, he will be doomed forever. What he is practicing is not Dharma at all. Lacking the support of Dharma which preaches love for all, he will wither away like a boneless worm suffering on the hot ground under the hot sun.)
A life without love in the mind, is like a parched tree sprouting in the desert.

(Do you think that you can be happy without this noble feeling of love? Do you think that you can be happy fulfilling only your selfish needs? You are wrong. You are saying rather that a parched plant in a desert, had sprouts on it! How can that happen? Without water, no tree can grow. It is dead already. If you are without the moist feeling of love in your heart, you are also like a dead tree. Do not expect any good to happen to you.)

If one lacks the internal organ called love, what use are the external organs of the body?

(You may have a body which has all its limbs in a perfect condition. You may look beautiful in a mirror. But without the inner organ containing love as the beauty-potion, you will look like a devil to others. The selfishness that oozes out of your eyes; the eye-brows which dance in rudeness; the hands which are ready to hurt any living thing- all these do not make you look like a human but only as a devil to be shunned by even animals.)
That body which moves with love alone is a living one.  
If that is not there, then it is just a set of bones covered by a skin.

(When you, the selfish animal walks on the road, however much you might have decorated yourself to look beautiful; you are just a moving bag of bones. You are not worthy of being called a human. Only a man with love for all the other living beings is truly alive; others are all corpses walking around like evil wretched creatures.)

VIRUNTHOMBAL
SERVING THE GUEST
INTRODUCTION

According to scriptures of the yore, ‘Guest should be served like a God’ ‘ATITHI DEVO BHAVA’ – is the Dhaarmic dictum. In those olden times, life was different. There were no buses, trains or planes. People had to walk through dangerous forests and cross many rivers to reach any destination. As ‘walking’ was the only means of transport they had to use, they could not carry much luggage also. And of course there were no hotels and lodges on the way. They were lucky if robbers hiding in the forests did not loot them. In such circumstances, they had no other go but to knock at a stranger’s door and beg for shelter. Such sudden guests had to be treated well; so the Vedas proclaim. So, ‘Guest worship’ became a Dhaarmic dictum to be followed by all. But today the world is full of cheats, criminals, and robbers. Opening the door to a stranger, nay even a person of acquaintance is considered a risk. Apart from that, if any guest who is good, honest, not deceitful (not just your relatives) arrives at the door, one must have at least the civilized manner to welcome him with a smile and attend to his needs, be he of any social status. Shri Valluvar advises us in this section, as to how a guest should be treated.)

IRUNDOMBI ILVAAZHVATHELLAAM VIRUNDOMBI  
VELAANMAI SEYDAR PORUTTU

Living as a householder in a family-life,  
is to serve the guests and help them in all ways.
(Serving the guest is the primary duty of a householder (Grhaستha).

(82)

VIRUNDU PURATTHATHAATH THAANUNDAL SAAVAA
MARUNDENINUM VENDRPAARRANRU

Keeping the guest outside,
if a householder consumes even nectar which gives immortality,
that is not the right conduct.

(No excuse is accepted for not serving a guest. You may be busy in anything, eating food, or worshipping a deity or whatever; maybe even drinking nectar to make yourself immortal. It does not matter! Stop whatever you are doing and attend to the guest who is standing outside the door. The more you make him wait, the more mortal lives you are going to get even if you have consumed nectar. Guest is a God come to help you get merit. By serving him you will attain immortality without much effort.)

(83)

VARUVIRUNDU VAIKALUM OMBUVAAN VAAZHKAI
PARUVANDU PAAZHPADUTHAL INRU

Life never is ruined by meeting disasters,
for the householder who is happy by serving the guests every day.
(The merits of serving a guest are such that, no disasters or difficulties will ever touch your life.)

(84)

AGANAMARNDU SEYYAAL URAIYUM MUGANAMARNDU
NALVIRUNDOMBUDAVAAN IL

The Goddess of wealth will stay and live happily,
in a house where the householder serves the guest with a smile in his face.
(Lakshmi, the Goddess of wealth enters the house along with the guest. If she is pleased by your service to the guest, she will stay off permanently in your house; no need to do any ‘Lakshmi Pooja’ separately for propitiating her!
Be careful; do not smile pretentiously; the Goddess can read your mind.
If you are annoyed with the guest and pretending to smile at him, then she will get annoyed herself and walk away from your house.)

(85)

VITTHUM IDALVENDUM KOLLO VIRUNDOMBI
MICCHIL MISAIWAAN PULAM

Does the field need the sowing of the seeds,
for a man who eats whatever is left over after serving the guest?

(If you wait on the guest humbly; serve food to his satisfaction; then eat whatever is left back, then that becomes the seed of your prosperity. Wealth will flow into your house without any effort from your side.)

(86)

SELVIRUNDOMBI VARUVIRUNDU PAARTTHIRUPPAAN
NALVIRUNDU VAANATHAVARKU

Serving well the guest who is there;
and yet watches eagerly for the guest who will come,
such a householder becomes a guest for the gods who are in the heaven.

(‘Guest-worship’ is the primary duty of a householder. When he follows it as the principle of life, he gains the merits of many ‘sacrifices’ and ‘worships’.
If a householder, after serving one guest to his satisfaction still waits on the doorstep for any other guest who might arrive; without finishing off the food in the house; will surely be welcomed in Indra’s heaven with all honours due to a Sage.)
There is no measure of the merit of serving a guest. The gain of the sacrifice namely ‘serving the guest’ equals the satisfaction felt by the guest.

(How much merit will you get? It depends on the guest’s attitude. Whatever be the difficulty, a guest should become fully satisfied with every part of your service and bless you with his whole heart. Then alone will your ‘Guest-worship’ will become fructified.)

Those who do not perform the ‘Sacrifice’ of ‘serving the guests’, guard their wealth only to lose it and will regret that they have no support of anything.

(‘Serving the guest and wasting the wealth?’ if such thoughts taint your mind and you do not welcome any guest and keep all your riches locked up, you will fail in your mission of protecting wealth. The sin of not serving a guest will push you into disasters sooner than ever and you will never ever be able to rise from your world of wretchedness; for you did not store the merit by serving the guest, when you could have. At the time of suffering you have no stored merit to support you.)
Though possessing all wealth they are poor only for they do not know to serve the guests. They are truly foolish.

(Look at those wealthy men who close the doors on a guest. They do not know that their wealth is flowing off with the guest they threw away. How foolish they are!)

(90)

The flower ‘Aniccha’ withers only if smelt; but the face of a guest withers even by a glance of annoyance.

(How should you conduct yourself before your guest? Be very very careful not to hurt his mind in any way. The flower called ‘Aniccha’ is so delicate that even if your breath touches it, it will fade off. But a guest’s mind is more delicate than that. You may smile and utter false welcome words; but your eyes will betray your true feelings of annoyance. And by just a glance from you, the guest feels offended and may not fully accept your hospitality at all. If you leave him dissatisfied, you will gain demerit only, even after the grand show of your ‘guest-worship’. )
Animals and birds can produce only those noises from their throat what ‘Nature’ has allowed them to do. Man has evolved after millions of years to speak and think. Speech! What a great gift to the mankind!

Yet people growl when they talk; add as much harshness in their words as possible; their ‘Sorry’s amd ‘Thank you’s have no life at all as they are also uttered rudely.

Why? Why is man wasting such a beautiful gift called ‘speech’?

Here Shri Valluvar advises us to have sweetness in speech whenever we talk with anybody and prove our humanness.

In this world who always add sweetness in their speech?

Those who have had the vision of the Supreme!

Those great ones who have realized their Self look upon every animal, bird and human as the expression of their own Self. Liberated while living, they have only overflowing love towards everybody and utter pleasing words always.

They never use the sweetness in the speech to cheat others, to mask their inner selfishness or to hurt others. The sweetness is innate in their speech, like the sweetness in the sugarcane.)
If one can have a smile in the face and utters sweet words, 
that is better than offering any thing, 
feeling happy only in the mind.

(When you give any one any charity, of course you are going to feel glorified as a person who offers the charity and makes some one happy. But if you cannot have smile lighting up your face, then the whole act of charity becomes a waste. Nobody can see inside your mind. The person who receives the gift can understand your feelings, only when you smile and talk pleasing words. Do not embarrass the receiver of the gift by your rudeness.)

Looking at the other person with a pleasing smile, 
if one speaks sweet words, 
then that is the conduct as prescribed by Dharma.

(A smile accompanied with pleasing words- that is how you react with another person, whoever he be, in this world. That alone is true righteous conduct. If you cannot love your own fellow being, then whatever rites and worships you do, they all get wasted. If you cannot be even human, how can you ever aspire for higher states?)
Those who speak pleasingly with sweet words, do not ever experience the distress of poverty.

(A man, who is friendly with all, never will be left helpless or alone. The whole world is his friend and he will never suffer any lack of basic comforts. Some hand of a friend will truly extend towards that noble man, and lift him up when he is in trouble.)

If one has modesty and utters sweet words, there is no other adornment he needs.

(Modesty, pleasant smile, and sweet words are the true ornaments of a man. Without these embellishments, even if you deck yourself with silk, gold and diamonds, you will surely look ugly with your snarl and growling words.)

If the harmful attitudes (in the people) have to diminish, and the righteous conduct is to be induced, the right path has to be shown through sweet words.
(If Dharma has to be on the up and Adharma should vanish, the people who follow Dharma should spread it to others with pleasing words explaining everything properly. You cannot guide a man toward the right path with commands and harsh words.)

The speech not bereft of a proper conduct, and benefiting the receiver, will yield joy and a virtuous life for the giver.

(If a person follows what has been advised so far and offers to alleviate the suffering of any one, he will have a unique satisfaction rising in his mind, which the arrogant, selfish man never will have a chance to experience. The noble man will continuously do such good deeds and will experience that joy again and again.)

The sweet word which is free of rudeness, will bestow happiness here and hereafter.

(Such a virtuous conduct will give him a good life here on this earth also and open the gates of heaven, when he dies.)

Why should a person use rude words, when he understands that sweet words are pleasing?
(It is not that the selfish man does not know the effect of pleasing words. When others talk to him in a pleasing way, is he not happy? Then why should he not do the same thing to others? Sweetness in the speech costs no money; it rather makes you look pleasing, makes you popular and also paves the way to heaven.)

(100)

When there is no dearth of sweet words, if one speaks only rude words, then it is akin to choosing unripe fruits avoiding the ripened ones.

(Or who knows? He might be an idiot for sure who chooses the bitter unripe fruits, namely rude words and suffers through the unpleasantness. He may throw off the ripe fruits namely, sweet words and bring ruin to his life here and hereafter.)

Having Gratitude

(101)

The entire earth and the heaven are not enough to compensate the help that is rendered to us by another, whom we had never bothered to help.
The help rendered in time, though little, is bigger than the earth.

If one renders help without analyzing the benefits thereof, the greatness of such an act if measured is, huger than the ocean.

Even if the help rendered is grain-sized, those who understand its value will consider it as palm tree sized.

Help is not valued by the measure of help rendered; but by the satisfaction achieved (by the receiver).
Do not forget the friendship of those with taintless hearts.
Do not cast off the friendship of those
who stood with you in your troubles.

One should remember the friendship of those
who wiped the affliction from the eyes,
for the oncoming seven births.

It is not right to forget the help rendered by some one.
It is right to forget that day itself what harm is done by someone.
If someone who has done some good to us, later render a harm equal to a murder, that one memory of that good act of theirs will make the harm (hurt in the heart) disappear.

There is a redemption for every sin one commits; but there is no redemption for one who acts ungrateful.

Impartiality is the best of all ethics, where one does not observe differences in the people and behaves equally with all.
The wealth of a man who observes impartiality never perishes. 
It will render safety to those who come in his lineage.

Even if there is some gain to be achieved by discarding impartiality, 
yet discard that venture that day itself.

Whether one is impartial or not, 
will be proved by the resultant fame or infamy.

Life is not free of loss or gain. 
Equanimity of the mind in all circumstances is the ornament of the noble.
If one decides to do anything without observing equal-mindedness, then he must know that it is the sign of forthcoming ruin.

The poverty-state of a man, who lives with Impartiality, is not considered by the wise as a taint in his status.

To remain equal by itself and then weigh the objects in a proper manner, is the quality of the weighing-balance. Thus impartiality is the ornament of the noble.
If the mind has no crookedness and is firm, the words will also be guileless. That alone is termed as impartiality.

(120)

If one protects the things belonging to others as if they are his and conducts business (honestly), that is the proper trade.

WEALTH OF MODESTY

(121)

Humility will take one towards the Gods. Lack of it will sink him in dense darkness.

(122)

Protect humility like a lasting wealth. There is no better wealth than that for a man.
If that which is to be known and
that which is to be controlled is understood;
and one acts with modesty,
that will be admired by the wise.

(A man should acquire the knowledge of the Self and control his mind and senses.)

The man who does not swerve from the stability of mind,
and who remains yet humble,
will appear more majestic than a mountain.

Humility is a quality that results in good for all.
Even then, if the rich have it, then it is an addition to their wealth.
If a man controls his five senses
like a tortoise withdrawing
all its five limbs (head and feet) within its shell,
then it will protect him for many births in the future.

Whatever you cannot control; be it so; but control the tongue for sure!
If it is not controlled, men will suffer
by the consequences of the very word they spoke without control.

The evil consequence of a single wrong word uttered
can spoil the good results of all the other good qualities.
The wound created by a fire will heal; 
but not the scar produced by the tongue.

(Physical wounds heal fast and are forgotten; but the hurting words spoken by anyone 
makes a permanent scar in the mind.)

When a person controls his anger, 
masters all learning, and acts humble, 
Dharma will stand in his path 
and wait for the opportune moment to unite with him.

(Just practice these three virtues- Control the anger, keep knowledge as your goal, and be humble always; that is the essence of righteous conduct.)
Self-discipline bestows great benefits.  
Hence self-discipline is said to be more valuable than one’s own life.

Even after fully analyzing all the virtues,  
it is understood that  
good conduct alone is the true support of a man.  
So take extreme pains to safe-guard ‘good conduct’.

Good conduct is the mark of a birth in a noble family.  
Lack of good conduct will make your birth lowly.
A Brahmin can study once more if he forgets the Vedas he has mastered. But if he swerves from his conduct, he will lose his noble birth.

(The term ‘Paarpaan’ in Tamil refers to a ‘Seer’ – a realized man who is liberated while living. In the days of yore, those who dedicated their life to the study of scriptures and realization of the Self were referred to by the term ‘Brahmin’. A realized man is a ‘Seer’ – a ‘Paarpaan’. Nowadays no one deserves the name ‘Brahmin’. It is not a caste name also.)

An envious man can gain no prosperity. So also a man who lacks disciplined conduct will not gain any higher states.

Those who are firmly established in virtues, will never swerve from the righteous conduct; for they know the disaster that awaits such a fault.
Those who have disciplined conduct will rise to higher states; if they lack such a conduct, they will be subjected to the worst infamy ever.

Disciplined good conduct will act as the seed for good things. Wicked conduct will always result in suffering.

It is not possible for the men of noble disposition to utter improper words even by the slip of the tongue.
Those who have not learnt the art of self-discipline which is adapted by the noble, are ignorant indeed, even if they have mastered all other learning.

The idiocy of desiring another man’s wife will not be found in those who have studied the scriptures connected to Dharma and Artha.

Of all those who live without the principles of Dharma, there is no worst of the fools than the one who desires another’s wife.
What is he but a corpse who brings harm to the person who trusts him!

Whatever greatness one has, what matters if a man seeks the company of another’s wife, without even realizing one’s fault in the least?

A man who seeks the company of another’s wife because it is easy to do so, will attain an indelible infamy.
Animosity, sin, fear, defame; these four will never leave the person who enjoys the company of another man’s wife.

He alone is called a ‘householder living with principles of Dharma’, who does not seek the company of another’s wife.

The valorous character of not looking at another man’s wife, is for the noble man not just an act of Dharma, but the height of good conduct.
Who deserve all the good of the earth enveloped by the ocean—only those who do not seek the arms of another’s wife.

May be a man does not act according to the dictum of Dharma, still, it is better if at least he does not seek the company of another’s wife.

The earth, with patience supports even those who dig holes in it. It is a noble quality to have forbearance towards those who blame us.
The excessive harm done by others should be borne with patience; it is even better to forget it off!

The worst state of poverty is the incapacity to welcome guests. Excellent valor is to bear patiently the actions of the idiots.

If one desires the fulfillment of his life, then he must hold on firmly to the quality of forbearance.
Those who retort for any harm done to them are considered worthless by the wise; but those who bear the harm done to them patiently are valued in their minds as gold.

(156)

Those who retort for any harm done to them remain happy only for that one day; but those who bear the harm done to them patiently will be praised till the earth lasts.

(157)

Even if others bring untold harm to oneself, it is not right to feel sorry for oneself and take resort to unrighteous actions (to avenge them).

(158)

It is better to conquer those who bring harm to us in their arrogance, with the quality of forbearance.
Those who bear patiently the rude and hurting words uttered by the people who have crossed the rules of conduct, are equal to the Sages in the purity of mind.

Those who perform ascetic rite by abstaining from food, will be ranked only next to those who patiently bear the rude and blaming words of others.

A person must strictly follow the discipline of making his mind free of envy.
There is no greater glory a person can achieve, if he maintains no envy towards anyone.

He alone who does not desire any merit of righteous way of life (which will benefit him here and hereafter) will feel envious of another person’s prosperity.

The wise will not do any (wicked) action prompted by envy, since they know the harmful results of such actions.
For those who are envious, that very quality is enough to act as an enemy and ruin them even if they are unharmed by their enemies also.

(166)

If a person feels envy at another person who receives gifts (because of his talent or work-efficiency) his own people will suffer by lack of food and clothing.

(167)

Goddess of wealth will show the same disgust towards a man who is envious, and will leave him, after telling her elder sister (misfortune) to attend to him.

(168)

The sinful creature named envy will destroy the wealth of a person who shelters him and turn him towards evil ways also.
If a person with envy prospers and a man without envy suffers, then indeed it is a matter of thought. (for it never happens in that manner)

No one with envy has ever prospered; and no one of a non-envious nature has ever perished.

If one fails to maintain equanimity, and covets the wealth of others, his house will be in ruin and will lead to many sinful acts.
Just because of the advantage one can get out of other's wealth, the virtuous who dare not slip from their equanimity, will not engage themselves in scandalous acts.

Those who desire the eternal happiness (liberation), will not do unrighteous acts desiring momentary pleasures.

Those who have the taintless vision (of Self everywhere), through the control of five senses, will not covet the wealth of others, with the idea that they are poor.

(They are the richest, for they own the very essence of the entire world in the state of Self-Knowledge. They lack nothing. They are happy in the bliss of the Self.)
What value is the learning attained by the thorough analysis of all texts, if one acts without any sense, desiring the wealth of others?

If the man who desires the grace of God by staying in the righteous way of life, instead desires wealth belonging to others and does sinful acts, he will bring ruin upon himself.

Do not try to succeed in life by snatching the wealth of the other; the resulting consequences of such a wealth rarely will be good.
If the wealth should not diminish, it is only through the non-coveting of the wealth belonging to others.

Goddess of wealth will go to those deserving wise men, who know the righteous conduct of ‘not coveting the wealth of others’.

Not knowing the disastrous consequences, if a man thinks of possessing other’s wealth, that thought itself will bring his ruin. But the pride of not wanting another’s wealth will bring success.
Even if a person does not follow righteous way of life, still, it is better for him that at least he does not talk ill of others behind their back.

Talking ill of a person when out of sight, and flashing a false smile when in front, is more heinous than doing improper deeds by completely denying the role of righteousness in life.

Better than a life of slandering a person behind his back is to die not doing so; for that will confer all the benefits of a righteous life.
It is better to point out the faults to a person to his face, without any leniency; but you should not talk ill of him at his back, without bothering about the consequences.

The meanness of a person who is given to slandering someone who is out of sight, will clearly prove that he is not a truly righteous person as he shows himself to be.

He who talks ill of others behind their back, will have his own worst faults get analyzed by others and will be their object of slandering.
Those who do not know how to make friendship through pleasant conversations, will talk ill of them at their back, making them unfriendly, and thus lose friends.

If those men talk ill about even their close contacts behind their back, what wouldn’t they say about outsiders?

Does the earth support the backbiting person’s body weight, because it thinks that, ‘bearing this person’s weight is my Dharma’?
If these people who find faults in others, analyze their own faults, can there be any untoward happening in the stable life of that person?

(A man’s life will be stable now here in this life also and will lead towards noble births in the future also; he will never ever come to harm; because as he analyzes his own faults, he will correct himself and lead a righteous life naturally.)

Talking worthless words in front of many, is worse than doing unkind things to friends.
The very fact that one talks in detail about useless things, will prove his worthlessness.

If one talks impolite and useless words in front of many, it will not only be an improper thing to do; but it will undo his welfare.

If men of virtues speak useless words, their honor and esteemed position will be lost.
He who talks useless words at all times, is not a human at all; but just worthless chaff.

(197)

NAYANILA SOLLINUNICHOLLUGA SAANROR
PAYANILA SOLLAAAMAI NANRU

The noble can even talk of non-righteous things; but it is better that they do not speak meaninglessly.

(198)

ARUMPAYAN AAYUM ARIVINAAR SOLLAAAR
PERUMPAYAN ILLADA SOL

The wise who are engaged in finding great truths, will never utter words which are meaningless.

(199)

PORULTHEERNDHA POCCHAANDUNICHOLLAAR MARUL THEERNDHA
MAASARU KAATSIYAVAR

Those who have attained the true knowledge of the Self, will not utter useless words even by the slip of the tongue.
If you have to talk, talk sensibly; do not talk nonsense.

FEAR OF DOING EVIL DEEDS

The wicked will not fear the consequent result of a wicked deed (sin, defame, swerving from virtuous path, harm caused to others, arrogance etc); but those noble men who lack wickedness will fear!

Wicked deeds result only in harm and so are evil; they are to be feared more than the fire.

(Fire will wound only the body and will heal eventually. But the result of the evil deed will carry on for many births and the wicked suffer untold miseries.)
The best instruction for one’s welfare, that stands foremost among all is 'not to do harm to the person who has harmed us'.

Never ever get the idea of harming another person, forgetfully even, for, the God of Dharma will think of bringing harm to the one having such a thought.

(If you wish harm on a person even just by chance or in a momentary rage, even then that thought itself will bring misfortunes to you. As per the rules of Dharma, harm will result in harm. Even if person who has been virtuous all the time, by chance gets a thought of revenge or enmity, then what difference is there between him and the wicked man who harmed him? If that wicked fellow deserves punishment for harming you, don’t you also deserve a punishment for retaining wicked thoughts against your enemy? Dharma is ruthless. It is impartial. Be it a good man, or a bad man, the thought of enmity and revenge will indeed result in harmful consequences for that person.)
Even if you lack wealth, do not do wicked deeds (for becoming rich). If you do so, again you will remain poor only.

(If you think you are poor and so have to deceitfully earn wealth; then do not do so. Wealth gained by deceit never lasts and you will lose also, whatever little you had!)

If a person does not want the miseries accompanying evil deeds affecting him, then he should refrain from doing evil to others.

A man can escape even if he has the most powerful enemy; but the enemy named the evil deed will chase him ceaselessly.

(The enemy as a person can be defeated some day or other however much powerful he is. But if you have done some wicked deeds any time, the results of those deeds will not leave you ever and you cannot defeat them also. They will follow you for many births in the future bringing you untold harm.)
The harmful results of the deeds done by the wicked, follow him like a shadow staying always under him.

If a person loves himself (desires his own welfare), let him not do any wicked deed even if it very small.

If a person does not do any wicked deed taking the devious path, he will rarely come to harm.
What does the world do in return to the clouds which give water?  
The help rendered by those who are like clouds, also expects no return.

(Noble men do not expect anything in return for any help they do to the development of the society or its members.)

The wealth which has been earned by hard effort, is there only to help the deserving.

(Unless all the members of the society put all their wealth together and work for the development of the society or state, development is not possible. The imbalance in wealth will drag the society downward in all ways. Those who have more should share with those who have less.)
It is rare to find the virtue like helping others in the world of Gods or in here or on earth!

(Of course such men who devote all their wealth to the good of the society are very rare to find, even in the world of Gods.)

He alone lives who knows the way of living by helping others; other will be considered one among the dead!

(But it is also true that if a man lives for fulfilling his own selfish desires and does not help others who lack even the basic amenities of life, then he is not a human being at all; he is no better than a corpse!)

The wealth of a person who understands that he should help the society, is like a public tank filled to the brim with water.

(On the other hand, those who live for others are like huge tanks of drinking water situated in the public land which is sought by all happily.)
If the wealth belongs to a person who renders service to the society, it is like the useful tree in the middle of city, filled with fruits.

(Those who live for others are like the fruit trees situated in the public land which is sought by all happily.)

If wealth belongs to a person of noble character who wants to help others, it will be like a faultless tree whose limbs act as medicine to all the limbs.

(If a man has wealth and also the helping nature, he is like the rare medicinal tree which cures all the diseases of all men!)

He who does not hesitate to help others even when his wealth has decreased, has the true sense of the duty he has to render to the society.
A man of noble character, who is always given to helping others, is only poor when he regrets that he cannot do his regular helpful activities.

(Such noble men, who have devoted all their lives for helping others, do not mind if they become poor; but will surely feel sorry that they are not in a position to help others in their need.)

If any difficulty arises (to oneself) by this virtue of helping others, then it is worth having it even by selling oneself.

(What if a man loses all his wealth etc by this habit of helping others? What is difficulty? What is poverty? Does not matter! Any difficulty is worth having if some one benefits by your timely help. What more is a human life for?)
That is charity which is offered to the needy; other types of giving are all just for getting back the same in equal measure.

(True charity is when you help a needy person, without expecting any return. The parties you give, the gifts you offer in functions conducted by you, the gathering of relatives where lots of gifts get exchanged, the festivals of Gods where you offer donations- all these are sort of masked business transactions done with you friends, relatives and God. There is always a benefit expected when you give some gift or part with wealth. This is in no way the real charity. It is business conducted in the guise of charity. You fool yourself and also the others by such fake charities. Even fame cannot be the object of a true charity. Charity should not be done in front of a gathering to rise yourself in the eyes of the society. Ancient scriptures say that the gift given by the right hand should not be known to the left hand of a person. That means, the charity is done just with the purpose of alleviating the trouble of the other and not for any name or fame.)

Even if accepting a gift from the other is as considered a good act, still ‘taking’ is bad. If there is no heaven waiting for you at the end, still ‘giving’ is good.
(Learn to give always. Do not bother if no personal benefits occur to you because of giving, but always make it a habit to help others. Do not develop the habit of accepting gifts from all, when you are not in need of them. Even if it is a custom followed from long, better get out of it and stop accepting gifts from others. Get out of this disguised business transactions and learn to do real charity.)

(223)

" illegally put a name on a bank account. It is the duty of the nabha man.

ILANENNUM EVVAM URAIYAMAI EETHAL KULANUDAIYAN KANNE YULA

Giving when the other has not even mentioned his need, is the excellence of the noble men.

(Scriptures say- he who gives even without asking is the excellent of men; he who gives when asked for is the middle type of man; he who does not give even when asked for is the worst type of man. There are many situations where some needy person hesitates to mention his problem outwardly; even then the man of noble character should casually solve his difficulties in no way hurting the self-respect of the other person.)

(224)

" feeling compassion is not a pleasant feeling, till the needy person gets a smile on his face.

(All good men try to act kind and compassionate. Their compassion is pleasant sensation they have making them feel good and virtuous. Just feeling sorry about another’s plight is not a virtue unless it removes the suffering of the other person by a proper action on that side. For noble men, compassion is not pleasant feeling but it hurts them so much that to remove their distress they have to make the suffering person happy immediately; otherwise they feel sad! If another person is hungry, they do not look at him kindly and feel good that they are good. They immediately offer even their own plate of food to remove his hunger and feel happy in his happiness. They cannot even bear mentally the sufferings of others. This is the true meaning of compassion; it is not a pleasing virtue you decorate yourself with!)
The greatness of ascetics is in their power to endure hunger; yet it is secondary in line, when compared to the greatness of removing another’s hunger. (People go through many hard ascetic vows like starving etc to please the deities. It would be far better if they use their asceticism to remove the hunger of the others who are already starving because of poverty. That would please their deities more!)

The act of removing the excessive hunger-state of a person becomes a place of storage as of a wealthy man’s money getting preserved. (Men of wealth preserve their hard-earned money in various forms- as gold, land, or as fixed deposits or whatever. But the merit of removing a poor person’s hunger also gets stored in the bank of Dharma. When in any dire situation, all the money in the bank may not rise up to save you; but the stored merit will indeed save you for sure. Which wealth is better? Think for yourself!)

Rarely will the dangerous disease called hunger approach a man who shares his food with others.
(Make it a habit to share your food with others, be they humans or animals or birds. You will never be pushed to a starvation state in whatever position you are in life. Your merits will see to it that you are well-fed always.)

(228)

Those unkind ones who store wealth (not doing any charity) and lose it—don't they ever know the joy of giving?

(What happens to wealth which is not spent usefully in helping the needy? It will not last long. You may die and lose it all; or you may get cheated out of it; or face a loss; or get it snatched by relatives; or have so many diseases that you cannot enjoy even a bit of the comfort offered by the wealth! The wealth stored has only one end—‘destruction’!
But learn to give; it will get converted into the wealth of merit and will be at your need at all times. May be the wealthy do not know what happiness it gives to the mind when you make others happy! Poor souls! They miss the most of life!)

(229)

Enjoying wealth oneself in order to preserve it is more a suffering plight than begging, for sure.

(Does not the rich man know that he is worse than a beggar on street when he hides his wealth from others and secretly enjoys it? When his hand does not extend in charity, he is truly a beggar who takes from the society but never gives it back. Rather he is a parasite in the society who sucks its wealth; but never contributes anything to its welfare. A poor man cannot give anything because he has nothing to give others. A rich selfish man also does not give anything; so is he also not poor? Is he also not a beggar?)
There is nothing worse than death for a man. But for the noble, death itself is more pleasing than being incapable of giving charity to others.

(A man is a social being. If he does not help others and remove their suffering he is nothing more than a corpse. So it has been said already. Suppose a noble man faces a situation where he is not able to help even when he wants to, then he will feel that his life is worthless and covet death rather than live like a useless bag of flesh on earth!)

FAME

INTRODUCTION

Fame is of various kinds. Beauty, strength, talent, learning, acting, stardom, weirdness, eccentricity, stupidity, sadism, murder, deceit, violence - all these make a person popular or direct the attention of public to that person. But what is true fame? What fame should a man strive for? That gets discussed here!

Do charity. Thus acquire the good fame associated with it; there is no other gain greater than it.
The praises uttered by the people, are always focused on admiring the charitable nature of a person towards the needy.

Other than this unparalleled fame, there is nothing that stays forever.

The world of Gods will not appreciate the gods, if one performs on this earth, the deeds of ever-lasting fame.

(If men of the mortal world perform such unselfish deeds and acquire fame, even the Gods of the higher world will feel themselves as inferior to them.)
Converting a suffering into a prosperous gain,
and the death into life
is the ability
which cannot be found other than in men of wisdom.

(The wise may undergo some difficulty or loss in life by their habit of charity; but that loss will change into the ever-growing fame even appreciated by Gods. (They will surely reach heaven after the body dies. They will also live in the minds of the people and get admired even after their death in the mortal world.)

(236)

If you are born as a human,
then live with the fame of charity and helpful nature.
If that is not there, then it is better that you were not born at all!

(237)

Those who live without the fame (of charity and helpful nature)-
why should they blame those who do not appreciate them?
Rather, they should blame themselves!

(If a man is selfish and does not bother about the sufferings of others, he will not get true admiration of the people around him. He will be surrounded by fake admirers and deceitful people who will try to get their selfish needs fulfilled through him. But he will not ever have true admirers. He will be ignored by the wise men of the society. He cannot blame them for this; he must rather understand that his own selfish acts have brought him to that lowly level.)
If there is no acquisition of fame that will remain even after death, it is a disgrace to the entire humanity.

(A society or world where no noble men of helping and charitable nature live, is indeed an abode of disgrace!)

If the earth supports a body which has not gained the true fame (of ‘giving), it will have deficiency of faultless yield.

(A society, only dominated by selfish people, has no chance of surviving. Even the land will lose its fertility.)

He alone lives who lives without disgrace.
He indeed is a man without life if he does not have the fame (of charity and helping nature).
(A life is said to have been fulfilled, if it has been lived without any disgrace. That can only happen if the householder has the unselfish nature of helping others and giving charity.)

‘DUTIES OF A HOUSEHOLDER’ IS COMPLETE.
The term ‘Arul’ means not only compassion but a universal love where one treats all the beings of the world equally and always behaves affectionately towards all. This character alone makes man an evolved being and puts him above all other species. This section is about the people who have renounced everything, including their ego. What love would be overflowing in these men, who see everything as the Self only! Are they not the wealthiest of all?!

(241)

The wealth of compassion alone is the best wealth among all the forms of wealth. Material wealth is found in lowly men also.

(Material wealth can be amassed by any one through good or bad methods. But the wealth of compassion is very rare to find. It is a wealth belonging to the noble only, and is the most excellent of all.)

(242)
Develop the quality of compassion after choosing the correct path; because, even if analyzed in many ways, that alone stays as the support for life.

(Through the world revealed by senses, through proper understanding, through the studies of Vedas, analyze and find out which is the best virtue to be had. You will know then for sure that compassion or ‘love for all’ is the only virtue upheld everywhere.)

(243)

அருள்சர்ச்சை நேந்த கிராண்டர் திருச்சூழ்ச்சியும் திருச்சூழ்ச்சுடன் அருள்சர்ச்சை

ARULSERNTHA NENJINAARKILLAI IRULSERNTHA INAA ULAGAM PUGAL

Those who have compassion in their hearts, do not enter the painful world of ignorance.

(Those who have attained the knowledge that all the beings everywhere, are equal to the Self, can never ever suffer the pains of ignorance in this world.)

(244)

மந்தவர் ஓம்பியும் அதுசாதரியாம் கிராண்டர் காண்டவரும் குருகம் விலங்கு

MANNUYIR OMBI ARULAL VAARKKU ILLENBA THANNUYIR ANJUM VINAI

Those compassionate ones, who always care for the beings of the world, do not do the wicked deeds which make them fear for life.

(These men of wisdom never are attached to the objects of the world. They do not fear death for they have attained the immortal state through knowledge. They never have the fate of fearing for their life. They have crossed over the state of death by their knowledge.)
There is no suffering for those with compassion. The huge prosperous world where the wind blows is the proof of this.

(How can you prove that they are deathless? The world has been there from such a long time; and so many noble men have lived here realizing all as the Self and loving all as the Self. Vedas, scriptures, literature - all provide the proof that these Knowers, who love all equally, never suffer the pains experienced by the ignorant.)

Those who do harm to other beings, without compassion, will lose the objective of human life and have no firmness of mind.

(What about the others who act selfish and ignorant? What about those who hurt people by their rudeness, arrogance, envy, hatred, greed and jealousy? Well, they are lost forever. They never attain the fulfillment of their lives. With anxieties and apprehensions making a home of their minds, these people will be tossed to and fro in the waves of the worldly existence and suffer every moment of their life. Their restless minds will never allow them a moment of peace.)
Those who lack wealth have no place in this world; Those who lack compassion have no place in the other world.

(The ignorant people of the world think that wealth alone is their support in life. They will do anything to acquire wealth and will hurt anyone in their arrogance and pride. But they forget one thing for sure. If this wealth they think is their support here, in the other world only those who have shown kindness to others will be welcome. Without merits, this ignorant lot will go through life after life in various lower wombs suffering untold miseries.)

Maybe there is a chance that those who lose their wealth may regain it; but those who have no compassion can never change back their ruined state.

(Material wealth also gets lost; no doubt about it! But, it can again be acquired by some way or other. But this wealth of compassion if you have not acquired, your life is ruined forever; you cannot acquire it again back at all. You cannot utter harsh words to another in you arrogance and make it up by being kind the next moment. It does not work like that. You have to develop love from the innermost depth of your heart by regarding everyone as your self. You must renounce the ego. You must be always unselfish. You must have no attachments to any object of the worlds. Can you do it? If you cannot, then understand the greatness of these true noble men who look upon all as the Self!)}
The virtuous act done by a person, who does not have compassion, is equal to a dullard understanding the true meanings of a text.

(Whom are you trying to fool by pretending to be charitable and kind, hey wealthy man? You can fool the gullible; not the God of Dharma! It is like that saying the illiterate idiot out there knows the meanings of all the scriptures! Love should become one’s nature; it cannot be worn like a decoration when we want so that others can appreciate us!)

When he tries to harass those who stand meek in front of him, must think of his plight in front of those, who are powerful than him.

(Proud of their position and wealth, how the wealthy and rich harass others who are weak and meek! But surely they must tremble in front of someone who is more wealthy and powerful than them; tremble in fear; and get taunted and harassed! Then they must surely understand how painful it is to be dealt harshly with! Yet, why do they hurt others once again? Are they insane?!)
Compassion and eating meat never go together. How can you be so cruel to eat the flesh of another species which has all the right to live in this world like you? How can you worship deities, do charities, perform austerities, fight for the survival of green trees even, if you everyday devour another being’s flesh, as if it is a natural thing to do? Can’t you imagine the fear in its eyes, when the animal was cut? Can’t you imagine the pain it underwent to just decorate your dining plate? How can you read scriptures, try to attain realization, boast yourself of following Dharma, if you cannot stop yourself from killing another living being (even indirectly) to satiate your hunger?

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How can compassion be there in a person, who eats the flesh of another being, to increase his own flesh?

(252)

Wealth does not belong to a man who cannot safe-guard it. Compassion cannot be the virtue of someone who eats meat.
The mind of a person, who holds a weapon in the hand, has no kindness.

So also, the mind of a person which enjoys the taste of another body, has no kindness.

(A murderer who holds a killing weapon entertains no kindness towards his victim. He just has only one intention; to make that body in front of him lifeless. He does not care whether the victim cries in pain or withers on the ground or bleeds to death. His intention is just ‘killing’.

The person who has the excellently cooked meat on his plate also is a murderer in disguise. He just is intent on the taste of the flesh. He does not think what pains would have been undergone by that animal and how it would have screamed in pain; or died even not knowing it was dying also. Is man the cruelest species of all?)

What is compassion and what is not ‘that’ (compassion) - is the not killing and killing.

Eating the flesh got by killing is not a virtuous act.

(There are only two paths that are in front of a human- the path of Dharma and the path of Adharma or non-righteous path. The righteous path is to love all the beings on earth as the Self and help them; the other is to kill the animals and birds and eat them; and the latter of course is a sin of the worst kind. No man can boast of his being a righteous man, and consume meat also.)
Life of all the beings is based on the virtue of non meat-eating. If a man eats meat, the hell which swallows him will never spit him out.

If the people do not kill to eat the meat, there won’t be sellers of meat also in the world.

Meat should not be eaten; if properly analyzed, it is understood as the sore of another animal.
Those who have removed their understanding from the ignorance, will not eat the flesh from which life has been removed.

It is better not to kill a living being and eat its flesh than perform thousand Sacrifices by offering abundant ghee into the fire.

All the living beings will fold their hands and worship the man who does not kill them and refrains from eating their flesh.

Patiently bearing all the sufferings met with; and not hurting other beings; this is the nature of penance.
(Those who renounce everything have only one goal in mind, the attainment of liberation. They have to undergo many hardships because of that. They bear them patiently and never in any manner hurt other beings.)

(262)

**THAVAMUM THAVAMUDAIYAR**

**KU AAGUM AVAM ATHANAI**

**A::TTHILAAR MERKOL VATHU**

Penance is possible for only those who are already in a detached state of penance. If one does not have such a disposition, it will only be a wasteful venture.

(Everybody cannot take to the life of penance. Merits of many past births alone make a person get the desire for liberation in the present birth; he alone strives to attain his goal.)

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**THURANTHARKU THUPPURA**

**VU VENDI MARANTHAARKOL**

**MARRAIYAVARKAL THAVAM**

Did those who are in the householder Dharma, keep away the vow of penance, just to fulfill the needs of these renounced recluses?

(The people who have such a detached mind from childhood are rare to find. That is why a householder has been instructed to do his duties properly and achieve the same goal through performance of his duties in the society. If he has a chance to see such great recluses who are performing penance, he has to serve them and attend to their basic needs. That itself serves the purpose of penance for him.)
Subduing the enemies of Dharma;
and raising those who support the Dharma;
both become possible through the power of penance,
just by a single thought.

(Those who perform penance have no enemies or friends. They look upon all equally. Yet, their power of penance is so high that with just a thought they can subdue the most powerful man acting against Dharma and raise the good fellow following the rules of Dharma to the highest position on earth or heaven.)

Any desired result can be achieved through penance. Therefore penance is performed with effort in this world also. (Penance sometimes is performed desiring many great boons.)

Those who do penance do what their duty is. Others will be caught in the net of desires and waste their life.
(Whatever the fulfillment a penance-doer wants, he will get it only by self-control and subduing of senses. Others, who are after the ordinary objects of pleasure found in the world, do not have such mind-control.)

(267)

Like the gold shining brighter by the touch of the fire,
those who do penance get more purified by the fire of sufferings.

(Those who do penance undergo any suffering to achieve their goals. Like fire purifying the gold, these hardships make them more pure in the mind and give them the increased power of endurance.)

(268)

All the beings of the world will worship him,
who has lost attachment to his own limited self and the ego,

(Those who perform penance to attain liberation are the excellent ones. They have no attachment to the physical form of theirs. They identify with the Supreme who is shining as the Self in all and remain without the idea of limited ego. Such people are in the state of the Supreme God and are worshipped by the entire world.)

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KOORRAM KUTHITHALUM KAIKKOODUM NORRALIN
AARRAL THALAIPPATTAVARRKKU
Those who endure the hardship of penance and are steadfast will even achieve victory over Death.

(Those who have attained the state of Self-realization remain without identifying with the body. They are like the pots immersed in the ocean waters. When the body dies, they do not even feel it, like the ocean does not feel the broken pot. Such great men have won over death and death has no meaning for them.)

Many do not achieve the great power of penance because, only few have the strength to endure and many do not.

(Then why does not everyone take to the life of penance? Because, it is a method of many hardships and needs extreme self-control and endurance! To renounce all the desires, all the family attachments, all the pleasures offered by the society is not possible for all. These great men of wisdom renounce their very identity and remain absorbed in the Supreme. Such steadfastness and dispassion, only few can have; not all!)

The five elements (of his body) will laugh within, when they see the deceitful man who has lost his morality.
(Why should the elements laugh? Because they are going to be there with him forever!
If the man of renunciation had stopped identifying with the body, he would have crossed over death and attained the Supreme state of the Self.
Since he is deceiving people and will enjoy the pleasures of the senses hidden from others, the five elements feel happy that this person will be caught in countless births in the future and their stay in all those bodies also is certain.)

What will the appearance reaching the heaven have use for, if his own mind stays low in the knowledge of his sin!
(Pretending to be a recluse of very high standards and fooling gullible people might be easy. But will his own mind not know the sins he is committing?
The deceitful man might be reaching the heaven in his appearance as if the God world is just at his hand; but his mind carries such lowly guilt which will keep him always bound to earth in many more miserable births.)

Without having the strength of mind, if one appears outwardly like a recluse who has strength of mind, it is like grazing the fields, covering oneself with the tiger-skin.
(Having a very weak mind which jumps at every pleasure at hand without control, if a man pretends that he has self-control and fools people, he is only enjoying the pleasures in the guise of a Yogi. It is like the cow covered by a tiger skin grazing the fields. The people may at first keep away in fear believing it to be a tiger; but when it bellows in its own voice, it will surely get beaten to death. So also the wicked man who pretends to be a recluse and enjoys all the pleasures in secret, will surely reveal his true nature some day and be punished by the society; and also will suffer miseries in future births.)
Hiding behind the appearance of a recluse, if a man commits sinful acts, it is similar to a hunter trapping the birds with his net, hiding behind a bush!

(Why does the fellow do such acts of deceit wearing the appearance of a recluse- because he wants to cheat people out of their money and wealth? He wants to enjoy all the luxuries, comforts along with all the pleasures desired by the senses; and catches the fools of the society with his talk of religion and Dharma and uses them to fulfill his desires. He is hunter out for hunting fools with his religious disguise. He is like the wicked hunter hiding behind the bush; who throws some paltry grains on the ground; and catches those foolish birds with the net as soon as they come near those grains to peck at them.)

The immoral conduct of those men who show off themselves as having no attachments, will bring such sufferings that they will cry out- ‘why did I do such things’, ‘why did do such things’!

(These deceitful men cannot fool the society at all times; some day their folly will reveal their true nature. Then they will end up in such wretched states that they will spend the rest of the life regretting their sins.)
Though not renouncing any desires, 
yet pretending to have renounced everything, 
these people live by deceiving the gullible good ones. 
There is no one crueler than them.

(There are good people in the world who believe that every man who wears the dress of a recluse is a real recluse. They offer them abundant charity and fulfill all their wishes thinking that they are doing meritorious acts. The cheat who in the guise of a recluse takes advantage of their good nature for his selfish needs is indeed very cruel. He is worse than those who directly brandish their knives and take away the wealth of a victim. They are more honest than him.)

Though nice-looking like the red KudriMani (Abrus precatorius) seed on the outside, 
yet black in the heart like the nose of that seed, 
some people do live in the world.

(Beware of those persons who like saints outwardly; yet carry the black poison in their hearts.)
Impure in the mind, yet pretending to be great men of penance,
these people move underwater hiding their true character.

(Such people, who wear the saffron, the symbol of purity on their bodies and carry dirty thoughts inside their mind, are like people who keep themselves under water and do not reveal their inner character.)

(279)

The arrow though straight in shape is cruel in its function.
The musical instrument Veenaa (lute) though bent in shape, is pleasing.

(Learn to distinguish between a true saint and a fake by the results you get out of them, not by the looks.)

(280)

If one refrains from all the evil actions shunned by the world,
he need not shave his head or grow long matted locks.

(True renunciation is not in outward appearances.
If a person lives without attachments, without the ego-sense, without the vices like anger, greed etc, then he is a man of true renunciation. He does not even need to show others his dispassion by shaving his head or growing matted locks or wearing saffron cloth. All these costumes are worn by most only for filling the belly and live a lazy life.)
NOT STEALING

He who does not want to be censured,
should safeguard his mind from
even the thought of possessing an object belonging to others
through deceit.

(A man of renunciation should be so pure at heart, that he should not even desire any object of the world first of all; and more than that he must always be alert, that his mind does not use devious methods to rob that object from the owner. Otherwise he will face the ridicule of the society.)

It is wrong even to think of deceit in the mind;
so do not think of robbing the object deceitfully.

(A man of renunciation should never even bring the thought of deceit in the mind.)
The object acquired through deceit may appear as increasing the wealth; but it will cross the limits and perish.

(Why even a thought of deceit is bad? At first the idea will appear as a want fulfillment of a small thing—may be just a desire for a sweet food. He may use the religion and get his desire fulfilled by getting it offered to a deity. But this will not stop there. The ordinary wish fulfilling will become a habit and addiction. The recluse will start falling down the path of unrighteousness by trying to acquire many objects of his desire through deceitful methods. He will lose the respect among the people and also lose his goal of liberation.)

The thirst for acquiring another’s object through deceit, will give immensely painful results which can never be changed.

(Once the fall starts, there is no end. You cannot undo the wrongs you have done to the others wearing the garb of a Sannyasain. You are ruined forever.)
The quality of acting merciful
by understanding the greatness of compassion
will not be there in those who desire objects and wait for the lack of alertness (in the owner of that object).

(The quality of loving all the beings of the world equally will be there in only those who have renounced everything and are in the state of the Self. These people see all the beings as their Self and love all equally. Such greatness in character cannot be in these cheats who pretend to be recluses and loot the gullible people around them. Such lowly characters have no quality of even ordinary compassion or mercy in their minds.)

Those who are only intent on stealing the objects belonging to others
will not live their life within limits.

(These cheats masking as recluses are actually ignorant of the consequences of their actions. They do not have the knowledge that, results of good and bad actions will always follow them; that they should curb their desires and live a disciplined life etc. They are only moved by greed and avarice and do not stop at anything to possess the objects of desire. They do not know that they are doomed forever.)
The dark knowledge named stealing,
will not be there in those who have the ability to live within limits.

(Those who live a disciplined, controlled life will not ever entertain the ideas of stealing or robbing others of their wealth. Their hearts are not darkened by such wicked ideas.)

Like honesty staying in the minds of the disciplined Yogis,
cheating stays in the mind of the thieves.

(These fake Saadhus who practice no other Saadhana but deceit and theft will have no other end except utter ruin. They will be punished on the earth also for their wicked deeds; and will also carry their sins for many births and suffer untold miseries.)
These thieves will never attain the state of liberation, the seat of the Self. Those who do not steal, will not fail to attain the world of Gods.

The term ‘Truth’ refers to those words which do not hurt. (Truth means not relating the facts bluntly like a machine. One must observe the emotional stability of the person in front and then modify the truth so that the hearer is in no way hurt, shocked or provoked. Language is what makes a man differ from animals. One must always see that others do not get hurt by thought, word or deed unnecessarily. So when speaking truth, always articulate it gently, softly, slightly modified thus caring for the other person’s state of mind.)
If anything good can be achieved without flaw, then even untruth will take on the value of the truth.

(There are many incidents in the history and Puraanas, where noble men sometimes utter untruth in the direst circumstances to save the people of country or kingdom. When some good will result out of a harmless lie, then it is also considered as truth. Here in this section, we find that Valluvar does not place the ‘Harishchandra-type’ of literal truth speaking as Dharma. He is not saying that untruth should become the way of life. But he rather advises us that as humans we have the intelligence and wisdom to analyze what mode of action a situation requires. If any untruth is uttered not for any selfish reason, but to promote some good to many as a whole, then that untruth is considered as a Truth only.

Bheeshma advises Yudhishtira in MahaaBhaarata –
“Speak the truth; speak what is pleasing. Do not ever speak truth which hurts.”)

Do not speak a lie which your own mind knows as a lie. If such a lie is spoken, your own mind will burn in repentance.

(Just because it is advised that sometimes untruth can be spoken to help others, do not think that you can keep on telling lies masking the act to be done for the good of others. If you are intelligent enough to lie, then you surely are aware of the fact that you are lying for a selfish purpose. Your mind will surely feel the pinch. You may suppress it for the moment and go on with your unrighteous acts. But one day, the dam will burst and your mind will burn in remorse. It will be too late some day to rectify things.)
If a man does not allow the lie-factor to even enter the mind, he will stay in the minds of all.

If a man speaks the truth from the level of his mind, then he is greater than those who do penance or charity.

(There is one crowd in the world, which has practiced to talk in a pleasing manner always. A fake smile and a routine exclamation of welcoming words just to impress others has become the way of the world now. The smile in the painted faces is not genuine; but worn like another cosmetic add-on. Out of the public view or in the natural world of their own, rudeness and cruelty take place of these smiles and pleasanthries. Valluvar here advises that whatever you do - smile or speak, do it with a full heart. Speak from the mind; not from the lips. Learn to be honest to yourself. Such a man who always is honest and acts from the mind-level, without pretensions and fakeness stands above those who do penance and charities.)
There is no state worthier than not speaking untruth. 
It will bring on the benefits of a righteous life 
even without his knowledge.

(A person who sticks to honesty and truth may not be outwardly doing a penance or the worship of a deity. But his very way of life where he is truthful at all times, will give him the position of a righteous person; and even unaware of any results of his truthful acts, he will reap the benefits of Dharma.)

If one takes to the honest practice of upholding honesty in his life, then, not taking recourse to the non-practice of other righteous acts is beneficial.

(When a person is so thoroughly sticking to the honest way of life and always acting truthfully, of course he is better than all the adherents of religious practices. Truth is the best religion to be followed. But let him not stop at that. Let him not stick to the non-practice of other righteous acts. Let him practice penance, studies of scriptures etc. Then surely he will excel in all those practices too and attain the Supreme state of liberation.)

External purity is done by water. 
Mental purity happens by truth.
All lamps which give light are not lamps.
For the noble, ‘non-utterance of untruth’ alone is the light.

(Various lamps are there in the world, like Sun, moon, lamps, bulbs etc. They of course help in removing the darkness of the outside world. But there is one special lamp which the noble souls possess, which always keeps their minds free of the darkness of ignorance; it is truth; or the practice of never uttering lies.)

Of all the scriptures that speak about truth, which we have analyzed, there is nothing more than truth that is revered above all virtues.

(“Speak the Truth. Act the righteous way. Do not ever swerve from your daily studies…” So speak the Upanishads. Therefore there is no other Dharma greater than speaking truth. That alone forms the foundation of all Dharmas. A person who is naturally truthful alone can be qualified for the practice of other Dharmas. A person who wants to achieve higher goals in life must have truth as his basic nature. Then only success will follow him in all enterprises. A person of renunciation who wants to achieve the goal of liberation definitely should make truth the basic way of his life. Without sticking to truth, whatever other religious practices he performs will all go waste; a building however strong it may be, will collapse to the ground, if it does not have a proper foundation. Truth alone is the foundation of all Dharmas.)
NOT GETTING ANGRY

(301)

He who restrains his anger where there is a reason for anger,
he alone has really restrained his anger.
In other situations, what does it matter whether he restrains or not!

We see some people acting calm and quiet when everything goes alright. They would then be the epitome of peace; and even suggest self-control when others are annoyed. But slightest disturbance in their own life-routines, they would create hell on earth. This is what is to be avoided. Remaining calm when everything goes well is no great virtue. But if you can control anger when anger has to naturally appear, then you deserve the award of anger-control!

(302)

It is harmful to oneself if one gets angry where it has no effect.
There is nothing more evil than getting angry where it takes effect.

(Where to show anger?
Nowhere!
If you are going to get angry at a person or system which is more powerful than you, then you will bring harm on yourself. But giving vent to your frustration by getting angry at those who are younger than you, those who are meek, those who are in subordinate positions, and those who are weak – is the greatest sin ever!)
Forget the angry feeling towards everyone.
All the harm rises out of that only.

(There is no incident in the history, where anger has wrought any good. Keep away anger. Get rid of it. By getting angry you will spoil your own health. And if you give vent to your anger through violence, you will be in for utter ruin. Anger is a synonym for harm.)

Can there be a better enemy than this anger which kills the smile in the face and joy in the mind?

(Other enemies whom you are angry at are far better than this ‘anger’ which is an enemy living inside you. It continuously keeps your face wrinkled and ugly and makes you restless! Kill it first.)

If a man wants to save himself, then control the anger. If it is not controlled, then the anger will kill him for sure.
(Before getting angry at all those persons who have harmed you, get angry with the enemy called anger and kill it ruthlessly. Otherwise it will in no time bring your ruin.)

The fire called anger will burn off not only the person, who has it, but also those close ones who are safeguarding him like a boat.

(If the anger in your mind harms only you, may be still it can be borne with. The pleasure of anger itself is such. But it is a fire - such a wicked fire that it will destroy not only you, but all friends, well-wishers and others who have been helping you in your life. You will completely lose whatever you have. The harm is irreversible. Beware of this fire!)

The harm that is begotten by the man who has anger as his natural quality, will never miss like the pain which comes by beating the ground with one’s hand.

(Beat the ground; the ground will not break; you will scream in pain instead. Getting anger is also a similar foolish act. You can never escape the pains brought about by anger. Maybe in the given example, only the physical limb got injured; but in the case of anger, your mind is going to scream in pain. Stop it before it is too late.)
Even if a person brings harm on you like a fire blazing with ceaseless flames, still, it will be conducive to your own wellbeing, if you can entertain no anger towards him.

(True! There are instances that wicked people go on bringing you trouble after trouble. Anger is not the solution in such cases. Be patient. His wickedness will burn him out anyhow. Why do you want to waste your energy and time in getting anger towards him? Many Sages of the yore have lost the benefit of years of hard penance in a second, by the outburst of anger. It should be a lesson to a recluse that anger is in no way a companion to be sought in his journey towards liberation.)

If a person has no feeling of anger inside his mind, he will attain all that he wants to attain very soon.

(Practice the art of keeping the mind without any anger; and anything you covet is yours. This advice is mainly for the men of renunciation who are after the great goal of self-realization or liberation.)
Those who have excessive anger are equal to dead.
Those who have renounced the anger
are the people who have renounced everything.

(If anger is the only quality you have, then you are equal to a dead person. Nothing in life will be achieved by you. Your life will be an utter waste. But renounce anger; you are truly a Yogi qualified for greatest accomplishments. Liberation is already at your threshold. You are a man of true renunciation.)

\(\text{INNAA SEYYAAMAI} \quad \text{NOT CAUSING HARM TO OTHERS} \quad (311)\)

\(\text{SIRAPPEENUM SELVAM PERINUM PIRARKKU INAA} \quad \text{SEYYAAMAI MAASARRAAR KOL} \)

Even if great riches are to be attained,
those of pure minds always stick to the discipline of
not harming others.

(Those who have taken to the path of renunciation must be steadfast in their goals. They must not give way to temptations of any sort. Even if great powers (Siddhis) are promised, even if heavenly pleasure are promised, even if the earth sovereignty is promised, whatever be the wealth promised, those of pure minds, who are desirous of liberation, should never harm others by thought, word or deed.)

\(\text{KARUTTHU INNAA SEYTHAVAKKANNUM MARUTTHINAA} \quad \text{SEYYAAMAI MAASARRAAR KOL} \)
Even if a person maintains deep enmity and brings troubles, those of pure minds always stick to the discipline of not harming him in return.

(Maybe as a man of penance and renunciation, the ascetic is capable of hurting the person who continuously keeps troubling him because of his penance power. Yet, he should not lose patience and harm the other one in return.

Once a man stood in front of Gautama Buddha and went on blaming him with great vengeful words. Buddha’s smile did not change. When a disciple asked him as to why he did not retort in anger he said-

"He gave; but I did not receive them. So why should I get angry in return?"

(313)

If a man harms a person who never wishes harm for anyone, he will become the receptacle of untold harms.

(Throw a ball on the wall; it will come back to you with the same speed. But harm a good man who has no evil in his heart; you get back the same harm thousand fold increased.)

(314)

If you really want to punish a person who has harmed you, then do off a kind deed towards him so that he feels embarrassed.

(Then forget both acts)

(If you want to do anything to stop that person from harming you more, then do one thing; keep doing good acts towards him. He will surely feel embarrassed and change for the better. You would have harmed the harm and not the person who harmed you!)
If you cannot help others by regarding their pain as yours, then what use is all your learning?

(Becoming a man of renunciation does not mean that you are above all the common lot and have to act with a superiority feeling. You might be a scholar and might have mastered all the scriptures; but if you cannot think of all the beings in the world as Self and love them; if you cannot understand the pains that others undergo and help them, then you are an idiot of the worst kind. Your learning has not borne fruit at all!)

One should not do unto others those acts which he knows as painful by his own experience.

(When others are suffering, can’t you just feel for a minute, what it would be like if you were the receiver of the same suffering? If you understand what pain is, you will surely not allow other beings to feel the same pain, whether they are humans or animals.

(If a needle pinches your finger, you search for a band-aid to cover that tiny bleeding hole. Don’t you understand what pain the animal or bird endures when its throat is sliced, just to satisfy some taste buds in your tongue? You fear death! How can you bring death to these innocent beings? And not only to animals, but to all those others who are around you, do not ever cause pain by word or deed. This is the simplest virtue to be adapted by a human being.)

A man of renunciation has to be more careful, not even to hurt another by thought even.)
The best virtue is to not harm anyone at any time even in thoughts, even in the tiniest measure.

Why at all does a man bring harm to others, when he knows already what the experience of those pains would be?

If anyone has hurt you and you have experienced the pain, how can you wish it even on your enemy? How can you hurt another living being be it a human or animal?

If you harm another person before noon, the resultant harm by itself, will return to you by after noon. (Any harm done to another being will return back immediately in some form or other.)

(Is it the pain incurred by all the animals, birds and trees that the mankind is going through so much suffering these days? Maybe a tree does not scream in pain, or maybe we don’t hear it; yet all those birds and other animals which live in it, does no human care for them anymore? Are humans the most dangerous species in the universe?)
All the suffering belongs to those who caused suffering to others. Those who do not want to suffer will not cause suffering to others.

What is a righteous action, if it is asked, then it is ‘not killing’. Killing itself will bring off all the sins.

(There are only two paths for a man to take – righteous or unrighteous! What is the most righteous path – not killing! Why? If you kill any other being, a human or animal or bird, you will incur the sin of all unrighteous acts. So ‘not-killing’ saves you from all those sins! Is it not the best of all virtues?!)
Sharing the food one has, with all the other beings and protecting them, is the best of all virtues according to all scriptures.

(Not-killing is half the action; helping all others to live is the other half of it.)

The foremost of all virtues is ‘not-killing’ and after that stands the virtue of ‘Not speaking untruth’.

(It was already mentioned that the person in the path of liberation should never speak untruth; and that it is the foundation of all virtues. But what is truth going to do if you do not care for the beings around you? Hence, not-killing, that is, not hurting other beings by thought, word or deed stands as the foremost of all virtues; next to it the stands the ‘non utterance of untruth’. Unless you love all others as the Self, how can the truth that ‘you are the Self of all’ be understood?)

If you ask, what is the best path that leads to liberation, then the discipline to be followed is - ‘not killing any living thing’.

NILAI ANJCHI NEETTHAARUL ELLAAM KOLAI ANCHIK
KOLLAMAI SOOZHVAAN THALAI
Better among those who have renounced everything 
fearing the worldly existence, 
is the person who has taken to ‘not-killing’ 
fearing the act of ‘killing’.

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KOLLAAMAI MERKON DOZHUVAAN VAAZHNAAL MEL 
SELLAATHU UYIRUNNUNGKOORRU

‘Death’ who consumes lives, 
will not cross the life-path of the person, 
who follows the discipline of ‘not-killing’.

(When can a person never hurt even the smallest being on earth? 
When he loves all the beings like his own self! 
When can such an all encompassing love arise? 
When he realizes the Self as the essence of all beings! 
At that time he has no identity with his limited physical body. He does not have to do any 
selfish action for the needs of the body. He is in the state of the Supreme Brahman. He is 
in the state of the Supreme Truth of seeing all as the Self! 
Death has no meaning in his life. 
Death is for those who are in the untruth of believing the inert body as their identity. 
Death is for only the body. 
He who has realized the Self does not die anymore. He lives forever as Brahman-state.)

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THANNUYIR NEEPPINUM SEYYARKA THAANPIRITHU 
INNUYIR NEEKKUM VINAI

Let not one do the act of ‘removing life from another body’ 
even if one’s life is at stake.
Even if the benefit of killing is excellent, those who are in the path of liberation should look at such an act of killing as heinous.

(Maybe battles and wars are necessary for the warrior-class to protect their people. But a man after liberation should not bother about these world-affairs and not encourage such wars.)

In the minds of the noble men of renunciation, those who are in the profession of killing, occupy a low place equal to the low caste men who live by killing.

(Even kings and warriors who battle for kingdoms and wealth are looked down upon by the noble knowers of the Self. In their eyes, even kings are equal to ‘Chaandaalas’ who also survive by killing other beings. That is why we find the Sages of the yore are saluted by all the Kings and Gods also.)
Those who are afflicted by diseases and live in utter poverty, have caused the removal of many lives from the bodies in their past lives; so say the wise.

(Diseases and poverty which afflict many a men are caused by the results of their past Karmas. And such a wretched condition could be only caused by the worst sin of all – killing other beings for riches or for eating. They should have killed many people ruthlessly as robbers, or meat-eaters, or as warriors.)

To have the ignorance of believing in the stability of unstable things is a lowly state for the man of renunciation.

(Ignorant men of the world believe that the world is a stable solid phenomenon and are attached to the objects perceived by the senses. But a man who has taken to the path of renunciation should not have such delusions.)

If abundant wealth is there, it is like the crowd of entertainers assembling at a place for presenting the play on the stage. If the wealth is gone, it is like the crowd dispersing after the play.
(Wealth has no quality of stability.)

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अम्ह दिनकाईलाई अधिनम अघिन्नामात
अम्ह अघिन रोभ

ARKAA IYALPIRRU SELVAM ATHU PERRAAL
ARKU AANGKE SEYAL

Wealth has no lasting quality.
If it is obtained, then use it all for good purposes when it is there.

(If you are wealthy, use the wealth not for hoarding in banks; but spend it in helping others who are in need. Thus through the unstable wealth obtain the stable merit.)

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हकाला दिनकाईलाई करत आघिन दिलाम
मन्त्र त्रिमण्डलगुण प्रक्रिया

NAALENA ONRU POR KAATTI UYIR EERUM
VAALATHU UNARVAANRPERRIN

The wise know that-
the ‘day’ is a sword which measures the life by slicing it off daily,
to take it way once for all.

(Everyday that is over, takes you nearer to the end of this life namely death.
Day is like a sword of Yama.
Your life-span is measured by Yama using this sword.
When a day is complete, that is, after every twenty four hours, he slices off one portion of your life and measures how far you are from death.
Maybe every birthday is a bigger slice of measurement.
Life is so unstable.
Death is following the man at every step.
Yet a man does not stop holding on to the unstable objects and relations of the world.
On the final wielding of the sword, his life will be whisked out without notice.
The only thing that will follow after death as a companion is the merits one has acquired by doing good deeds.
Saint Pattinattaar states- ‘not even a needle with broken ear will follow us after death’!)
Before the tongue gets stuck and hiccup starts, one should do the virtuous acts fast.

(When you lie on the death-bed, with the eyes seeing nothing, ears hearing nothing, all limbs in a collapsed condition, with the tongue stuck inside the mouth, the last breaths coming out as hiccups – at that time you cannot think of God or do any meritorious act. Before such a wretched state comes, start doing virtuous acts immediately and collect the merits. The merits alone will give you good births in the future. Do not waste time. Death can be anytime knocking at the door.

In Mahabharata, there is an incident mentioned like this.

A Brahmin comes to the palace-gate of Pandavas and asks for help. Yudhishtira, who had some urgent duty to attend to sends word to the Brahmin, that he must come the next day and receive the charity.

Then Bheema who was sitting nearby asks his elder brother- ‘My brother! I am so wonderstruck that you are so sure of being alive tomorrow.’

Yudhishtira understands his folly and immediately attends to the needs of the Brahmin.)

This world excels in the greatness that ‘the person who was alive yesterday is not there today.’

(What is great about this world that you are so fond of? Everyday people keep dying!

Everyday some one misses some one through death.

When life itself is unstable, what is the meaning of holding on to unstable objects without doing virtuous acts? What are you going to take with you after dying?

In Mahabharata, there is an incident where Yudhishtira is answering the questions of a Yaksha, a demigod of Kubera’s world to save the lives of his brothers.

Yaksha asks- What is the most amazing thing in this world?
Yudhishtra answers- Everyday people keep dying; but still, the man who is alive thinks that he will not die. That is the most amazing thing in the world.

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The ignorant do not even once think about the unstable nature of life; but think a lot of, nay crores of thoughts wastefully.

(Maybe animals can’t think and analyze the world or life. But can’t these men of the world at least for a second make time to understand how unstable the life is? No! They don’t! Day and night their thoughts are always about the objects of the world alone and they spend all their life and wealth in the wasteful pursuit of pleasures. Alas! Death pounces on them suddenly and they start their journey again towards more wretched births filled with ignorance.)

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The friendship of the life with the body is like the bird flying away leaving back the shell of the egg.

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Death is like a sleep.
Birth is like waking up after sleep.
Death is only a passing phase in the endless life of the Jeeva (or the mind filled with desires). Death does not end the story. After death the Jeeva takes birth in lower or higher wombs according to its ‘de-merits’ or ‘merits’.

Has not the life which was sheltered in the body no stable place to hold on to?

The poor Jeeva is moving from one body to another without a break! Poor thing! When will it get a stable place to stay on? When will it be free? This freedom alone is known as liberation. That is what the man of renunciation trying to attain- a stable place where there is no death and no rebirth.

He who removes attachment to whatever whatever object, he will not get pain from that that object.
(Pains are synonymous with attachments. The more objects you are attached to, the more you will suffer from their damages or destruction. Whichever object you are not attached to, you will cease to get pain from that object. Imagine, if you have no attachments to any object of the world, you are the happiest of all!)

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If you desire a painless state, renounce everything when they are there. After renunciation, the joys you get here are many.

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One (who desires such joy) should control all the five senses; and he must also renounce all the objects desired by them.

(Actually senses are inert. They do not and cannot have separate desires. It is your mind which wants the pleasures through the tools of senses. So control the senses. It will be difficult in the beginning; but slowly, by practice, the mind will start enjoying the silent state. Then naturally it will stop chasing the objects of the senses.)
It is natural in the state of renunciation, to have no attachments to the objects. But even a single object of attachment will bring the delusion again.

(The man of renunciation naturally does not get attracted by any objects of the world. But if a man who is still practicing detachment has attachment to even the tiniest of the object—say the deer-skin he uses for meditation or even the water-pot he drinks water with—in no time, without even being aware of it, he will be caught in the world-delusion again. There is the story of a recluse who kept a cat to catch the rat that bit his loin cloth; soon he had a cow and a house and a wife and was lost forever.)

For those who want to escape the pain of birth, even the body is an extra object to be borne with. Why should they want more connections?

(As much as the man of the world is fond of the body, the man of renunciation wants to be away from the body-sense itself and forgets the body in the state of contemplation. Why should he want anything more from the world?)
He who has discarded the idea of ‘I’ and ‘mine’
will attain the state far above the reach of Gods even.

(A man of true renunciation has no identity with the body. He does not call it the ‘I’. Sage Ramana used to call his body as just ‘Idu’ (this thing). These great Knowers are in the state of the real ‘I’, Brahma the essence of all. All the attachments are for the body alone. Once the body itself is discarded as a costume worn for living in the world, then what attachments could be there for the Knowers? Whereas, the ignorant man has his world only made of ‘mine’s. His attachments are his identity. As he keeps crying like a sheep ‘Mey’ Mey’ (mine mine), one fine day, death-wolf will pounce on him and swallow him off!)

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பார்பர்பி விளாது இடும்பகன் பார்பர்பிலத்த
பார்பர்பி விளாது தோம்குத்

PARRI VEEDAA A IDUMBAIKAL PARRINAIP
PARRI VEEDAA A THAVARKKU

Sufferings will get attached to those
who do not cast off these two attachments,
and will never leave them.

(It is as simple as that. Hold on to this ego made up of ‘mine’s and sufferings will hold on to you tightly. There is the story of a monkey who put his hand inside a small hole filled with nuts. When he caught those nuts in his hand, he could not remove the hand out of the hole. He wouldn’t leave the nuts also so that his hand could be free. So is the man of the world, a monkey with the hand stuck in the hole filled with attachments to objects.)

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தாலைப்பட்டார் திராள் தெராத்த்தார மயங்கி
வாலைப்பட்டார் மர்ராய் ஐவார்

THALAIPTTAAR THEERATTHURANTHAAR MAYANGKI
VALAIPATTAR MARRAJ AVAR

Those who completely renounced everything,
attained the highest state of liberation.
Others who did not are caught in the net of ignorance.
(Renunciation is complete only when the mind also is free of the thoughts of objects. External renunciation alone does not free the mind of attachments. Whereas the ignorant men of the world, are both externally and internally attached to countless objects of the world. Think of the pain they will have when Death knocks at their door!)

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**PARRARRA KANNE PIRAPPARUKKUM MARRU**
**NILAIYAAMAI KAANAPPADUM**

*Only the complete renunciation of ‘I’ and ‘mine’ will cut off the chain of births. Otherwise, there will the unstable state of recurring births.*

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**PARRUGA PARRARRAAN PARRINAI APPARRAI**
**PARRUGA PARRU VIDARKU**

*Be attached to that Self which is without attachments. To get rid of all other attachments, get attached to that only.*

(Be always absorbed in the Self-state by continuous contemplation on the Self. That will destroy all the attachments and purify the mind.)
Wretched state of birth is the result of the misconception of believing the unreal as the real.

(Why does a Jeeva (living thing) take continuous birth? What is the cause of the present state of life where one has no control over one’s structure or parentage or environment? Why at all are we seeing this world bound by some space and time? It is because of sheer ignorance; because you are seeing something like a ghost in the empty space. You are seeing something that is not there and are harassed by the non-existing ghost. Just know that it is not there using your intelligence, and ghost will no more be there; because it was never there.

Your life in the world; the huge solid world around you; the body; desires; attachments – all this is termed as the ‘world’, which you experience every moment of your life. This perceived world is actually nothing but the creation of the mind. If you control the mind and kill it by practicing thoughtless states, you will realize the truth and will no more be subjected to births and deaths.)

The darkness of ignorance will vanish and true happiness will result for those who have realized the taintless Truth, being freed of delusion.

(What is true happiness? What is false happiness? Think! The world you see is the experience presented by the five senses which are subtly situated in the brain or the mind. They just are revealing some sensations.
It is you – your mind who superimpose pain and pleasure on these inert objects. A slight tickling in the taste buds- you are ready to devour even snakes and worms. A soft feeling for the hips- you are ready to spend thousands for that soft feeling of a moment. A slight intoxication in the brain by the fragrance -you stack your cupboard with scents and perfumes. You make yourself a list of likes and dislikes based on the data collected by your brain; and that is all you depend on for your happiness! Your own idea of happiness! For a dog a rotten bone is happiness; for a beggar that day’s old smelly food is happiness; for a child a holiday is happiness; for a wife some shining metal is happiness; for you maybe an intoxicating drink which numbs your brain is happiness. Is it all happiness? That is what you have decided! But true happiness is knowledge. Knowledge is - understanding of the truth; understanding that the ghost that harasses you is not there at all; understanding that in truth you are in a prolonged dream of births and deaths and that you have to wake up to being yourself. Waking up from a nightmare is called realization. That is true happiness- being yourself; as you are; as the essence of Existence-Knowledge- and Bliss.)

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For those who are free of all doubts and are in true understanding, the higher world is nearer than the mortal world.

(These realized Yogis are always in the state of the Self. They are in the level of Gods and Sages of the yore. They are bothered neither by the pictures of the world or its events. It is as worthless for them like the serial stories enjoyed by the populace. They are not fooled by the mirage waters namely the perceived world anymore. They don’t even have to argue about the existence or non-existence of the world or its creation or its design theories. What matters how the ghost appears in the empty space! It is unreal! That is all! Get out of the delusion and be happy! The realized Yogi is in the most Supreme state of all.)
Even the complete control of the five senses is of no use, for those who have not attained the knowledge of the Truth.

(There is one category of people, who live a highly disciplined life. They are ethically also flawless. They also have gained victory over their senses. They never miss their meditation or worship hours; never voluntarily do any incorrect act. Yet, what is the use, if one does not strive for the realization of the Self? It is like mastering all the texts on medicine; but never entering the hospital to cure any patient! It is like climbing the hard stone steps leading to the temple on top of the hill; reach the threshold and sit off there without entering the sanctum of the deity. Sense control is just a small step towards the highest; it is not all in all!)

Whatever be the nature of the object that gets perceived, understanding its true nature is ‘Knowledge’.

(The huge world with so many countless objects and people – what is the truth behind all these – if you understand it, that is called as true knowledge. If you understand the nature of a small iron nail in front of you, you know the nature of all the iron objects of the world. If you understand the clay pot in front of you, you know the nature of all the clay objects of the world. If you analyze the world that is in front of you, you will know that it a collection of shapes with names – moving or non-moving – just names and forms. Once you burst the bubble by realizing that the entire world is just a changing pattern of atoms or energy bursts with no color, no sound, no name, no form- then the delusion vanishes by itself.)
The true understanding of the world pushes you to the next question — ‘Who am I?’
As you peel yourself of all that you call as ‘mine’ you will remain established in the silence of the Self- your true nature where the mind, senses or perceived world does not exist. You are at home at last.)

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Those who have attained the true knowledge in this world by the studies of scriptures and the company of the realized, will be in the state where there is no return to this world.

(Once you understand that the water seen in the mirage is not real, why would you again chase it to quench your thirst?
Once you have attained the cool nectar waters of Self-bliss, why will you desire the dirty waters of the mire?
Those who are in the realized state are JeevanMuktas, liberated while living. There is no return for them. Their delusion is completely gone.)

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If a person has the ascertained knowledge of the truth through proper analysis, do not ever think of that person as taking birth once again.

(A yogi or a JeevanMukta will of course not going to walk around with a halo around his head. He will look like all ordinary persons; do works which he was doing as usual. Since he is in the ascertained state of the Self, there is no discipline he has to follow by rule. He can live a householder’s life like a Ramakrishna or renounce everything like a Vivekananda. He might sit silent like a Ramana or be teacher of the world like Shankara; or he may sit and write poems like a Bhaarati.
But whatever his life-style, his stay on this earth is finished. He will be here only till the body dies naturally.)
All the other ignorant lot may see his body – the name and form and think of him as ordinary or with a body. But the self-realized Yogi has killed the body already, when he stopped identifying with it and attained the Self-state. He has no more death and will never again take birth. He will not be found again in the desert of the world digging for mirage waters!

True Knowledge is the vision of the Supreme by which one attains the excellent state of liberation and is freed of the ignorance which causes recurrence of births.

(The word Supreme here does not mean a deity with form but the state of Brahman which is beyond names and forms.)

If one realizes the Supreme which is the support of all, and stays unattached to everything (I and mine), the sufferings due to attachments will not come to him destroying his Self-state.

(A man who is liberated while living will not suffer anymore the pains arising from attachments.)
If there is not even a trace of desire, anger and delusion, then there will never arise the pains caused by them.

(Why does a desire arise in the mind?
By constantly thinking about some object!
Why does anger arise in the mind?
When the desire is not satisfied and an obstruction blocks the fulfillment of the desire.
What happens when a man gets angry?
He loses his sense of discrimination and acts without control.
So what is the result?
He forgets all that he had learnt; this results in dampening the intellect; and what?
He is ruined forever!
- says Lord Krishna!)

Desire is the seed of unending births for all times, for all the beings.

(Why do beings have to go through birth after birth?
‘Desire’ in the subtle form hidden deep in the mind causes the Jeevas (beings) to take birth again and again on this earth.)
If at all anything is desired, it must be ‘not-desiring birth again’.
That desire will rise if one does not desire anything else.

(Any desire for any object results in recurrent births.
How to curb desires?
Like fire quenching fire, if one develops one single desire for ‘not wanting to take birth again’, all the desires will get destroyed and he will get out of birth-cycles.
And this can happen only if he does not want anything else.)

There is no un-diminishing wealth
like desirelessness in this world.
In other places also there is nothing comparable to it.

(Possession of objects is what is considered as wealth by the ignorant. But for a realized man, possession or non-possession has no meaning. He has no ‘I’ or the limited ego connected to the body. He has no idea of ownership of anything including the body. For him body is just a tool to perceive the world till death destroys it. He is above death. He will never die. He does not have any desires or wants in his mind. His mind is completely silent and thoughtless. He remains always in the bliss of the Self.
He is the richest of all because he owns everything as the Self, the essence of all. Or rather he does not own anything as he considers all the riches of the three worlds equal to a piece of worthless grass. He possesses the excellent wealth of desire-less state.
This state is far beyond the understanding level of the ignorant who run after the mirages of inert objects searching for pleasures.
Such a state ranges even high above the God-world.)
Purity of the mind means having no desires. That becomes possible for those who desire the true state of the Self.
Those who are said to be without attachments are those who do not have desires.
Others are not so much without attachments.

(That alone is true renunciation where all the attachments are nil.
Such a Yogi has no desires for anything.
But there are people who externally renounce the family and the house; don the saffron robe or any such costume of a recluse; and parade as God-men. These people are only actors acting the role of a recluse; their hearts are not free of desires and wants. How can they ever understand the meaning of true renunciation? They use the saffron as a tool for fooling people; and live a lazy life.
Slightest trace of desire for gold or comfort seen in a recluse or a fake Sannyasin; shun him like an evil demon. True yogis live in the society also as ordinary men without desires and wearing just ordinary clothes.
(Bharatiyaar is such a realized Yogi who never disclosed his higher state of existence except through his poems.)

True discipline of renunciation is shunning the desire.
Desire alone deceives a man.

(Slightest vibration of a desire – a Yogi falls from his practice instantly.
A Yogi of the yore once loved a deer as a pet and that itself, led him to future births of untold miseries. Beware of desire. Don’t ever want anything.)

(Understand that the world around you is just a three-dimensional audio video presentation of the mind-producer, the rascal who deceives you. There is nothing out there but empty space filled with flickering energy states.)
If one can completely get rid of all desires, that discipline which will avoid his swerving from the path, will naturally arise.

(But once you master the discipline of having no desires, naturally your mind will be in the contemplation of the Self. Once you experience the bliss of the Self through constant practice of contemplation, there will be no swerving from the path of liberation. You will live as man liberated while living; and after the fall of the body, continue to exist in the same state without the shackles of births and deaths.)

There is no distress state for those who have no desires. But if they are still there, ceaseless suffering will be the result.

(If there is a suffering you are going through, it is because you have a desire lurking in the heart. If you do not curb it, do not worry – you are lost forever; you can forget the goal of liberation; the sufferings are standing in a queue to enter you; for like dogs they smell the evil stink of desire in your heart.)
If the worst of all sufferings, namely desire gets destroyed, bliss will be yours forever.

(If you destroy all the desires completely, and burn the seed of the world namely the mind in the fire of knowledge completely; the mind will never rise up to make you a slave. It is dead completely. Only a ghost of the mind will be there like a light revealing the perceived world. You will be in the complete bliss of the Self which will never ever stop. The blissful state will continue as it is, whether the so called flesh and bone bag around you exists or not. You don’t have to bother anymore about anything. You are in the Supreme state always as your true Self.)

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AARAA IYARKAI AVAANEPPIN ANNILAIYAE
PERAA IYARKAI THARUM

If one can destroy completely the unquenchable desire, that state itself will establish him in the natural state of stability.

(One who has renounced all desires is a person without the trace of ego or mind. He need not even sit in contemplation postures or follow any discipline prescribed for the beginners. Whatever action he does, it does not taint him in any way. He has no attachments; no desires; no wants; no pains; no pleasure. He is always in the quiescent state of the Self and watches the world-show like an audience, like a witness; like the Sun watching the world from above. As natural as you are in your inert-body identity, he is natural in the Self-state identity. He is established in the unchanging ocean of bliss namely Self or Brahman and is not fooled by the delusion of the world.)

RULES OF RENUNCIATION ARE COMPLETE.
SECTION ON DESTINY
(371 to 380)

Oozh

RESULTS OF DEEDS COMMITTED IN THE PAST LIVES
(PAST KARMAS)

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ஆக்கைப்பர் சுருக்கம் அதனைக்கணவம் காப்பியல்தா

AA KOOZHAAL THONRUM ASAIVINMAI KAIPPOURUL
POKOOZHAAL THONRUM MADI

If the past Karma is conducive for attaining wealth,
then a man will do effort tirelessly.
If the past Karma is conducive to the loss of wealth,
then there will be laziness and lethargy.

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பெத்தின் பக்தம் நூற்று அறிகற்றும்

PETHAIP PADUKKUM IZHAVOOZH ARIVAGARRUM
AAGALOOZH URRAKKADAI

If the past Karma is conducive for losing wealth,
it will make a clever man an idiot.
If the past Karma is conducive for attaining wealth,
it will expand his intelligence.
Even if a man masters all works of intelligence, his natural ignorance will only prevail (if his past Karmas are that way).

(He might be intelligent; but not wise.)

There are two categories of people in the world; those that are wealthy and those that are wise.

When one tries to acquire wealth, the favorable may turn into obstruction; or the unfavorable things may turn out to be helpful. (because of Past Karmas)
Those objects which are not destined to be yours (by past Karmas),
will not stay even if safeguarded well.
Those objects which are destined to be yours (by past Karmas),
will not leave you even if thrown off.

Even if millions of objects are acquired through effort,
they cannot be enjoyed,
unless the rules of past Karmas permit it,
as ordained by the Creator (Lord Brahma).

If the sufferings which are due are not to be experienced by the poor,
they would also be men of renunciation,
because they have no objects in possession.

(Even when there is no wealth owned by men in poverty, they do not take to renunciation
because it is destined by their past Karmas that they have to experience all those
sufferings.
But a man gets dispassion also by the past good Karmas and lives happily in the
contemplation of the Supreme. He is happy though he is also without possessions.)
If good events happen, people enjoy them as the good results of Karmas!
Then why do they feel distressed if bad events occur?
(Is that also not due to their Karmas?)

What is stronger than Past Karmas?
Even if a solution needs to be sought to win over them,
Even there Karmas will bring that about.

(Every event of a mortal’s life is controlled by his past Karmas good or bad!
Suppose a man wants to escape the effect of these Karmas and wants to free himself; and
takes to the path of liberation, even there, his own good Karmas are taking effect, making
him escape their clutches.)
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.