THIRUKKURAL
OF
THIRUVALLUVAR

திருவள்ளுவர்
(1)
நாராயணலாங்கீ
(381 to 630)
TRANSLITERATION AND TRANSLATION

BY

Narayanalakshmi
### PART TWO

**VERSEs ON ARTHA [MATERIAL WEALTH]**

**アーティャ / POLITICS**
(381 to 630)

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GREATNESS OF THE KING

A well-trained army, populace which is righteous in nature, prosperity, wise ministers, true friends, impenetrable fortress; a king who has all these six, is a lion among men!

(A ruler never becomes great by his prowess alone. He has to have an army of well-trained soldiers capable of defeating the enemies. He must have people who are intelligent, morally sound and are loyal to him. He must make the country wealthy and prosperous through proper economic strategy. He must have wealth enough to cater to the needs of his people. He must have experienced and the learned ministers who will lead him the right way. He must have friends who are true to him in all circumstances and who support him in all his ventures. He must have a strong fortress which cannot be penetrated by his enemies. If he is fortunate to have all these things, he will rule his country like the lion his forest.)

Fearlessness, charity, intelligence, enthusiasm; not lacking these qualities is the nature of a king.
(The foremost quality of a ruler is courage.
He must not ever give way to cowardice whatever the danger he meets with; especially in
the battle-field.
He must be munificent and kind towards all.
He must be intelligent and learned.
He must have the enthusiasm to invent new and fresher things into his country to bring
progress among people.
If these four qualities are missing, he is not fit to rule a kingdom.)

(A king cannot give way to laziness, lethargy and non-alertness. He should be always
aware of what is going on around him. He must be a master of all learning. He should not
be a coward. He must face all dangers with courage.)

(384)

Not ever swerving from the path of righteousness;
removing all that is not righteous;
a king should rule his country with valor and honor.
The king who can
manage well the production of wealth;
increase the wealth of the country (consequently);
safeguard the (increased) wealth of the country;
and distribute the safe guarded wealth correctly in the country;
is indeed efficient.

If the king is attired in simple clothes,
and does not speak harsh words,
then such a country ruled by such a king is extolled by all.

A king who with pleasing words offers help and protects his subjects,
will be praised by his subjects and will get the world that is to his liking.
A king who is not arrogant and rude, but speaks to his subjects kindly and solves their problems, soon gains the confidence of the people and will be able to run the country as he likes, with the co-operation and good will of his subjects.)

(A king who is not arrogant and rude, but speaks to his subjects kindly and solves their problems, soon gains the confidence of the people and will be able to run the country as he likes, with the co-operation and good will of his subjects.)

A king who protects his subjects with proper justice, will be respected by his subjects as the true leader.

The world will stay safe under the umbrella of the king, who maintains forbearance when bitter words enter his ears.

(A king should be ready to bear with the censure of his acts also and not retort in anger at any untoward words spoken about him. If the king has the ability to be calm at all times and does not give way to the emotion of anger and rage, then his country is safe under his rule.)

Munificence, affection, ‘just administration’, protection of the subjects; the king who has all these four virtues is a light among all kings.
(A king should be like father to his king. The best example of such a king is Janaka who ruled the city of Mithilaa. As he was so caring and affectionate, he was known as ‘Janaka’ the father. Such a king shines like a Sun among all other kings.)

Learn, without any taint.
After learning whatever you want, then live a life accordingly.

{A person who is in the responsible post of administration must be an educated man for sure. He should be learned. Not only the king, but every man or woman of this world should be learned. Learning is the only acquirement that makes a man to differ from an animal. Other than the survival acts of eating, sleeping and reproducing, the ability to acquire knowledge alone makes a man more evolved than a dog or a cow. How should you learn? When you are engaged in studies, do not taint your mind with the ideas of pleasures and enjoyments and swerve from the path of learning. A ‘Sanskrit-saying’ states—
Where is learning for a person who seeks only comfort?
Where is comfort for anyone who seeks learning?
Here comfort means laziness, lethargy and the pull towards enjoyments which makes a student neglect his studies. After the acquirement of learning without tainting the mind with the ideas of pleasures, you must live a life guided by the knowledge you have attained. Learning is sought not for making you eligible for a job; but it should be the guiding light of your life till death.)
(392)

The learning of numbers and the letters-
these two are the two eyes for the living person.

[Why should you seek knowledge-?
Because knowledge alone gives the true vision of the world!
Lord Shiva is praised in all the three worlds because he has the third eye of knowledge.
Nothing is impossible for him.
Nothing can upset him.
Any man or woman belonging to any world is to be considered as blind, if he or she is
not learned in the true sense.
If you want to avoid that blindness of ignorance, you must master the main two branches
of learning for sure; one is the science of numbers and the other is the understanding of
letters. A man (or woman) who knows how to read has access to all the knowledge-books
of the world. The more languages you master, you will have access to that many more
books, even of those great authors are no more.
A man who knows mathematics can excel in all the sciences that belong to the world.
He will know the working of the entire universe, if he masters mathematics.
Hence, a man who is a master of numbers and letters can see the world as it is.
He alone is blessed with the true vision.]

(393)

Those who have eyes are the learned alone.
Those who have no learning have only two sores in their faces!
{A man of learning alone, ‘sees’, in the real sense of the word. Whatever disability he may have in his physical body, if he is learned, he excels all others. If a man has no learning, his physical eyes do not ‘see’ in the real sense.
What look like eyes on his face are just two sores on his face, giving him an uglier look! What do physical eyes do? They just project some images of objects. Even animals and birds see the world as filled with objects. But a learned man understands more about the objects of the world. He sees beyond the objects. His eyes shine with the light of learning. Those who are not learned have two holes alone in their faces. They are to be considered as sores only since they become the source of countless problems and difficulties for that ignorant person.}

(394)

UVAPPATTH THALAIIKKOODI ULLAPPIRRITHAL ANAITTHE PULAVAR THOZHIL

The job of a scholar is to give immense joy when met with and a feeling of distress when he moves away.

{Learning is not found only in books. A person who also seeks the company of the other learned men opens up his mind to more knowledge. A man of learning knows so much; it is a pleasure to meet him and understand so many things from him. He is a never-ending source of knowledge. Company of the learned is the only cure for the eyes blinded by ignorance. The happiness attained in the company of the learned is incomparable; and the distress felt when not able to meet him is also immense.}

(395)

UDAIYAARMUN ILLAARPOL EKKARRUNK KARRAAR KADAIYARE KALLAATHAVAR

Those are truly learned, who are ready to learn more and stand humbly in front of men of wisdom, as if they know nothing, like a beggar in the presence of a wealthy man. Those who have not mastered this virtue are indeed the worst of the lot.
What is the mark of true learning?
A learned man is always humble and eager to learn more.
He must stand in front of the other learned men, like a beggar standing in front of a wealthy man.
Socrates said once-
*What I have learnt is like is a handful of sand on the beach."
*What I have not learnt extends to the size of the ocean."
There is so much to know; so much to learn!
The path of learning has no end!
The thirst for knowledge can be satisfied, only if you are ready to seek the feet of the wise and learn from them what they know.
A man who acts idiotic with the attitude – ‘I already know’ can never learn anything in this world.
A man, who lacks humbleness and has no eagerness to master more learning, is indeed as foolish as any illiterate person, even if he knows how to read and write.
A mechanical learning without understanding leads nowhere.
Learn to be modest; and humbly seek knowledge from anywhere and everywhere if you want to be cured of the blindness of ignorance.

(396)

_water keeps oozing out as you keep digging the ground._
_so also, knowledge keeps oozing as men keep learning._

{Dig the land; water oozes a little.
Dig more; more water oozes out.
The more you dig, more the amount of water.
There is no end to the water inside the ground.
So also, knowledge keeps on increasing as you keep on learning.
There is no ‘finish’ line in the path of knowledge.}
Any land is his land; any city is his city.

When this is a known fact, why does not a man learn anything till death?

(A Sanskrit-saying says-
A king is worshipped in his own country.
A learned man is worshipped all over the world.
A man of learning is respected and revered wherever he goes.
People treat him with love and respect to whichever country he goes.
Knowledge has no border-line problems. It needs no visa!
When such a glory belongs to a man of learning, why do people disregard learning and go after pleasures which give only momentary satisfaction?
A man who seeks knowledge does not bother about the source of knowledge as to where it came from or who has it.
He respects all learned men of all countries equally.
A human being alone has an evolved brain which can grasp knowledge through the medium of language.
Being blessed with a human body, if one avoids learning, he fares no better than a cow or dog that just eats and sleeps and reproduces!
And how long can you learn?
Till Death!
(See the example of Stephen Hawkins, a British physicist, who is almost entirely paralyzed and communicates through a speech generating device. He is one of the foremost among the learned men who is revered all over the world for his contribution to the study of Physics. If such a man who cannot even move his muscles at will, can learn so much, what a man with all limbs intact can not do?)

The learning mastered in one life will safeguard him for seven births.
(In Bhagavad-Gita, Arjuna asks Shri Krishna, what will be his fate, if he dies before he attains completeness in knowledge?
Krishna assures him saying that the path of a man who seeks knowledge never breaks up by death. In the next birth after death, the man who seeks knowledge will continue his learning from where he left and move forward in the path of knowledge.
Whatever wealth you earn will perish with the death of the body; but whatever you learn takes you across the ocean of ignorance, beyond the death of the body.)

(399)

The men of learning understand that
the knowledge which gives them happiness,
gives happiness to others also;
and so will desire for more knowledge.

{Learned men never stop learning. They will pass on what they have learnt to others who need them. And observing that many others also benefit by their knowledge, they will seek more and more knowledge and keep on giving it off to others.
Knowledge is something which cannot be stolen or taken away; but will increase when shared with others!}

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For a man, learning is a wealth which will not perish at any time.
No other wealth equals it!

{Anything that is material possession will perish sometime or other.
But the knowledge you have acquired can never be taken away from you.
It will always stay with you guiding you in the dark forest of life.)
Without the mastery of the required books of study, if one speaks in an assembly, it is equal to playing dice without the marked squares.

(Whenever you are participating in any discussion, do not speak out unless you know something about the subject. If you have not studied well the texts that explain the topic under discussion, you will get yourself into a ridiculous position by uttering some nonsensical statement; rather if you remain silent, you will gain more respect. You can never play a game of dice on a game-board which has not been marked with the measured number of squares. Only a mad person can make a mockery of such a play and get laughed at. Similarly if a non-learned person, who has no idea at all of what the discussion is about, speaks out in an assembly of the learned - he will also become an object of ridicule for others.)

If one appreciates the words of a person who has not mastered the subject, then it equals the desire one has for a woman who has no pair of breasts.

(Suppose the man who speaks out in the assembly without any understanding of the subject is a man of influence or a man of wealth; and if some of his followers applaud his speech, then it is as ridiculous and idiotic as desiring a female who has no feminine characteristics at all!)
Even those who have no learning will pass off as good,
if they know how not to speak out anything,
in the assembly of wise men.

(If you happen to be sitting in the assembly of the wise and if you are not familiar with the study of the subject; then do not try to draw the attention of everyone there by uttering some nonsense; but silently listen to the others who are talking sense. By listening also you will rise to their level of understanding and maybe have a few doubts cleared by them. That itself will bring you more appreciation.)

The words of a man who has not acquired learning,
will not be accepted by the wise,
even if he is intelligent otherwise.

(Maybe you do not know the technicalities of the subject; but have a vague understanding of what the discussion is about. Even then your words will be ignored because you have not studied the required text. Even Einstein had to prove his concept through proper mathematical method, before his theory was accepted by other renowned physicists. You may be a good devotee of Lord Krishna; but if the discussion is about Bhagavad-Gita, you cannot take part in the discussion, unless you have read the text thoroughly.)
(A frog invites trouble by croaking aloud; an idiot perishes by his talks. As long as you are silent, maybe you will pass off as an intelligent man; but speak out a word; you will make the whole world become aware of your stupidity. All your pretended wisdom will burst off like a balloon pricked by a needle. Dressing like an intelligent man will not make you intelligent; studies alone give you true intelligence. Never exhibit your foolishness in front of the wise by talking out loudly. ‘A crow is black; a cuckoo bird also is black. When the spring season arrives, a crow is a crow, a cuckoo is a cuckoo!’ (Sanskrit Subhaashita) A snail may slowly move on the sandy beach leaving some marks on the sand; the haphazard lines may sometimes look like letters also; but those letter-like marks actually make no sense. (Tamil-Saying - உலை மாத்திரையா ராலால் பைவாக் சலாரானாயார் கலாதனவார்)

(If you are learned and if you have not studied the required texts, you are considered as a lifeless breathing thing – a zombie in modern language. Knowledge alone makes a human being alive. If you have not acquired that knowledge through proper studies, you are worse than animals; for they at least fare good in what they are born as. But you - the uneducated idiot belonging to the human species - are just a ‘dead man’ who walks around in the world- ‘a human shaped emptiness’ – ‘a waste product of the society’. You are like the salty ground which never can yield any crop.)
The beauty seen in the physical form of a man, who does not have the intelligence - sharp and analytical, is like the beauty found in a nicely made clay doll.

(You can cover your nine-holed stinking body in the most expensive clothes available in the market and flaunt yourself as some great being sanctifying the earth; but if you have not the intelligence and knowledge as your true identity, then, you are nothing more than a well-painted clay-doll! Your brain-level will not equal even that of a mosquito; you will be a lifeless inert mud doll decorated with expensive adornments. A man who is attired in simple clothes will be acclaimed by the whole world if he has acquired knowledge through proper studies.)

The wealth belonging to those without learning will be more woeful than the poverty experienced by the learned.

(If you possess material wealth and not the wealth of learning; you will soon lose all that you possess through your stupid actions and end up as a beggar on street. But a wise man though living in poverty has the wealth of knowledge which can never be taken away by others. He is always happy. But you the wealthy idiot will be always under the stress of losing your possessions.)
(409)

Though born in a renowned family,  
those who are not learned do not gain respect,  
like the learned who may belong to lowly families.

(If you are proud that you are born in a renowned family and so will gain respect in the society; you are thoroughly wrong. your father or mother might have gained a good name in the society, but unless you prove your greatness by your own talents (or studies), you will be ignored by the wise and end up in a sad state of affairs; whereas an ordinary man or woman born in an ordinary family may gain honor and fame in the society through his or her learning skills.)

(410)

Humans shine as different from animals;  
so are those who have mastered various texts of knowledge from others.

(You - a two-legged creature standing next to the dog on the street chewing the rotten bone - may appear to belong to the evolved species of human. You are not eating grass like a cow or jumping on the branches like a monkey.  
But, are you really human; so wonder the wise who have acquired knowledge through proper studies!  
A man without learning is like a dog or stupid monkey when standing next to a man of learning.)
The best of all the acquired forms of wealth
is the wealth acquired by the ears.
Such a wealth is indeed the most excellent among all types of wealth.

(Whatever material wealth a man might acquire, if he does not acquire the wealth that belongs to the ears, he is not to be considered rich.
What wealth is acquired through the means of ears?
Not the ear-ornaments made of diamond or gold; but knowledge!
In Sanskrit, this ‘listening’ is referred to by the term ‘Shravana’.
Shravana means listening to the knowledge expounded by the learned and understanding it fully.
‘Hearing’ is not ‘listening’.
Any sound can be ‘heard’; but ‘knowledge’ is listened to.
You cannot understand everything through reading books alone.
When you are in the company of the learned and listen to their explanation, you will have a better understanding of the subject.)

At such times when the food is not there for the ears, then some food will be offered to the stomach also.
(The main purpose of the life should be to acquire knowledge by seeking the company of the learned. That alone is the real food that will nourish you and make you grow. Only now and then, when the contact of the learned is not there, then the body will be given some food or other through the mouth. Ordinary food consumed through the mouth nourishes only the body; but the food consumed through ears, nourishes the soul.)

Those who consume the food for the ears through listening, are equal to those Gods who consume the oblations in sacrifices.

(When you acquire knowledge through the process of listening (Shravana), then you are in the level of Gods. They consume the sacred oblations offered in the sacrificial fire. You are consuming the sacred knowledge through your ears!)

Even if one is not learned, he must at least develop the quality of listening. That will be like a supporting staff to him when he is in difficulties.

(Maybe all are not fortunate enough to acquire learning through the study of texts as advised in the previous section (Learning). Such people should at least develop the habit of listening to the words of the learned. Even that much of knowledge will act as the supporting staff when walking through the jagged path of life.)
The words from the noble men will be of help like the supporting staff helps a man walking on slippery land.

(The knowledge you acquired by listening to the words of the learned will prove as a guiding light in the dark path of life. You will not swerve from the path of righteousness if you possess even a little of the knowledge offered by the learned.)

If one listens to good things even a little, that renders greatness that much.

(It does not matter if you have not the access to great texts or lack the time to read them. If you can gather even tiny bits of knowledge here and there, that itself will you make you outshine others of your level.)

Even if the understanding might be a little faulty, those who listen and analyze what they have heard, will not talk nonsense.
(Though the knowledge attained through just the listening process might not be complete, one can analyze what he has heard and thus improve his knowledge by himself. At least you will not prove yourself as an idiot in the assembly of scholars; but might put in a word or two here and there.)

Even if one can hear sounds with the naturally formed holes of the ears, unless not pierced by listening to words of knowledge, they are to be considered as deaf only.

(Ears are two holes on the sides of the face to enable us to hear sounds. People pierce those ears again and decorate it with ornaments of gold and diamond so that they look beautiful. Ornaments never make a person beautiful. Real beauty is gained only by the knowledge one acquires from the men of wisdom, by listening to them. Pierce your ears with knowledge and enhance your beauty; not by hanging shining metals on them. If you do not develop the quality of listening, even if you walk around with diamond rings on the ears, you are to be considered as deaf only.)

It is rare for those who do not have the knowledge obtained by listening acutely, to be of modest speech.

(If knowledge is not acquired at least through the ‘listening process’, then a man who knows nothing will talk for hours without any sense and pretend to be learned. But a true man of learning will not speak out much; for he knows that he does not know anything yet.)
Those people, who do not understand the taste of listening to words of knowledge but are interested only in the taste experienced by the mouth—what does it matter whether they die or live?

(It is very rare to find people who seek knowledge. Most of the people are interested in catering to the tongue (not the belly actually) alone and search for newer tastes. They are averse to the word ‘knowledge’. Actually the poor souls do not know what they miss by the lack of knowledge! Ignorance is a blissful state for them. What you do not know does not hurt! But what use are these two-legged creatures, which are skilled only in eating mouth-food which any four-legged animal, nay even a fish or bird is capable of? They are just wasteful existences. Their presence or absence does not make any difference to the world. They get born, eat, reproduce and then just die off like any animal walking on earth. They never will rise to the standard set by great men like Subramanya Bharati or Vivekananda.)

Knowledge is the weapon which saves one from destruction. It is the inner fortress, which even the enemies cannot break through.
(For a king, knowledge-acquirement is a must. He may have a huge army and a hoard of weapons as his support. But without knowledge he cannot survive for long in his position. Knowledge (the mastery of all sciences) is the only weapon that can save him from destruction. This fortress of knowledge cannot be penetrated by any enemy for it is not a fortress made of bricks and stones. A wise king cannot be defeated by any enemy.)

(422)

Knowledge is that which will not allow one to go wherever the mind wants; will block the incorrect ways and guide one through the correct path of goodness.

(What is the meaning of wisdom? If the mind can be kept under control, then that man is known as a man of wisdom. A king should have complete control over his mind. He has immense wealth at his disposal, has power over all, and has access to all sense pleasures that he may want. A wise king must not allow desires and thirst for pleasures to overtake his reason. He must not allow the mind to dwell on objects of pleasure and should always engage it in the quest of knowledge. Then only he can protect and safeguard himself and his people.)

(423)

Whatever ideas one hears from one and all, when the truth is understood through proper analysis, then it is known as wisdom.
(A king has to meet many types of people daily in the courtroom. Sages, intellectuals, poets, artists, businessmen, and ordinary citizens will all approach him with different purposes. He must listen to them all without disrespecting any of them; but he must analyze all their statements with his own intellect and then only decide on further actions. This is the mark of wisdom.
Not only a king, but even ordinary people should have enough wisdom to sieve the words of all politicians, religious heads and intellectuals and accept only those words which are true and conducive to reason.)

(What is intelligence? If you can explain in clear simple words, what you have learnt, then that is the mark of your intelligence. If you have not understood anything properly, you cannot explain it to others also. In the same way, when you meet people who are more learned than you, you must have enough intellectual capacity to understand the true meaning of their words. You must act intelligent both ways; when understanding some knowledge given by others who are more learned; and when explaining the same to others who are less learned.)

(Embracing the path shown by the noble men is intelligence. Blossoming like a flower or closing off like a bud is not intelligence.)
A king should seek always the advice of the wise and walk on the path shown by them. He should be in full control of himself at all times. He must not easily give way to sudden emotional outbursts. He must not panic by dangers or get over-excited by joys. Even if he has mastered all sciences, if he has no control over his mind and emotions, then he is not truly intelligent.

(A king’s life is not ordinary. He does not have the same routine everyday. He has to meet many people; discuss various matters; solve the problems of the country; think of the economic stability of the country and so on. In his daily life itself, he will meet with many unique situations which he may not know how to deal with. Then he must analyze how his ancestors or other noble kings acted in such situations and act the same way. ‘If there is a dilemma faced in life, then act as did the men of wisdom and men of righteousness in their lives’ – Taittareya Upanishat)

Those with knowledge know the future occurrences. Those who have no knowledge will not able to know that, beforehand.

(A man who has knowledge can at least guess what all dangers he may face in the future and be prepared for it; but a foolish man perishes because of his lack of knowledge. When met with dangers suddenly, he will panic and only do wrong things that produce more havoc.)
To not be afraid of those things that are to be feared is stupidity.
It is the quality of the knower to be afraid of those that are to be feared.

(There is difference between fearlessness and caution. Taking unnecessary risk is not a mark of courage. It is sheer stupidity - a straight invitation offered to calamities. Dodo birds which occupied the islands of Mauritius became extinct because of their fearless nature.
A king who is responsible for the whole of his country should be highly cautious. He must know the difference between rash actions done without fear and courageous actions which require valor. A man who avoids dangers is not a coward; but is truly wise.)

No sudden danger can ever shake those who are able to guard themselves against a future danger by being prepared for it, already.

(A king is always prepared to meet any danger he may meet with. But he will not act foolish and invite unnecessary dangers. A man who swims the turbulent ocean wearing a life-jacket is not a fool; he will live. The man who swims without any safety device is not intelligent and will perish. Every man should be prepared for the worst; and be ready to face any untoward danger at any time.
'It is not right to start digging a well when the house is on fire.' (Sanskrit Subhaashita))
Those who have knowledge have everything.  
If no knowledge is there,  
though they have everything,  
have nothing.

(A man can survive in this world only if he is intelligent.  
If a man is intelligent, learned in all sciences and also wise, he has all the wealth of the world as his. If not, even if he has abundant material wealth, he should be considered as a poor man only; for he will certainly lose all his wealth through his foolishness.  
Even sheer learning will not be of any use, if you do not have any wisdom.  
Ramakrishna ParamaHamsa explains this fact through a small story.  
A learned man was crossing the river on a boat along with a boatman. He was boasting about all the sciences he had mastered and proving himself to be a great man ever born on earth. Suddenly the river turned turbulent. The boatman asked the scholar- ‘Do you know swimming?’ The scholar answered negative.  
You must already know which man lived after the boat toppled over.  
The example is not to suggest that everyone should learn swimming; but if you do not know swimming, expect the probability of the river turning turbulent and use proper precautions or avoid the risk of traveling by boat.  
Learning of all sciences is a must for every man (woman). He should also have the intellectual ability to understand subtle things. And to top it all, he must use his learning and intelligence to solve the problems of life in the correct way, using caution and control. Then only he is fit to be called a man of wisdom.  
A man who has such wisdom alone is the wealthiest of all in the world.)
ESCHEWING OF FAULTS

The greatness of those who do not have the faults of arrogance, anger, meanness is deemed as admirable.

(Arrogance- wealth, property, learning, family – all give way to arrogance. Some people can act arrogant even without these through a false self-esteem. Arrogance never leads to any good. When a storm comes, the humble grass survives; not the upright tree.)

(Anger - Anger as an emotion under control will be helpful in controlling the wrong actions of others. Anger without control, which rises because of disappointment and frustration, injures not only others; but also one’s own body and mind. A serpent was advised by Buddha not to injure others and remain peaceful. The serpent which practiced calmness and non-injury was stoned by the men who saw its quiet disposition. Then Buddha again advised the serpent – ‘Hiss; do not bite’. Anger is necessary for protecting the good from the wicked; but it should not overshadow reason.)

(Meanness – it is meanness, when you do not smile at your neighbor; when you do not thank the poor waiter who brought food for your hunger; when you do not appreciate the hard-work of others; when you spend thousands on wasteful purchases but hassle with the poor for a few pennies.)
Lack of benevolence, honor without virtue, excessive pleasure these three are the faults harmful to a king.

(A king should be generous and benevolent by nature. He must be honored for his virtues not for the material wealth or power. He should not indulge in pleasures and forget his duties towards his country.)

Those who are wary of committing faults, will consider their millet-sized faults also as equaling a palm-sized one.

(King Nala was a man of perfection. His gait, speech, acts, everything at every moment was done in the prescribed manner. He never committed any fault. He was a man of perfect virtues. Once by chance, when he washed his feet, he missed washing a small portion of his one foot. Using that as his fault, Kali, the spirit of KaliYuga enters him and then starts the down-fall of the noble king. A tiny fault caused a great upturn in his life. Noble men never give way to any mistakes in their life; but even if a smallest mishap occurs because of them, they feel very much distressed and regretful. They are very careful in each of their action and word.)

Fault alone is the true enemy which brings destruction. Therefore safeguarding oneself from it, should be the main objective of the king.

(If the king commits a mistake through some weakness of his, the enemy will surely take advantage of it and defeat him.)
The life of a person who does not prevent faults beforehand, will perish like the haystack in front of the fire.

(If a king does not safeguard himself by not giving way to faults, his life will get destroyed. When you light a fire you should not make the mistake of keeping any inflammable object next to it. A haystack which is very close to the fire will catch fire even by a spark of fire and will burn off in a second. A king’s life is always in danger from his enemies. If he has any weakness, if he has any fault, immediately the enemy will use the opportunity and destroy him.)

If the king removes his fault first and then censures the faults of others, what fault can belong to him?

(A king should be free of all faults and also see that others around him are free of faults too. This will sure make the enemy helpless.)

Wealth that belongs to a person who does not make proper use of it, will perish without any gain.
(What are the common faults a king should avoid?
First of all, he must use the wealth in the treasury for the good of the country. If he misuses the money for satisfying his own selfish desires; and does not use it to increase the prosperity of the country, then the wealth will quickly diminish.)

Attachment to wealth is sheer miserliness, It is a fault which does not get categorized among ordinary faults.

(Attachment to wealth and using it for satisfying one’s own greed and not spending it for the good of the people is a great fault which stands above all other faults. This should be avoided by the king at any cost.)

Do not ever glorify yourself.
Do not desire actions which do not bring good results.

(A king should not collect people around him who glorify him and raise him to the level of a god. He must not develop a false self-esteem and do actions which are not approved by the noble men.)
If one enjoys his desired objects without his desires known to others, then the plotting done by enemies will not yield results.

(Even if a king has some weaknesses, it is better that he is careful and does not allow the enemy to know about it.)

(A king should always seek the advice of elders who have excellent character and wisdom. He must choose his advisors well only after getting thoroughly satisfied by their character.

Even Swami Vivekananda tested his Guru before accepting him as his guide in the spiritual path. He had heard that Ramakrishna was allergic to the touch of money; so he placed a coin under the bedspread of his Guru’s bed and later was surprised to see that the coin had left a burnt mark on his Guru’s back.)
A king should adore those noble men, who will remove the problems that are at hand and also safeguard him from the problems that may arise later.

(443)

The rarest of all rare things is to please the noble and make them belong to us.

(444)

Following the path shown by those noble men of knowledge who care for us, is the best strength of all.

(445)
The wise who give proper counsel are the eyes for a king.  
He must always keep them around.

(These men of wisdom have the eyes of knowledge and will guide him in the proper path so that he will not come to any harm.)

(446)

The enemies fail to subdue him who is in the company of the wise and acts on their advice.

Who can corrupt a man, who has the support of the wise who can admonish him when he errs.

(Kings do wrong things because there is no one to stand in their presence boldly and criticize their actions. If the king performs all his actions under the guidance of the elders, then these elders will correct him when he takes any wrong step.)

(448)

A king who is not guarded by an admonishing well-wisher as his support, will surely get destroyed even if he has no enemies.
(A king who disrespects elders and disregards their advice does not need an outside enemy to destroy him. His stupid actions will soon bring his destruction. He will perish like a man walking without a lamp in the dark mountain forest.)

There is no income for those who have no principle money to invest. There is no stability of life or wealth for those who have no one to support them like pillars.

(Unless you have money to invest, you cannot start any business and earn wealth. The advice of the elders is like the principle money the king invests in the good of the country. These elders will support him always and lift him out of any difficult situation he has fallen into. But a man who does not care for the elders or their advice will make many mistakes and fail in his enterprises.)

Dropping out of the company of the wise well-wishers, is ten times more harmful than making a number of enemies.

(Enemies can be handled easily by a king’s fighting skills. But the problems he faces in administration cannot be solved easily unless he has the guidance of the wise men. His position as a good king will be stable only if he follows the advice of the elders.)
Wise men fear (avoid) the company of the ignoble-crowd.  
The ignorant alone keep them as their closest.

(Who are the ignoble people? Those who do not have any knowledge; those who are addicted to vices; those who relish uncivilized humor; those who disrespect elders; those who talk in obscene language; those who praise you and squeeze the wealth out of you; those who lead you astray; those whose friendship depends only on the wealth that you possess!)

Water which contacts the land will discard its nature and take over the nature of the land. Intelligence also will take over the nature of those who are in contact.

(A man is what company he keeps! That is why the scriptures advise the student to always seek the company of the wise and noble. If a king allows the ignoble worthless flatterers as his close followers, soon he will forget all his learning and family name; will get addicted to vices and lose his country to his enemies. Like water getting absorbed by the land loses its original purity, a man who seeks the company of the selfish wicked people will lose his originality and turn into a wicked man himself.)
Men have their natural emotions only through the mind.
But his particular character gets defined by the company he keeps.

(A man is what his mind thinks! Man is the mind! But, like water the mind absorbs the character of those who are in contact with it. Ignoble people turn a king into a dirty marsh; noble people will make him flow like the Ganges River.)

Though a person’s intelligence appears to belong to him only, it will reveal the type of company he keeps.

The purity of the mind and purity of action, both are the result of the good company one keeps.
For those of pure minds their progeny will fare better. 
For those who keep good company, 
there is nothing that will not have a good result.

The goodness of the heart will bring all the good to the men of the earth. 
The good company one keeps will bring all the fame that is there.

Even if one is good at heart, 
the good company he keeps will strengthen him more.

The goodness of the heart will bring all the good to the men of the earth. 
The good company one keeps will bring all the fame that is there.

Even if one is good at heart, 
the good company he keeps will strengthen him more.
The purity of mind leads to happiness in the after-life.
If the company of the good is also maintained,
then it strengthens his future more.

(A man who maintains the company of the good whenever he can will be well-guided in his life. He will perform his actions well in this world and after death also reach higher worlds.)

There is no support equal to the good company.
There is not an enemy more harmful than bad company.

A man must perform an action
after analyzing well –
the loss one may incur and the further consequences of that loss,
and also the gains that he may have access to.

(Every action in the world will bear good or bad results.
Success or failures are the natural consequences of an action.)
A man who takes on any enterprise should think of both consequences – success and failure. He must think both ways.
‘Suppose failure would be the result, what could cause it? If success is to be ensured, what improvements are necessary?’
Only after analyzing well the causes of success and failure, he must do all that leads to the success of the job he has undertaken.
A king has to discuss his enterprises, whether it is the attack on an enemy or some progressive work for the country – with his wise ministers and then only start it.)

There is nothing unachievable for those who have joined the company of experts in the field and who also have the capacity to consider the pros and cons of the action.

Wise men will never do the mindless act of losing even the principle amount by desiring some gain.

(Only the foolish will lose their wealth by investing it in fraudulent organizations. They will not get back even the principle money; because they aim for a huge profit without hard work. They do not think at all! They never wonder what will be the consequence they have to face if they meet with failure and lose all their money. They are blinded by greed and laziness. They never listen to reason and perish by their mindless act.)
Those who fear the wretched state resulting from a thoughtless action, will never start something which lacks clarity.

(Before investing money in any venture, think about the failure also that may result. Just by prayers offered to a deity, good results cannot be guaranteed. God has given a brain also! Think whether your money is getting used in a proper investment. Do not trust people who offer you huge money for small investment and tell you to abstain from any effort or hard work. When the world is heading towards a rotten state where even water is not available for free, how can you expect huge profits offered by some one without the expectation of any hard work from you?)

(A king who holds responsibility for the life and wealth of his country never should start a venture without proper analysis and planning.)

To begin an action without proper planning and analysis is just the way the enemy can be stabilized on the fertile ground.

(If a king decides to defeat his enemy without proper planning, he has already established his enemy on a safe ground. Defeat is certain for a king who never plans or heeds to the advice of his elders.)
Doing a forbidden action leads one to destruction. Not doing the required action also needs to destruction.

(Not only should a king prepare beforehand if he plans an attack on the enemy. But suppose the enemy makes an attack on his country suddenly, the king should be prepared for that also through proper planning beforehand. Hurried action ends in failure; similarly passivity also ends in destruction.)

Any action has to be taken recourse to only after proper deliberation. To deliberate after beginning the action is a mistake. (Any enterprise, even if well-planned, may result in failure. Fearing failure, if one does not start anything, then it is also is to be considered as foolish. Risk is a necessary part of life. The moment you step out of the house, there are umpteen possibilities that can take your life away in any moment; do you stop going out because of that? Start anything after proper planning, without worrying about the result alone. Do your best. if you succeed, well and good; if not, even then you have not failed; but learnt a valuable lesson. You as an evolved human being in this century are reading these words only because nature made many mistakes in its course of evolution and made corrections again and again. Failure is not a death sentence! Do work after planning well; but do not feel anxious about the result when you are doing the work.)
Putting effort on a fruitless enterprise will fail even if supported by many.

(Even a co-operative venture may fail because of the varied natures of the people who are connected; one might be lazy; or unpunctual; or deceitful; or careless about his work; and so on. Number of people involved has no connection with the success of the project.)

Even an action performed with good intention may have a contradictory result, if one does not take into account, the varied natures of all those who are connected.

A king should perform actions which are blameless. The world will not accept the actions which do not cater to its needs.

(A king should always think about the welfare of the people and not act out of selfishness. He must do his best to solve the problems of the country and protect the people from criminals and cheats. He himself should not loot the people of their wealth to fill his treasury and use it for fulfilling his selfish needs.)
A king should act after considering well, the strength of the action, his own strength, the strength of the enemy and the strength of the supporters.

(A king should know the measure of his strength before he plans an attack on the enemy. A rat when planning to attack a tiger must know its incapacity and remain subdued. A lion when it attacks a mouse must understand that it need not waste much energy to defeat it.)

(A man who starts any venture should know the measure of his own efficiency and also have the full knowledge of the project he has undertaken.)

There is nothing that is not achievable for those who choose the action which suits their nature, understand the strength required for such an action and apply themselves fully into its realization.
Not able to judge their own strength, some kings take on the action overcome by some sudden emotion, and perish unable to complete the action.

Not co-operating with others, and not knowing the level of one’s own strength, a king who has an exaggerated opinion of himself will perish in no time.

Even if peacock feather is loaded on a cart, the axel will break, if it is more than the cart can bear.
If a man, who has climbed up to the edge of the branch, tries to climb further up, he will lose his life for sure.

(Aim only for what you can and do not go beyond your strength.)

(477)

அறிவித்து அல்லவு குற அடும்பாட்டா  
போரு வழங்கு நரியிட்டு

AARRIN ALAVARRINTHEEGA ATHU PORUL  
PORRI VAZHANGU NERRI

Give knowing well the limit of your wealth.  
That is the discipline to be followed in life to safeguard your wealth in a proper way.

(478)

அகரம் தனியாக குறிமுறையால் காலா கொட்டான் கூடி

AAGAARRALAVITTI THAAYINUNG KEDILLAI  
POGARRAGALAANKADAI

There is no harm  
even if the channel of incoming wealth is limited,  
if only the outgoing wealth does not exceed it.

(Keep your expenses within the income level; do not invest more than your gain.)

(479)

அல்லவுத்து வழந்தால் வழந்தாலே சூழலே  
இல்லா காலா தொன்றாங்க கூடிய

ALAVARRINTHU VAAZHAATHAAN VAAZHKAI ULAPOLA  
ILLAAGITH THONRRAAK KEDUM

The life of a person,  
who lives without understanding the measure of his wealth,  
will appear to be there, then fade out and become nothing in the end.
We do see wealthy people flaunting their wealth and spending recklessly. Yes they seem to be in the lime light at that moment; after some years or even months, you will not hear of them anymore. They might be living in some small house struggling to meet their day to day needs. And as they are not efficient in anything else but live in extravagance, they will not come up in life again. Know always your limits; and always plan ahead for a future which drops in surprise-packages suddenly without notice!

(480)

Without understanding the measure of one’s wealth, if one acts too philanthropic then his prosperity will perish in no time.

(Some wealthy people perish because of over-spending; but there is another category of wealthy ones who destroy their family wealth because of their overflowing philanthropic nature. We find many examples of families who live in very lowly financial status, only because their grand parents and forefathers gave charity recklessly to all the deserving and undeserving ones, to the extent of even borrowing money to exhibit their generosity. Their children and grandchildren later suffer the consequences of their mindless charity. Charity is good; but only after attending to the welfare and safety of one’s own family!)

(481)

DECIDING THE TIME (OF ATTACK ON AN ENEMY)
In the day-time, a crow can defeat an owl with ease.
The king has to choose the right time to defeat his enemy in the battle.

(482)

பதுவாதேனா பல்ல தாத்தவ கிட்டியறம்
சிறண்டு அருங்கு குகி

PARUVATHTHODOTTA OZHAGAL THIRUVINAITH
THEERAAMAI AARKUNG KAYIRRU

The right action at the right time,
will act as the rope which will bind the unstable wealth
and prevent it from going away.

(483)

அதுவிழச் பொருந்த எருமை காத்தியறம்
கணவ முறுக்கு விலங்கு

ARUVINAIYENBA ULAVO KARUVIYAARR
KAALAMRRINTHU CHEYIN

If one uses the right tools at the right time,
can there be a failure of any enterprise,
when doing any action?

(484)

ஞாலாங் கருதியுள்ள கூகலின் கரவு
கருதி திருக்கான் விளங்கு

JNAALANG KARUTHINUNG KAIKOODUNG KAALAM
KARUTHI IDATTHARR CHEYIN
If one so desires, the entire world will be in his hand if he chooses well the place and time of action.

Those who want to win over the world will wait for the right time, without giving way to anxiety and impatience.

The subdued state of a capable person is equal to a ram stepping backwards during the fight, preparing for an attack on the enemy.

The wise rulers will not exhibit their anger at once but will suppress their anger waiting for the right time to conquer the enemy.
(488)

செற்றுனர் காலியர் கம்க தியாப்பாண காலியர் குட்டக்காண் தடை

CHERRUNARAIAKKAANIRR CHUMAKKA IRRUVARAI
KAANIRR KIZHAKKAAN THALAI

If an enemy is seen,
act humble (bend your head) till they reach their ruin; for at the time of their ruin, their heads will be down.

(489)

எய்தார் கரிய தியாயந்தக்கால் அனிலையே எய்தார் கரிய செயல்

EYTHARR KARIYA THIYAINTHAKKAAL ANNILAIYE
CHETHARR KARIYA CHEYAL

If the opportune time (for winning the enemy) arrives by chance, the king should immediately take recourse to the proper action, without losing time.

(490)

கொக்கக் கூம்பு பருவாத்து மாற்ற கொக்கக் கூம்பு இதத்து

KOKKKOKKA KOOMBUM PARUVATTHU MARRATHAN
KUTTHOKKA CHEETHTHA IDATTHU

When the time is not conducive, stay action-less (and waiting) like a heron. When the right time arrives, hit the enemy like the heron does, without a miss.
DECIDING THE PLACE (OF BATTLE)

(491)

Without deciding the place of attack,
do not ever start the battle;
and do not think lightly of the enemies also.

(Advice to a king:
First plan the battle-details beforehand by consulting all the elderly ministers. Then wait for the right time of attack. Then plan the place of attack. Then only the attack should begin. But the enemy might also prove as clever as you and would be prepared for an attack from you. Do not think lightly of him. Build a strong fortress which cannot be penetrated by the enemy. Hoard all the food and other necessities inside the fortress so that the army is not famished.)

(492)

Even for those who have unique skills,
a fortified place brings many benefits.
Those who are not strong also will win like the strong
if they safeguard themselves in a proper place and then fight.

(Even a king with a smaller army can defeat a mighty powerful king, if he can safeguard himself inside some chosen place and fight.)

If the king knows well the place of the battle and makes an attack,
the enemies who were hopeful of victory will lose all their hope.

(If the enemy is not familiar with the battle ground, he will not be able to conquer you.)

If the crocodile stays inside deep waters, it will defeat all.
When out of water, all the other animals will defeat it.
The tall chariot with its strong wheels cannot run in the ocean. The ship which sails in the sea will not run on the road.

No other support is needed other than fearlessness if all preparations are made without any deficit and the place is also chosen well.

The (enemy) king with a huge army will lose his face if he goes himself (to the place of attack chosen already by the other king) and attacks that king with the small army from where he is making an attack.
(If the king with the small army has already fixed a battle-ground conducive to him; and if the enemy king with a mighty army comes over there to attack him, then he will surely be defeated as he is unfamiliar with the battle-ground.)

(499)

КИЯНКЕЛМАЖ ФАЛЫ ВЕЛСИЛУМБУЛАМ ПАРТУН
ПАЛАЙАНПАЛУ ПАРУНА

CHIRRANA(ISANUNJI CHEERRUM ILARENINUM MAANTHAR
UURAINILATHTHO DOTTAS LARITHU

Even if the safety of the fortress is lacking,
even if other war-facilities are lacking,
it is quite difficult to attack an enemy at his own place.

(May be the king with the small army does not even have a proper fortress; maybe he does not have proper weapons and other facilities also; but if he selects the place of attack beforehand; challenges the enemy for a battle; and if the enemy falls for the trick and goes himself to attack the king in his own place; then he is sure to get defeated.)

(500)

КАЛААЗХ КАЛАРИН НАРИЯДУНГ КАННАНЖАА
VELAAL MUGATTHA KALIRRУ

The elephant which does not fear his keeper and
which can dig its horns into soldiers who attack with spears,
will get killed by ordinary jackals
if it is trapped in a foot-long mire.

(Even a jackal can defeat a mighty elephant if its leg is caught in a trap! A king who chooses the place of the battle-field beforehand and makes an attack on the enemy, can easily win over the mighty enemy like a jackal defeating a strong elephant which has its foot caught in a trap.)
THERINTHU THELI

TEST WELL AND THEN TRUST

(Who is fit to be trusted by a king (or by a person who is the head of an organization)?

(501)

ARRAM PORUL INBAM UYIRACCHAM NAANGIN
THIRRANHERINTHU THERAPPADUM

Right conduct, wealth, pleasure, fear for life-
a king should chose a person who fares better
in all these four afore-mentioned things.

(502)

KUDIPPRANTHU KUTRRATHTHIN NIINGI VADUPPARIVUM
NAANUDAIYAN KATTE THELIYU

He who is from a good family background;
who does not commit wicked acts;
and he who shies away from acts which leave the scar of sin;
he alone deserves to be trusted.
Even in those men who have mastered texts which are rarely studied
(because they are difficult to understand);
even if they have no faults as such,
it is difficult to find them completely free of ignorance
after proper testing.

(Even if a person has all the required qualities and is free of faults, even if he as mastered special sciences, it is difficult to find a person who is wise. Book-knowledge is different from intelligence.)

The king should analyze the virtues and
also the faults belonging to the man;
find out which are in excess quantity;
and then understand the dominant quality of that person.

(Man is a mixture of good and bad qualities. Whatever quality dominates more, he should be considered as such. But how do we gauge his qualities? Through his actions!)
The actions performed by a man become the touch-stone for finding out their greatness or meanness.

Those who are without relatives should not be trusted. because such men are not obligated to anyone; and so will not shy away from censure.

(A man who has no relatives will not behave responsible, for he does not have to answer any one for his wrong actions. So trust a man with family only.)
Choosing people to act as a support,
when they do not have the proper intelligence,
merely out of affection (and not by testing), and place trust on them,
will bring all the faults of ignorance.

(If an idiot is chosen as a trustworthy companion, then know that troubles do not stay far.)

(508)

If trust is paced in any person who has not been tested well,
then it will bring irredeemable harm to the future generations also.

(509)

Do not trust in anyone before understanding them well.
After understanding them,
trust in them with the full intelligence of why they are trustworthy.

(510)
To trust in a man who has not been tested well;
and to doubt a man who has been proved as trustworthy;
both bring irredeemable harm.

He who has understood both the good and bad actions
and chooses only the good actions
will be offered the responsible job.

He who multiplies the incoming wealth;
increases the prosperity of the country;
and removes the obstacles both ways by proper observation;
he alone is fit to be employed.
Loyalty for the king; intelligence; clarity; lack of greed; a man who is endowed with all these four qualities is to be trusted with a responsible job.

Even after getting selected after properly proving their deserving qualities, there are many who will still not be up to the expectation. Other than the person who has the capacity to complete his job by overcoming all obstacles through his intelligence, any other person of favor should not be given the job.
First choose the right person who is fit for the job; then analyze the nature of the work that is to be done; and at proper time, get the work done through him.

This person can definitely complete this job; when such an ascertainment rises after proper analysis, then assign the job to him.

After a person has been chosen for a job after a thorough analysis, he should be assigned the job for sure.
The king must daily keep supervising the work of the employee.
As long as the worker does not go astray,
the country will also not go astray.
EMBRACING THOSE WHO ARE CLOSE

[LOVE YOUR RELATIVES]

(521)

The virtue of cherishing the past relationship even when the wealth has become less, is found in the relatives only.

(522)

If a king has relatives whose affection never changes, then it will result in never-diminishing prosperity.

(523)

Life of a person, who does not mix well with his relations, equals a pond of water which has no encircling bank.
The wealth one has earned has proper usage, only when the relations surround him.

If a man gives and has pleasing words to say, all relations that belong to him will naturally surround him.

If a person has a charitable disposition and is free of anger also; then there is no dearth of relatives around him.
Without hiding what it has, 
the crow will call out loud 
and share its food with others of its clan. 
Prosperity will belong only to a man who has such a tendency.

If a king does not look upon all as equal; 
but appreciates their individual talents, 
relatives will stay with him admiring that quality of his.

Those relatives who were once belonging to him, 
and who left because of some misapprehension 
will surely return, 
once they are aware that they were wrong.

If a relative, who went away out of some disagreement, 
returns for some reason, 
the king should indeed offer a helping hand;
but accept him fully only after analyzing well his motive
(as to whether he is working for the enemy king.)

NOT TO BE FORGETFUL

(Forgetfulness in this section does not refer to memory-loss or amnesia.
A man should not forget what he learnt from his teachers, parents and other studies under
any circumstance. He must not give vent to sudden emotional outbursts losing his reason
and thus bring about his own ruin.
This ‘non-forgetting’ character is a ‘must’ for a king who is responsible for the health and
wealth of the people who live under his rule.)

The forgetfulness that comes out of extreme delight
is more harmful than the forgetfulness
that comes out of the excessive anger.

(An outburst of anger maybe is momentary; but if a king loses his reason and is
overwhelmed by joy, he is lost forever. He will not be able to foresee the danger that
awaits him.)

Forgetfulness will destroy the fame,
like the day-to-day poverty destroying one’s intelligence.
(If a man of intelligence even, if he is not able to procure the basic needs for his family, will take recourse to unethical activities sometimes and thus lose his reputation. What use is his education then? Forgetting the knowledge learnt through studies and the advice given by the elders, if any king acts as he likes to fulfill his selfish needs, he will soon lose his fame and lose his position.)

A man of forgetfulness can never attain fame. This is a fact agreed upon by any learned man in any part of the world.

For those who are afflicted by fear, the fort is of no use.
So also,
for those who are afflicted by forgetfulness, their wealth is of no use.

(A king may stay inside an impenetrable fortress; but if he is naturally of a cowardly character, his fear itself will destroy him.
If a man does not base his actions on the learning he has acquired, even if he has abundant wealth as his support, he will bring ruin upon himself by his foolish actions.)
He who forgets to prevent the forthcoming problems, will have a cause to regret later.

(A King should always be alert and use his knowledge to safeguard himself and his country from the enemies. If he loses himself either in pleasure-seeking or revengeful thoughts, he will not be able to face any sudden problems that come up.)

If the quality of non-forgetfulness is in anybody at all times, there is nothing that is more beneficial than that.

(Be always alert- about your surroundings, about the actions of others, about even the thoughts that run in your mind. Always act with reason and discrimination. Do not ever forget what you studied under the teachers. Do not forget the advice of your parents and other elders. Do not forget the lessons which the bitter experiences of life taught you.)

If one performs his actions using the tool of non-forgetfulness, there is no achievement that is not possible.
A king should do such actions that are commended by the learned. 
If one disregards such actions, there will be no ascendancy for him ever.

When the king loses himself in pleasures, 
he must remember those who perished by such forgetfulness.

(Who has ever prospered by this forgetfulness of knowledge? 
Remember those who perished by such forgetfulness – whose names you have come across in history, mythology and in the experiences of your own life. Hold yourself from losing the reasoning power, when you are overwhelmed by pleasures.)

It is easy for a king to achieve what he thought of, 
if he thinks always about it.

(If you want to achieve something in life, keep that dream always in front of you- all the twenty four hours- and work for it minute by minute, second by second, without getting overwhelmed by the emotions of happiness, anger or anxiety. 
Never forget what you have learnt. Never act ignorant and stupid. 
Never forget the lessons taught by your life.)
If any one under his rule commits a crime, the king should properly investigate it; not be partial to either side; must act neutral; decide the punishment for that crime after consulting the learned ministers. This alone is considered as proper justice.

The world lives looking up at the sky (for rains); the citizens live looking up at the just rule of their king.
The just administration of a king
stays as the foundation for the Vedas and their prescribed instructions.

(If the ruler is wicked, the scriptures also lose their value.)

The world will stay embracing the feet of that great emperor,
who will rule with justice,
embracing his people (with care).

Seasonal rains and a good yield in the fields
are always found together
in the country where the king rules according to the rules
prescribed in the administration science.

Victory for a king is not won by the spear
but by his ‘just rule’- that too if it is not bent (by partiality).
The king protects the entire earth; but his righteous rule will protect him, if it is done without any hindrance (by not catering to his selfish needs).

A king - who does not give easy audience to the people who need justice and provide proper solutions by analyzing well their problems by discussing with the learned, - will fall to a lowly state and perish.

By protecting the people from the harassment of others; caring for them without harassing them himself; and punishing the wicked; is the duty of a king; not a blemish.
When a king executes the wicked through death sentence, it equals the act of safeguarding the tender crops which is done by removing the weeds.

A king who takes to the harassment of the people and does improper acts, is more cruel than those who are murderers by nature. (because he betrays the trust)

If the king who is the ruler of the country demands money from his people, he equals a dacoit holding a spear, who forces the travelers on the road to give him their possessions.
A king who does not set right the on-goings in the country through daily supervision, will lose hold of his kingdom day by day.

The king who acts disregarding justice, without caring for the consequences thereof, will lose simultaneously both the wealth (he has accumulated so long) and the (trust of the) subjects (who act as the means for acquiring more wealth).

The tears that pour out of his people’s eyes, who are unable to bear the sufferings under his rule, will become the tool which will destroy his wealth.
MANNAARKKU MANNUTHAL CHENGONMAI ATTHINREL MANNAAVAAM MANNARKKOLI

The rule which is based on justice will bring permanent fame to the king. If that is lacking, the king will never be an object of fame for long.

THULIYIMAI INAALATHTHRR KERR RRA RR RRE VENTHAN ALIYINMAI VAAZHAM UYIRKKU

The rains when absent bring much suffering to all the people. In the same way, people of a country will suffer if the king lacks sympathy.

INMAIYIN INAATHUDAIMAI MURRAI CHEYYAA MANNAVAN KO RR KEEZHP PADIN

If people live under the rule of a king who provides no justice, possession of wealth will bring more suffering than the lack of it. (because the king will take it away by force)

MURRAI KODI MANNAVAN CHEYYIN URRAI KODI OLLAATHU VAANAM PEYAL
If a king rules without justice, 
even the seasonal monsoon will not bring any rain.

If the king does not protect his people as needed, 
the cows will yield no milk; 
(because farmers will be famished and crops will be scarce) 
Brahmins will forget the Vedas. 
(because wickedness will rule and unrighteousness will prevail)

When anyone commits a crime, 
a king should make a complete investigation 
and impose a suitable punishment 
so that the crime is not repeated.
A king who wants to rule for a long time, should show extreme harshness in the beginning, but be mild when imposing the punishment.

If a king terrorizes his people during his rule, he will lose everything in no time.

A king who is condemned by his people as ‘Our king is cruel’ will not live long and get ruined soon.

When a king very rarely gives an audience; and that too with a scornful face, (like a devil incarnate) then his wealth is as loathsome as getting guarded by a devil.
If the king speaks harsh and insensitive words, and shows no compassion, his wealth even if abundant, will stay not for long and will perish very soon.

Harsh words and punishment that is more severe than necessary, act as the file that wears out the king’s strength of conquering enemies.

(People, who are harassed by their cruel king, will support an enemy king who is kind and good.)

If a king hands off a work to his ministers, and does not bother to think about it along with them, yet gives vent to anger and is enraged at them if something goes wrong, then his wealth will lessen in no time.

(The ministers also may abandon him, if he does not treat them with respect.)
If the king does not safeguard himself before the battle, he will be stuck by fear and lose everything when the battle-time arrives.

(These cruel kings can harass and bully only the subordinates and weak-minded people. They are not really valorous or courageous. When they meet any danger from a powerful enemy, they will be afraid to face him and try to escape.)

A king who terrorizes his people will keep those who are not specialized in administration texts, as his supporters. There is no greater burden that the earth can bear than these people!

(The cruel king and his dumb followers- they are just a wasteful weight on earth, not useful to others or themselves even!)
Only because of the extremely beautiful ornament called kindness adorning the king, the earth exists as such.

The world keeps going on, only because of the quality of kindness. Those who live without having it, are a wasteful weight for the earth to bear with.

What is melody if it does not merge with the song? What is an eye if it does not express kindness?
Except appearing as part of the face, what use is the eye which does not express kindness to the maximum?

Kindness is the ornament of the eye. If it is not there, then the eye is considered as just a sore.

Those who are joined with eyes, but have no kindness are like the tree joined to the mud.

(A tree cannot express any kindness because it does not have eyes. It is just alive and is stuck to the ground. A man who has eyes but has no kindness is nothing but a walking tree stuck to the ground.)
Those who have no kindness are without eyes.
Those who have eyes cannot be without kindness.

This entire world belongs to those kings who can act with kindness, yet not swerving from their prescribed duties.

The greatest virtue of a king is to show kindness and forgiveness to even those who deserve punishment.
Those who desire
the dignified quality of kindness which is commended by all,
will gladly consume even the poison offered by their close ones
and still act friendly towards them.

Those who desire
to quickly gather news at all times about all that is happening among all;
is the duty of a king.
There is no chance of victory for a king, who does not make use of the information that can be gathered secretly by employing spies,

(584)

When a person observes secretly the actions of everyone, without discriminating between those who are close to him and those who are not liked by him, he is said to be a spy.

(585)

When his appearance does not give rise to any suspicion when seen, when he shows no fear when anyone eyes him with suspicion, when he does not ever blurt out the secrets in his mind, then he is said to be a spy.

(586)
Disguising oneself as some recluse; managing to gain entrance into forbidden areas and gathering whatever information is possible; and not getting weakened enough to reveal anything whatever pains are inflicted upon oneself (by those who suspect); this alone is known as spying.

(587)

Listening to the plans that are secretly discussed by the enemies; and taking appropriate actions based on the information obtained without any doubt whatsoever; this alone is known as spying.

(588)

A king should confirm the information brought by one spy, by comparing it with the information brought by another spy.

(589)
Many spies should be employed without their knowledge of each other. If three such men bring the same information, then it should be accepted as the truth.

A spy should be rewarded for his excellent work without the knowledge of others; otherwise, the secrecy employed in spying will be out in the open.

Having Enthusiasm

(Ookkam, is the motivation to do something in life; the eagerness, the enthusiasm to achieve something in life; the interest you show in your actions.)

(Enthusiasm means the thirst to achieve something; the energy to face anything; the joy that is felt in every breath and thought; the adventurous spirit to achieve the goal in spite of all difficulties; the all encompassing love for life; the joy of being born as a human being who can think and achieve so many things; the bubbling fountain of energy; the very essence of an evolved human being.
If that is lacking, what can be achieved in life?
If even the smallest failure (say a few numbers less in the marks card or the rejection by a girl or a boy) makes a person seek the cessation of life, how can life go on?
Life is to live!
Every moment is precious!
To be alive and conscious and that too as a thinking human being is the greatest blessing any one can have; and enthusiasm is the hunger to live the precious rare life to the best of one’s ability and achieve all knowledge and greatness within the short life-span.
What else is life for, but to live to the fullest with enthusiasm and not seek death at a smallest mishap?)
Only a man who has enthusiasm is a wealthy man. 
If this is not owned, 
then can he be wealthy by whatever other things he owns?

The enthusiasm in the mind alone is the true wealth. 
The material wealth possessed by a person is unstable 
and will be gone in no time.

Those who have enthusiasm as a handy object, 
will not worry when the wealth gets lost.
(594)

If a man has unwavering enthusiasm, then prosperity will seek and join him by itself.

(595)

The stalks of the lotuses in the water are as lengthy as the depth of the water they are in. A man’s ascendancy in life is as high as the enthusiasm in the mind.

(596)

Let all thoughts be focused on the highest goal to be achieved. Even if it is not realized yet, the effort to realize it should not cease.
(597)

Even when wounded all over by a shower of arrows, the elephant will prove its might however; those with enthusiasm will not give up their effort even if hindrances block their goal.

(598)

A king who has no enthusiasm, cannot feel proud about any other greatness in this world.

(599)

An elephant which has a huge body and sharp tusks will yet fear the attack of a tiger (which has enthusiasm).
Enthusiasm is the basic essence of a man. Those who do not have it are just trees; but look different because they have human shapes.

NOT BEING LETHARGIC

(Thinking higher and being always noble is considered as Saatvic quality (shining light) – the quality which leads always towards a good end. Sages and those who seek the knowledge of the higher world belong to this category. They do not show much interest in worldly activities and are always engaged in the search of knowledge. Enthusiasm and a mind prone to actions is said to have the Raajasic quality (dusty) - the quality which is necessary to achieve the ends in life. this is a ‘must’ quality for a king who has to be always engaged in the affairs of the country. Lethargy, laziness, dullness all these belong to the quality called Tamas (darkness). A person who is Taamasic is a dead person though he appears to be breathing. He achieves nothing and ruins himself and his family by his foolishness. A human being is a mixture of all these three qualities. Some one particular quality dominates a person and he is active or otherwise accordingly. Those who are dominated by Sattva or Rajas survive naturally. But a man who is dominated by Tamas is non-intelligent and prone to mistakes in all his actions. He is lazy and sloth-like in his disposition. His body and mind both die out soon by his unhealthy nature of mind.)
The ever-burning bright light named family will gradually die out if the soot called lethargy spreads over it.

Those who want the family to remain as the family, must be lethargic about acting lethargic.

The family – where there is the birth of a fool who holds on to the quality of lethargy which brings about destruction, - (the family) will die out even before he gets ruined.
(Holding a bomb in the hand may destroy the one holding it first; but lethargy is a more vicious bomb; it will destroy all those around you first and then ruin you also. What pain can be more than seeing your loved ones perish, in front of your own eyes? All because you did not strive hard and were slow in your effort.)

(604)

கொல்லவுடன் கொண்டு பயிரியும் மீள்வுடன்
மனைண் குண்டு சுய்க்கு

KUDIMADINTHU KURR RRAM PERUGUM MADIMADINTHU
MAANDA UNINARR RRI LAVARKKU

For those -
who getting stuck by the destructive lethargy, do not strive hard,
- family will also be ruined; mistakes also will be on the increase.

(605)

சேரிக்சேரி மேலுணில் தொள்ளக்கு
கொறிந்தது காக்க கவனம்

NEDUNEER MARRAVI MADITHUYIL NAANGUM
KEDU NEERAAR KAAMAKKALAN

Procrastination, forgetfulness, laziness, sleep-
all these four qualities are
the tiny boat boarded by those who covet destruction.

(Life is a huge ocean with turbulent waves.
If a man tries to cross over it with a tiny boat, he will drown along with the boat at the first wave that hits him.
Lethargy, postponing one’s work, sleeping without any control, dullness, not doing any effort at all for anything – all these qualities bring about the ruin of a man very fast.
There is a story about a lazy man like this-
Once a man prayed to God and God appeared before him.
The fool asked the God to give him the prize money of a lottery ticket as a boon.
God said – At least make the least effort of buying a lottery ticket!
What can be achieved without any effort?)
Even if the contact of a wealthy king is made available, the lazy ones can never benefit much from it.

(When the king is giving an audience, these lazy ones will be sleeping on their beds most probably!)

Those who are lazy and do not strive hard, will get admonished and later hear words of reproach also from others.

If lethargy gets attached to a man of a renowned family, it will turn him into a slave for the enemies.

(The lazy idiots are the easy tools for the enemy to achieve his ends.)
If a man gets rid of his lethargy, the taints which got attached to his family and his manhood will vanish off.

(A man proves his manhood through his hard work. A lazy man is no better than a sleeping dog! A dog also fares better than him, because it will be alert to the smallest sound and get up to attack the intruder! A lazy person – he will keep on sleeping even if he is getting his head sliced off!)

A king who never is under the sway of lethargy will attain all the worlds that were measured by the foot steps of the Lord.

(Lord Vishnu took the incarnation of Vaamana (dwarf) and measured the earth and the sky in two steps. The third step he placed on King Bali’s head and pushed him to the nether worlds. He is known by the name TRIVIKRAMA – lord who conquered everything through three steps. A king who is not given to Taamasic quality of lethargy and laziness, will also conquer the worlds wherever he goes.)
MANLY EFFORT (PAURUSA)

One should not lose heart thinking that this is not possible. Effort will give the needed strength to achieve it.

The world will reject those who reject the job (without completing it). Therefore avoid the non-completion of any work.

The magnanimity of helping others is established in the noble quality of effort alone.
The quality of helping others without the use of effort will become wasted like the handling of a sword by a coward.

He who renounces his own comforts to complete a required job, removes the suffering of his relatives, and proves to be a supporting pillar for them.

Effort brings about prosperity. Lack of effort will bring about poverty.
Goddess of misfortune resides in laziness; so it is said; and Goddess of fortune (Lakshmi on the lotus) resides with the man who makes effort without giving way to laziness.

Adverse fate does not taint anyone; but not to make an effort through appropriate intelligence is blameworthy.

Even if fate hinders the job, effort will pay the wages for the labor exerted by the body.
Those who disregard the adverse fate and make full effort will conquer the fate also.

Not to break down when met with problems.

When met with misery, laugh aloud. There is nothing equal to it when trying to disable that misery.

(To smile at a misery does not mean that you should act like an insane person when a problem occurs and laugh madly. ‘Smile’ here means not to break down but make use of the reasoning power. Understand that misery is not a worthwhile thing to cry about. Life is game with challenges that rise one after another. Misery is another name for the challenge that life places in front of you. In a chess game, you do not sit and cry when the opponent makes an intelligent move. In life also look at the problem as a coin moved by fate and make your next move intelligently with a smile. You are sure to win.)
Difficulties which rush in like a flood, will instantly subside when the intelligent man just analyzes them in his mind.

Those who do not feel miserable when met with misery, will make misery miserable.

Like a bull moving on the uneven ground (pulling the cart), if a man can doggedly do his job with steadfastness, the misery which came to him will feel miserable.
Even if the miseries turn up one after the other, if a person does not break down by their onslaught, the misery will lose heart and break down.

Will those who do not hold on to the wealth with attachment when it is gained, ever suffer the loss of it when it is gone?

Wise men who know that the body is always targeted by miseries, will not get into the habit of worrying over it.
He who does not run after pleasures, and accepts difficulties as part of the life, will not feel miserable anytime.

He who does not get overwhelmed by joy in joyous incidents, will not feel distressful when met with unhappy incidents.

If a man learns to look at the suffering also as some sort of happiness, then he will be admired even by his enemies for this great quality.
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.