

THIRUKKURAL

OF

THIRUVALLUVAR

அறத்துப்பால்

(1 to 380)

TRANSLITERATION AND TRANSLATION

BY

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THIRUKKURAL OF THIRUVALLUVAR



THIRU VALLUVAR

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 (திருக்குறள்).

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' (இரண்டடி வெண்பா).

Thiru means 'Shree' an auspicious word denoting reverence.

The work is divided into three parts-

அறத்துப்பால் - SECTION ON DHARMA (1 to 380)

பொருட்பால் - SECTION ON ARTHA (381 to 1080)

காமத்துப்பால் - 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
அறத்துப்பால்
 (1 to 380)

VERSES ON DHARMA [RIGHTEOUSNESS]

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2. வான்சிறப்பு - pg 9
3. நீத்தார் பெருமை - pg 13
4. அறன் வலியுறுத்தல் - pg 20
5. இல்வாழ்க்கை - pg 25
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11. செய்ந்நன்றி அறிதல் - pg 51
12. நடுவு நிலைமை - pg 54
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14. ஒழுக்கமுடைமை - pg 61
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16. பொறையுடைமை - pg 67
17. அழக்காறாமை - pg 70
18. வெஃகாமை - pg 73
19. புறங்கூறாமை - pg 77
20. பயனில் சொல்லாமை - pg 80
21. தீவினையச்சம் - pg 83
22. ஒப்புரவறிதல் - pg 87
23. ஈகை - pg 91
24. புகழ் - pg 95
25. அருளுடைமை - pg 100
26. புலால் மறுத்தல் - pg 105
27. தவம் - pg 108
28. கூடா ஒழுக்கம் - pg 112
29. கள்ளாமை - pg 117
30. வாய்மை - pg 121
31. வெகுளாமை - pg 126
32. இன்னா செய்யாமை - pg 130
33. கொல்லாமை - pg 134
34. நிலையாமை - pg 138
35. துறவு - pg 142
36. மெய்யுணர்தல் - pg 147
37. அவா அறுத்தல் - pg 152
38. ஊழ் - pg 158

பாயிரவியல்/PREFACE

கடவுள் வாழ்த்து

KADAVUL VAAZHITHU

PRAYER TO THE SUPREME LORD

(1)

அகர முதல எழுத்தெல்லாம் ஆதி பகவன் முதற்றே உலகு

AKARA MUDALA EZATTELLAAM AADI BHAGAVAN MUDARRE ULAGU

All the letters start from the sound 'a'.

The world also starts from the Supreme Lord the source of all.

{ All the letters are contained in the sound AUM, which has A, U and M sounds contained within it. Hence, all the words denoting all the objects of the world are sounds which begin from the first part of the AUM.

And the entire world containing all the names and forms arise from the Supreme Lord, who is the beginning of all and is himself without any beginning. }

(2)

கற்றதனால் ஆய பயனென்கொல் வாலறிவன்

நற்றாள் தொழார் எனின்

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.

Be humble before those who know more than you.

Always be devoted to the feet of the Supreme Lord who will guide you correctly in the path of knowledge. }

(3)

மலர்மிசை ஏகினான் மாண்டி சேர்ந்தார்
நிலமிசை நீடுவாழ் வார்

MALARMISAI EGINAAN MAANADI SERNDAAR
NILAMISAI NEEDU VAAZVAAR

*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. }

(4)

வேண்டுதல்வேண்டாமை இலானடி சேர்ந்தார்க்கு
யாண்டும் இடும்பை இல

VENDUDAL VENDAAMAI ILAANADI SERNDAARKKU
YAANDUM IDUMBAI ILA

*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.)

(5)

இருள்சேர் இருவினையும் சேரா இறைவன்
பொருள்சேர் புகழ்புரிந்தார் மாட்டு

IRULSER IRUVINAIYUM SERAA IRAIVAN
PORULSER PUGAZPURINDAAR MAATTU

*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.)

(6)

பொறிவாயில் ஐந்தவித்தான் பொய்தீர் ஒழுக்க
நெறிநின்றார் நீடுவாழ் வார்

PORIVAAYIL AINDARIVITTAN POYTEER OZAKKA
NERININRAAR NEEDUVAZVAAR

*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.)

(7)

தனக்குவமை இல்லாதான் தாள்சேர்ந்தார்க் கல்லால்
மனக்கவலை மாற்றல் அரிது

TANAKKUVAMAI ILAADAAN TAALSERNDAARKKALLAAL
MANAKKAVALAI MAARRAL ARIDU

*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.)

(8)

அறவாழி அந்தணன் தாள்சேர்ந்தார்க் கல்லால்
பிறவாழி நீந்தல் அரிது

ARAVAAZI ANDANAN TAALSENDAARKKALLAAL
PIRAVAAZI NEENDAL ARIDU

*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.)

(9)

கோளில் பொறியின் குணமில்வே எண்குணத்தான்
தாளை வணங்காத் தலை

KOLIL PORIYIN GUNAMILAVE ENGUNATTHAAN
TAA LAI VANANGAATTALAI

*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.)

(10)

பிறவிப் பெருங்கடல் நீந்துவர் நீந்தார்
இறைவன் அடிசேரா தார்

PIRAVIPPERUNGADAL NEENDUVARNEENDAAR
IRAIVAN ADISERAADAAR

*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.)

வான்சிறப்பு
VAANCCHIRAPPU

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.

(11)

வானின் றுலகம் வழங்கி வருதலால்
தானமிழ்தம் என்றுணரற் பாற்று

VAANINRULAGAM VAZANGI VARUTALAAL
TAANAMIZDAM ENRUNARAR PAARRU

*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.)

(12)

துப்பார்க்குத் துப்பாய துப்பாக்கித் துப்பார்க்குத்
துப்பாய தூஉ மழை

TUPPARKKU TUPPAAYA TUPPAKKITTUPPAARKKU
TTUPAAYA TOOU MAZAI

*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.)

(13)

விண்ணின்று பொய்ப்பின் விரிநீர் வியனுலகத்து
உள்நின் றுடற்றும் பசி

VININDRU POYPPIN VIRNEER VIYANULAGATTU
ULNINRUDARRUM PASI

*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.)

(14)

ஏரின் உழாஅர் உழவர் புயல்என்னும்
வாரி வளங்குன்றிக் கால்

ERIN UZAA AR UZAVAR PUYAL ENNUM
VAARI VALANKUNRIKKAAL

*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.)

(15)

கெடுப்பதூஉம் கெட்டார்க்குச் சார்வாய்மற் றாங்கே
எடுப்பதூஉம் எல்லாம் மழை

KEDUPPADOOUM KETTARKUSSAARVAAYMAR RAANGE
EDUPPADOOUM ELLAM MAZAI

*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.)

(16)

விசம்பின் துளிவீழின் அல்லால்மற் றாங்கே
பசும்புல் தலைகாண் பரிது

VISUMBIN TULIVEEZHIN ALLAAL MARRAANGE
PASUMPUL TALAICAANBADARIDU

*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.)

(17)

நெடுங்கடலும் தன்நீர்மை குன்றும் தடிந்தெழிலி
தான்நல்கா தாகி விடின்

NEDUNKADALUM TANNEERMAI KUNRUM TADINDEZILI
TAAN NALGAA DAAGI VIDIN

*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.)

(18)

சிறப்பொடு பூசனை செல்லாது வானம்
வறக்குமேல் வானோர்க்கும் ஈ.ண்டு

SIRAPPODU POOSANAI SELLAADU VAANAM
VARAKKUMEL VAANORKKUM EENDU

*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.)

(19)

தானம் தவமிரண்டும் தங்கா வியனுலகம்
வானம் வழங்கா தெனின்

THAANAM THAVAMIRANDUM THANGAA VIYANULAGAM
VAANAM VAZANGAA DENIN

*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.)

(20)

நீரின் றமையா துலகெனின் யார்யார்க்கும்
வானின் றமையா தொழுக்கு

NEERIN RAMAIYAA THULAGENIN YAARYAARKKUM
VAANIN RAMAIYAA THOZAKKU

*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.)

நீத்தார் பெருமை
NEETTHAAR PERUMAI

GREATNESS OF THOSE WHO HAVE RENOUNCED EVERYTHING

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.

(21)

ஒழுக்கத்து நீத்தார் பெருமை விழுப்பத்து
வேண்டும் பனுவல் துணிவு

OZAKKATTU NEETTHAAR PERUMAI VIZAPPATTU
VENDUM PANUVAL THUNIVU

*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.)

(22)

துறந்தார் பெருமை துணைக்கூறின் வையத்து
இறந்தாரை எண்ணிக்கொண்டற்று

THURANDAAR PERUMAI THUNAIKKOORIN VAIYATTHU
IRANDAARAI ENNIKONDAAARRU

*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.)

(23)

இருமை வகைதெரிந்து ஈண்டு அறம் பூண்டார்
பெருமை பிறங்கிற் றுலகு

IRUMAI VAGAI THERINDEENDARAM POONDAAR
PERUMAI PIRANGIRRULAGU

*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 worshipping 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.)

(24)

உரனென்னும் தோட்டியான் ஓரைந்தும் காப்பான்
வரனென்னும் வைப்பிற்கோர் வித்து

URANENNUM THOTTIYAAN ORAINDUM KAAPPAAN
VARANENNUM VAIPPIRKOR VITTHU

*He alone, who controls the five senses
with the 'goad' namely, 'firmness of mind',
becomes the seed for the excellent state.*

(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.

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'.)

(25)

ஐந்தவித்தான் ஆற்றல் அகல்விசும்பு ளார்கோமான்
இந்திரனே சாலுங் கரி

AINDAVITTHAAN AARRAL AGALVISUMBULAARKOMAAN
INDIRANE SAALUNKARI

*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.)

(26)

செயற்கரிய செய்வார் பெரியர் சிறியர்
செயற்கரிய செய்கலா தார்

SEYARKARIYA SEYVAAR PERIYAR SIRIYAR
SEYARKARIYA SEYKALAADAAR

*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.)

(27)

சுவை ஓளி ஊறு ஓசை நாற்றமென்று ஐந்தின்
வகை தெரிவான் கட்டே உலகு

SUVAIYOLI OOROSAI NAARRAMENRAINDIN
VAGAI THERIVAAN KATTE ULAGU

*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.)

(28)

நிறைமொழி மாந்தர் பெருமை நிலத்து
மறைமொழி காட்டி விடும்

NIRAIMOZI MAANDAR PERUMAI NILATTU
MARAIMOZI KAATTIVIDUM

*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)

குணமென்னும் குன்றேறி நின்றார் வெகுளி
கணமேயுங் காத்தல் அரிது

GUNAMEENUM KUNRERI NINRAAR VEGULI
KANAMEYUNKAATTHAL ARIDU

*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.)

(30)

அந்தணர் என்போர் அறவோர்மற் றெவ்வயிர்க்கும்
செந்தண்மை பூண்டொழுக லான்

ANTHANAR ENBOR ARAVORMARREVVUYIRKKUM
SENTHANMAI POONDOZAGALAN

*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.)

அறன் வலியுறுத்தல்
ARAN VALIYURATTHAL

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)

சிறப்பீனும் செல்வமும் ஈனும் அறத்தினூஉங்கு
ஆக்கம் எவனோ உயிர்க்கு

CHIIRAPPU EENUM SELVAMUM EENUM ARATTINOO UNGU
AAKKAM EVANO UYIRKKU

*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)

அறத்தினூஉங் காக்கமும் இல்லை அதனை
மறத்தலின் ஊங்கில்லை கேடு

ARATTHINOO UNGU AAKKAMUM ILLAI ATHANAI
MARATTHALIL OONGILLAI KEDU

*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!)

(33)

ஒல்லும் வகையான அறவினை ஓவாதே
செல்லும்வாய் எல்லாஞ் செயல்

OLLUM VAGAIYAAN ARAVINAI OVAADE
SELLUMVAAI ELAAMJSEYAL

*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?)

(34)

மனத்துக்கண் மாசிலன் ஆதல் அனைத்தறன்
ஆகுல நீர பிற

MANATTHUKKAN MAASILAN AATHAL ANAITTHU ARAN
AAKULA NEERA PIRA

*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.)

(35)

அழுக்கா றவாவெகுளி இன்னாச்சொல் நான்கும்
இழுக்கா இயன்ற தறம்

AZAKKAARU AVAA VEGULI INAASSOL NAANGUM
IZAKKAA IYANRADU ARAM

*All actions which are done without
all these four-jealousy, desire, anger, rude word,
are indeed righteous actions.*

(36)

அன்றறிவாம் என்னா தறஞ்செய்க மற்றது
பொன்றுங்கால் பொன்றாத் துணை

ANRARIVAAM ENNAADU ARANJSEYGA MARRADU
PONRUNGAAL PONRAATTUNAI

*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.)

(37)

அறத்தா றிதுவென வேண்டா சிவிகை
பொறுத்தானோ டூர்ந்தான் இடை

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.)

(38)

வீழ்நாள் படாஅமை நன்றாற்றின் அஃதொருவன்
வாழ்நாள் வழியடைக்கும் கல்

VEEZNAAL PADAA AMAI NANRRAARRIN ATTHORUVAN
VAAZNAAL VAZHIYADAIAKKUM 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.)

(39)

அறத்தான் வருவதே இன்பமற் றெல்லாம்
புறத்த புகழும் இல

ARATTHAAN 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.)

(40)

செயற்பால தோரும் அறனே ஒருவற்கு
 உயற்பால தோரும் பழி

SEYARPAALA THORUM ARANE RUVARKU
 UYARPAALA THORUM PAZHI

*Whatever one ought to do is virtuous deed only.
 Whatever 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.)

இல்லறவியல்/ GRHASTHA DHARMA (Householder's Duties)

இல்வாழ்க்கை
IL VAAZHKAI

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 reunciation).

Herein is described the disciplines that a householder should follow.

(41)

இல்வாழ்வான் என்பான் இயல்புடைய மூவர்க்கும்
நல்லாற்றின் நின்ற துணை

ILVAAZVAAN ENBAAN IYALBUDAIYA MOOVARKKUM
NALLARRIN NINRA THUNAI

*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, 'Grhastha'- 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.)

(42)

துறந்தார்க்கும் துவ்வா தவர்க்கும் இறந்தார்க்கும்
இல்வாழ்வான் என்பான் துணை

THURANDAARKKUM TUVVAATHAVARKKUM IRANDAARKKUM
ILVAAZVAAN ENBAAN TUNAI

*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.)

(43)

தென்புலத்தார் தெய்வம் விருந்தொக்கல் தானென்றாங்கு
ஐம்புலத்தா றோம்பல் தலை

THENPULATTAAR DAIVAM VIRUNDOKKAL THAANENRAANGU
AIMPULATTHAARU OMBAL THALAI

*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.)

(44)

பழியஞ்சிப் பாத்தூண் உடைத்தாயின் வாழ்க்கை
வழியெஞ்சல் எஞ்ஞான்றும் இல்

PAZHIYANJIP PAATTHOON UDAITHAAYIN VAAZKAI
VAZHIYENJCAL ENJJAANRUM ILA

*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.)

(45)

அன்பும் அறனும் உடைத்தாயின் இல்வாழ்க்கை
பண்பும் பயனும் அது

ANBUM ARANUM UDAITTHAAYIN ILVAZKAI
PANPUM PAYANUM ADU

*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.)

(46)

அறத்தாற்றின் இல்வாழ்க்கை ஆற்றின் புறத்தாற்றில்
போலய்ப் பெறுவ தெவன்

ARATTHAARRIN ILVAZKAI AARRIN PURATTHAARRIL
PO OYP PERUVATHEVAN

*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)

இயல்பினான் இல்வாழ்க்கை வாழ்பவன் என்பான்
முயல்வாருள் எல்லாம் தலை

IYALBINAAN ILVAAZKAI VAAZBAVAN 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)

ஆற்றின் ஒழுக்கி அறனிமுக்கா இல்வாழ்க்கை
நோற்பாரின் நோன்மை உடைத்து

AARRIN OZAKKI ARANIZAKKAA 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.)

(49)

அறன்னபு பட்டதே இல்வாழ்க்கை அஃதும்
பிறன்பழிப்பு தில்லாயின் நன்று

ARAN ENAPPATTADE ILVAAZKAI A :.THUM
PIRANPAZHIPPA THILLAAYIN NANRU

*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.)

(50)

வையத்துள் வாழ்வாங்கு வாழ்பவன் வான்உறையும்
தெய்வத்துள் வைக்கப் படும்

VAIYATTHUL VAAZVAANGU VAAZPAVAN VAAN URAIYUM
THAIVATTHUL VAIKKAPPADUM

*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.)

வாழ்க்கைத்துணை நலம்
VAAZHKAITTHUNAI NALAM

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)

மனைத்தக்க மாண்புடையள் ஆகித்தற் கொண்டான்
வளத்தக்காள் வாழ்க்கைத் துணை

MANAITTHAKKA MAANBUDAIYAL AAGITTARKONDAAN
VALATHAKKAAL VAAZHKAITTHUNAI

*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)

மனைமாட்சி இல்லாள்கண் இல்லாயின் வாழ்க்கை
எனைமாட்சித் தாயினும் இல்

MANAIMAATSI ILLAALKAN ILLAYIN VAAZKAI
ENAIMAATSITTHAAYINUM IL

*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.)

(53)

இல்லதென் இல்லவள் மாண்பானால் உள்ளதென்
இல்லவள் மாணாக் கடை

ILLADEN ILLAVAL MAANBAANAAL ULLADEN
ILLAVAL MAANA~~AK~~KADAI

*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.)

(54)

பெண்ணின் பெருந்தக்க யாவுள கற்பென்னும்
திண்மைஉண் டாகப் பெறின்

PENNIN PERUNTHAKKA KARPENNUM
THINMAI UNDAAKAPPERIN

*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?)

(55)

தெய்வம் தொழாஅள் கொழுநற் றொழுதெழுவாள்
பெய்யெனப் பெய்யும் மழை

THAIVAM THOZHAA AL KOZHANAR RROZAH~~THE~~ZHAVAAL
PEYYENAPPEYYUM MAZHAI

*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)

தற்காத்துத் தற்கொண்டாற் பேணித் தகைசான்ற
சொற்காத்துச் சோர்விலாள் பெண்

THARKAATTHU THARKONDAARPENITTHAGAI SAANRA
SORKAATS SORVILAAL PEN

*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)

சிறைகாக்கும் காப்பெவன் செய்யும் மகளிர்
நிறைகாக்கும் காப்பே தலை

SIRAIKAAKKUM KAAPEVAN SEYYUM MAGALIR
NIRAIKAAKKUM KAAPPE THALAI

*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.)

(58)

பெற்றாற் பெறின்பெறுவர் பெண்டிர் பெருஞ்சிறப்புப்
புத்தேளிர் வாழும் உலகு

PERRAAR PERIN PERUVAR PENDIR PERUNJCHIRAPPU
PUTTHELIR VAAZHAM ULAGU

*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.)

(59)

புகழ்புரிந் தில்லிலோர்க் கில்லை இகழ்வார்முன்
ஏறுபோல் பீடு நடை

PUGAZH PURINTHILLILORKKILLAI IGAZHVAARMUN
ERU POL PEEDUNADAI

*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.)

(60)

மங்கலம் என்ப மனைமாட்சி மற்றதன்
நன்கலம் நன்மக்கட் பேறு

MANGALAM ENBA MANAIMAATSI MARRADAN
NANKALAM NANMAKKATPERU

*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.)

புதல்வரைப் பெறுதல்
PUTHALAVARAIPPERUTHAL

BEGETTING SONS

(61)

பெறுமவற்றுள் யாமறிவ தில்லை அறிவறிந்த
மக்கட்பேறல்ல பிற

PERUMAVARRUL YAAMARIVADILLAI ARIVARINDA
MAKKATPERALLA PIRA

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

(62)

எழுபிறப்பும் தீயவை தீண்டா பழிபிறங்காப்
பண்புடை மக்கட்பெறின்

EZHAPIRAPPUM THEEYAVAI THEENDAA PAZHIPIRANKAAP
PANPUDAIMAKKAT PERIN

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

(63)

தம்பொருள் என்பதம் மக்கள் அவர்பொருள்
தந்தம் வினையான் வரும்

TAMPORUL ENPADAM MAKKAL AVARPORUL
TANDAM VINAIYAAM VARUM

*One's own children, which are one's sole possession,
will be got only through one's own merits.*

(64)

அமிழ்தினும் ஆற்ற இனிதேதம் மக்கள்
சிறுகை அளாவிய கூழ்

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)

மக்கள்மெய் தீண்டல் உடற்கின்பம் மற்றவர்
சொற்கேட்டல் இன்பம் செவிக்கு

MAKKAL MAIY TEENDAL UDARKINBAM MARRAVAR
SORKETTAL INBAM SEVIKKU

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

(66)

குழலினிது யாழினிதென்ப தம் மக்கள்
மழலைச்சொல் கேளா தவர்

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)

தந்தை மகற்காற்றும் நன்றி அவையத்து
முந்தி இருப்பச் செயல்

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.*

(68)

தம்மின்தம் மக்கள் அறிவுடைமை மாநிலத்து
மன்னுயிர்க் கெல்லாம் இனிது

THAMMINTAM MAKKAL ARIVUDAMAI MAANILATTU
MANNUYIRKELLAAM INIDU

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

(69)

ஈன்ற பொழுதின் பெரிதுவக்கும் தன்மகனைச்
சான்றோன் எனக்கேட்ட தாய்

EENRA POZHADIN PERIDUVAKKUM THANMAGANAI
SAANRON ENAKKETTA THAAI

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

(70)

மகன் தந்தைக் காற்றும் உதவி இவன்தந்தை
என்றோற்றான் கொல்லெனும் சொல்

MAGAN THANDAIAKKARRUM UDAVI IVAN THANDAI
ENNORRAAN KOLLENUM CCHOL

*'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.*

அன்புடைமை
ANBUDAIMAI

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)

அன்பிற்கும் உண்டோ அடைக்குந்தாழ் ஆர்வலர்
புண்கணிர் பூசல் தரும்

ANBIRKUM UNDO ADAIKKUMTHAAZH AARVALAR
PUNKANEER POOSAL THARUM

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)

அன்பிலார் எல்லாம் தமக்குரியர் அன்புடையார்
என்பும் உரியர் பிறர்க்கு

ANBILAAAR ELLAAM THAMAKKURIYAR ANBUDAIYAAR
ENBUM URIYAR PIRARKU

*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 possess 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)

அன்போடியைந்த வழக்கென்ப ஆருயிர்க்கு
என்போ டியைந்த தொடர்

ANBODIYAINDA VAZHAKKENBA AARUYIRKKU
ENBODIYAINDA THODAR

*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)

அன்பீனும் ஆர்வம் உடைமை அதுஈனும்
நண்பென்னும் நாடாச் சிறப்பு

ANBEENUM AARVAM UDAIMAI ATHU EENUM
NANBENUM NAADAASCHIIRAPPU

*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)

அன்புற்றமர்ந்த வழக்கென்ப வையகத்து
இன்புற்றார் எய்தும் சிறப்பு

ANBARRAMARNDVAZHAVAKKENBAVAIYAGATTHU
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.)

(76)

அறத்திற்கே அன்புசார் பென்ப அறியார்
மறத்திற்கும் அஃதே துணை

ARATTHIRKE ANBUSAAR PENBA ARIYAAR
MARATTHIRKUM AஃTTHE THUNAI

*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.)

(77)

என்பிலதனை வெயில்போலக் காயுமே
அன்பிலதனை அறம்

ENBILATHANAI VEYILPOLAKKAAYUME
ANBILATHANAI ARAM

*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.)

(78)

அன்பகத்தில்லா உயிர்வாழ்க்கை வன்பாற்கண்
வற்றல் மரந்தளிர்ந்த தற்று

ANBAGATTHILLAA UYIRVAAZHKAI VANBAARKAN
VARRAL MARANTHALIRTTHARRU

*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.)

(79)

புறத்துறுப்பெல்லாம் எவன்செய்யும் யாக்கை
அகத்துறுப் பன்பிலவர்க்கு

PURATTHURUPPELLAAM EVANSEYYUM YAAKKAI
AGATTHURU PANPILAVARKKU

*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.)

(80)

அன்பின் வழிய துயிர்நிலை அஃதிலார்க்கு
என்புதோல் போர்த்த உடம்பு

ANBIN VAZHIYA THUYIRNILAI A:THILAARKKU
ENBUTHOL PORTTHA UDAMBU

*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.)

விருந்தோம்பல் 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.)

(81)

இருந்தோம்பி இல்வாழ்வ தெல்லாம் விருந்தோம்பி
வேளாண்மை செய்தற் பொருட்டு

IRUNDOMBI ILVAZHVA THELLAAM 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 (Grhastha).

(82)

விருந்து புறத்ததாத் தானுண்டல் சாவா
மருந்தெனினும் வேண்டற்பாற்றன்று

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)

வருவிருந்து வைகலும் ஓம்புவான் வாழ்க்கை
பருவந்து பாழ்படுதல் இன்று

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)

அகனமர்ந்து செய்யாள் உறையும் முகனமர்ந்து
நல்விருந்தோம்புவான் இல்

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 Poojaa' separately for propitiating her!

Be careful; do not smile pretentiously; the Goddess can read you 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)

வித்தும் இடல்வேண்டும் கொல்லோ விருந்தோம்பி
மிச்சில் மிசைவான் புலம்

VITTHUM IDALVENDUM KOLLO VIRUNDOMBI
MICCHIL MISAIVAAN 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)

செல்விருந்தோம்பி வருவிருந்து பார்த்திருப்பான்
நல்விருந்து வானத்தவர்க்கு

SELVIRUNDOMBI VARUVIRUNDU PAARTTHIRUPPAAN
NALVIRUNDU VAANATTHAVARKU

*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 door-step 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.)

(87)

இனைத்துணைத் தென்பதொன் றில்லை விருந்தின்
துணைத்துணை வேள்விப் பயன்

INAITTHUNAITH THENBATHONRILLAI VIRUNDIN
THUNAITTHUNAI VELVIPPAYAN

*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.)

(88)

பரிந்தோம்பிப் பற்றற்றேம் என்பர் விருந்தோம்பி
வேள்வி தலைப்படாதார்

PARINDOMBI PARRARREM ENBAR VIRUNDOMBI
VELVI THALAIPPADAADAAR

*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.)

(89)

உடைமையுள் இன்மை விருந்தோம்பல் ஓம்பா
மடமை மடவார்கண் உண்டு

UDAIMAIYULL INMAI VIRUNDOMBAL OMBAA
MADAMAI MADAVAAARKANN UNDU

*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)

மோப்பக் குழையும் அனிச்சம் முகந்திரிந்து
நோக்கக் குழையும் விருந்து

MOPPAKKUZHAIYUM ANICCHAM MUGANTHIRINTHU
NOKKAK KUZHAIYUM VIRUNDU

*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'.)

இனியவைகூறல்
INIYAVAI KOORAL

PLEASANT SPEECH

INTRODUCTION

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 and '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.

(91)

இன்சொலால் ஈ.ரம் அளைஇப் படிநிலவாம்
செம்பொருள் கண்டார்வாய்ச் சொல்

INSOLAAL EERAM ALAI IPPADIRILAVAAM
SEMPORUL KANDAVARVAAYSSOL

*Sweetness in speech
is that which is filled with love; has no guile;
and is innate in the words of those,
who have had the vision of the Supreme.*

(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.)

(92)

அகன்அமர்ந் தீதலின் நன்றே முகனமர்ந்து
இன்சொலன் ஆகப் பெறின்

AGAN AMARNDU THEEDALIN NANRE MUGANAMARNDU
INSOLAN AAGAPPERIN

*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.)

(93)

முகத்தான் அமர்ந்தின்து நோக்கி அகத்தானாம்
இன்சொ லினதே அறம்

MUGATTHAAN AMARNDU INIDU NOKKI AGATTHAANAAM
INSOLINADE ARAM

*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?)

(94)

துன்புறாஉம் துவ்வாமை இல்லாகும் யார்மாட்டும்
இன்புறாஉம் இன்சொ லவர்க்கு

THUNBUROO UM THUVAAMAI ILLAGUM YAARMAATTUM
INBUROO UM INSOLAVARKKU

*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.)

(95)

பணிவுடையன் இன்சொலன் ஆதல் ஒருவற்கு
அணியல்ல மற்றுப் பிற

PANIVUDAIYAN INSOLAN AADAL ORUVARKU
ANIYALLA MARRUPPIRA

*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.)

(96)

அல்லவை தேய அறம்பெருகும் நல்லவை
நாடி இனிய சொலின்

ALLAVAI THEYA ARAMPERUGUM NALLAVAI
NAADI INIYASOLIN

*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.)

(97)

நயன்ஈன்று நன்றி பயக்கும் பயன்ஈன்று
பண்பின் தலைப்பிரியாச் சொல்

NAYAN EENRU NANRI PAYAKKUM PAYAN EENRU
PANBIN THALAIPIRIYAASCHOL

*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.)

(98)

சிறுமையுள் நீங்கிய இன்சொல் மறுமையும்
இம்மையும் இன்பம் தரும்

CHIIRUMAIYUL NEENGIYA INSOL MARUMAIYUM
IMMAIYUM INBAM TARUM

*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.)

(99)

இன்சொல் இனிதீன்றல் காண்பான் எவன்கொலோ
வன்சொல் வழங்கு வது

INSOL INITHEENRAL KANBAAN EVANKOLO
VANSOL VAZHANGUVADU

*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)

இனிய உளவாக இன்னாத கூறல்
கனிஇருப்பக் காய்கவர்ந் தற்று

INIYA ULAVAAGA INNAADA KOORAL
KANI IRUPPAK KAAY KAVRNDARRU

*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.)

செய்ந்நன்றி அறிதல்
SEYNNANRIARIDAL

HAVING GRATITUDE

(101)

செய்யாமல் செய்த உதவிக்கு வையகமும்
வானகமும் ஆற்றல் அரிது

SEYYAAMAL SEYDA UDAVIKKU VAIYAGAMUM
VAANAGAMUM AARRAL ARIDU

*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.*

(102)

காலத்தி னாற்செய்த நன்றி சிறிதெனினும்
ஞாலத்தின் மாணப் பெரிது

KAALATTINAARSEYDA NANRI SIRIDENINUM
JNAALATTHIN MAANAPPERIDU

The help rendered in time, though little, is bigger than the earth.

(103)

பயன்தூக்கார் செய்த உதவி நயன்தூக்கின்
நன்மை கடலின் பெரிது

PAYANTOOKKAAR SEYDA UDAVI NAYANTOOKKIN
NANMAI KADALIN PERIDU

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

(104)

தினைத்துணை நன்றி செயினும் பனைத்துணையாக்
கொள்வர் பயன்தெரி வார்

THINAITTHUNAI NANRI SEYINUM PANAITTHUNAIYAAGAK
KOLVAR PAYANTHERIVAAR

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

(105)

உதவி வரைத்தன் றுதவி உதவி
செயப்பட்டார் சால்பின் வரைத்து

UDAVI VARAITTANRU UDAVI UDAVI
SEYAPATTAAR SAALBIN VARAITTHU

*Help is not valued by the measure of help rendered;
but by the satisfaction achieved (by the receiver).*

(106)

மறவற்க மாசற்றார் கேண்மை துறவற்க
துன்பத்துள் துப்பாயார் நட்பு

MARAVARKA MAASARRAAR KENMAI THURAVARKA
THUNBATTUL THUPPAAYAAR NATPU

*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.*

(107)

எழுமை எழுபிறப்பும் உள்ளுவர் தங்கண்
விழுமந் துடைத்தவர் நட்பு

EZHAMAI EZHAPIRAPPUM ULLUVAR THANGAN
VIZHAMAN THUDAITTAVAR NATPU

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

(108)

நன்றி மறப்பது நன்றன்று நன்றல்லது
அன்றே மறப்பது நன்று

NANRI MARAPPADU NANRANRU NANRALLADU
ANRE MARAPPADU NANRU

*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.*

(109)

கொன்றன்ன இன்னா செயினும் அவர்செய்த
ஒன்றுநன் றுள்ளக் கெடும்

KONRANNA INNAA SEYINUM AVARSEYDA
ONRU NANRU ULLAKKEDUM

*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.*

(110)

எந்நன்றி கொன்றார்க்கும் உய்வுண்டாம் உய்வில்லை
செய்ந்நன்றி கொன்ற மகற்கு

ENNANRI KONRAARKKUM UYVUNDAAM UYVILLAI
SEYNANRI KONRA MAGARKU

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

நடுவு நிலைமை
NADUVU NILAIMAI

IMPARTIALITY

(111)

தகுதி யெனவொன்று நன்றே பகுதியாற்
பாற்பட் டொழுகப் பெறின்

THAGUTHI YENAVONRU NANRE PAGUDIYAAL
PAARPATTU OZHAGAPPERIN

*Impartiality is the best of all ethics,
where one does not observe differences in the people
and behaves equally with all.*

(112)

செப்பம் உடையவன் ஆக்கஞ் சிதைவின்றி
எச்சத்திற் கேமாப் புடைத்து

CHEPPAM UDAIYAAN AAKKANJCHIDAIVINRI
ECCHATTHIR KEMAAPPU DAITTU

*The wealth of a man who observes impartiality never perishes.
It will render safety to those who come in his lineage.*

(113)

நன்றே தரினும் நடுவிகந்தாம் ஆக்கத்தை
அன்றே யொழிய விடல்

NANRE THARINUM NADUVIKANDAAM AAKKATTHAI
ANREYOZHIYA VIDAL

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

(114)

தக்கார் தகவிலர் என்ப தவரவர்
எச்சத்தாற் காணப் படும்

THAKKAAR THAGAVILAR ENPADU AVARAVAR
ECCHATTHAAR KANAPPADUM

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

(115)

கேடும் பெருக்கமும் இல்லல்ல நெஞ்சத்துக்
கோடாமை சான்றோர்க் கணி

KEDUM PERUKAMUM ILLALLA NENJCHATTUK
KODAAMAI SAANRORKKANI

*Life is not free of loss or gain.
Equanimity of the mind in all circumstances is the ornament of the noble.*

(116)

கெடுவல்யான் என்ப தறிகதன் நெஞ்சம்
நடுவொரீஇ அல்ல செயின்

KEDUVALYAAN ENPADU ARIGADAN NENJAM
NADUVORRII E ALLA SEYIN

*If one decides to do anything without observing equal-mindedness,
then he must know that it is the sign of forthcoming ruin.*

(117)

கெடுவாக வையா துலகம் நடுவாக
நன்றிக்கண் தங்கியான் தாழ்வு

KEDUVAAGA VAIYAADU ULAGAM NADUVAAGA
NANRIKKAN THANGIYAAN THAAZHUVU

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

(118)

சமன்செய்து சீர்தூக்குங் கோல்போல் அமைந்தொருபாற்
கோடாமை சான்றோர்க் கணி

SAMAN SYDU SEERTOOKKUNKOLPOL AMAINDORUPAAL
KODAAMAI SAANRORRKKANI

*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.*

(119)

சொற்கோட்டம் இல்லது செப்பம் ஒருதலையா
உட்கோட்டம் இன்மை பெறின்

SORKOTTAM ILLADU SEPPAM ORUTHALAIYAA
UTKOTTAM INMAI PERIN

*If the mind has no crookedness and is firm,
the words will also be guileless.
That alone is termed as impartiality.*

(120)

வாணிகம் செய்வார்க்கு வாணிகம் பேணிப்
பிறவும் தம்போல் செயின்

VAANIKAM SEYVAARKKU VAANIKAM PENIP
PIRAVUM THAMAPOL SEYIN

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

அடக்கமுடைமை
ADAKKAMUDAIMAI

WEALTH OF MODESTY

(121)

அடக்கம் அமரருள் உய்க்கும் அடங்காமை
ஆரிருள் உய்த்து விடும்

ADAKKAM AMARARUL UYKKUM ADANGAAMAI
AARIRUL UYTTHU VIDUM

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

(122)

காக்க பொருளா அடக்கத்தை ஆக்கம்
அதனினூஉங் கில்லை உயிர்க்கு

KAAKKA PORULAA ADAKKATTHAI AAKKAM
ADANINOO UNGILLAI UYIRKKU

*Protect humility like a lasting wealth.
There is no better wealth than that for a man.*

(123)

செறிவறிந்து சீர்மை பயக்கும் அறிவறிந்
தாற்றின் அடங்கப் பெறின்

SERIVARINDU SEERMAI PAYAKKUM ARIVARINDU
AARRIN ADANGAPPERIN

*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.)

(124)

நிலையின் திரியா தடங்கியான் தோற்றம்
மலையினும் மாணப் பெரிது

NILAIYIN THIRIYAADU ADANGIYAAN THORRAM
MALAIYINUM MAANAPPERIDU

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

(125)

எல்லார்க்கும் நன்றாம் பணிதல் அவருள்ளும்
செல்வர்க்கே செல்வம் தகைத்து

ELLARKKUM NANRAAM PANIDAL AVARULLUM
SELVARKKE SELVAM THAGAITTU

*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.*

(126)

ஒருமையுள் ஆமைபோல் ஐந்தடக்கல் ஆற்றின்
எழுமையும் ஏமாப் புடைத்து

ORUMAIYUL AAMAIPPOL AINTHANGAL AARRIN
EZHAMAIIYUM EMAAPPUDAITTU

*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.*

(127)

யாகாவா ராயினும் நாகாக்க காவாக்காற்
சோகாப்பர் சொல்லிழுக்குப் பட்டு

YAAKAAVAARAAYINUM NAA KAAKKA KAAVAAKKAAL
SOKAAPPAR SOLLIZHAKKU PATTU

*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.*

(128)

ஒன்றானுந் தீச்சொல் பொருட்பயன் உண்டாயின்
நன்றாகா தாகி விடும்

ONRAANUNTHEECCHOL PORUTPAYAN UNDAAYIN
NANRAAGAADAAGI VIDUM

*The evil consequence of a single wrong word uttered
can spoil the good results of all the other good qualities.*

(129)

தீயினாற் சுட்டபுண் உள்ளாறும் ஆறாதே
நாவினாற் சுட்ட வடு

THIYINAAR SUTTAPUN ULLARUM AARA^UADE
NAAVINAAR SUTTA VADU

*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.)

(130)

கதங்காத்துக் கற்றடங்கல் ஆற்றுவான் செவ்வி
அறம்பார்க்கும் ஆற்றின் நுழைந்து

KADHANKAATTHUK KARRANKADAL AARRUVAAN SEVVI
ARAMPAARRKUM AARRIN NUZHAINDU

*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.)

ஒழுக்கமுடைமை
OZHAKKAMUDAMAI

WEALTH OF DISCIPLINE

(131)

ஒழுக்கம் விழுப்பந் தரலான் ஒழுக்கம்
உயிரினும் ஒம்பப் படும்

OZHAKKAM VIZHAPPANTHARALAN OZHAKKAM
UYIRINUM OMBAPPADUM

*Self-discipline bestows great benefits.
Hence self-discipline is said to be more valuable than one's own life.*

(132)

பரிந்தோம்பிக் காக்க ஒழுக்கந் தெரிந்தோம்பித்
தேரினும் அஃதே துணை

PARINDOMBIK KAAKKA OZHAKKAM TERINDOMBITH
THERINUM A THE TUNAI

*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'.*

(133)

ஒழுக்க முடைமை குடிமை இழுக்கம்
இழிந்த பிறப்பாய் விடும்

OZHAKKAM UDAIMAI KUDIMAI IZHAKKAM
IZHINDA PIRAPPAAY VIDUM

*Good conduct is the mark of a birth in a noble family.
Lack of good conduct will make your birth lowly.*

(134)

மறப்பினும் ஓத்துக் கொளலாகும் பார்ப்பான்
பிறப்பொழுக்கங் குன்றக் கெடும்

MARAPPINUM OTTHU KOLALAAGUM PAARPPAAN
PIRAPPOZHAKKAN KUNRAK KEDUM

*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.)

(135)

அழுக்கா றுடையான்கண் ஆக்கம்போன் றில்லை
ஒழுக்க மிலான்கண் உயர்வு

AZHAKKAARUDAIYAANKAN AAKKAMPONRU ILLAI
OZHAKKAMILAANKAN UYARVU

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

(136)

ஒழுக்கத்தி னொல்கார் உரவோர் இழுக்கத்தின்
ஏதம் படுபாக் கறிந்து

OZHAKKATTHIN AIYDUVAR MENMAI IZHAKKATTHIN
EDAM PADUPAAK KARINDU

*Those who are firmly established in virtues,
will never swerve from the righteous conduct;
for they know the disaster that awaits such a fault.*

(137)

ஒழுக்கத்தி னெய்துவர் மேன்மை இழுக்கத்தின்
எய்துவ ரெய்தாப் பழி

OZHAKKATTHIN AIYDUVAR MENMAI IZHAKKATTHIN
AIYDUVAR AIYDAAPPAZHI

*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.*

(138)

நன்றிக்கு வித்தாகும் நல்லொழுக்கந் தீயொழுக்கம்
என்றும் இடும்பை தரும்

NANRIKKU VITTHAAGUM NALLOZHAKKAM THEEYOZHAKKAM
ENRUM IDUMBAIT TARUM

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

(139)

ஒழுக்க முடையவர்க் கொல்லாவே தீய
வழுக்கியும் வாயாற் சொலல்

OZHAKKA MUDAIYAVARKKU OLLAAAVE THEEYA
VAZHAKKIYUM VAAYAAAR SOLAL

*It is not possible for the men of noble disposition
to utter improper words even by the slip of the tongue.*

(140)

உலகத்தோ டொட்ட ஒழுகல் பலகற்றுங்
கல்லா ரறிவிலா தார்

ULAGATTODU OTTA OZHAGAL PALAKARRUNG
KALLAAR ARIVILAATHAAR

*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.*

பிறனில் விழையாமை
PIRANIL VIZHAIYAAMAI

NOT DESIRING ANOTHER'S WOMAN

(141)

பிறன்பொருளான் பெட்டொழுகும் பேதைமை ஞாலத்
தறம்பொருள் கண்டார்க ணில்

PIRANPORULAAL PETTOZHAGUM PEDAIMAI JNAALATTU
ARAMPOUL KANDAARKAN IL

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

(142)

அறன்கடை நின்றாரு ளெல்லாம் பிறன்கடை
நின்றாரிற் பேதையா ரில்

ARANKADAI NINRAARUL ELAAM PIRANKADAI
NINRAARIN PEDAIYAAR IL

*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.*

(143)

விளிந்தாரின் வேறல்லர் மன்ற தெளிந்தாரில்
தீமை புரிந்தொழுகு வார்

VLINDAARIN VERALLAR MANRA TELINDAARIL
THEEMAI PURINDU OZHAGUVAAR

*What is he but a corpse
who brings harm to the person who trusts him!*

(144)

எனைத்துணைய ராயினும் என்னாந் தினைத்துணையும்
தேரான் பிறனில் புகல்

ENAITTHUNAIYAR AAYINUM ENAAM THINAITTHUNAIYUM
TERAAN PIRANIL PUGAL

*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?*

(145)

எளிதென இல்லிறப்பா னெய்துமெஞ் ஞான்றும்
விளியாது நிற்கும் பழி

ELIDENA ILLIRAPPAAN AIYDUMENJ JNAANRUM
VILIYAADU NIRKUM PAZHI

*A man who seeks the company of another's wife
because it is easy to do so,
will attain an indelible infamy.*

(146)

பகைபாவம் அச்சம் பழியென நான்கும்
இகவாவாம் இல்லிறப்பான் கண்

PAGAIPAAVAM ACCHAM PAZHİYENA NAANGUM
IGAVAAVAAM ILLIRAPPAAN KAN

*Animosity, sin, fear, defame;
these four will never leave the person
who enjoys the company of another man's wife.*

(147)

அறனியலான் இல்வாழ்வா னென்பான் பிறனியலான்
பெண்மை நயவா தவன்

ARANIYALAAN ILVAZHVAAN ENBAAN PIRANIYALAAL
PENMAI NAYAVAADAVAN

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

(148)

பிறன்மனை நோக்காத பேராண்மை சான்றோர்க்கு
கறனென்றோ ஆன்ற வொழுக்கு

PIRANMANAI NOKKAADA PERAANMAI SAANRORKU
ARANONRO AANRA VOZHAKKU

*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.*

(149)

நலக்குரியார் யாரெனின் நாமநீர் வைப்பின்
பிறற்குரியாள் தோள்தோயா தார்

NALAKKURIYAAR YAARENIN NAAMANEER VAIPPIN
PIRARKURIYAAL THOLTHOYAADAAR

*Who deserve all the good of the earth enveloped by the ocean-
only those who do not seek the arms of another's wife.*

(150)

அறன்வரையா னல்ல செயினும் பிறன்வரையாள்
பெண்மை நயவாமை நன்று

RANVARAIYAAN ALLA SEYINUM PIRANVARAIYAAL
PENMAI NAYAVAAMAI NANRU

*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.*

பொறையுடைமை
PORAIYUDAIMAI

WEALTH OF FORBEARANCE

(151)

அகழ்வாரைத் தாங்கும் நிலம்போலத் தம்மை
இகழ்வார்ப் பொறுத்தல் தலை

AGAZHVAARAITH THAANGUM NILAMPOLAT THAMMAI
IGAZHVAARPPORUTTAL TALAI

*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.*

(152)

பொறுத்த லிறப்பினை யென்றும் அதனை
மறத்த லதனினும் நன்று

PORUTTHAL IRAPPINAI ENRUM ADANAI
MARATTHAL ATHANINUM NANRU

*The excessive harm done by others should be borne with patience;
it is even better to forget it off!*

(153)

இன்மையு ளின்மை விருந்தொரால் வன்மையுள்
வன்மை மடவார்ப் பொறை

INMAIYUL INMAI VIRUNDORAAL VANMAIYUL
VANAMAI MADAVAARPPORAI

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

(154)

நிறையுடைமைநீங்காமை வேண்டின் பொறையுடைமை
போற்றி யொழுகப் படும்

NIRAIYUDAIMAI NEEGAAMAI VENDIN PORAIYUDAIMAI
PORRI YOZHAGAPPADUM

*If one desires the fulfillment of his life,
then he must hold on firmly to the quality of forbearance.*

(155)

ஒறுத்தாரை யொன்றாக வையாரே வைப்பர்
பொறுத்தாரைப் பொன்போற் பொதிந்து

ORUTTHAARAI ONRAAGA VAIYAARE VAIPPAR
PORUTTHAARAI PONPOR PODINDU

*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)

ஒறுத்தார்க் கொருநாளை இன்பம் பொறுத்தார்க்குப்
பொன்றுந் துணையும் புகழ்

ORUTTHAARKKU ORUNAALAI INBAM PORUTTHAARKKUP
PONRUN THUNAIYUM PUGAZH

*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)

திறனல்ல தற்பிறர் செய்யினும் நோநொந்
தறனல்ல செய்யாமை நன்று

THIRANALLA THARPIRAR SEYYINUM NONONDU
ARANALLA SEYAAMAI NANRU

*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)

மிகுதியான் மிக்கவை செய்தாரைத் தாந்தந்
தகுதியான் வென்று விடல்

MIGUDIYAAN MIKKAVAI SEYDAARAIT THAANDAM
THAGUDIYAAN VENRU VIDAL

*It is better to conquer
those who bring harm to us in their arrogance,
with the quality of forbearance.*

(159)

துறந்தாரின் தூய்மை யுடையர் இறந்தார்வாய்
இன்னாச்சொல் நோற்கிற் பவர்

THURANDAARIN THOYMAI UDAIYAR IRANDAARVAAI
INNAAS SOL NORKIRPAVAR

*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.*

(160)

உண்ணாது நோற்பார் பெரியர் பிறர்சொல்லும்
இன்னாச்சொ னோற்பாரிற் பின்

UNNAADU NORPAAR PERIYAR PIRARSOLLUM
INNAAS SOL NORPAARIN PIN

*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.*

அழுக்காறாமை
AZHAKKAARRAAMAI

NON-ENVIOUS NATURE

(161)

ஒழுக்காறாக் கொள்க ஒருவன்தன் நெஞ்சத்
தழுக்கா றிலாத இயல்பு

OZHAKKAARRAAK KOLGA ORUVANTAN NENJATTATH
THAZHAKKAA RRILAATHA IYALPU

*A person must strictly follow the discipline of
making his mind free of envy.*

(162)

விழுப்பேற்றின் அஃதொப்ப தில்லையார் மாட்டும்
அழுக்காற்றின் அன்மை பெறின்

VIZHAPPERRIN A. THOPPATHILLAIYAAR MAATTUM
AZAKKAARRIN ANMAI PERRIN

*There is no greater glory a person can achieve,
if he maintains no envy towards anyone.*

(163)

அறனாக்கம் வேண்டாதான் என்பான் பிறனாக்கம்
பேணா தழுக்கறுப் பான்

ARRANAACKAM VENDAATHAAN ENPAAN PIRRANAACKAM
PENAA THAZHAKKARRUP PAAN

*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.*

(164)

அழுக்காற்றின் அல்லவை செய்யார் இழுக்காற்றின்
ஏதம் படுபாக் கறிந்து

AZAKKAARRIN ALLAVAI CHEYYAAR IZAKKAARRIN
ETHAM PADUPPAK KARRINTHU

*The wise will not do any (wicked) action prompted by envy,
since they know the harmful results of such actions.*

(165)

அழுக்கா றுடையார்க் கதுசாலும் ஒன்னார்
வழுக்கியுங் கேடீன் பது

AZAKKAARRUDAIYAARK KATHUSAADALUM ONNAAR
VAZHAKKIYUNG KEDEEN PATHU

*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)

கொடுப்ப தழுக்கறுப்பான் சுற்றம் உடுப்பதூஉம்
உண்பதூஉ மின்றிக் கெடும்

KODUPPATHAZHAKKARRUPPAAN CHURRAM UDUPPATHOO UM
UNPATHOUMINRRIK KEDUM

*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)

அவ்வித் தழுக்கா றுடையானைச் செய்யவள்
தவ்வையைக் காட்டி விடும்

AVVIT THAZHAKKAARRUUDAIYAANAI CHEYYAVAL
THAVVAIYAIIKAATTI VIDUM

*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)

அழுக்கா றெனவொரு பாவி திருச்செற்றுத்
தீயுழி உய்த்து விடும்

AZAKKAA RRENAVORU PAAVI THIRUCHCHERRUTH
THEEYUZHI UYTTHUVIDUM

*The sinful creature named envy will destroy the wealth of a person
who shelters him
and turn him towards evil ways also.*

(169)

அவ்விய நெஞ்சத்தான் ஆக்கமும் செவ்வியான்
கேடும் நினைக்கப் படும்

AVVIYA NENJCATTHAAN AAKKAMUM CHEVVIYAAN
KEDUM NINAIKKAPADUM

*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)*

(170)

அழுக்கற் றகன்றாரும் இல்லையஃ தில்லார்
பெருக்கத்தில் தீர்ந்தாரு மில்

AZAKKARRA KANRRAARUM ILLAYAஃTHILLAAR
PERUKKATTHIL THEENTHAARU MIL

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

வெஃகாமை

VE ஃ KAAMAI

ABSENCE OF DESIRE

(171)

நடுவின்றி நன்பொருள் வெஃகிற் குடிபொன்றிக்
குற்றமும் ஆங்கே தரும்

NADUVINRI NANPORUL VE ஃ KIN KUDIPONRIK
KURRAMUM AANGE THARUM

*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.*

(172)

படுபயன் வெஃகிப் பழிப்படுவ செய்யார்
நடுவன்மை நாணு பவர்

PADUPAYAN VE ஃ KIP PAZHIPPADUVA SEYAAR
NADUVANMAI NAANUPAVAR

*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.*

(173)

சிற்றின்பம் வெஃகி யறனல்ல செய்யாரே
மற்றின்பம் வேண்டு பவர்

CHIRINBAM VE ஃ KI ARANALLA SEYYAARE
MARRINBAM VENDUPAVAR

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

(174)

இலமென்று வெஃகுதல் செய்யார் புலம்வென்ற
புன்மையில் காட்சி யவர்

ILAMENRU VE ஃ KUDAL SEYAAR PULAMVENRA
PUNMAIYIL KAATSIYAVAR

*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.)

(175)

அஃகி யகன்ற அறிவென்னாம் யார்மாட்டும்
வெஃகி வெறிய செயின்

Aஃ KI YAKANRA ARIVENAAM YAARMAATTUM
VE ஃ KI VERIYA SEYIN

*What value is the learning attained by the thorough analysis of all texts,
if one acts without any sense, desiring the wealth of others?*

(176)

அருள்வெஃகி யாற்றின்கண் நின்றான் பொருள்வெஃகிப்
பொல்லாத சூழக் கெடும்

ARUL VE ஃ KI AARRINKAN NINRAAN PORULVE ஃ KIP
POLLAADA SOOZHAKKEDUM

*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.*

(177)

வேண்டற்க வெஃகியாம் ஆக்கம் விளைவயின்
மாண்டற் கரிதாம் பயன்

VENDARKA VE ஃ KIYAAM AAKKAM VILAIVAIYIN
MAANDARKARIDAAM PAYAN

*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.*

(178)

அஃகாமை செல்வத்திற் கியாதெனின் வெஃகாமை
வேண்டும் பிறன்கைப் பொருள்

A ბ KAAMAI SELVATTIRKU YAADENIN VE ბ KAAMAI
VENDUM PIRANKAIPPORUL

*If the wealth should not diminish, it is only through
the non-coveting of the wealth belonging to others.*

(179)

அறனறிந்து வெஃகா அறிவுடையார்ச் சேருந்
திறனறிந் தாங்கே திரு

ARANARINDU VESOOKAA ARIVUDAIYAARSCHERUM
THIRAN ARINDAANGE THIRU

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

(180)

இறலீனும் எண்ணாது வெஃகின் விறலீனும்
வேண்டாமை யென்னுஞ் செருக்கு

IRALEENUM ENNAADU VE ბ KIN VIRAL EENUM
VENDAMAI ENNUNJCHERUKKU

*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.*

புறங்கூறாமை
PURANKOORAAMAI

NOT BACKBITING

(181)

அறங்கூறா னல்ல செயினும் ஒருவன்
புறங்கூறா னென்றல் இனிது

ARANKOORAAN ALLA SEYINUM ORUVAN
PURANKOORAAN ENRAL INIDU

*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.*

(182)

அறனழீஇ யல்லவை செய்தலின் தீதே
புறனழீஇப் பொய்த்து நகை

ARANAZHI ALLAVAI SEYDALIN THEEDE
PURANAZHEE IPP POYTTHU NAGAI

*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.*

(183)

புறங்கூறிப் பொய்த்துயிர் வாழ்தலிற் சாதல்
அறங்கூறும் ஆக்கந் தரும்

PURANKOORI POYTTHUYIR VAAZHDALIN SAADAL
ARANKOORRUM AAKKAT THARUM

*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.*

(184)

கண்ணின்று கண்ணறச் சொல்லினுஞ் சொல்லற்க
முன்னின்று பின்னோக்காச் சொல்

KANNINRU KANNARAS SOLLINUM SOLLARKA
MUNNINRU PINNOKKAASCHOL

*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.*

(185)

அறஞ்சொல்லும் நெஞ்சத்தான் அன்மை புறஞ்சொல்லும்
புன்மையாற் காணப் படும்

ARANJCHOLLUM NENJATTHAAN ANMAI PURANCHOLLUM
PUNMAYAAR KANAPPADUM

*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.*

(186)

பிறன்பழி கூறுவான் தன்பழி யுள்ளுந்
திறன்தெரிந்து கூறப் படும்

PIRANPAZHI KOORUVAAN THANPAZHI YULLUM
THIRANTERINDU KOORAPPADUM

*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.*

(187)

பகச்சொல்லிக் கேளிர்ப் பிரிப்பர் நகச்சொல்லி
நட்பாடல் தேற்றா தவர்

PAGACCHOLLI KELIRPPIRIPPAR NAGASCHOLLI
NATPAADAL TERRAADAVAR

*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.*

(188)

துன்னியார் குற்றமுந் தூற்றும் மரபினர்
என்னைகொல் ஏதிலார் மாட்டு

THUNNIYAAR KURRAMUM THOORRUM MARABINAAR
ENNAIKOL EDILAAR MAATTU

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

(189)

அறனோக்கி யாற்றுங்கொல் வையம் புறனோக்கிப்
புன்சொ லுரைப்பான் பொறை

ARANNOKKI AARRUNGOL VAIYAM PURANNOKKIP
PUNSOL URAIPPAAN PORAI

*Does the earth support the backbiting person's body weight,
because it thinks that,
'bearing this person's weight is my Dharma'?*

(190)

ஏதிலார் குற்றம்போல் தங்குற்றங் காண்கிற்பின்
தீதுண்டோ மன்னு முயிர்க்க

EDILAAR KURRAMPOL THANGURRANGKAANKIRPIN
THEETHUNDO MANNUM UYIRKKU

*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.)

பயனில சொல்லாமை
PAYANILA SOLLAAMAI

NOT TALKING USELESSLY

(191)

பல்லார் முனியப் பயனில சொல்லுவான்
எல்லாரும் எள்ளப் படும்

PALLAAR MUNYAPPAPAYANILA SOLLUVAAN
ELLORUM ELLAPPADUM

*A person who talks (vainly) without any use,
angering many, will be despised by all.*

(192)

பயனில பல்லார்முன் சொல்லல் நயனில
நட்டார்கட் செய்தலிற் றீது

PAYANILA PALLAARMUN SOLLAL NAYANILA
NATTAARKAN SEYDALIRREEDU

*Talking worthless words in front of many,
is worse than doing unkind things to friends.*

(193)

நயனில னென்பது சொல்லும் பயனில
பாரித் துரைக்கும் உரை

NAYANILAN ENPADHU SOLLUM PAYANILA
PAARITTHURAIKKUM URAI

*The very fact that one talks in detail about useless things,
will prove his worthlessness.*

(194)

நயன்சாரா நன்மையின் நீக்கும் பயன்சாராப்
பண்பில்சொல் பல்லா ரகத்து

NAYANSAARAA NANMAIYIN NEEKKUM PAYANSAARAAP
PANPIL SOL PALLAARAGATTHU

*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.*

(195)

சீர்மை சிறப்பொடு நீங்கும் பயனில
நீர்மை யுடையார் சொலின்

SEERMAI SIRAPPODU NEENGUM PAYANILA
NEERMAI YUDAIYAAR SOLIN

*If men of virtues speak useless words,
their honor and esteemed position will be lost.*

(196)

பயனில்சொல் பாராட்டு வானை மகனெனல்
மக்கட் பதடி யெனல்

PAYANILSOL PAARAATTU VAANAI MAGAN ENAL
MAAKAT PADHADIYENAL

*He who talks useless words at all times, is not a human at all;
but just worthless chaff .*

(197)

நயனில சொல்லினுஞ் சொல்லுக சான்றோர்
பயனில சொல்லாமை நன்று

NAYANILA SOLLINUNJCHOLLUGA SAANROR
PAYANILA SOLLAAMAI NANRU

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

(198)

அரும்பய னாயும் அறிவினார் சொல்லார்
பெரும்பய னில்லாத சொல்

ARUMPAYAN AAYUM ARIVINAAR SOLLAAR
PERUMPAYAN ILLADA SOL

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

(199)

பொருள்தீர்ந்த பொச்சாந்துஞ் சொல்லார் மருள்தீர்ந்த
மாசறு காட்சி யவர்

PORULTHEERNDHA POCCHAANDUNJCHOLLAAR 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.*

(200)

சொல்லுக சொல்லிற் பயனுடைய சொல்லற்க
சொல்லிற் பயனிலாச் சொல்

SOLLUGA SOLLIRPAYANUDAIYA SOLLARKA
SOLLIRPAYANILAASCHOL

If you have to talk, talk sensibly; do not talk nonsense.

தீவினையச்சம்
THEEVINAIYACCHAM

FEAR OF DOING EVIL DEEDS

(201)

தீவினையார் அஞ்சார் விழுமியார் அஞ்சுவர்
தீவினை யென்னுஞ் செறுக்கு

THEEVINAIYAAR ANCHAAR VIZHAMIYAAR ANCHUVAR
THEEVINAI ENNUM SERUKKU

*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!*

(202)

தீயவை தீய பயத்தலால் தீயவை
தீயினும் அஞ்சப் படும்

THEEYAVAI THEEYA PAYATTALAAL THEEYAVAI
THEEYINUM ANCHAPPADUM

*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.)

(203)

அறிவினு ளெல்லாந் தலையென்ப தீய
செறுவார்க்குஞ் செய்யா விடல்

ARIVINUL ELLAN TALAIYENBA THEEYA
SERUVAARKKUM SEYYAAVIDAL

*The best instruction for one's welfare,
that stands foremost among all is
'not to do harm to the person who has harmed us'.*

(204)

மறந்தும் பிறன்கேடு துழற்க துழின்
அறஞ்சுழுஞ் துழந்தவன் கேடு

MARANDUM PIRANKEDU SOOZHARKA SOOZHIN
ARANJSOOZHUM SOOZHNTHAVAN KEDU

*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.)

(205)

இலனென்று தீயவை செய்யற்க செய்யின்
இலனாகும் மற்றுப் பெயர்த்து

ILAN ENRU THEEYAVAI SEYYARKA SEYYIN
ILANAAGUM MARRUM PEYARTTHU

*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!)

(206)

தீப்பால தான்பிறர்கண் செய்யற்க நோய்ப்பால
தன்னை அடல்வேண்டா தான்

THEEPPALA THAANPIRARKAN SEYYARKA NOYPPAALA
THANNAI ADALVENDAATHAAN

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

(207)

எனைப்பகை யுற்றாரும் உய்வர் வினைப்பகை
வீயாது பின்சென்றும்

ENNAPAGAI YURRAARUM UYVAR VINAIPPAGAI
VEEYAATHU PINSENRU ADUM

*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.)

(208)

தீயவை செய்தார் கெடுதல் நிழல்தன்னை
வீயா தடியறைந் தற்று

THEEYAVAI SEYTHAAR KEDUTHAL NIZHALTHANNAI
VEEYAATHU ADI URAINTHARRU

*The harmful results of the deeds done by the wicked,
follow him like a shadow staying always under him.*

(209)

தன்னைத்தான் காதல னாயின் எனைத்தொன்றுந்
துன்னற்க தீவினைப் பால்

THANNAITTHAAN KAATHALAAAYIN ENAITTHONRUM
THUNNARKA THEEVINAIP PAAL

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

(210)

அருங்கேடன் என்ப தறிக மருங்கோடித்
தீவினை செய்யான் எனின்

ARUNKEDAN ENPATHU ARIGA MARUNGODITH
THEEVINAI SEYYAAN ENIN

*If a person does not do any wicked deed taking the devious path,
he will rarely come to harm.*

ஒப்புரவறிதல்
OPPURAVARITHAL

UNDERSTANDING THE WAY OF
ACTING AS A HELPFUL MEMBER OF THE WORLD

(211)

கைம்மாறு வேண்டா கடப்பாடு மாரிமாட்
டென்னாற்றுங் கொல்லோ உலகு

KAIMMAARU VENDAA KADAPPAADU MAARIMAATTU
EN AARRUNGKOLLO ULAGU

*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.)

(212)

தாளாற்றித் தந்த பொருளெல்லாந் தக்கார்க்கு
வேளாண்மை செய்தற் பொருட்டு

THAALAARRI THANDA PORULELLAAM THAKKAARKU
VELAANMAI SEYDAR PORUTTU

*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.)

(213)

புத்தே ஞலகத்தும் ஈ.ண்டும் பெறலரிதே
ஒப்புரவின் நல்ல பிற

PUTTHE LULAKATTHUM EENDUM PERALARITHE
OPPURAVIN NALLA PIRA

*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.)

(214)

ஒத்த தறிவான் உயிர்வாழ்வான் மற்றையான்
செத்தாருள் வைக்கப் படும்

OTTHARIVAAN UYIRVAZHVAAN MARRAIYAAN
SETTAARUL VAIKKAPPADUM

*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!)

(215)

ஊருணி நீர்நிறைந் தற்றே உலகவாம்
பேரறி வாளன் திரு

OORUNI NEER NIRAIN DARRE ULAGAVAAM
PERARIVAALAN THIRU

*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.)

(216)

பயன்மரம் உள்ளூர்ப் பழுத்தற்றால் செல்வம்
நயனுடை யான்கண் படிந்

PAYANMARAM ULLOOR PAZHATTHARRAAL SELVAM
NAYANUDAI YAANKAN PADIN

*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.)

(217)

மருந்தாகித் தப்பா மரத்தற்றால் செல்வம்
பெருந்தகை யான்கண் படிந்

MARUNTHAAGITTHAPPAA MARATTHARRAAL SELVAM
PERUTHAGAI YAANKAN PADIN

*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!)

(218)

இடனில் பருவத்தும் ஒப்புரவிற் கொல்கார்
கடனறி காட்சி யவர்

IDANIL PARUVATTHUM OPPURAVIRKU OLGAAR
KADANARI KAATSIYAVAR

*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.*

(219)

நயனுடையான் நல்கூர்ந்தா னாதல் செய்யும்நீர்
செய்யா தமைகலா வாறு

NAYANUDAIYAAN NALKOORTHAANAATHAL SEYUM NEERA
SEYYAATHU AMAIGALAARU

*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.)

(220)

ஒப்புரவி னால்வருங் கேடெனின் அஃதொருவன்
விற்றுக்கோள் தக்க துடைத்து

OPPURAVI NAALVARUM KEDENIN ATHOURUVAN
VIRRUKKOL THAKKA THUDAITTHU

*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?)

ஈகை
EEGAI

CHARITY

(221)

வறியார்க்கொன் றீவதே ஈ.கைமற் றெல்லாங்
குறியெதிர்ப்பை நீர துடைத்து

VARIYAARKKONRU EEVATHE EEGAI MARRELLAAM
KURIYETHIRPAI NEER ATHUDAITTHU

*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 even 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.)

(222)

நல்லா றெனினுங் கொளல்தீது மேலுலகம்
இல்லெனினும் ஈ.தலே நன்று

NALLARU ENINUM KOLAL THEETHU MELULAGAM
ILLENNINUM EETHALE NANRU

*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)

இலனென்னும் எவ்வம் உரையாமை ஈ.தல்
குலனுடையான் கண்ணே யுள

ILANENNUM EVVAM URAIYAAMAI EETHAL
KULANUDAIYAAN 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)

இன்னா திரக்கப் படுதல் இரந்தவர்
இன்முகங் காணு மளவு

INNAATHU IRAKKAPADUTHAL IRANTHAVAR
INMUKANG KANUM ALAVU

*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!)

(225)

ஆற்றுவா ராற்றல் பசியாற்றல் அப்பசியை
மாற்றுவா ராற்றலிற் பின்

AARRUVAAR AARRAL PASI AARRAL APPASIYAI
MAARRUVAAR AARRALIN PIN

*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!)

(226)

அற்றார் அழிபசி தீர்த்தல் அஃதொருவன்
பெற்றான் பொருள்வைப் புழி.

ARRAAR AZHIPASI THEERTHAL ATTHORUVAN
PERRAAN PORULVAIP PUZHI

*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!)

(227)

பாத்தூண் மரீ இ யவனைப் பசியென்னுந்
தீப்பிணி தீண்ட லரிது.

PAATTHOON MAREE E YAVANAI PASIYENNUM
THEPPINI THEENDAL ARITHU

*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)

ஈத்துவக்கும் இன்பம் அறியார்கொல் தாமுடைமை
வைத்திழக்கும் வனக ணவர்

EETTUVAIKKUM INPAM ARIYAARKOL THAAMUDAIMAI
VAITTHIZHAIKKUM VANKANAVAR

*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)

இரத்தலின் இன்னாது மன்ற நிரப்பிய
தாமே தமிழ ருணல்

IRATTHALIN INNAATHU MANRA NIRAPPIYA
THAAME THAMIYAR UNAL

*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?)

(230)

சாதலின் இன்னாத தில்லை இனிததூஉம்
ஈ.த லியையாக் கடை

SAATHALIN INAATHA THILLAI INTHA THOO UM
EETHAL IYAIYAAK KADAI

*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!)

புகழ்
PUGAZH

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!

(231)

ஈ.த லிசைபட வாழ்தல் அதுவல்ல
தூதிய மில்லை உயிர்க்கு

EETHAL ISAIPPADA VAZHATHAL ATHUVAALATHU
OOTHIAM ILLAI UYIRKKU

*Do charity.
Thus acquire the good fame associated with it;
there is no other gain greater than it.*

(232)

உரைப்பா ருரைப்பவை யெல்லாம் இரப்பார்க்கொன்
றீவார்மேல் நிற்கும் புகழ்

URAIPPAAR URAIPPAVAI ELLAAM IRAPPAARKKONRU
EEVAARMEL NIRKUM PUGAZH

*The praises uttered by the people, are always focused
on admiring the charitable nature of a person towards the needy..*

(233)

ஒன்றா உலகத் துயர்ந்த புகழல்லாற்
பொன்றாது நிற்பதொன் றில்

ONRAA ULAGATHHU UYARNTHA PUGAZHALLAAL
PONRAATHU NIRPATHONRIL

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

(234)

நிலவரை நீள்புகழ் ஆற்றின் புலவரைப்
போற்றாது புத்தே ளுலகு

NILAVARI NEEL PUGAZH AARRIN PULAVARAIP
PONRAATHU PUTTHEL ULAKU

*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.)

(235)

நத்தம்போல் கேடும் உளதாகுஞ் சாக்காடும்
வித்தகர்க் கல்லால் அரிது

NATTHAM POL KEDUM ULATHAAGUM SAAKKAADUM
VITTHARK KALLAAL ARITHU

*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)

தோன்றின் புகழோடு தோன்றுக அஃதிலார்
தோன்றலின் தோன்றாமை நன்று

TONRIN PUGAZHODU TONRUKA ATHILAAAR
TONRALIN TONRAAMAI NANRU

*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)

புகழ்பட வாழாதார் தந்நோவார் தம்மை
இகழ்வாரை நோவ தெவன்

PUGAZHPADA VAAZHAATHAAR THANNOVAAR THAMMAI
IGAZHVAARAI NOVATHU EVAN

*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.)

(238)

வசையென்ப வையத்தார்க் கெல்லாம் இசையென்னும்
எச்சம் பெறாஅ விடின்

VASAIYENBA VAIYAGATTHAARK KELLAM ISAIYENNUM
ECCHAM PERAA A VIDIN

*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!)

(239)

வசையிலா வண்பயன் குன்றும் இசையிலா
யாக்கை பொறுத்த நிலம்

VASAIYILAA VANPAYAN KUNRUM ISAIYILAA
YAAKKAI PORUTTHA NILAM

*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.)

(240)

வசையொழிய வாழ்வாரே வாழ்வார் இசையொழிய
வாழ்வாரே வாழா தவர்

VASAIYOZHIIYA VAAZHVAARE VAAZHVAAR
ISAIYOZHIIYA VAAZHVAARE VAAZHAATHAVAR

*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.)

இல்லறவியல் முடிந்தது

'DUTIES OF A HOUSEHOLDER' IS COMPLETE.

துறவறவியல் / RULES OF RENUNCIATION (241 to 370)

அருளுடைமை
ARULUDAIMAI

HAVING COMPASSION

INTRODUCTION

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)

அருட்செல்வஞ் செல்வத்துள் செல்வம் பொருட்செல்வம்
பூரியார் கண்ணு முள

ARUTCCELVAM SELVATTHUL SELVAM PORUTSELVAM
POORIYAAR KANNUM ULA

*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)

நல்லாற்றாள் நாடி யருளாள்க பல்லாற்றால்
தேரினும் அஃதே துணை

NALLARRAAL NAADI ARULAALGA PALLAARRAAL
THERINUM A°.THE TUNAI

*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)

அருள்சேர்ந்த நெஞ்சினார்க் கில்லை இருள்சேர்ந்த
இன்னா உலகம் புகல்

ARULSERNTHA NENJINAARKKILLAI 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)

மன்னுயி ரோம்பி அருளாள்வாற் கில்லென்ப
தன்னுயி ரஞ்சும் வினை

MANNUYIR OMBI ARULAALVAARKKU 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.)

(245)

அல்லல் அருளாள்வார்க் கில்லை வளிவழங்கு
மல்லன்மா ஞாலங் கரி

ALLAL ARULAALVAARKKU ILLAI VALI VAZHASNGUM
MALLANMAA JNAALANKARI

*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.)

(246)

பொருள்நீங்கிப் பொச்சாந்தா ரென்பர் அருள்நீங்கி
அல்லவை செய்தொழுகு வார்

PORUL NEENGIP POCCHAANDAAR ENBAR ARUL NEENGI
ALLAVAI SEYDOZHAGU VAAR

*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.)

(247)

அருளில்லார்க் கவ்வுலகம் இல்லை பொருளில்லார்க்
கிவ்வுலகம் இல்லாகி யாங்கு

ARULILLAARKKU AVVULAKAM ILLAI PORULILLAARKKU
IVVULAGAM ILLAGI YAANGU

*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.)

(248)

பொருளற்றார் பூப்ப ரொருகால் அருளற்றார்
அற்றார்மற் றாதல் அரிது

PORULARRAAR POOPPAR ORUKAAL ARULARRAAR
ARRAARMAR RAATHAL ARITHU

*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!)

(249)

தெருளாதான் மெய்ப்பொருள் கண்டற்றால் தேரின்
அருளாதான் செய்யும் அறம்

THERULAATHAAN MEYPPORUL KANDARRAAL THERIN
AULAATHAAN SEYYUM ARAM

*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!)

(250)

வலியார்முன் தன்னை நினைக்கதான் தன்னின்
மெலியார்மேற் செல்லு மிடத்து

VALIYAARMUN THANNAI NINAIKKATTHAAN THANNIN
MELIYAARMEL SELLUMIDATTHU

*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?!)

புலான்மறுத்தல்
PULAANMARUTTHAL

REFRAINING FROM EATING MEAT

INTRODUCTION

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?

(251)

தன்னூன் பெருக்கற்குத் தான்பிறி தூனுண்பான்
எங்ஙனம் ஆளும் அருள்

THANNOON PERUKKARKUTH THAANPIRITHU OONUNBAAN
ENGKNAM AALUM ARUL

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

(252)

பொருளாட்சி போற்றாதார்க் கில்லை அருளாட்சி
ஆங்கில்லை ஊன்றின் பவர்க்கு

PORULAATSI PORRAADAARKKU ILLAI ARULAATSI
AANGILLAI OONTHINPAVARKKU

*Wealth does not belong to a man who cannot safe-guard it.
Compassion cannot be the virtue of someone who eats meat.*

(253)

படைகொண்டார் நெஞ்சம்போல் நன்றூக்கா தொன்றன்
உடல்கவை யுண்டார் மனம்

PADAIKONDAARNENCHAM POL NANROOKKAADU ONRAN
UDALSUVAI UNDAAR MANAM

*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?)

(254)

அருளல்ல தியாதெனிற் கொல்லாமை கோறல்
பொருளல்ல தவ்வூன் தினல்

ARULALLATHU YAADENIN KOLLAAMAI KORAL
PORULALLATHU AVVOON THINAL

*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.)

(255)

உண்ணாமை யுள்ள துயிர்நிலை ஊனுண்ண
அண்ணாத்தல் செய்யா தளறு

UNNAAMAI ULLATHU UYIRNILAI OONUNNA
ANNAATTHAL SEYYATHU ALARU

*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.*

(256)

தினற்பொருட்டால் கொல்லா துலகெனின் யாரும்
விலைப்பொருட்டால் ஊன்றருவா ரில்

THINARPORUTTAAL KOLLAATHU ULAGENIN YAARUM
VILAIPORUTTAAL OONRARUVAARIL

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

(257)

உண்ணாமை வேண்டும் புலாஅல் பிறிதொன்றன்
புண்ண துணர்வார்ப் பெறின்

UNNAAMAI VENDUM PLAA AL PORITHONRAN
PUNNATHU UNARVAAY PERIN

*Meat should not be eaten;
if properly analyzed, it is understood as the sore of another animal.*

(258)

செயிரின் தலைப்பிரிந்த காட்சியா ருண்ணார்
உயிரின் தலைப்பிரிந்த ஊன்.

SEYIRIN THALAIPIRINTHA KAATSIYAAR UNNAAR
UYIRINTHALAIPIRINTHA OON

*Those who have removed their understanding from the ignorance,
will not eat the flesh from which life has been removed.*

(259)

அவிசொரிந் தாயிரம் வேட்டலின் ஒன்றன்
உயிர்செகுத் துண்ணாமை நன்று

AVISORINTHAAYIRAM VETTALIN ONRAN
UYIRSEGUTTHUNNAAMAI NANRU

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

(260)

கொல்லான் புலாலை மறுத்தானைக் கைகூப்பி
எல்லா உயிருந் தொழும்

KOLLAAN PULAALAI MARUTTHAANAIAK KAIKOOPPI
ELLA UYIRUN THOZHAM

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

தவம்
THAVAM

PENANCE

(261)

உற்றநோய் நோன்றல் உயிர்க்குறுகண் செய்யாமை
அற்றே தவத்திற் குரு

URRA NOY NONRAL UYIRKKURUKAN SEYAAMAI
ARRE THAVATTHIRKU KURU

*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)

தவமுந் தவமுடையார்க் காகும் அவமதனை
அஃதிலார் மேற்கொள் வது

THAVAMUM THAVAMUDAIYAARKKU AAGUM AVAM ATHANAI
AஃTTHILAAAR 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.)

(263)

துறந்தார்க்குத் துப்புரவு வேண்டி மறந்தார்கொன்
மற்றை யவர்கள் தவம்

THURANTHHARKKU THUPPURAVU 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.)

(264)

ஒன்னார்த் தெறலும் உவந்தாரை யாக்கலும்
எண்ணின் தவத்தான் வரும்

ONNAARTTHERALUM UVANTHAARAI AAKKALUM
ENNIN THAVATTHAAN VARUM

*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.)

(265)

வேண்டிய வேண்டியாங் கெய்தலால் செய்தவம்
ஈண்டு முயலப் படும்

VENDIYA VENDIYAANG KEYTHALAAL SEYTHAVAM
EENDU MUYALPPADUM

*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.)

(266)

தவஞ்செய்வார் தங்கருமஞ் செய்வார்மற் றல்லார்
அவஞ்செய்வார் ஆசையுட் பட்டு

THAVNCHEYVAAR THANGAMANJCHEYVAARMAR RALLAR
AVANJCHEYVAAR AASAIYUTPATTU

*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)

சுடச்சுடரும் பொன்போல் ஒளிவிடுந் துன்பஞ்
சுடச்சுட நோற்கிற் பவர்க்கு

CHUDACCHUDARUM PONPOL OLIVIDUM THUNPANJ
CHUDACCHUDA NORKIRPAVARKKU

*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)

தன்னுயிர் தானறப் பெற்றானை ஏனைய
மன்னுயி ரெல்லாந் தொழும்

THANNUYIR THAAN ARAPPERRAANAI ENAIYA
MANNUYI RELLAANTHOZHAM

*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.)

(269)

கூற்றங் குதித்தலுங் கைகூடும் நோற்றலின்
ஆற்றல் தலைப்பட் டவர்க்கு

KOORRAM KUTHITTHALUM 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.)

(270)

இலர்பல ராகிய காரணம் நோற்பார்
சிலர்பலர் நோலா தவர்

ILARPALA RAAKIYA KAARANAM NORPAAR
SILAR PALAR NOLAATHAVAR

*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!)

கூடாவொழுக்கம்
KODAAVOZHAKKAM

WRONG CONDUCT

(271)

வஞ்ச மனத்தான் படிற்றொழுக்கம் பூதங்கள்
ஐந்தும் அகத்தே நகும்

VANJCHA MANATTHAAN PADIRROZHAKKAM BOOTHANGAL
AINTHUM AGATTHE NAGUM

*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.)

(272)

வானுயர் தோற்றம் எவன்செய்யுந் தன்நெஞ்சத்
தானறி குற்றப் படிந்

VAANUYAR THORRAM EVAN SEYYUM THANNENJCHAM
THAAN ARI KURRAPPADIN

*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.)

(273)

வலியில் நிலைமையான் வல்லுருவம் பெற்றம்
புலியின்தோல் போர்த்துமேயந் தற்று

VALIYIL NILAIMAIYAAN VALLURUVAM PERRAM
PULIYINTHOL PORTTHUMEYNTHARRU

*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.)

(274)

தவமறைந் தல்லவை செய்தல் புதல்மறைந்து
வேட்டுவன் புள்சிமிழ்த் தற்று

THAVAMARAINTHU ALLAVAI SEYTHAL PUTHALMARAINTHU
VETTUVAN PULCHIMIZH THARRU

*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.)

(275)

பற்றற்றேம் என்பார் படிற்றொழுக்கம் எற்றெற்றென்
றேதம் பலவுந் தரும்

PARRARROM ENPAAR PADIRROZHAKKAM ERRERRERRENRU
ETHAM PALAVUMTHARUM

*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.)

(276)

நெஞ்சின் துறவார் துறந்தார்போல் வஞ்சித்து
வாழ்வாரின் வன்கணா ரில்

NENJCHIN THURAVAAR THURANTHAARPOL VANCHITTU
VAAZHVAARIN VANKANAAR IL

*Though not renouncing any desires,
yet pretending to have renounced everything,
these people live by deceiving the gullible good ones.
There is no one crueller 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.)

(277)

புறங்குன்றி கண்டனைய ரேனும் அகங்குன்றி
மூக்கிற் கரியா ருடைத்து

PURANGKUNRI KANDANAIYA RENUM AKANKUNRI
MUKKIR KARIYAAR UDAITTHU

*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.)

(278)

மனத்தது மாசாக மாண்டார்நீ ராடி
மறைந்தொழுகு மாந்தர் பலர்

MANATTHATHU MAASAAGA MAANDAAR NEERAADI
MARAINTHOZHAGUMAANTHAR PALAR

*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)

கணைகொடியது யாழ்கோடு செவ்விதாங் கனை
வினைபடு பாலாற் கொளல்

KANAIKODITHU YAAZHKODU SEVVITHU AANG KANNA
VINAIPADU PAALAAAR KOLAL

*The arrow though straight in shape is cruel in its function.
The musical instrument Veena (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)

மழித்தலும் நீட்டலும் வேண்டா உலகம்
பழித்த தொழித்து விடின

MAZHITTHALUM NEETTALUM VENDAA ULAGAM
PAZHITTATHU OZHITTU VIDIN

*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.)

கள்ளாமை
KALLAAMAI

NOT STEALING

(281)

எள்ளாமை வேண்டுவா னென்பான் எனைத்தொன்றுங்
கள்ளாமை காக்கதன் நெஞ்சு

ELLAAMAI VENDUVON ENPAAN ENAITTHONRUM
KALLAAMAI KAAKKATHAN NENJCHU

*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.)

(282)

உள்ளத்தால் உள்ளலுந் தீதே பிறன்பொருளைக்
கள்ளத்தால் கள்வே மெனல்

ULLATTHAAL ULLALUM THEETHE PIRANPORULAIK
KALLATTHAAL KALVEM ENAL

*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.)

(283)

களவினா லாகிய ஆக்கம் அளவிறந்
தாவது போலக் கெடும்

KALAVINAAL AAGIYA AAKKAM ALAVIRANTHU
AAVATHU POLAKKEDUM

*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.)

(284)

களவின்கண் கன்றிய காதல் விளைவின்கண்
வீயா விழுமந் தரும்

KALAVIN KAN KANRIYA KAATHAL VILAVINKAN
VEEYAA VIZHAMAM THARUM

*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 Sannyasin. You are ruined forever.)

(285)

அருள்கருதி அன்புடைய ராதல் பொருள்கருதிப்
பொச்சாப்புப் பார்ப்பார்க ணில்

ARULKARUTHI ANBUDAIYA RAATHAL PORUL KARUTHI
POCCHAAPPUPPAARPPAARKANIL

*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.)

(286)

அளவின்கண் நின்றொழுக லாற்றார் களவின்கண்
கன்றிய காத லவர்

ALAVINKAN NINROZHAKAL AARRAAR KALAVINKAN
KANRIYA KAATHALAVAR

*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.)

(287)

களவென்னுங் காரறி வாண்மை அளவென்னும்
ஆற்றல் புரிந்தார்க ணில்

KALAVENNUM KAARARI VAANMAI ALAVENNUM
AARRAL PURINTHAARKAN IL

*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.)

(288)

அளவறிந்தார் நெஞ்சத் தறம்போல நிற்குங்
களவறிந்தார் நெஞ்சில் கரவு

ALAVARINTHAAR NENJCHATTHARAM POLA NIRKUM
KALAVARINTHAAR NENJCHIL KARAVU

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

(289)

அளவல்ல செய்தாங்கே வீவர் களவல்ல
மற்றைய தேற்றா தவர்

ALAVALLA SEYTHAANGE VEEVAR KALAVALLA
MARRAIYA TERRAATHAVAR

*Those who have not practiced anything but theft
will commit limitless sins and perish.*

(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.)

(290)

கள்வார்க்குத் தள்ளும் உயிர்நிலை கள்ளார்க்குத்
தள்ளாது புத்தே ளுலகு

KALVAARKKUTH THALLUM UYIRNIALI KALLAARKKUTH
THALLAATHU PUTTHELULAGU

*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.*

வாய்மை

VAAYMAI

TRUTH (SATYAM)

(291)

வாய்மை எனப்படுவ தியாதெனின் யாதொன்றந்
தீமை யிலாத சொல்லல்

VAAYMAI ENAPPADUVATHU YAATHENIN YAATHONRUM
THEEMAI ILAATHA CHOLAL

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.)

(292)

பொய்ம்மையும் வாய்மை யிடத்த புரைதீர்ந்த
நன்மை பயக்கு மெனின்

POYMAIYUM VAAAYMAIYEEDATTHA PURAITEERNTHA
NANAMI PAYAKKUM ENIN

*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.”)

(293)

தன்நெஞ் சறிவது பொய்யற்க பொய்த்தபின்
தன்நெஞ்சே தன்னைச் சுடும்

THANNENJCHARIVATHU POYYARKA POYTTHAPIN
THANNENJCHE THANNAICHCHUDUM

*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.)

(294)

உள்ளத்தாற் பொய்யா தொழுகின் உலகத்தார்
உள்ளத்து ளெல்லாம் உளன்

ULLATTHAAR POYYAA THOZHAGIN ULAGATTHAAR
ULLATTHU LELLAAM ULAN

*If a man does not allow the lie-factor to even enter the mind,
he will stay in the minds of all.*

(295)

மனத்தொடு வாய்மை மொழியின் தவத்தொடு
தானஞ்செய் வாரின் தலை

MANATTHODU VAAYMAI MOZHIYIN THAVATTHODU
THAANANJCHEY VAARIN THALAI

*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 pleasantries. 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.)

(296)

பொய்யாமை யன்ன புகழில்லை எய்யாமை
எல்லா அறமுந் தரும்

POYAAMAI ANNA PUGAZHILLAI EYAAMAI
ELAA ARAMUNTHARUM

*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.)

(297)

பொய்யாமை பொய்யாமை ஆற்றின் அறம்பிற
செய்யாமை செய்யாமை நன்று

POYYAAMAI POYYAMAI AARRIN ARAMPIRA
SEYYAAMAI SEYYAAMAI NANRU

*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.*

(பொய்யாமை with honesty பொய்யாமை ஆற்றின் if honesty is practiced,
செய்யாமை not practicing அறம்பிற செய்யாமை not practicing other righteous acts
நன்று is good.)

(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.)

(298)

புறந்தூய்மை நீரா னமையும் அகந்தூய்மை
வாய்மையால் காணப் படும்

PURANTHOOYMAI NEERAAN AMAIYUM AKANTHOOYMAI
VAAYMAIYAAL KANAPPADUM

*External purity is done by water.
Mental purity happens by truth.*

(299)

எல்லா விளக்கும் விளக்கல்ல சான்றோர்க்குப்
பொய்யா விளக்கே விளக்கு

ELLAA VILAKKUM VILAKKALLA SAANRORKKUP
POYAA VILAKKE VILAKKU

*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.)

(300)

யாமெய்யாக் கண்டவற்று ளில்லை எனைத்தொன்றும்
வாய்மையின் நல்ல பிற

YAAMMEYYAAKKANDAVARRUL ILLAI ENAITTHONRUM
VAAYMAIYIN NALLA PIRA

*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.)

வெகுளாமை
VEGULAAMAI

NOT GETTING ANGRY

(301)

செல்லிடத்துக் காப்பான் சினங்காப்பான் அல்லிடத்துக்
காக்கினென் காவாக்கா லென்

CHELLDATTHUKKAAPPAAN CHINANGAAPPAAN ALLIDATTHUK
KAAKKINEN KAAVAAKKAALLEN

*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)

செல்லா இடத்துச் சினந்தீது செல்லிடத்தும்
இல்லதனின் தீய பிற

CHELLAA IDATTHUCCH CHINANGAAPPAAN CHELLIDATTHUM
ILAATHANIN THEEYA PIRA

*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!)

(303)

மறத்தல் வெகுளியை யார்மாட்டுந் தீய
பிறத்தல் அதனான் வரும்

MARATTHAL VEGULIYAI YAARMAATTUN THEEYA
PIRATTHAL ATHANAAN VARUM

*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.)

(304)

நகையும் உவகையுங் கொல்லுஞ் சினத்தின்
பகையும் உளவோ பிற

NAGAIYUM UVAGAIYUM KOLLUM CHINATTHIN
PAGAIYUM ULAVO PIRA

*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.)

(305)

தன்னைத்தான் காக்கின் சினங்காக்க காவாக்கால்
தன்னையே கொல்லுஞ் சினம்

THANNAITTHAAN KAAKKIN CHINAGKAAKKA KAAVAAKAAL
THANNAIYE KOLLUNJCHINAM

*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.)

(306)

சினமென்னுஞ் சேர்ந்தாரைக் கொல்லி இனமென்னும்
ஏமப் புணையைச் சுடும்

CHINAMENNUM SERNTHAARAIAK KOLLI INAMENNUM
EMA PUNAIYAICCHUDUM

*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!)

(307)

சினத்தைப் பொருளென்று கொண்டவன் கேடு
நிலத்தறைந்தான் கைபிழையா தற்று

CHINATTHAI PORULENRU KONDAVAN KEDU
NILATTHARAINTHAAN KAIPIZHAIYAATHARRU

*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.)

(308)

இணரெரி தோய்வன்ன இன்னா செயினும்
புணரின் வெகுளாமை நன்று

INAM ERI TOYVANNA INNAA CHEYINUM
PUNARIN VEGULAAMAI NANRU

*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.)

(309)

உள்ளிய தெல்லாம் உடனெய்தும் உள்ளத்தால்
உள்ளான் வெகுளி யெனின்

ULLIYA THELLAAM UDANEYTHUM ULLAATTHAAL
ULAAAN VEGULI ENIN

*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.)

(310)

இறந்தார் இறந்தா ரனையர் சினத்தைத்
துறந்தார் துறந்தார் துணை

IRANTHAAR IRANTHAARANAIYAR CHINATTHAITH
THURANTHAAR THURANTHAAR THUNAI

*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.)

இன்னா செய்யாமை
INNAA SEYYAAMAI

NOT CAUSING HARM TO OTHERS

(311)

சிறப்பீனுஞ் செல்வம் பெறினும் பிறர்க்கின்னா
செய்யாமை மாசற்றார் கோள்

SIRAPPEENUM SELVAM PERINUM PIRARKKU INAA
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.)

(312)

கறுத்தின்னா செய்தவக் கண்ணும் மறுத்தின்னா
செய்யாமை மாசற்றார் கோள்

KARUTTHU INNA SEYTHAVAKKANNUM MARUTTHINAA
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)

செய்யாமற் செற்றார்க்கும் இன்னாத செய்தபின்
உய்யா விழுமந் தரும்

SEYYAAMAL SERRAARKKUM INAATHA SEYDAPIN
UYAA VIZHAMAN THARUM

*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)

இன்னாசெய் தாரை ஒறுத்தல் அவர்நாண
நன்னயஞ் செய்து விடல்

INNAASEYTHAARAI ORUTTHAL AVARNAANA
NAANAYANCHEYTHU VIDAL

*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!)

(315)

அறிவினான் ஆகுவ துண்டோ பிறிதின்றோய்
தந்நோய்போற் போற்றாக் கடை

ARIVINAAN AAGUVATHUNDO PIRITHIN NOY
THANNOYPOL PORRAAKKADAI

*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!)

(316)

இன்னா எனத்தா னுணர்ந்தவை துன்னாமை
வேண்டும் பிறன்கட் செயல்

INNAA ENATTHAAN UNARNTHAVAI THUNAAMAI
VENDUM PIRANKAN SEYAL

*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.)

(317)

எனைத்தானும் எஞ்ஞான்றும் யார்க்கும் மனத்தானாம்
மாணாசெய் யாமை தலை

ENAITTHAANUM ENJAANRUM YAARKKUM MANATTHAANAAM
MAANAASEYYAAMAI THALAI

*The best virtue is to not harm anyone at any time even in thoughts,
even in the tiniest measure.*

(318)

தன்னுயிர்க் கின்னாமை தானறிவான் என்கொலோ
மன்னுயிர்க் கின்னா செயல்

THANNUYIRKKU INNAAMAI THAANARIVAAN ENKOLO
MANNUYIRKKU INNA SEYAL

*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?)

(319)

பிறர்க்கின்னா முற்பகல் செய்யின் தமக்கின்னா
பிற்பகல் தாமே வரும்

PIRARKINNA MURPAGAL SEYYIN THAMAKKU INNA
PIRPAGAL THAAME VARUM

*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?)

(320)

நோயெல்லா நோய்செய்தார் மேலவா நோய்செய்யார்
நோயின்மை வேண்டு பவர்

NOYELLAAM NOY SEYTHAAR MELAVAAM NOY SEYYAAR
NOYINMAI VENDUPAVAR

*All the suffering belongs to those who caused suffering to others.
Those who do not want to suffer will not cause suffering to others.*

கொல்லாமை

KOLLAAMAI

NOT KILLING

(321)

அறவினை யாதெனின் கொல்லாமை கோறல்
பிறவினை எல்லாந் தரும்

ARAVINAI YAATHENIN KOLLAMAI KORAL
PIRAVINAI ELLAN THARUM

*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?!)

(322)

பகுத்துண்டு பல்லுயி ரோம்புதல் நூலோர்
தொகுத்தவற்று ளெல்லாந் தலை

PAGUTTHUNDU PALLUYIR OMBUTHAL NOOLOR
THOGUTTHAVARRUL ELLANTHALAI

*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.)

(323)

ஒன்றாக நல்லது கொல்லாமை மற்றதன்
பின்சாரப் பொய்யாமை நன்று

ONRAAGA NALLATHU KOLLAMAI MARRU ATHAN
PINSARAP POYYAAMAI NANRU

*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?)

(324)

நல்லா நெனப்படுவ தியாதெனின் யாதொன்றுங்
கொல்லாமை சூழும் நெறி

NALLARU ENAPPADUVATHUI YAATHENIN YAATHONRUM
KOLLAMAI SOOZHAM NERI

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

(325)

நிலையஞ்சி நீத்தாரு ளெல்லாங் கொலையஞ்சிக்
கொல்லாமை சூழ்வான் தலை

NILAI ANJCHI NEETTHAARUL ELLAAM KOLAI ANJCHIK
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'.*

(326)

கொல்லாமை மேற்கொண் டொழுகுவான் வாழ்நாள்மேல்
செல்லா துயிருண்ணுங் கூற்று

KOLLAAMAI MERKON DOZHAGUVAAN 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.)

(327)

தன்னுயிர் நீப்பினுஞ் செய்யற்க தான்பிறி
தின்னுயிர் நீக்கும் வினை

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.*

(328)

நன்றாகும் ஆக்கம் பெரிதெனினுஞ் சான்றோர்க்குக்
கொன்றாகும் ஆக்கங் கடை

NANRAAGUM KKAM PERITHENINUM SAANRORKKUK
KONRAAGUM AAKKAN KADAI

*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.)

(329)

கொலைவினைய ராகிய மாக்கள் புலைவினையர்
புன்மை தெரிவா ரகத்து

KOLAI VINAIYA RAAGIYA MAAKKAL PULAIVINAIYAR
PUNMAI THERIVAARAGATTHU

*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.)

(330)

உயிருடம்பின் நீக்கியா ரென்ப செயிருடம்பின்
செல்லாத்தீ வாழ்க்கை யவர்

UYIR UDAMBIN NEEKKIYAAR ENPA CHEYIR UDAMBIN
SELLAATTHEE VAAZHKAIVAVAR

*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.)

நிலையாமை

NILAIYAAMAI

INSTABILITY

(331)

நில்லாத வற்றை நிலையின என்றுணரும்
புல்லறி வாண்மை கடை

NILLAATHAVARRAI NILAIYINA ENRUNARUM
PULLARIVAAANMAIKADAI

*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.)

(332)

கூத்தாட் டவைக்குழாத் தற்றே பெருஞ்செல்வம்
போக்கும் அருவிளிந் தற்று

KOOTTHAATTU AVAIKKUZHAATH THARRE PERUNJCHELVAM
POKKUM ATHU VILINTHARRU

*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.)

(333)

அற்கா இயல்பிற்றுச் செல்வம் அதுபெற்றால்
அற்குப ஆங்கே செயல்

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.)

(334)

நாளென ஒன்றுபோற் காட்டி உயிரீரும்
வாள துணர்வார்ப் பெறின்

NAALENA ONRU POR KAATTI UYIR EERUM
VAALATHU UNARVAANRPPERIN

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'!)

(335)

நாச்செற்று விக்குள்மேல் வாராமுன் நல்வினை
மேற்சென்று செய்யாப் படும்

NAACCHERRUVIKKULMEL VAARAAMUN NALVINAI
MERCCHENRU SEYYAPPADUM

*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 Mahaabhaarata, there is an incident mentioned like this.

A Brahmin comes to the palace-gate of Paandavas 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.)

(336)

நெருந லுளனொருவன் இன்றில்லை என்னும்
பெருமை யுடைத்திவ் வுலகு

NERUNAL ULANORUVAN INRILLAI ENNUM
PERUMAI UDAITTHU IVVULAGU

*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 MahaBhaarata, 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?

Yudhishtira 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.

(337)

ஒருபொழுதும் வாழ்வ தறியார் கருதுப
கோடியு மல்ல பல

ORUPOZHATHUM VAAZHVATHU ARIYAAR KARUTHUPA
KODIYUM ALLA PALA

*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.)

(338)

குடம்பை தனித்தொழியப் புள்பறந் தற்றே
உடம்போ டுயிரிடை நட்பு

KUDAMBAI THANITTHU OZHIYA PULPARANTHARRE
UDAMBODU UYIRIDAI NATPU

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

(339)

உறங்குவது போலுஞ் சாக்கா டுறங்கி
விழிப்பது போலும் பிறப்பு

URANGKUVATHUPOLUNJCHAAKKAADU URANGKI
VIZHIPATHU POLUM PIRAPPU

*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'.)

(340)

புக்கி லமைந்தின்று கொல்லோ உடம்பினுள்
துச்சி லிருந்த உயிர்க்கு

PUKKIL AMAINTHINRU KOLLO UNDAMBINUL
THUCCHIL IRUNTHA UYIRKKU

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

(How many births? How many deaths?

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.)

துறவு

THURAVU

RENUNCIATION

(341)

யாதனின் யாதனின் நீங்கியான் நோதல்
அதனின் அதனின் அலன்

YAATHANIN YAATHANIN NEENGIYAAN NOTHAL
ATHANIN ATHANIN ILAN

*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!)

(342)

வேண்டினுண் டாகத் துறக்க துறந்தபின்
ஈண்டியற் பால பல

VENDIN UNDAAGAT THURAKKKA THURANTHAPIN
EENDU IYAR PAALA PALA

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

(After renouncing the attachments to the objects of the world, there is a unique joy experienced by the man of renunciation, which the ignorant have no clue to.

The mind will be silent; so silent that you have to produce thoughts to make it come into existence.

No fear of death will ever torment; for, the man of renunciation would have even renounced the identity of the body.

He will always be in the quiescent state of the Self.

The happiness of his state is beyond words.)

(343)

அடல்வேண்டும் ஐந்தன் புலத்தை விடல்வேண்டும்
வேண்டிய வெல்லாம் ஒருங்கு

ADALVENDUM AINTHAN PULATTHAI VIDALVENDUM
VENDIYA VELLAM ORUNGKU

*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.)

(344)

இயல்பாகும் நோன்பிற்கொன் றின்மை உடைமை
மயலாகும் மற்றும் பெயர்த்து

IYALPAAGUM NONPIRKONRU INMAI UDAIMAI
MAYALAAGUM MARRUM PEYARTTHU

*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.)

(345)

மற்றுந் தொடர்பா டெவன்கொல் பிறப்பறுக்கல்
உற்றார்க் குடம்பும் மிகை

MARRUM THODARPAADU EVANKOL PIRAPPARUKKAL
URRAARKKU UDAMBUM MIGAI

*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?)

(346)

யானென தென்னுஞ் செருக்கறுப்பான் வானோர்க்
குயர்ந்த உலகம் புகும்

YAAN ENATHU ENNUM CHERUKKU ARUPPAAN VAANORKKU
UYARNTHA ULAGAM PUGUM

*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', Brahman 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 Knower? 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!)

(347)

பற்றி விடாஅ இடும்பைகள் பற்றினைப்
பற்றி விடாஅ தவர்க்கு

PARRIVEEDAA 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.)

(348)

தலைப்பட்டார் தீரத் துறந்தார் மயங்கி
வலைப்பட்டார் மற்றை யவர்

THALAIPATTAAR THEERATTHURANTHAAR MAYANGKI
VALAIPATTAR MARRAI 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!)

(349)

பற்றற்ற கண்ணே பிறப்பறுக்கும் மற்று
நிலையாமை காணப் படும்

PARRARRA KANNE PIRAPPARUKKUM MARRU
NILAIYAAMAI KANAPPADUM

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

(350)

பற்றுக் பற்றற்றான் பற்றினை அப்பற்றைப்
பற்றுக் பற்று விடற்கு

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.)

மெய்யுணர்தல்
MEYYUNARTHAL

EXPERIENCE OF 'TRUTH (SELF-STATE)'

(351)

பொருளல்ல வற்றைப் பொருளென் றுணரும்
மருளானாம் மாணாப் பிறப்பு

PORULALLA VARRAI PORULENRU UNARUM
MARULAANAAM MAANAAPPIRAPPU

*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.)

(352)

இருள்நீங்கி இன்பம் பயக்கும் மருள்நீங்கி
மாசறு காட்சி யவர்க்கு

IRULNEENGI INBAM PAYAKKUM MARULNEENGI
MAASARU KAATSI YAVARKKU

*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.)

(353)

ஐயத்தின் நீங்கித் தெளிந்தார்க்கு வையத்தின்
 வான நணிய துடைத்து

AIYATTHIN NEENGKITH THELINTHAARKKU VAIYATTHIN
 VAANAM NANIYA THUDAITTHU

*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.)

(354)

ஐயுணர் வெய்தியக் கண்ணும் பயமின்றே
மெய்யுணர் வில்லா தவர்க்கு

AIYUNARVU EYTHIYAK KANNUM PAYAMINRE
MEYYUNARVU ILLAA THAVRKKU

*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!)

(355)

எப்பொரு ளெத்தன்மைத் தாயினும் அப்பொருள்
மெய்ப்பொருள் காண்ப தறிவு

EPPORUL ETTHANMAITHTHAAYINUM APPORUL
MEYPPORUL KANPATHU ARIVU

*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.)

(356)

கற்றீண்டு மெய்ப்பொருள் கண்டார் தலைப்படுவர்
மற்றீண்டு வாரா நெறி

KARREENDU MEIYPPORUL KANDAAR THALAIPPADUVAR
MARREENDU VAARAA NERI

*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.)

(357)

ஓர்த்துள்ளம் உள்ள துணரின் ஒருதலையாப்
பேர்த்துள்ள வேண்டா பிறப்பு

ORTTHULLAM ULLATHU UNARIN ORUTHALAIYAAP
PERTTHULLA VENDAA PIRAPPU

*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!)

(358)

பிறப்பென்னும் பேதைமை நீங்கச் சிறப்பென்னுஞ்
செம்பொருள் காண்ப தறிவு

PIRAPPENNUM PETHAMAI NEENGKACHHIRAPPENNUM
SEMPORUL KAAPATHU ARIVU

*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.)

(359)

சார்புணர்ந்து சார்பு கெடவொழுகின் மற்றழித்துச்
சார்தரா சார்தரு நோய்

SAARPUNARNTHU SAARPU KEDA OZHAGIN MARRAZHITTHUCH
SAARTHARAA SAARTHARU NOY

*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.)

(360)

காமம் வெகுளி மயக்கம் இவைமுன்றன்
நாமங் கெடக்கெடு நோய்

KAAMAM VEGULI MAYAKKAM IVAIMOONRAN
NAAMAM KEDAKKEDUM NOY

*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!)

அவா அறுத்தல்
AVAA ARUTTHAL

CURBING DESIRE

(361)

அவாவென்ப எல்லா உயிர்க்குமெஞ் ஞான்றுந்
தவாஅப் பிறப்பீனும் வித்து

AVAA ENPA ELLAA UYIRKKUM ENJCHAANRUM
THAVAA APPIRAPPEEM VITTHU

*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.)

(362)

வேண்டுங்கால் வேண்டும் பிறவாமை மற்றது
வேண்டாமை வேண்ட வரும்

VENDUNGKAAL VENDUM PIRAVAAMAI MARRATHU
VENDAAMAI VENDA VARUM

*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.)

(363)

வேண்டாமை யன்ன விழுச்செல்வம் ஈண்டில்லை
ஆண்டும் அஃதொப்ப தில்

VENDAAMAI ANNA VIZHACCHELVAM EENDILLAI
AANDUM ATHOPPATHU IL

*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.)

(364)

தூஉய்மை யென்ப தவாவின்மை மற்றது
வாஅய்மை வேண்ட வரும்

THOO UYMAI ENPATHU AVAAVINAMI MARRATHU
VAA AYMAI VENDA VARUM

*Purity of the mind means having no desires.
That becomes possible for those who desire the true state of the Self.*

(When does the mind get purified?)

When there are no thoughts rising uncontrollably!

Think of your own life.

From the moment of waking up, your mind starts making noise- I want this; I must do this; I do not want this; I am sad; I am bored; I am disgusted; I am angry; ...; so on and on. There is no 'pause' button for the ever functioning radio of the mind (or brain in modern language). In dream also it goes on thinking and imagining its own stories.

In the exhausted sleep, may be it stays silent like a hibernating vicious snake.

Wake up; and it starts rising its hood once more.

Is there a rest for a second? Do you ever know what the silence of the mind is?

Why do you feel happy when the desire gets satisfied – because at that moment one thought of one desire got destroyed by possessing some inert object as your own or some other want got fulfilled maybe! That micro fraction of a second, one desire got over with! But before even the silence of that small fraction of a second continues, millions of new hoods of desires pop up – 'I want' 'I want'; and lo; you like a slave start chasing them!

Poor you! Where is the rest for a slave like you under a cruel master like the mind?

You are like the king ruled by a menial servant.

Come on; chain it up through Yoga, Praanaayaama and other strict disciplines. Stop having desires for worthless changing patterns of the world. What silence came to you like a lightning flash when the desire got satisfied, will be yours forever if you do not want anything at all. Silence of the mind is the true wealth you should want.

That happens when you desire to understand the world and your existence in it.

Study scriptures like Upanishads, or seek the company of the realized (You don't have them in this present age; so stick to books of Ramana, Vivekananda, or Shankara and be satisfied!). You will then understand more than the self-awareness of the evolutionary excellence, and experience the true nature of the Self which is the essence of all.

When you want that state only, like a man drowning in water struggles for breath; then you will surely attain the Supreme state, whoever you are by caste, gender or position. All these qualities belong to the body; not to the Self. Self is the Supreme state of awareness experienced by a Shiva or a Rama or a Krishna or a Vasishta. You can also attain the Supreme state by hard effort and sincere practice. Do not fall for the magic-men of the society who parade as God-men. Self-realization is not becoming a magic man but understanding the truth of yourself and the world.)

(365)

அற்றவ ரென்பார் அவாவற்றார் மற்றையார்
அற்றாக அற்ற திலர்

ARRAVAR ENPAAR AVAA ARRAAR MARRAIYAAR
ARRAAGA ARRATHU ILAR

*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.)

(366)

அஞ்சுவ தோரும் அறனே ஒருவனை
வஞ்சிப்ப தோரும் அவா

ANCHUVATHORUM ARANE ORUVANAI
VANJICPPATHORUM AVAA

*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.)

(367)

அவாவினை ஆற்ற அறுப்பின் தவாவினை
தான்வேண்டு மாற்றான் வரும்

AVAAVINAI AARRA ARUPPIN THAVAVINAI
THAAN VENDU MAARRAAN VARUM

*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.)

(368)

அவாவில்லார்க் கில்லாகுந் துன்பமஃ துண்டேல்
தவாஅது மேன்மேல் வரும்

AVAA ILLARK KILLAAGUN THUNBAM A THUNDEL
THAVAA ATHU MENMEL VARUM

*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.)

(369)

இன்பம் இடையறா தீண்டும் அவாவென்னுந்
துன்பத்துள் துன்பங் கெடின்

INBAM IDAIYARAA THEENDUM AVAAVENNUM
THUNBATTHUL THUNBANGKEDIN

*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.)

(370)

ஆரா இயற்கை அவாநீப்பின் அந்நிலையே
பேரா இயற்கை தரும்

AARAA IYARKAI AVAANEEPPIN ANNNILAIYAE
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.)

துறவறவியல் முடிந்தது

RULES OF RENUNCIATION ARE COMPLETE.

ஊழியல்/SECTION ON DESTINY
(371 to 380)

ஊழ்

OOZH

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

(371)

ஆகூழால் தோன்றும் அசைவின்மை கைப்பொருள்
போகூழால் தோன்று மடி

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.*

(372)

பேதைப் படுக்கும் இழவூழ் அறிவகற்றும்
ஆகலூ முற்றக் கடை

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.*

(373)

நுண்ணிய நூல்பல கற்பினும் மற்றுந்தன்
உண்மை யறிவே மிகும்

NUNNIYA NOOLAPALA KARPINUM MARRUNTHAN
UNMAI YARIVE MIGUM

*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.)

(374)

இருவே றுலகத் தியற்கை திருவேறு
தெள்ளிய ராதலும் வேறு

IRUVERU ULAGATTHU IYARKAI THIRUVERU
THELLIYA RAATHALUM VERU

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

(375)

நல்லவை யெல்லாஅந் தீயவாந் தீயவும்
நல்லவாஞ் செல்வஞ் செயற்கு

NALLAVAI ELLAM AN THEEYAVAAM THEEYAVUM
NALLAVAAM SELVAM SEYARKU

*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)*

(376)

பரியினும் ஆகாவாம் பாலல்ல உய்த்துச்
சொரியினும் போகா தம

PARIYINUM AAGAAVAAM PALALLA UYTTHUCH
CHORIYINUM POGAA THAMA

*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.*

(377)

வகுத்தான் வகுத்த வகையல்லாற் கோடி
தொகுத்தார்க்குந் துய்த்த லரிது

VAGUTTHAAN VAGUTTHA VAGAIYALLAAL KODI
THOGUTTHAARKKU THUYTTHAL ARITHU

*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).*

(378)

துறப்பார்மன் துப்புர வில்லார் உறற்பால
ஊட்டா கழியு மெனின்

THURAPPAARMAN THUPPURA VILLAAR URARPAALA
OOTTA KAZHIYUMENIN

*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.)

(379)

நன்றாங்கால் நல்லவாக் காண்பவர் அன்றாங்கால்
அல்லற் படுவ தெவன்

NANRAANGKAAL NALLAVAAK KAANPAVAR ANRAANGKAAL
ALLARPADUVATHEVAN

*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?)*

(380)

ஊழிற் பெருவலி யாவுள மற்றொன்று
சூழினுந் தான்முந் துறும்

OOZHIR PERUVALI YAAVULA MARRONRU
SOOZHINUN THAANMUN THURUM

*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.)

ஊழியல் முடிந்தது

SECTION ON PAST KARMAS IS COMPLETE.

(அறத்துப்பால்)

(ARATTHUPPAAL)

SECTION ON DHARMA IS COMPLETE

ABOUT THE AUTHOR

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