

# THIRUKKURAL

OF

# THIRUVALLUVAR

பொருட்பால்

(1)

அரசியல்

(381 to 630)

TRANSLITERATION AND TRANSLATION

BY

*Narayanalakshmi*

PART TWO  
பொருட்பால் (1)

VERSES ON ARTHA [MATERIAL WEALTH]

அரசியல் / POLITICS  
(381 to 630)

39. இறைமாட்சி - pg 2
40. கல்வி - pg 6
41. கல்லாமை - pg 12
42. கேள்வி - pg 17
43. அறிவுடைமை - pg 20
44. குற்றங்கடிதல் - pg 27
45. பெரியாரைத் துணைக்கோடல் - pg 31
46. சிற்றினம் சேராமை - pg 35
47. தெரிந்து செயல்வகை - pg 38
48. வலியறிதல் - pg 43
49. காலமறிதல் - pg 46
50. இடனறிதல் - pg 50
51. தெரிந்து தெளிதல் - pg 54
52. தெரிந்து வினையாடல் - pg 58
53. சுற்றந் தழால் - pg 62
54. பொச்சாவாமை - pg 65
55. செங்கோன்மை - pg 69
56. கொடுங்கோன்மை - pg 72
57. வெருவந்த செய்யாமை - pg 75
58. கண்ணோட்டம் - pg 79
59. ஒற்றாடல் - pg 82
60. ஊக்கம் உடைமை - pg 85
61. மடி இன்மை - pg 89
62. ஆள்வினை உடைமை - pg 94
63. இடுக்கண் அழியாமை - pg 97

இறைமாட்சி  
IRRAIMAATSI

GREATNESS OF THE KING

(381)

படைகுடி கூழமைச்சு நட்பரண் ஆறும்  
உடையான் அரசரு ளேறு

PADAIKUDI KOOZAHAMAICCHUNATPARAN\_AARRUM  
UDAIYAAN ARASURULERU

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

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

(382)

அஞ்சாமை ஈகை அறிவூக்கம் இந்நான்கும்  
எஞ்சாமை வேந்தற் கியல்பு

ANJAAMAI EEGAI ARIVOOKKAM INNAANGUM  
ENJAAMAI VENDARRKIIYALBU

*Fearlessness, charity, intelligence, enthusiasm;  
not lacking these qualities is the nature of a king.*

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

(383)

தூங்காமை கல்வி துணிவுடைமை அம்முன்றும்  
 நீங்கா நிலனாள் பவற்கு

THOONGAAMAI KALVI THUNIVUDAIMAI AMMOONDRUM  
 NEENGAANILANAAL PAVARRKU

*Alertness, learning, courage at all times-  
 these three characters always should belong to a person who rules a land.*

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

(384)

அறனிழுக்கா தல்லவை நீக்கி மறனிழுக்கா  
 மான முடைய தரசு

ARRANIZHAKKAA THALLAVAI NEEKKI MARRANIZHAKKAA  
 MAANA MUDAIYA THARASU

*Not ever swerving from the path of righteousness;  
 removing all that is not righteous;  
 a king should rule his country with valor and honor.*

(385)

இயற்றலும் ஈட்டலுங் காத்தலுங் காத்த  
வகுத்தலும் வல்ல தரசு

IYATRRALUM EETTALUN KAATTHALUN KAATTA  
VAGUTTALUM VALLA THARASU

*The king who can  
manage well the production of wealth;  
increase the wealth of the country (consequently);  
safeguard the (increased) wealth of the country;  
and distribute the safe guarded wealth correctly in the country;  
is indeed efficient.*

(386)

காட்சி கெளியன் கடுஞ்சொல்லன் அல்லனேல்  
மீக்கூறும் மன்னன் நிலம்

KAATSI KELIYAN KADUNCHOLLAN ALLANEL  
MEEKKOORRUM MANNAN NILAM

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

(If a king maintains a simple life-style and easily mingles with the public without arrogance, not only he, but his country also will occupy a praiseworthy place in the world.)

(387)

இன்சொலால் ஈத்தளிக்க வல்லாற்குத் தன்சொலால்  
தான்கண் டனைத்திவ் வுலகு

INCCHOLAAL EETTHALIKKA VALLAARRKKUTH THANSOLAAL  
THAANKANDANAITTHIV VULAGU

*A king who with pleasing words offers help and protects his subjects,  
will be praised by his subjects and will get the world that is to his liking.*

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

(388)

முறைசெய்து காப்பாற்றும் மன்னவன் மக்கட்  
கிறையென்று வைக்கப் படும்

MURRAISEYTHU KAAPPAATTRUM MANNAVANMAKKAT  
KIRRAIYEDRU VAIKKAPPADUM

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

(389)

செவிகைப்பச் சொற்பொறுக்கும் பண்புடை வேந்தன்  
கவிகைக்கீழ்த் தங்கு முலகு

CHEVIGAIPPACCHORRPORRUKKUM PANPUDAI VENTHAN  
KAVIGAIKKEEZHTH THANGUMULAGU

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

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

(390)

கொடையளி செங்கோல் குடியோம்பல் நான்கும்  
உடையானாம் வேந்தர்க் கொளி

KODAIYALICCHENGOL KUDIYOMBAL NAANGUM  
UDAIYAANAAM VENDARK KOLI

*Munificence, affection, 'just administration', protection of the subjects;  
the king who has all these four virtues is a light among all kings.*

(A king should be like father to his king.  
The best example of such a king is Janaka who ruled the city of Mithilaa.  
As he was so caring and affectionate, he was known as 'Janaka' the father.  
Such a king shines like a Sun among all other kings.)

கல்வி

KALVI

LEARNING

(391)

கற்க கசடறக் கற்பவை கற்றபின்  
நிற்க அதற்குத் தக

KARRKA KASADARRAK KARRPAVAI KATTRAPIN  
NIRRKA ATHARRKUTH THAGA

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

{ A person who is in the responsible post of administration must be an educated man for sure. He should be learned.

Not only the king, but every man or woman of this world should be learned.

Learning is the only acquirement that makes a man to differ from an animal.

Other than the survival acts of eating, sleeping and reproducing, the ability to acquire knowledge alone makes a man more evolved than a dog or a cow.

How should you learn?

When you are engaged in studies, do not taint your mind with the ideas of pleasures and enjoyments and swerve from the path of learning.

A 'Sanskrit-saying' states-

*Where is learning for a person who seeks only comfort?*

*Where is comfort for anyone who seeks learning?*

Here comfort means laziness, lethargy and the pull towards enjoyments which makes a student neglect his studies.

After the acquirement of learning without tainting the mind with the ideas of pleasures, you must live a life guided by the knowledge you have attained.

Learning is sought not for making you eligible for a job; but it should be the guiding light of your life till death. }

(392)

எண்ணென்ப ஏனை யெழுத்தென்ப இவ்விரண்டுங்  
கண்ணென்ப வாழும் உயிர்க்கு

ENNENNENPA ENAI YEZHATHTHENPA IVVIRANDUNK  
KANNENNENPA VAAZHAM UYIRKKU

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

{ Why should you seek knowledge-?

Because knowledge alone gives the true vision of the world!

Lord Shiva is praised in all the three worlds because he has the third eye of knowledge.

Nothing is impossible for him.

Nothing can upset him.

Any man or woman belonging to any world is to be considered as blind, if he or she is not learned in the true sense.

If you want to avoid that blindness of ignorance, you must master the main two branches of learning for sure; one is the science of numbers and the other is the understanding of letters. A man (or woman) who knows how to read has access to all the knowledge-books of the world. The more languages you master, you will have access to that many more books, even of those great authors are no more.

A man who knows mathematics can excel in all the sciences that belong to the world.

He will know the working of the entire universe, if he masters mathematics.

Hence, a man who is a master of numbers and letters can see the world as it is.

He alone is blessed with the true vision.]

(393)

கண்ணுடைய ரென்பவர் கற்றோர் முகத்திரண்டு  
புண்ணுடையர் கல்லா தவர்

KANNUDAIYAREPAVAR KATROR MUGATTHIRANDU  
PUNNUDAIYAR KALLATHAVAR

*Those who have eyes are the learned alone.  
Those who have no learning have only two sores in their faces!*

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

(394)

உவப்பத் தலைக்கூடி உள்ளப் பிரிதல்  
 அனைத்தே புலவர் தொழில்

UVAPPATTH THALAIKKOODI ULLAPPIRRITHAL  
 ANAITTHE PULAVAR THOZHIL

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

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

(395)

உடையார்முன் இல்லார்போல் ஏக்கற்றுங் கற்றார்  
 கடையரே கல்லா தவர்

UDAIYAARMUN ILLAARPOL EKKARRUNK KARRAAR  
 KADAIYARE KALLAATHAVAR

*Those are truly learned,  
 who are ready to learn more and stand humbly in front of men of wisdom,  
 as if they know nothing,  
 like a beggar in the presence of a wealthy man.  
 Those who have not mastered this virtue are indeed the worst of the lot.*

{ What is the mark of true learning?

A learned man is always humble and eager to learn more.

He must stand in front of the other learned men, like a beggar standing in front of a wealthy man.

Socrates said once-

*What I have learnt is like is a handful of sand on the beach.*

*What I have not learnt extends to the size of the ocean.*

There is so much to know; so much to learn!

The path of learning has no end!

The thirst for knowledge can be satisfied, only if you are ready to seek the feet of the wise and learn from them what they know.

A man who acts idiotic with the attitude – ‘*I already know*’ can never learn anything in this world.

A man, who lacks humbleness and has no eagerness to master more learning, is indeed as foolish as any illiterate person, even if he knows how to read and write.

A mechanical learning without understanding leads nowhere.

Learn to be modest; and humbly seek knowledge from anywhere and everywhere if you want to be cured of the blindness of ignorance. }

(396)

தொட்டனைத் தூறு மணற்கேணி மாந்தர்க்குக்  
கற்றனைத் தூறும் அறிவு

THOTTANAITH THOORU MANARRKENI MAANTHARRKKUK  
KATTRANAITHTHOORRUM ARRIVU

*Water keeps oozing out as you keep digging the ground.  
So also, knowledge keeps oozing as men keep learning.*

{ Dig the land; water oozes a little.

Dig more; more water oozes out.

The more you dig, more the amount of water.

There is no end to the water inside the ground.

So also, knowledge keeps on increasing as you keep on learning.

There is no ‘finish’ line in the path of knowledge. }

(397)

யாதானும் நாடாமால் ஊராமால் என்னொருவன்  
சாந்துணையுங் கல்லாத வாறு

YAATHAANUM NAADAAM OORAAMAAL ENNORUVAN  
SAANTHUNAIYUNK KALLATHAVAARRU

*Any land is his land; any city is his city.  
When this is a known fact, why does not a man learn anything till death?*

{ A Sanskrit-saying says-

*A king is worshipped in his own country.*

*A learned man is worshipped all over the world.*

A man of learning is respected and revered wherever he goes.

People treat him with love and respect to whichever country he goes.

Knowledge has no border-line problems. It needs no visa!

When such a glory belongs to a man of learning, why do people disregard learning and go after pleasures which give only momentary satisfaction?

A man who seeks knowledge does not bother about the source of knowledge as to where it came from or who has it.

He respects all learned men of all countries equally.

A human being alone has an evolved brain which can grasp knowledge through the medium of language.

Being blessed with a human body, if one avoids learning, he fares no better than a cow or dog that just eats and sleeps and reproduces!

And how long can you learn?

Till Death!

(See the example of Stephen Hawkins, a British physicist, who is almost entirely paralyzed and communicates through a speech generating device. He is one of the foremost among the learned men who is revered all over the world for his contribution to the study of Physics. If such a man who cannot even move his muscles at will, can learn so much, what a man with all limbs intact can not do?)

(398)

ஒருமைக்கண் தான்கற்ற கல்வி ஒருவற்  
கெழுமையும் ஏமாப் புடைத்து

ORUMAIKKAN THAAN KATRA KALVI ORUVARR  
KEZHANMAIYUM EMAAPPUDAITHU

*The learning mastered in one life  
will safeguard him for seven births.*

(In Bhagavad-Gita, Arjuna asks Shri Krishna, what will be his fate, if he dies before he attains completeness in knowledge?)

Krishna assures him saying that the path of a man who seeks knowledge never breaks up by death. In the next birth after death, the man who seeks knowledge will continue his learning from where he left and move forward in the path of knowledge.

Whatever wealth you earn will perish with the death of the body; but whatever you learn takes you across the ocean of ignorance, beyond the death of the body. }

(399)

தாமின் புறுவ துலகின் புறக்கண்டு  
காமுறுவர் கற்றறிந் தார்

THAAMIN PURRUVATHULAGIN PURRAKKANDU  
KAAMURRUVAR KATRARRINTHAAR

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

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

(400)

கேடில் விழுச் செல்வங் கல்வி யொருவற்கு  
மாடல்ல மற்றை யவை

KEDIL VIZHACCHELVANG KALVI YORUVARRKU  
MAADALLA MATTRAI YAVAI

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

{Anything that is material possession will perish sometime or other. But the knowledge you have acquired can never be taken away from you. It will always stay with you guiding you in the dark forest of life.)

கல்லாமை

KALLAAMAI

NOT-LEARNING

(401)

அரங்கின்றி வட்டாடி யற்றே நிரம்பிய  
நூலின்றிக் கோட்டி கொளல்

ARANGINRRI VATTAADIYATRRE NIRAMBIYA  
NOOLINRRIK KOTTI KOLAL

*Without the mastery of the required books of study,  
if one speaks in an assembly,  
it is equal to playing dice without the marked squares.*

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

(402)

கல்லாதான் சொற்கா முறுதன் முலையிரண்டும்  
இல்லாதாள் பெண்காமுற் றற்று

KALLAATHAAN SORRKAAMURRUTHAN MULAIYIRANDUM  
ILLAATHHAL PENKAAMUTRRATRRU

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

(Suppose the man who speaks out in the assembly without any understanding of the subject is a man of influence or a man of wealth; and if some of his followers applaud his speech, then it is as ridiculous and idiotic as desiring a female who has no feminine characteristics at all!)

(403)

கல்லா தவரும் நனிநல்லர் கற்றார்முன்  
சொல்லா திருக்கப் பெறின்

KALLAATHAVARUM NANINALLAR KATRRARMUN  
CHOLLAATHIRUKKAKP PERRIN

*Even those who have no learning will pass off as good,  
if they know how not to speak out anything,  
in the assembly of wise men.*

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

(404)

கல்லாதான் ஒட்பங் கழியநன் றாயினுங்  
கொள்ளார் அறிவுடை யார்

KALLAATHAAN OTPANGKAZHIYANANTRAA~~Y~~INUNK  
KOLLAAR ARRIVUDAIYAAR

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

(Maybe you do not know the technicalities of the subject; but have a vague understanding of what the discussion is about. Even then your words will be ignored because you have not studied the required text.

Even Einstein had to prove his concept through proper mathematical method, before his theory was accepted by other renowned physicists.

You may be a good devotee of Lord Krishna; but if the discussion is about Bhagavad-Gita, you cannot take part in the discussion, unless you have read the text thoroughly.)

(405)

கல்லா ஒருவன் தகைமை தலைப்பெய்து  
சொல்லாடச் சோர்வு படும்

KALLAA ORUVAN THAGAIMAI THALAIPEYTHU  
CHOLLAADACCHORVU PADUM

*The greatness exhibited by a man of no-learning,  
will melt away when he converses with the wise.*

(A frog invites trouble by croaking aloud; an idiot perishes by his talks.  
As long as you are silent, maybe you will pass off as an intelligent man; but speak out a word; you will make the whole world become aware of your stupidity. All your pretended wisdom will burst off like a balloon pricked by a needle. Dressing like an intelligent man will not make you intelligent; studies alone give you true intelligence. Never exhibit your foolishness in front of the wise by talking out loudly.  
'A crow is black; a cuckoo bird also is black. When the spring season arrives, a crow is a crow, a cuckoo is a cuckoo!' (Sanskrit Subhaashita)  
A snail may slowly move on the sandy beach leaving some marks on the sand; the haphazard lines may sometimes look like letters also; but those letter-like marks actually make no sense. (Tamil-Saying - ஏரல் எழுத்துப்போல)

(406)

உளரென்னும் மாத்திரைய ரல்லால் பயவாக்  
களரனையர் கல்லா தவர்

ULARENNUM MAATTHIRAIYA RALLAAL PAYAVAAK  
KALARANAIYAR KALLAATHAVAR

*Those who do not learn are to be referred to only as 'are there';  
as they are like the salty land which yields nothing.*

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

(407)

நுண்மாண் நுழைபுல மில்லான் எழில்நலம்  
மண்மாண் புனைபாவை யற்று

NUNMAAN NUZHAIPULA MILLAAN EZHIL NALAM  
MANNMAANN PUNAIPAVAI YATRRU

*The beauty seen in the physical form of a man,  
who does not have the intelligence - sharp and analytical,  
is like the beauty found in a nicely made clay doll.*

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

(408)

நல்லார்கண் பட்ட வறுமையின் இன்னாதே  
கல்லார்கண் பட்ட திரு

NALLAARKAN PATTA VARRUMAIYIN INNAATHE  
KALLAARKAN PATTA THIRU

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

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

(409)

மேற்பிறந்தா ராயினுங் கல்லாதார் கீழ்ப்பிறந்துங்  
கற்றா ரனைத்திலர் பாடு

MERRPIRRANTHAARAAYINUNK KALLAATHAAR KEEZHPPIRRANTHUNK  
KARRAARANAITHHILAR PAADU

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

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

(410)

விலங்கொடு மக்க ளனையர் இலங்குநூல்  
கற்றாரோ டேனை யவர்

VILANGODU MAKKALANAIYAR ILANGUNOOL  
KARRAARODENAIYAVAR

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

(You - a two-legged creature standing next to the dog on the street chewing the rotten bone - may appear to belong to the evolved species of human. You are not eating grass like a cow or jumping on the branches like a monkey.

But, are you really human; so wonder the wise who have acquired knowledge through proper studies!

A man without learning is like a dog or stupid monkey when standing next to a man of learning.)

கேள்வி

KELVI

LISTENING

(411)

செல்வத்துட் செல்வஞ் செவிச்செல்வம் அச்செல்வஞ்  
செல்வத்து ளெல்லாந் தலை

CHELVATTHUTCHELVANCCHEVICCHELVAM ACHELVANC  
CHELVAATTHULELLAAN THALAI

*The best of all the acquired forms of wealth  
is the wealth acquired by the ears.*

*Such a wealth is indeed the most excellent among all types of wealth.*

(Whatever material wealth a man might acquire, if he does not acquire the wealth that belongs to the ears, he is not to be considered rich.

What wealth is acquired through the means of ears?

Not the ear-ornaments made of diamond or gold; but knowledge!

In Sanskrit, this 'listening' is referred to by the term 'Shravana'.

Shravana means listening to the knowledge expounded by the learned and understanding it fully.

'Hearing' is not 'listening'.

Any sound can be 'heard'; but 'knowledge' is listened to.

You cannot understand everything through reading books alone.

When you are in the company of the learned and listen to their explanation, you will have a better understanding of the subject.)

(412)

செவிக்குண வில்லாத போழ்து சிறிது  
வயிற்றுக்கும் ஈயப் படும்

CHEVIKKUNAVILLAATHA POZHTHU CHIRRITHU  
VAYIRRUKKUM EYAPPADUM

*At such times when the food is not there for the ears,  
then some food will be offered to the stomach also.*

(The main purpose of the life should be to acquire knowledge by seeking the company of the learned. That alone is the real food that will nourish you and make you grow. Only now and then, when the contact of the learned is not there, then the body will be given some food or other through the mouth.

Ordinary food consumed through the mouth nourishes only the body; but the food consumed through ears, nourishes the soul.)

(413)

செவியுணவிற் கேள்வி யுடையார் அவியுணவின்  
ஆன்றாரோ டொப்பர் நிலத்து

CHEVIYUNAVIRR KELVIYUDAIYAAR AVIYUNAVIN  
AANRRAARODOPPAR NILATTHU

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

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

(414)

கற்றில னாயினுங் கேட்க அஃதொருவற்  
கொற்கத்தின் ஊற்றாந் துணை

KATTRILA NAAYINUNG KETKA A:TTHORUVARR  
KORRKATTHIN OORRAAN THUNAI

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

(Maybe all are not fortunate enough to acquire learning through the study of texts as advised in the previous section (Learning). Such people should at least develop the habit of listening to the words of the learned. Even that much of knowledge will act as the supporting staff when walking through the jagged path of life.)

(415)

இழுக்க லுடையுழி ஊற்றுக்கோ லற்றே  
ஒழுக்க முடையார்வாய்ச் சொல்

IZHAKKALUDAIYUZHI OOTRRUKKOLARRE  
OZHAKKAMUDAIYAAR VAAYCCHOL

*The words from the noble men will be of help like  
the supporting staff helps a man walking on slippery land.*

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

(416)

எனைத்தானும் நல்லவை கேட்க அனைத்தானும்  
ஆன்ற பெருமை தரும்

ENAITTHAANUM NALLAVAI KETKA ANAITTHAANUM  
AANTRA PERUMAI THARUM

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

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

(417)

பிழைத்துணர்ந்தும் பேதைமை சொல்லா ரிழைத்துணர்ந்  
தீண்டிய கேள்வி யவர்

PIZHAITTHUNANTHUM PETHAIMAI CHOLLAARIZHATTHUNATN  
THEENDIYA KELVIYAVAR

*Even if the understanding might be a little faulty,  
those who listen and analyze what they have heard,  
will not talk nonsense.*

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

(418)

கேட்பினுங் கேளாத் தகையவே கேள்வியால்  
தோட்கப் படாத செவி

KETPINUN KELAATTHAGAIYAVE KELVIYAAL  
THOTKAPPADAATHA CHEVI

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

(Ears are two holes on the sides of the face to enable us to hear sounds. People pierce those ears again and decorate it with ornaments of gold and diamond so that they look beautiful.

Ornaments never make a person beautiful. Real beauty is gained only by the knowledge one acquires from the men of wisdom, by listening to them. Pierce your ears with knowledge and enhance your beauty; not by hanging shining metals on them. If you do not develop the quality of listening, even if you walk around with diamond rings on the ears, you are to be considered as deaf only.)

(419)

நுணங்கிய கேள்விய ரல்லார் வணங்கிய  
வாயின ராத லரிது

NUNANGIYA KELVIYARALLAAR VANANGIYA  
VAAYINARAATHALARITHU

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

(If knowledge is not acquired at least through the 'listening process', then a man who knows nothing will talk for hours without any sense and pretend to be learned. But a true man of learning will not speak out much; for he knows that he does not know anything yet.)

(420)

செவியிற் சுவையுணரா வாயுணர்வின் மாக்கள்  
அவியினும் வாழினு மென்

CHEVIYIRR CHUVAIYUNARAA VAAYUNARVIN MAAKKAL  
AVIYINUM VAAZHINUMEN

*Those people,  
who do not understand the taste of listening to words of knowledge  
but are interested only in the taste experienced by the mouth-  
what does it matter whether they die or live?*

(It is very rare to find people who seek knowledge.

Most of the people are interested in catering to the tongue (not the belly actually) alone and search for newer tastes. They are averse to the word 'knowledge'. Actually the poor souls do not know what they miss by the lack of knowledge! Ignorance is a blissful state for them. What you do not know does not hurt!

But what use are these two-legged creatures, which are skilled only in eating mouth-food which any four-legged animal, nay even a fish or bird is capable of? They are just wasteful existences. Their presence or absence does not make any difference to the world. They get born, eat, reproduce and then just die off like any animal walking on earth. They never will rise to the standard set by great men like Subramanya Bharati or Vivekananda. )

அறிவுடைமை

ARRIVUDAMAI

POSSESSION OF KNOWLEDGE

(421)

அறிவற்றங் காக்குங் கருவி செறுவார்க்கும்  
உள்ளழிக்க லாகா அரண்

ARRIVATTRANK KAAKKUNG KARUVI CHERRUVAARKKUM  
ULLAZHIKKA LAAGAA ARAN

*Knowledge is the weapon which saves one from destruction.  
It is the inner fortress, which even the enemies cannot break through.*

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

(422)

சென்ற இடத்தாற் செலவிடா தீதொரீஇ  
நன்றின்பா லுய்ப்ப தறிவு

CHENRRA IDATTHAARR CHELAVIDAA THEETHOREE I  
NANRINPA LUYPPATHARRIVU

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

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

(423)

எப்பொருள் யார்யார்வாய்க் கேட்பினும் அப்பொருள்  
மெய்ப்பொருள் காண்ப தறிவு

EPPORUL\_YAARYAARVAAYK KETPINUM APPORUL  
MEYPPORUL\_KAANPATHARRIVU

*Whatever ideas one hears from one and all,  
when the truth is understood through proper analysis,  
then it is known as wisdom.*

(A king has to meet many types of people daily in the courtroom. Sages, intellectuals, poets, artists, business men, and ordinary citizens- all will approach him with different purposes. He must listen to them all without disrespecting any of them; but he must analyze all their statements with his own intellect and then only decide on further actions. This is the mark of wisdom.

Not only a king, but even ordinary people should have enough wisdom to sieve the words of all politicians, religious heads and intellectuals and accept only those words which are true and conducive to reason.)

(424)

எண்பொருள் வாகச் செலச்சொல்லித் தான்பிறர்வாய்  
நுண்பொருள் காண்ப தறிவு

ENPORULVAAGACCHELACCHOLLITH THAANPIRRARVAAY  
NUNPORUL KAAPATHARRIVU

*To explain what one knows in a simple manner  
to get imprinted in the hearts of others;  
and to understand even the subtle words of others  
through proper mental analysis,  
is intelligence.*

(What is intelligence?)

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

(425)

உலகந் தழீஇய தொட்பம் மலர்தலுங்  
கூம்பலு மில்ல தறிவு

ULAGANTHAZHEE IYA THOTPAM MALARTHALUNG  
KOOMPALUMILLATHARRIVU

*Embracing the path shown by the noble men is intelligence.  
Blossoming like a flower or closing off like a bud is not intelligence.*

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

(426)

எவ்வ துறைவ துலக முலகத்தோ  
டவ்வ துறைவ தறிவு

EVVA THURRAIVATHULAGAMULAGATTHO  
DAVVA THURRAIVA THARRIVU

*In whatever way the noble behave,  
to behave like they do is intelligence.*

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

(427)

அறிவுடையார் ஆவ தறிவார் அறிவிலார்  
அஃதறி கல்லா தவர்

ARRIVUDAIYAAR AAVATHARRIVILAAR  
ATHARRI KALLAATHAVAR

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

(A man who has knowledge can at least guess what all dangers he may face in the future and be prepared for it; but a foolish man perishes because of his lack of knowledge. When met with dangers suddenly, he will panic and only do wrong things that produce more havoc.)

(428)

அஞ்சுவ தஞ்சாமை பேதைமை அஞ்சுவ  
தஞ்சல் அறிவார் தொழில்

ANCJHUVATHANCJAAMAI PEDAIMAI ANCJUVA  
THANCJAL ARRIVAAR THOZHIL

*To not be afraid of those things that are to be feared is stupidity.  
It is the quality of the knower to be afraid of those that are to be feared.*

(There is difference between fearlessness and caution.

Taking unnecessary risk is not a mark of courage. It is sheer stupidity - a straight invitation offered to calamities. Dodo birds which occupied the islands of Mauritius became extinct because of their fearless nature.

A king who is responsible for the whole of his country should be highly cautious. He must know the difference between rash actions done without fear and courageous actions which require valor. A man who avoids dangers is not a coward; but is truly wise.)

(429)

எதிரதாக்காக்கும் அறிவினார்க்கில்லை  
அதிர வருவதோர் நோய்

ETHIRATHAAK KAAKKUM ARRIVINAARK KILLAI  
ATHIRA VARUVATHOR NOY

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

(A king is always prepared to meet any danger he may meet with. But he will not act foolish and invite unnecessary dangers. A man who swims the turbulent ocean wearing a life-jacket is not a fool; he will live. The man who swims without any safety device is not intelligent and will perish. Every man should be prepared for the worst; and be ready to face any untoward danger at any time.

*'It is not right to start digging a well when the house is on fire.'* (Sanskrit Subhaashita)

(430)

அறிவுடையார் எல்லா முடையார் அறிவிலார்  
என்னுடைய ரேனு மிலர்

ARRIVUDAIYAAR ELLAA MUDAIYAAR ARRIVILAAR  
ENNUDAYA RENU MILAR

*Those who have knowledge have everything.  
If no knowledge is there,  
though they have everything,  
have nothing.*

(A man can survive in this world only if he is intelligent.

If a man is intelligent, learned in all sciences and also wise, he has all the wealth of the world as his. If not, even if he has abundant material wealth, he should be considered as a poor man only; for he will certainly lose all his wealth through his foolishness.

Even sheer learning will not be of any use, if you do not have any wisdom.

Ramakrishna ParamaHansa explains this fact through a small story.

A learned man was crossing the river on a boat along with a boatman. He was boasting about all the sciences he had mastered and proving himself to be a great man ever born on earth. Suddenly the river turned turbulent. The boatman asked the scholar- 'Do you know swimming?' The scholar answered negative.

You must already know which man lived after the boat toppled over.

The example is not to suggest that everyone should learn swimming; but if you do not know swimming, expect the probability of the river turning turbulent and use proper precautions or avoid the risk of traveling by boat.

Learning of all sciences is a must for every man (woman). He should also have the intellectual ability to understand subtle things. And to top it all, he must use his learning and intelligence to solve the problems of life in the correct way, using caution and control. Then only he is fit to be called a man of wisdom.

A man who has such wisdom alone is the wealthiest of all in the world.)

குற்றங்கடிதல்  
KUTRRANGKADITHAL

ESCHEWING OF FAULTS

(431)

செருக்குஞ் சினமுஞ் சிறுமையும் இல்லார்  
பெருக்கம் பெருமித நீர்த்து

CHERUKKUNCHINAMUM CHIRRUMAIYUM ILLAAR  
PERUKKAM PERUMITHA NEERTTHU

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

(Arrogance- wealth, property, learning, family – all give way to arrogance.  
Some people can act arrogant even without these through a false self-esteem.  
Arrogance never leads to any good.

When a storm comes, the humble grass survives; not the upright tree.)

(Anger- Anger as an emotion under control will be helpful in controlling the wrong  
actions of others. Anger without control, which rises because of disappointment and  
frustration, injures not only others; but also one's own body and mind.

A serpent was advised by Buddha not to injure others and remain peaceful.

The serpent which practiced calmness and non-injury was stoned by the men who saw its  
quiet disposition. Then Buddha again advised the serpent – 'Hiss; do not bite'.

Anger is necessary for protecting the good from the wicked; but it should not overshadow  
reason.)

(Meanness – it is meanness, when you do not smile at your neighbor; when you do not  
thank the poor waiter who brought food for your hunger; when you do not appreciate the  
hard-work of others; when you spend thousands on wasteful purchases but hassle with  
the poor for a few pennies.)

(432)

இவறலும் மாண்பிறந்த மானமும் மாணா  
உவகையும் ஏதம் இறைக்கு

IVARRALUM MAANPIRRANTHA MAANAMUM MAANAA  
UVAGAIYUM AETHAM IRRAIKKU

*Lack of benevolence, honor without virtue, excessive pleasure  
these three are the faults harmful to a king.*

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

(433)

தினைத்துணையாங் குற்றம் வரினும் பனைத்துணையாக்  
கொள்வர் பழிநாணு வார்

THINAITTHUNAIYAANG KUTRAM VARINUM PANAITTHUNAIYAAK  
KOLVAR PAZHI NAANUVAAR

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

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

(434)

குற்றமே காக்க பொருளாகக் குற்றமே  
அற்றந் தருஉம் பகை

KUTRAME KAAKKA PORULAAGAK KUTRAME  
ATTRAN THAROOMUM PAGAI

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

(If the king commits a mistake through some weakness of his, the enemy will surely take advantage of it and defeat him.)

(435)

வருமுன்னர்க் காவாதான் வாழ்க்கை எரிமுன்னர்  
வைத்தூறு போலக் கெடும்

VARUMUNNARKKAAVAATHAAN VAAZHKAI ERI MUNNAR  
VAITTHATHOORRU POLAK KEDUM

*The life of a person who does not prevent faults beforehand,  
will perish like the haystack in front of the fire.*

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

(436)

தன்குற்ற நீக்கிப் பிறர்குற்றங் காண்கிற்பின்  
என்குற்ற மாகும் இறைக்கு

THANKUTRA\_NEEKKIP PIRRARKUTRANG KAANKIRPIN  
ENKUTRAMAAKUM IRRAIKKU

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

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

(437)

செயற்பால செய்யா திவறியான் செல்வம்  
உயற்பால தன்றிக் கெடும்

CHEYARPAALA CHEYYAATHIVARRIYAAN CHELVAM  
UYARRPAALA THANRRRIK KEDUM

*Wealth that belongs to a person who does not make proper use of it,  
will perish without any gain.*

(What are the common faults a king should avoid?

First of all, he must use the wealth in the treasury for the good of the country. If he misuses the money for satisfying his own selfish desires; and does not use it to increase the prosperity of the country, then the wealth will quickly diminish.)

(438)

பற்றுள்ள மென்னும் இவறன்மை எற்றுள்ளும்  
எண்ணப் படுவதொன் றன்று

PATRULLA MENNNUM IVARRANMAI ERRULLUM  
ENNAP PADUVATHONRRANRRU

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

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

(439)

வியவற்க எஞ்ஞான்றுந் தன்னை நயவற்க  
நன்றி பயவா வினை

VIYAVARRKA ENCHAANRRUN THANNAI NAYAVARRKA  
NANRRI PAYAVAA VINAI

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

(A king should not collect people around him who glorify him and raise him to the level of a god. He must not develop a false self-esteem and do actions which are not approved by the noble men.)

(440)

காதல காதல் அறியாமை உய்க்கிற்பின்  
ஏதில ஏதிலார் நூல்

KAATHALA KAATHAL ARRIYAAMAI UYKKIRRPIN  
ETHILA ETHILAR NOOL

*If one enjoys his desired objects without his desires known to others,  
then the plotting done by enemies will not yield results.*

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

பெரியாரைத் துணைக்கோடல்

PERIYAARAITH THUNAIKKODAL

SEEKING THE SUPPORT OF THE ELDERLY WISE MEN

(441)

அறனறிந்து மூத்த அறிவுடையார் கேண்மை  
திறனறிந்து தேர்ந்து கொளல்

ARRANARRINTHU MOOTTHA ARRIVUDAIYAAR KENMAI  
THIRANARRINTHU THERNTHUKOLAL

*After understanding the method of approaching those elders  
who have excellent character and who excel in wisdom,  
one should reason well and choose their company.*

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

Even Swami Vivekananda tested his Guru before accepting him as his guide in the spiritual path. He had heard that Ramakrishna was allergic to the touch of money; so he placed a coin under the bedspread of his Guru's bed and later was surprised to see that the coin had left a burnt mark on his Guru's back. )

(442)

உற்றநோய் நீக்கி உறாஅமை முற்காக்கும்  
பெற்றியார்ப் பேணிக் கொளல்

UTRA NOY NEEKKI URRAA AMAI MURRKAACKUM  
PETRIYAARP PENIK KOLAL

*A king should adore those noble men,  
who will remove the problems that are at hand  
and also safeguard him from the problems that may arise later.*

(443)

அரியவற்று ளெல்லாம் அரிதே பெரியாரைப்  
பேணித் தமராக் கொளல்

ARIYAVARRULELLAAM ARITHE PERIYAARAIP  
PENITH THAMARAACKKOLAL

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

(It is not easy to please such noble men who have no desires or wants in this world.  
If a king can achieve their closeness so that he can confide all his thoughts to them, then  
indeed he is very fortunate.)

(444)

தம்மிற் பெரியார் தமரா ஒழுகுதல்  
வன்மையு ளெல்லாந் தலை

THAMMIRR PERIYAAR THAMARAA OZHAGUTHAL  
VANMAIYULELLAAN THALAI

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

(If a king treads on the path shown by such noble elders, then he will indeed achieve his  
goals for sure.)

(445)

சூழ்வார்கண் ணாக ஒழுகலான் மன்னவன்  
சூழ்வாரைச் சூழ்ந்து கொளல்

SOOZHVAARKANNAAGA OZHAGALAN MANNAVAN  
SOOZHVAARAICHCHOOZHNTU KOLAL

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

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

(446)

தக்கா ரினத்தனாய்த் தானொழுக வல்லானைச்  
செற்றார் செயக்கிடந்த தில்

THAKKAARINATHTHANAAYTH THAANOZHAKA VALLAANAICH  
CHERRRRRAAR CHEYARKIDANTHA THIL

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

(447)

இடிக்குந் துணையாரை யாள்வாரை யாரே  
கெடுக்குந் தகைமை யவர்

IDIKKUN THUNAIYAARAI YAALVAARAI YAARE  
KEDUKKUNTHAGAIMAI YAVAR

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

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

(448)

இடிப்பாரை இல்லாத ஏமரா மன்னன்  
கெடுப்பா ரிலானுங் கெடும்

IDIPPAARAI ILLAATHA EMARAA MANNAN  
KEDUPPAARILANUNUNG KEDUM

*A king who is not guarded by an admonishing well-wisher as his support,  
will surely get destroyed even if he has no enemies.*

(A king who disrespects elders and disregards their advice does not need an outside enemy to destroy him. His stupid actions will soon bring his destruction. He will perish like a man walking without a lamp in the dark mountain forest.)

(449)

முதலிலார்க் கூதிய மில்லை மதலையாஞ்  
சார்பிலார்க் கில்லை நிலை

MUTHALILAARK KOOTHIYA MILLAI MATHALAIYAANCH  
CHAARPILAARKKILLAI NILAI

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

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

(450)

பல்லார் பகைகொளலிற் பத்தடுத்த தீமைத்தே  
நல்லார் தொடர்கை விடல்

PALLAAR PAGAIKOLALIRR PATTHADUTTA THEEMAITHTHE  
NALLAAR THODARKAI VIDAL

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

(Enemies can be handled easily by a king's fighting skills. But the problems he faces in administration cannot be solved easily unless he has the guidance of the wise men. His position as a good king will be stable only if he follows the advice of the elders.)

சிற்றினம் சேராமை  
CHIRRRINAM CHERAAMAI

NOT ASSOCIATING WITH IGNOBLE PEOPLE

(451)

சிற்றினம் அஞ்சும் பெருமை சிறுமைதான்  
சுற்றமாச் சூழ்ந்து விடும்

CHIRRRINAM ANJUM PERUMAI CHIRRUMAITHAAN  
CHURRAMAACH CHOOZHNTU VIDUM

*Wise men fear (avoid) the company of the ignoble-crowd.  
The ignorant alone keep them as their closest.*

(Who are the ignoble people?

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

(452)

நிலத்தியல்பான் நீர்திரிந் தற்றாகும் மாந்தர்க்  
கினத்தியல்ப தாகும் அறிவு

NILATTHIYALPAAN NEERTHIRIN THARRAAGUM MAANTHARK  
KINATTHIYALPATHAAGUM ARRIVU

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

(A man is what company he keeps!

That is why the scriptures advise the student to always seek the company of the wise and noble. If a king allows the ignoble worthless flatterers as his close followers, soon he will forget all his learning and family name; will get addicted to vices and lose his country to his enemies.

Like water getting absorbed by the land loses its original purity, a man who seeks the company of the selfish wicked people will lose his originality and turn into a wicked man himself.)

(453)

மனத்தானாம் மாந்தர்க் குணர்ச்சி இனத்தானாம்  
இன்னா னெனப்படுஞ் சொல்

MANATTHAANAAM MAANTHARK KUNARCCHI INAITHTHAANAAM  
INNAANENAPPADUNJCHOL

*Men have their natural emotions only through the mind.  
But his particular character gets defined by the company he keeps.*

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

(454)

மனத்து ளதுபோலக் காட்டி ஒருவற்  
கினத்துள தாகும் அறிவு

MANATTHULATHU POLAK KAATTI ORUVARR  
KINATTHULATHAAGUM ARRIVU

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

(455)

மனந்தூய்மை செய்வினை தூய்மை இரண்டும்  
இனந்தூய்மை தூவா வரும்

MANTTHOYMAI CHEYVINAI THOYMAI IRANDUM  
INANTHOYMAI THOOVAA VARUM

*The purity of the mind and purity of action,  
both are the result of the good company one keeps.*

(456)

மனந்தூயார்க் கெச்சநன் றாகும் இனந்தூயார்க்  
கில்லைநன் றாகா வினை

MANATHOOYAARK KECCHANANRRAAGUM INANTHOOYAARK  
KILLAI NANRRAAGA VINAI

*For those of pure minds their progeny will fare better.  
For those who keep good company,  
there is nothing that will not have a good result.*

(457)

மனநலம் மன்னுயிர்க் காக்கம் இனநலம்  
எல்லாப் புகழுந் தரும்

MANA NALAM MANNUYIRK KAAKKAM INA NALAM  
ELLAAP PUGAZHUM THARUM

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

(458)

மனநலம் நன்குடைய ராயினுஞ் சான்றோர்க்  
கினநலம் ஏமாப் புடைத்து

MA NALAM NANGUDAIYAARYINUNJCHAANRRORK  
KINA NALAM EMAAPPUDAITTHU

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

(459)

மனநலத்தி னாகும் மறுமைமற் றுஃதும்  
இனநலத்தி னேமாப் புடைத்து

MANA NALATTHINAAGUM MARRUMAI MARRRRRATHUM  
INA NALATTHINE MAAPPUDAITTHU

*The purity of mind leads to happiness in the after-life.  
If the company of the good is also maintained,  
then it strengthens his future more.*

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

(460)

நல்லினத்தி னூங்குந் துணையில்லை தீயினத்தின்  
அல்லற் படுப்பதூஉ மில்

NALLINATHTHINANGUNTHUNAIYILLAI THEEYINATTHIN  
ALLARRPADUPPATHOO UMIL

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

தெரிந்து செயல்வகை  
THERINTHU SEYAVAGAI

ACTING WITH PROPER UNDERSTANDING

(461)

அழிவதூஉம் ஆவதூஉம் ஆகி வழிபயக்கும்  
ஊதியமுஞ் சூழ்ந்து செயல்

AZHIVATHOO UM AAVATHOO UM AAGI VAZHI PAYAKKUM  
OOTHIAMUNJ CHOOZHNTU CHEYAL

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

(Every action in the world will bear good or bad results.  
Success or failures are the natural consequences of an action.)

A man who takes on any enterprise should think of both consequences – success and failure. He must think both ways.

‘Suppose failure would be the result, what could cause it? If success is to be ensured, what improvements are necessary?’

Only after analyzing well the causes of success and failure, he must do all that leads to the success of the job he has undertaken.

A king has to discuss his enterprises, whether it is the attack on an enemy or some progressive work for the country – with his wise ministers and then only start it.)

(462)

தெரிந்த இனத்தொடு தேர்ந்தெண்ணிச் செய்வார்க்  
கரும்பொருள் யாதொன்று மில்

THERINTHA INATTHODU TERNTHE<sup>U</sup>NICHEYVAARK  
KARUMPORUL YAATHONRUMIL

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

(463)

ஆக்கங் கருதி முதலிழக்குஞ் செய்வினை  
ஊக்கா ரறிவுடை யார்

AAKKAMG KARUTHI MUTHALIZHAKKUNJ CHEYVINAI  
OOKKAARARRIVUDAIYAAR

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

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

(464)

தெளிவி லதனைத் தொடங்கார் இளிவென்னும்  
ஏதப்பா டஞ்சு பவர்

THELIVILATHANAITH THODANGAAR ILIVENNUM  
ETHAPPAA DANJCHUPAVAR

*Those who fear the wretched state resulting from a thoughtless action,  
will never start something which lacks clarity.*

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

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

(465)

வகையறச் சூழா தெழுதல் பகைவரைப்  
பாத்திப் படுப்பதோ ராறு

VAGAIYARRACH CHOOZHAATHEZHATHAL PAGAIVARAIP  
PAATTHIP PADUPPATHORARRU

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

(If a king decides to defeat his enemy without proper planning, he has already established his enemy on a safe ground. Defeat is certain for a king who never plans or heeds to the advice of his elders.)

(466)

செய்தக்க அல்ல செயக்கெடுஞ் செய்தக்க  
செய்யாமை யானுங் கெடும்

SEYTHAKKA ALLA SEYAKKEDUMNJ SEYDAKKA  
SEYYAAMAI YAANUNGKEDUM

*Doing a forbidden action leads one to destruction.  
Not doing the required action also needs to destruction.*

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

(467)

எண்ணித் துணிக கருமந் துணிந்தபின்  
எண்ணுவ மென்ப திழுக்கு

ENNI THUNIGA KARUMANTHUNINTHAPIN  
ENNUVA MENBATHIZHAKKU

*Any action has to be taken recourse to only after proper deliberation.  
To deliberate after beginning the action is a mistake.  
(Any enterprise, even if well-planned, may result in failure.*

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

(468)

ஆற்றின் வருந்தா வருத்தம் பலர்நின்று  
போற்றினும் பொத்துப் படும்

AARRIN VARUNTHAA VARUTTHAM PALAR NINRRU  
PORRINUM POTTHUP PADUM

*Putting effort on a fruitless enterprise will fail  
even if supported by many.*

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

(469)

நன்றாற்ற லுள்ளுந் தவறுண் டவரவர்  
பண்பறிந் தாற்றாக் கடை

NANRRARRRALULLUN THAVRRUNDAVARAVAR  
PANPARINTHAARRAAK KADAI

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

(470)

எள்ளாத எண்ணிச் செயல்வேண்டுந் தம்மொடு  
கொள்ளாத கொள்ளா துலகு

ELLAATHA ENNI CHEYAL VENDUN THAMMODU  
KOLLAADA KOLLAATHULAGU

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

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

வலியறிதல்  
VALIYARRITHAL

UNDERSTANDING THE STRENGTH

(471)

வினைவலியுந் தன்வலியும் மாற்றான் வலியும்  
துணைவலியுந் தூக்கிச் செயல்

VINAIVALIYUN THANVALIYUM MAARRAAN VALIYUM  
THUNAIIVALIYUNTHOOKKICH CHEYAL

*A king should act after considering well,  
the strength of the action, his own strength, the strength of the enemy and  
the strength of the supporters.*

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

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

(472)

ஒல்வ தறிவ தறிந்ததன் கண்தங்கிச்  
செல்வார்க்குச் செல்லாத தில்

OLVATHARRIVATHARRINTHADAN KANTHANGICH  
CHELVAARKKUCH CHELLAATHA THIL

*There is nothing that is not achievable for those  
who choose the action which suits their nature,  
understand the strength required for such an action  
and apply themselves fully into its realization.*

(473)

உடைத்தம் வலியறியார் ஊக்கத்தின் ஊக்கி  
இடைக்கண் முரிந்தார் பலர்

UDAITTHAM VALIYARRIYAAR OOKKATTHIN OOKKI  
IDAIKKAN MURINTHAAR PALAR

*Not able to judge their own strength,  
some kings take on the action overcome by some sudden emotion,  
and perish unable to complete the action.*

(474)

அமைந்தாங் கொழுகான் அளவறியான் தன்னை  
வியந்தான் விரைந்து கெடும்

AMAINTHAAN KOZHAGAAN ALAVARRIYAAN THANNAI  
VIYANTHAAN VIRAINTHU KEDUM

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

(475)

பீலிபெய் சாகாடும் அச்சிறும் அப்பண்டஞ்  
சால மிகுத்துப் பெயின்

PEELIPEY SAAGAADUM ACCIRU APPANDDANJC  
CHAALA MIGUTTHUP PEYIN

*Even if peacock feather is loaded on a cart, the axel will break,  
if it is more than the cart can bear.*

(476)

நுனிக்கொம்பர் ஏறினார் அஃதிறந் தூக்கின்  
உயிர்க்கிறுதி ஆகி விடும்

NUNIKKOMBAR ERRINAAR ATTHIRANTHOKKIN  
UYIRKKIRRUTHI AAGIVIDUM

*If a man, who has climbed up to the edge of the branch,  
tries to climb further up, he will lose his life for sure.*

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

(477)

ஆற்றின் அளவறிந் தீக அதுபொருள்  
போற்றி வழங்கு நெறி

AARRIN ALAVARRINTHEEGA ATHU PORUL  
PORRI VAZHANGU NERRI

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

(478)

ஆகா றளவிட்டி தாயினுங் கேடில்லை  
போகா றகலாக் கடை

AAGAARRALAVITTI THAAYINUNG KEDILLAI  
POGAARRAGALAAKKADAI

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

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

(479)

அளவறிந்து வாழாதான் வாழ்க்கை உளபோல  
இல்லாகித் தோன்றாக் கெடும்

ALAVARRINTHU VAAZHAATHAAN VAAZHKAI ULAPOLA  
ILLAAGITH THONRRAAK KEDUM

*The life of a person,  
who lives without understanding the measure of his wealth,  
will appear to be there, then fade out and become nothing in the end.*

(We do see wealthy people flaunting their wealth and spending recklessly. Yes they seem to be in the lime light at that moment; after some years or even months, you will not hear of them anymore. They might be living in some small house struggling to meet their day to day needs. And as they are not efficient in anything else but live in extravagance, they will not come up in life again.

Know always your limits; and always plan ahead for a future which drops in surprise-packages suddenly without notice!)

(480)

உளவரை தூக்காத ஒப்புர வாண்மை  
வளவரை வல்லைக் கெடும்

ULAVARAI THOOKKAATHA OPPURAVANMAI  
VALAVARAI VALLAIK KEDUM

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

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

காலமறிதல்  
KAALAMARRITHAL

DECIDING THE TIME (OF ATTACK ON AN ENEMY)

(481)

பகல்வெல்லுங் கூகையைக் காக்கை இகல்வெல்லும்  
வேந்தர்க்கு வேண்டும் பொழுது

PAGALVELLUNG KOOGAIYAIK KAAKKAI IGALVELLUM  
VENTHARKKU VENDUM POZHATHU

*In the day-time, a crow can defeat an owl with ease.  
The king has to choose the right time to defeat his enemy in the battle.*

(482)

பருவத்தோ டொட்ட ஒழுகல் திருவினைத்  
தீராமை ஆர்க்குங் கயிறு

PARUVATHTHODOTTA OZHAGAL THIRUVINAITH  
THEERAAMAI AARKKUNG KAYIRRU

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

(483)

அருவினை யென்ப உளவோ கருவியாற்  
கால மறிந்து செயின்

ARUVINAIYENBA ULAVO KARUVIYAARR  
KAALAMRRINTHU CHEYIN

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

(484)

ஞாலங் கருதினுங் கைகூடுங் காலம்  
கருதி இடத்தாற் செயின்

JNAALANG KARUTHINUNG KAIKODUNG KAALAM  
KARUTHI IDATTHARR CHEYIN

*If one so desires, the entire world will be in his hand  
if he chooses well the place and time of action.*

(485)

காலங் கருதி இருப்பர் கலங்காது  
ஞாலங் கருது பவர்

KAALANGKARUTHI IRUPPAR KALANGAATHU  
JNAALANGKARUTHUPAVAR

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

(486)

ஊக்க முடையான் ஒடுக்கம் பொருதகர்  
தாக்கற்குப் பேருந் தகைத்து

OOKKAMUDAIYAAN ODUKKAM PORUTHAGAR  
THAAKKARRKKU PERUN THAGAITHTHU

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

(487)

பொள்ளென ஆங்கே புறம்வேரார் காலம்பார்த்  
துள்வேர்ப்பர் ஒள்ளி யவர்

POLLENA AANGE PURRAMVERAAR KAALAMPAARTH  
THULVERPPAR OLLIYAVAR

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

(488)

செறுநரைக் காணிற் சுமக்க இறுவரை  
காணிற் கிழக்காந் தலை

CHERRUNARAIIKKAANIRR CHUMAKKA IRRUVARAI  
KAANIRR KIZHAKKAAN THALAI

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

(489)

எய்தற் கரிய தியைந்தக்கால் அந்நிலையே  
செய்தற் கரிய செயல்

EYTHARR KARIYA THIYAINTHAKKAAL ANNILAIYE  
CHETHARR KARIYA CHEYAL

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

(490)

கொக்கொக்க கூம்பும் பருவத்து மற்றதன்  
குத்தொக்க சீர்த்த இடத்து

KOKKKOKKA KOOMBUM PARUVATTHU MARRATHAN  
KUTTHOKKA CHEETHTHA IDATTHU

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

இடனறிதல்  
IDANARRITHAL

DECIDING THE PLACE (OF BATTLE)

(491)

தொடங்கற்க எவ்வினையும் எள்ளற்க முற்றும்  
இடங்கண்ட பின்னல் லது

THODANGARRKA EVVINAIYUM ELLARRKKA MUTRRUM  
IDANGKAN̄DA PINNAL LATHU

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

(Advice to a king:

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

(492)

முரண்சேர்ந்த மொயம்பி னவர்க்கும் அரண்சேர்ந்தாம்  
ஆக்கம் பலவுந் தரும்

MURAN̄ CHERNTHA MOYMBI NAVARKKUM ARAN̄ CHERNTHAAM  
AAKKAM PALAVUNTHARUM

*Even for those who have unique skills,  
a fortified place brings many benefits.*

(493)

ஆற்றாரும் ஆற்றி அடுப இடனறிந்து  
போற்றார்கண் போற்றிச் செயின்

AARRRRAARUM AARRI ADUPA IDANARRINTHU  
PORRAARKAN PORRICH CHEYIN

*Those who are not strong also will win like the strong  
if they safeguard themselves in a proper place and then fight.*

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

(494)

எண்ணியார் எண்ணம் இழப்பர் இடனறிந்து  
துன்னியார் துன்னிச் செயின்

ENNIYAAR ENNAM IZHAPPAR IDANARRINTHU  
THUNNIYAAR THUNNICH CHEYIN

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

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

(495)

நெடும்புனலுள் வெல்லும் முதலை அடும்புனலின்  
நீங்கின் அதனைப் பிற

NEDUMPUNALUL VELLUM MUTHALAI ADUMPUNALIN  
NEENGIN ATHANAI PIRRA

*If the crocodile stays inside deep waters, it will defeat all.  
When out of water, all the other animals will defeat it.*

(496)

கடலோடா கால்வல் நெடுந்தேர் கடலோடும்  
நாவாயும் ஓடா நிலத்து

KADALQDAA KAALVAL NEDUN<sup>U</sup>THE<sup>R</sup> KADALQDUM  
NAAVAAYUM ODA<sup>A</sup> NILAT<sup>T</sup>HU

*The tall chariot with its strong wheels cannot run in the ocean.  
The ship which sails in the sea will not run on the road.*

(497)

அஞ்சாமை யல்லால் துணைவேண்டா எஞ்சாமை  
எண்ணி யிடத்தாற் செயின்

ANJCHAAMAI YALLAAL THUNAI VENDA<sup>A</sup> ENJCHAAMAI  
ENNI YIDAT<sup>T</sup>THAARR CHEYIN

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

(498)

சிறுபடையான் செல்லிடஞ் சேரின் உறுபடையான்  
ஊக்கம் அழிந்து விடும்

CHIRU PADAIYAAN CHELLDANJ CHERIN UR<sup>R</sup>UPADAIYAAN  
OOKKAM AZHINT<sup>H</sup>UVIDUM

*The (enemy) king with a huge army will lose his face  
if he goes himself (to the place of attack chosen already by the other king)  
and attacks that king with the small army  
from where he is making an attack.*

(If the king with the small army has already fixed a battle-ground conducive to him; and if the enemy king with a mighty army comes over there to attack him, then he will surely be defeated as he is unfamiliar with the battle-ground.)

(499)

சிறைநலனுஞ் சீறும் இலரெனினும் மாந்தர்  
உறைநிலத்தோ டொட்ட லரிது

CHIRRAINALANUNJ CHEERRUM ILARENINUM MAANTHAR  
URRAINILATHTHO DOTTA LARITHU

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

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

(500)

காலாழ் களரின் நரியடுங் கண்ணஞ்சா  
வேலாள் முகத்த களிறு

KAALAAZH KALARIN NARIYADUNG KANNANJAA  
VELAAL MUGATTHA KALIRRU

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

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

தெரிந்து தெளிதல்  
THERINTHU THELITHAL

TEST WELL AND THEN TRUST

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

(501)

அறம்பொருள் இன்பம் உயிரச்சம் நான்கின்  
திறந்தெரிந்து தேறப் படும்

ARRAM PORUL INBAM UYIRACCHAM NAANGIN  
THIRANTHERINTHU THERRAPPADUM

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

(502)

குடிப்பிறந்து குற்றத்தின் நீங்கி வடுப்பரியும்  
நாணுடையான் கட்டே தெளிவு

KUDIPPIRRANTHU KUTRRATHTHIN NIINGI VADUPPARIYUM  
NAANUDAIYAAN KATTE THELIVU

*He who is from a good family background;  
who does not commit wicked acts;  
and he who shies away from acts which leave the scar of sin;  
he alone deserves to be trusted.*

(503)

அரியகற் றாசற்றார் கண்ணுந் தெரியுங்கால்  
இன்மை அரிதே வெளிறு

ARIYA KARAAARRAAR KANNUN THERIYUNGKAAL  
INMAI ARITHE VELIRU

*Even in those men who have mastered texts which are rarely studied  
(because they are difficult to understand);  
even if they have no faults as such,  
it is difficult to find them completely free of ignorance  
after proper testing.*

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

(504)

குணநாடிக் குற்றமு நாடி அவற்றுள்  
மிகைநாடி மிக்க கொளல்

KUNA NAADIK KUTRRAMU NAADI AVARRUL  
MIGAI NAADI MIKKA KOLAL

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

(Man is a mixture of good and bad qualities. Whatever quality dominates more, he should be considered as such. But how do we gauge his qualities? Through his actions!)

(505)

பெருமைக்கும் ஏனைச் சிறுமைக்குந் தத்தங்  
கருமமே கட்டளைக் கல்

PERUMAIKKU ENAICH CHIRUMAKKUN THATHATHANG  
KARUMAME KATTALAIK KAL

*The actions performed by a man become the touch-stone  
for finding out their greatness or meanness.*

(506)

அற்றாரைத் தேறுதல் ஓம்புக மற்றவர்  
பற்றிலர் நாணார் பழி

ARRAARAITH THERRUTHAL OOMBUGA MATRAVAR  
PATRRILAR NAANAAR PAZHI

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

(A man who has no relatives will not behave responsible, for he does not have to answer any one for his wrong actions. So trust a man with family only.)

(507)

காதன்மை கந்தா அறிவறியார்த் தேறுதல்  
பேதைமை எல்லாந் தரும்

KAADANMAI KANTHAA ARRIVARRIYAAR THERRUTHAL  
PETHAMAI ELAAN THARUM

*Choosing people to act as a support,  
when they do not have the proper intelligence,  
merely out of affection (and not by testing), and place trust on them,  
will bring all the faults of ignorance.*

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

(508)

தேரான் பிறனைத் தெளிந்தான் வழிமுறை  
தீரா இடும்பை தரும்

THERAAN PIRRANAITH THELINTHAAN VAZHIMURRAI  
THEERAA IDUMBAI THARUM

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

(509)

தேறற்க யாரையுந் தேராது தேர்ந்தபின்  
தேறுக தேறும் பொருள்

THERRARRKA YAARAIYUN THERAATHU THERNTHAPIN  
THERRUGA THERRUM PORUL

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

(510)

தேரான் தெளிவுந் தெளிந்தான்கண் ஐயறவும்  
தீரா இடும்பை தரும்

THERAAN THELIVUN THELINTHAANKANA AIYURRAVUM  
THEERAA IDUMBAI THARUM

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

தெரிந்து வினையாடல்  
THERINTHU VINAIYAADAL

TEST WELL AND EMPLOY

(511)

நன்மையும் தீமையும் நாடி நலம்புரிந்த  
தன்மையான் ஆளப் படும்

NANMAIYUM THEEMAIYUM NAADI NALAMPURINTHA  
THANMAIYAAN AALAPPADUM

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

(512)

வாரி பெருக்கி வளம்படுத்த துற்றவை  
ஆராய்வான் செய்க வினை

VAARI PERUKKI VALAMPADUTH THURRAVAI  
AARAAHYVAAN CHEYGA VINAI

*He who multiplies the incoming wealth;  
increases the prosperity of the country;  
and removes the obstacles both ways by proper observation;  
he alone is fit to be employed.*

(513)

அன்பறிவு தேற்றம் அவாவின்மை இந்நான்கும்  
நன்குடையான் கட்டே தெளிவு

ANPARRIVU THERRAM AVAAVINMAI INNAANGUM  
NANGUDAIYAAN KATTE THELIVU

*Loyalty for the king;  
intelligence;  
clarity;  
lack of greed;  
a man who is endowed with all these four qualities  
is to be trusted with a responsible job.*

(514)

எனைவகையான் தேறியக் கண்ணும் வினைவகையான்  
வேறாகும் மாந்தர் பலர்

ENAIVAGAIYAAN THERRIYAK KANNUM VINAIVAGAIYAAN  
VERRAAGUM MAANTHAR PALAR

*Even after getting selected after properly proving their deserving qualities.  
there are many who will still not be up to the expectation.*

(515)

அறிந்தாற்றிச் செய்கிற்பாற் கல்லால் வினைதான்  
சிறந்தானென் றேவற்பாற் றன்று

ARRINTHAARRICH CHEYGIRPAARR KALLAAL VINAITHAAN  
CHIRRANTHAANENRREVARRPAARR RRANRRU

*Other than the person who has the capacity to complete his job  
by overcoming all obstacles through his intelligence,  
any other person of favor should not be given the job.*

(516)

செய்வானை நாடி வினைநாடிக் காலத்தோ  
டெய்த உணர்ந்து செயல்

CHEYVAANAI NAADI VINAUI NAADIK KAALATHTHO  
DEYTHA UNARNTHU CHEYAL

*First choose the right person who is fit for the job;  
then analyze the nature of the work that is to be done;  
and at proper time, get the work done through him.*

(517)

இதனை இதனால் இவன்முடிக்கும் என்றாய்ந்  
ததனை அவன்கண் விடல்

ITHANAI ITHANAAL IVAN MUDIKKUM ENRRAAYN  
THATHANAI AVANKAN VIDAL

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

(518)

வினைக்குரிமை நாடிய பின்றை அவனை  
அதற்குரிய னாகச் செயல்

VAINAIKKURIMAI NAADIYA PINRRAI AVANAI  
ATHARRKURIYA NAAGACH CHEYAL

*After a person has been chosen for a job after a thorough analysis,  
he should be assigned the job for sure.*

(519)

வினைக்கண் வினையுடையான் கேண்மைவே றாக  
நினைப்பானை நீங்குந் திரு

VINAIKKAN VINAIYUDAIYAAN KENMAIVE RRAAGA  
NINAIPPAANAI NEEKKUN THIRU

*Goddess of wealth will desert a person who thinks wrongly  
about the friendly nature of a man who is sincere in his work.*

(Do not doubt a trusted subordinate who works hard and starts treating you as a friend because of his loyalty for you. Feeling offended if he leaves you by chance, you will incur great loss of wealth.)

(520)

நாடோறு நாடுக மன்னன் வினைசெய்வான்  
கோடாமை கோடா துலகு

NAADORRU NAADUGA MANNAN VINAICHEYVAAN  
KODAAMAI KODAATHULAGU

*The king must daily keep supervising the work of the employee.  
As long as the worker does not go astray,  
the country will also not go astray.*

சுற்றந் தழால்  
CHURRAN THAHAAL

EMBRACING THOSE WHO ARE CLOSE

[LOVE YOUR RELATIVES]

(521)

பற்றற்ற கண்ணும் பழைமைபா ராட்டுதல்  
சுற்றத்தார் கண்ணே உள

PARR RRA TRRA KANNUM PAZHAMAI PAARAATTUTHAL  
CHURRATHTHAAR KANNE ULA

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

(522)

விருப்பறாச் சுற்றம் இயையின் அருப்பறா  
ஆக்கம் பலவுந் தரும்

VIRUPPARRAACH CHURRAM IYAYIN ARUPPARAA  
AAKKAM PALAVUN THARUM

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

(523)

அளவளா வில்லாதான் வாழ்க்கை குளவளாக்  
கோடின்றி நீர்நிறைந் தற்று

ALAVALAA VILLAATHAAN VAAZHKAI KULAVALAAK  
KODINRRI NEERNIRRAIN THARR RRU

*Life of a person, who does not mix well with his relations,  
equals a pond of water which has no encircling bank.*

(524)

சுற்றத்தாற் சுற்றப் படவொழுகல் செல்வந்தான்  
பெற்றத்தாற் பெற்ற பயன்

CHURRATHATHAARR CHURRAP PADAVOZH GAL CHELVANTHAAN  
PETRRATTHAARR PETRRA PAYAN

*The wealth one has earned has proper usage,  
only when the relations surround him.*

(525)

கொடுத்தலும் இன்சொல்லும் ஆற்றின் அடுக்கிய  
சுற்றத்தாற் சுற்றப் படும்

KODUTTHALUM INCHOLLUM AARR RRIN ADUKKIYA  
CHURRATTHAARR CHURRAP PADUM

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

(526)

பெருங்கொடையான் பேணான் வெகுளி அவனின்  
மருங்குடையார் மாநிலத் தில்

PERUNGKODAIYAAN PENNAAN VEGULI AVANIN  
MARUNGKUDAIYAAR MAANILATH THIL

*If a person has a charitable disposition and is free of anger also;  
then there is no dearth of relatives around him.*

(527)

காக்கை கரவா கரைந்துண்ணும் ஆக்கமும்  
அன்னநீ ரார்க்கே உள

KAAKKAI KARAVAA KARAINTHUNNUM AAKKAMUM  
ANNA NEE RAARKKE ULA

*Without hiding what it has,  
the crow will call out loud  
and share its food with others of its clan.  
Prosperity will belong only to a man who has such a tendency.*

(528)

பொதுநோக்கான் வேந்தன் வரிசையா நோக்கின்  
அதுநோக்கி வாழ்வார் பலர்

PODU NAAKKAAN VENTHAN VARISAIYAA NOKKIN  
ATHU NOKKI VAAZHVAAR PALAR

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

(529)

தமராகித் தற்றுறந்தார் சுற்றம் அமராமைக்  
காரண மின்றி வரும்

THARAMAAGITH THARR RRU RRANTHAAR CHURRAM AMARAAMAİK  
KAARANAMINRRI VARUM

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

(530)

உழைப்பிரிந்து காரணத்தின் வந்தானை வேந்தன்  
இழைத்திருந் தெண்ணிக் கொளல்

UZHAIPPIRINTHU KAARANATTHIN VANTHAANAI VENTHAN  
IZHAITHHIRUN THENNIK KOLAL

*If a relative, who went away out of some disagreement,  
returns for some reason,  
the king should indeed offer a helping hand;*

*but accept him fully only after analyzing well his motive  
(as to whether he is working for the enemy king.)*

பொச்சாவாமை

POCCHAAVAAMAI

NOT TO BE FORGETFUL

(Forgetfulness in this section does not refer to memory-loss or amnesia.

A man should not forget what he learnt from his teachers, parents and other studies under any circumstance. He must not give vent to sudden emotional outbursts losing his reason and thus bring about his own ruin.

This 'non-forgetting' character is a 'must' for a king who is responsible for the health and wealth of the people who live under his rule.)

(531)

இறந்த வெகுளியின் தீதே சிறந்த  
உவகை மகிழ்ச்சியிற் சோர்வு

IRRANTHA VEGULIYIN THEETHE CHIRRANTHA  
UVAGAI MAGIZHCCHIYIRR CHORVU

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

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

(532)

பொச்சாப்புக் கொல்லும் புகழை அறிவினை  
நிச்ச நிரப்புக்கொன் றாங்கு

POCCHAAPPUK KOLLUM PUGAZHAI ARRIVINAI  
NICCHA NIRAPPUKKON RRAANGU

*Forgetfulness will destroy the fame,  
like the day-to-day poverty destroying one's intelligence.*

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

(533)

பொச்சாப்பார்க் கில்லை புகழ்மை யதுவுலகத்  
தெப்பானூ லோர்க்குந் துணிவு

POCCHAAAPPAARK KILLAI PUGAZHMAI YATHUVULAGATH  
THEPPAANOO LOR~~KKUN~~ THUNIVU

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

(534)

அச்ச முடையார்க் கரணில்லை ஆங்கில்லை  
பொச்சாப் புடையார்க்கு நன்கு

ACCHAMUDAIYAARKKARANILLAI AANGILLAI  
POCCHAAPPUDAIYAARKKU NANGU

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

(A king may stay inside an impenetrable fortress; but if he is naturally of a cowardly character, his fear itself will destroy him.

If a man does not base his actions on the learning he has acquired, even if he has abundant wealth as his support, he will bring ruin upon himself by his foolish actions.)

(535)

முன்னுறக் காவா திழுக்கியான் தன்பிழை  
பின்னூ நிரங்கி விடும்

MUNNURRAK KAAVAA THIZHAKKKIYAAN THANPIZHAI  
PINNOORRIRANGI VIDUM

*He who forgets to prevent the forthcoming problems,  
will have a cause to regret later.*

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

(536)

இழுக்காமை யார்மாட்டும் என்றும் வழக்காமை  
வாயின் அதுவொப்ப தில்

IZHAKKAAMAI YAARMAATTUM ENRRUM VAZHAKKAAMAI  
VAAYIN ATHUVOPPA THIL

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

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

(537)

அரியவென் றாகாத இல்லைபொச் சாவாக்  
கருவியாற் போற்றிச் செயின்

ARIYAVENRRAAGAATHA ILLAIPOCCH CHAAVAAK  
KARUVIYAARR PO RR RRICHCHEYIN

*If one performs his actions using the tool of non-forgetfulness,  
there is no achievement that is not possible.*

(538)

புகழ்ந்தவை போற்றிச் செயல்வேண்டுஞ் செய்யா  
திகழ்ந்தார்க் கெழுமையும் இல்

PUGAZHNTHAVAI PO RR RRI CHEYAL VENDUNJ CHEYYAA  
THIGAZHNTHAARK KEZHAMAIIYUM IL

*A king should do such actions that are commended by the learned.  
If one disregards such actions, there will be no ascendancy for him ever.*

(539)

இகழ்ச்சியிற் கெட்டாரை உள்ளாக தாந்தம்  
மகிழ்ச்சியின் மைந்துறும் போழ்து

IGAZHCCHIYIRR KETTAARAI ULLUGA THAANTHAM  
MAGIZHCHCHIYIN MAINTHURRUM POZHTHU

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

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

(540)

உள்ளிய தெய்தல் எளிதுமன் மற்றுந்தான்  
உள்ளிய துள்ளப் பெறின்

ULLIYA THEYTHAL ELITHUMAN MARR RRUNTHAAN  
ULLIYA THULLA PERRIN

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

(If you want to achieve something in life, keep that dream always in front of you- all the  
twenty four hours- and work for it minute by minute, second by second, without getting  
overwhelmed by the emotions of happiness, anger or anxiety.  
Never forget what you have learnt. Never act ignorant and stupid.  
Never forget the lessons taught by your life.)

செங்கோன்மை  
CHENGONMAI

FAIR ADMINISTRATION

(541)

ஓர்ந்துகண் ணோடா திறைபுரிந் தியார்மாட்டும்  
தேர்ந்துசெய் வஃதே முறை

ORNTHUKANNODAA THIRRAI PURIN THIYAAR MAATTUM  
THERNTHU CHEYVATHE MURRAI

*If any one under his rule commits a crime,  
the king should properly investigate it;  
not be partial to either side;  
must act neutral;  
decide the punishment for that crime after consulting the learned ministers.  
This alone is considered as proper justice.*

(542)

வானோக்கி வாழும் உலகெல்லாம் மன்னவன்  
கோனோக்கி வாழுங் குடி

VAANOKKI VAAZHAM ULAGELLAAM MANNAVAN  
KONOKKI VAAZHAM KUDI

*The world lives looking up at the sky (for rains);  
the citizens live looking up at the just rule of their king.*

(543)

அந்தணர் நூற்கும் அறத்திற்கும் ஆதியாய்  
நின்றது மன்னவன் கோல்

ANTHANAR NOORRUM ARRATH THIRRKUM AATHIYAAY  
NINRRATHU MANNAVAN KOL

*The just administration of a king  
stays as the foundation for the Vedas and their prescribed instructions.*

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

(544)

குடிதழீஇக் கோலோச்சு மாநில மன்னன்  
அடிதழீஇ நிற்கும் உலகு

KUDITHAZHEE IK KOLOCCHU MAANIALA MANNAN  
ADITHAZHEEI NIRRKUM ULAGU

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

(545)

இயல்புளிக் கோலோச்சு மன்னவ னாட்ட  
பெயலும் விளையுளுந் தொக்கு

IYALPULIK KOLOCCHU MANNAVANAATTA  
PEYALUM VILAIYULUN THOKKU

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

(546)

வேலன்று வென்றி தருவது மன்னவன்  
கோலதூஉங் கோடா தெனின்

VELANRU VENRRI THARUVATHU MANNAVAN  
KOLATHOO UNG KODAA THENIN

*Victory for a king is not won by the spear  
but by his 'just rule' - that too if it is not bent (by partiality).*

(547)

இறைகாக்கும் வையகம் எல்லாம் அவனை  
முறைகாக்கும் முட்டாச் செயின்

IRRAI KAAKKUM VAIYAGAM ELLAAM AVANAI  
MURRAI KAAKKUM MULLAACH CHEYIN

*The king protects the entire earth;  
but his righteous rule will protect him,  
if it is done without any hindrance (by not catering to his selfish needs)*

(548)

எண்பதத்தான் ஓரா முரறசெய்யா மன்னவன்  
தண்பதத்தான் தானே கெடும்

ENPATHATHTHAAN ORAA MURRAI CHEYYAA MANNAVAN  
THANPATHATHTHAAN THAANE KEDUM

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

(549)

குடிபுறங் காத்தோம்பிக் குற்றங் கடிதல்  
வடுவன்று வேந்தன் தொழில்

KUDIPURRANG KAATHTHOMBIK KURR RRANG KADITHAL  
VADUVENRRU VENTHAN TOZHIL

*By protecting the people from the harassment of others;  
caring for them without harassing them himself;  
and punishing the wicked;  
is the duty of a king; not a blemish.*

(550)

கொலையிற் கொடியாரை வேந்தொறுத்தல் பைங்கூழ்  
களைகட் டதனொடு நேர்

KOLAYIRR KODIYAARAI VENTHORRUTHTHAL PAINGKOOZH  
KALAI KATTATHANODU NER

*When a king executes the wicked through death sentence,  
it equals the act of safeguarding the tender crops  
which is done by removing the weeds.*

கொடுங்கோன்மை  
KODUNGONMAI

CRUEL ADMINISTRATION

(551)

கொலைமேற்கொண் டாரிற் கொடிதே அலைமேற்கொண்  
டல்லவை செய்தொழுகும் வேந்து

KOLAI MERR KONDAARIRR KODITHE ALAI MERR KON  
DALLAVAI CHEYDOZHAGUM VENTHU

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

(552)

வேலொடு நின்றான் இடுவென் றதுபோலும்  
கோலொடு நின்றான் இரவு

VELODU NINRRAAN IDUVEN RRATHU POLUM  
KOLODU NINRRAAN IRAVU

*If the king who is the ruler of the country demands money from his people,  
he equals a dacoit holding a spear,  
who forces the travelers on the road to give him their possessions.*

(553)

நாடொறும் நாடி முறைசெய்யா மன்னவன்  
நாடொறும் நாடு கெடும்

NAADORRUM NAADI MURRAI CHEYYAA MANNAVAN  
NAADORRUM NAADU KEDUM

*A king who does not set right the on-goings in the country  
through daily supervision,  
will lose hold of his kingdom day by day.*

(554)

கூழுங் குடியும் ஒருங்கிழக்கும் கோல்கோடிச்  
சூழாது செய்யும் அரசு

KOOZHANG KUDIYUM ORUNGKIZHAKKUM KOLKODICH  
CHOOZHAATHU CHEYYUM ARASU

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

(555)

அல்லற்பட் டாற்றா தழுதகண் ணீரன்றே  
செல்வத்தைத் தேய்க்கும் படை

ALLARRPAT TAARR RRAA THAZHATHAKAN NEERANRRE  
CHELVATHTHAI THEYKKUM PADAI

*The tears that pour out of his people's eyes,  
who are unable to bear the sufferings under his rule,  
will become the tool which will destroy his wealth.*

(556)

மன்னார்க்கு மன்னுதல் செங்கோன்மை அஃதின்றேல்  
மன்னாவாம் மன்னர்க் கொளி

MANNAARKKU MANNUTHAL CHENGONMAI ATTHINREL  
MANNAVAAM MANNARKKOLI

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

(557)

துளியின்மை ஞாலத்திற் கெற்றற்றே வேந்தன்  
அளியின்மை வாழும் உயிர்க்கு

THULIYIMAI JNAALATHTHRR KERR RRA RR RRE VENTHAN  
ALIYINMAI VAAZHAM UYIRKKU

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

(558)

இன்மையின் இன்னா துடைமை முறைசெய்யா  
மன்னவன் கோற்கீழ்ப் படிந்

INMAIYIN INAATHUDAIMAI MURRAI CHEYYAA  
MANNAVAN KO RR KEEZHP PADIN

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

(559)

முறைகோடி மன்னவன் செய்யின் உறைகோடி  
ஒல்லாது வானம் பெயல்

MURRAI KODI MANNAVAN CHEYYIN UURAI KODI  
OLLAATHU VAANAM PEYAL

*If a king rules without justice,  
even the seasonal monsoon will not bring any rain.*

(560)

ஆபயன் குன்றும் அறுதொழிலோர் நூல்மறப்பர்  
காவலன் காவான் எனின்

AAPAYAN KUNRRUM ARRU THOZHI LOR NOOL MARRAPPAR  
KAAVALAN KAAVAAN ENIN

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

வெருவந்த செய்யாமை  
VERUVANTHA CHEYYAAMAI

NOT CAUSING FEAR

(561)

தக்காங்கு நாடித் தலைச்செல்லா வண்ணத்தால்  
ஓத்தாங் கொறுப்பது வேந்து

THAKKAANGU NAADI THALAICH CHELLAA VANNATHTHAAL  
OTTHANG KORRUPPATHU VENTHU

*When anyone commits a crime,  
a king should make a complete investigation  
and impose a suitable punishment  
so that the crime is not repeated.*

(562)

கடிதோச்சி மெல்ல வெறிக நெடிதாக்கம்  
நீங்காமை வேண்டு பவர்

KADITOCCHI MELLA VERRIGA NEDITHAAKKAM  
NEENGAAMAI VENDU PAVAR

*A king who wants to rule for a long time,  
should show extreme harshness in the beginning,  
but be mild when imposing the punishment.*

(563)

வெருவந்த செய்தொழுகும் வெங்கோல னாயின்  
ஒருவந்தம் ஒல்லைக் கெடும்

VERUVANTHA CHEYDOZHAGUM VENGOLA NAAYIN  
ORUVANTHAM OLLAIK KEDUM

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

(564)

இறைகடியன் என்றுரைக்கும் இன்னாச்சொல் வேந்தன்  
உறைகடுகி ஒல்லைக் கெடும்

IRRAIKADIYAN ENRRURAIKKUM INNAACH CHOL VENTHAN  
URRAIKADUGI OLLAIK KEDUM

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

(565)

அருஞ்செவ்வி இன்னா முகத்தான் பெருஞ்செல்வம்  
பேய்கண் டன்ன துடைத்து

ARUNJCHEVVI INNAA MUGATHTHAAN PERUJCHELVAM  
PE EY KAN DANNA THUDAITTHU

*When a king very rarely gives an audience;  
and that too with a scornful face,  
(like a devil incarnate)  
then his wealth is as loathsome as getting guarded by a devil.*

(566)

கடுஞ்சொல்லன் கண்ணிலன் ஆயின் நெடுஞ்செல்வம்  
நீடின்றி ஆங்கே கெடும்

KADUNJ CHOLLAN KANNILAN AAYIN NEDUNJCHELVAM  
NEEDINRRAANGE KEDUM

*If the king speaks harsh and insensitive words,  
and shows no compassion,  
his wealth even if abundant,  
will stay not for long and will perish very soon.*

(567)

கடுமொழியுங் கையிகந்த தண்டமும் வேந்தன்  
அடுமுரண் தேய்க்கும் அரம்

KADUMOZHUYUNG KAIYIKANTHA THANDAMUM VENTHAN  
ADU MURAN THEYKKUM ARAM

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

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

(568)

இனத்தாற்றி எண்ணாத வேந்தன் சினத்தாற்றிச்  
சீறிற் சிறுகுந் திரு

INATTHAARRI ENNAATHA VENTHAN CHINATTHAARR RRICH  
CHEERRI RR CHIRRU KUN THIRU

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

(The ministers also may abandon him, if he does not treat them with respect.)

(569)

செருவந்த போழ்திற் சிறைசெய்யா வேந்தன்  
வெருவந்து வெய்து கெடும்

CHERUVANTHA POZHTHIRR CHIRRAI CHEYYAA VENTHAN  
VERUVANTHU VEYTHU KEDUM

*If the king does not safeguard himself before the battle,  
he will be stuck by fear and lose everything  
when the battle-time arrives,*

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

(570)

கல்லார்ப் பிணிக்குங் கடுங்கோல் அதுவல்ல  
தில்லை நிலக்குப் பொறை

KALLAARP PINIKKUNG KADUNGOL ATHUVALLA  
THILLAI NILAKKU PORRAI

*A king who terrorizes his people  
will keep those who are not specialized in administration texts,  
as his supporters.*

*There is no greater burden that the earth can bear than these people!*

(The cruel king and his dumb followers- they are just a wasteful weight on earth, not useful to others or themselves even!)

கண்ணோட்டம்

KANNOTTAM

KINDNESS

(571)

கண்ணோட்டம் என்னுங் கழிபெருங் காரிகை  
உண்மையான் உண்டிவ் வுலகு

ARUNJCHEVVI INNAA MUGATHTHAAN PERUJCHELVAM  
PE EY KAN DANNA THUDAITTHU

*Only because of the extremely beautiful ornament called kindness  
adorning the king,  
the earth exists as such.*

(572)

கண்ணோட்டத் துள்ள துலகியல் அஃதிலார்  
உண்மை நிலக்குப் பொறை

KANNOTTATH THULLA THULAGIYAL ATTHILAAAR  
UNMAI NILAKKUP PORRAI

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

(573)

பண்ணென்னாம் பாடற் கியைபின்றேற் கண்ணென்னாங்  
கண்ணோட்டம் இல்லாத கண்

PANN NNEN NAAM PAADARR KIYAI PINRRE RR KANN NNE NNAANG  
KANNOTTAM ILLAATHA KAN

*What is melody if it does not merge with the song?  
What is an eye if it does not express kindness?*

(574)

உளபோல் முகத்தெவன் செய்யும் அளவினாற்  
கண்ணோட்டம் இல்லாத கண்

ULAPOL MUGATTHEVAN CHEYYUM ALAVINAARR  
KANNOTTAM ILLAATHA KAN

*Except appearing as part of the face,  
what use is the eye which does not express kindness to the maximum?*

(575)

கண்ணிற் கணிகலங் கண்ணோட்டம் அஃதின்றேற்  
புண்ணென் றுணரப் படும்

KANNI RR KANIKALANG KANNOTTAM ATTHINRRE RR  
PUNN NNEN RRU NA RAPPADUM

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

(576)

மண்ணோ டியைந்த மரத்தனையர் கண்ணோ  
டியைந்துகண் ணோடா தவர்

MANN NNO DIYAINTHA MARATHTHANAIYAR KANNO  
DIYAINTHU KANN NNODATHAVAR

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

(A tree cannot express any kindness because it does not have eyes. It is just alive and is stuck to the ground. A man who has eyes but has no kindness is nothing but a walking tree stuck to the ground.)

(577)

கண்ணோட்டம் இல்லவர் கண்ணிலர் கண்ணுடையார்  
கண்ணோட்டம் இன்மையும் இல்

KANNOTTAM ILLAVAR KANNILAR KANNUDAIYAAR  
KANNOTTAM INMAIYUM IL

*Those who have no kindness are without eyes.  
Those who have eyes cannot be without kindness.*

(578)

கருமஞ் சிதையாமற் கண்ணோட வல்லார்க்  
குரிமை உடைத்திவ் வுலகு

KARUMANJ CHIDAIYAAMARR KANNODA VALLARK  
KURIMAI UDAITHTHIVVULAGU

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

(579)

ஓறுத்தாற்றும் பண்பினார் கண்ணுங்கண் ணோடிப்  
பொறுத்தாற்றும் பண்பே தலை

ORRUTH THAARR RRUM PANPINAAR KANN NNUUNG KANNODIP  
PORRUTHTHAARR RRUM PANPE THALAI

*The greatest virtue of a king is to show kindness and forgiveness  
to even those who deserve punishment.*

(580)

பெயக்கண்டு நஞ்சுண் டமைவர் நயத்தக்க  
நாகரிகம் வேண்டு பவர்

PEYAKKANDU NANCJUNDAMAIVAR NAYATHTHAKKA  
NAAGARIKAM VENDUPAVAR

*Those who desire  
the dignified quality of kindness which is commended by all,  
will gladly consume even the poison offered by their close ones  
and still act friendly towards them.*

ஒற்றாடல்  
OTRRAADAL

ESPIONAGE

(581)

ஒற்றும் உரைசான்ற நூலும் இவையிரண்டும்  
தெற்றென்க மன்னவன் கண்

ORR RRUM URAI SAANRRA NOOLUM IVAIYIRANDUM  
THERR RRENKA MANNAVAN KAN

*Understand that  
spying strategies and acclaimed texts on administration science  
- these two are the two eyes of a king.*

(582)

எல்லார்க்கும் எல்லாம் நிகழ்பவை எஞ்ஞான்றும்  
வல்லறிதல் வேந்தன் தொழில்

ELLARKKUM ELLAAM NIGAZHPAVAI ENJHAANRRUM  
VALLARRITHAL VENTHAN THOZHIL

*To quickly gather news at all times about all that is happening among all;  
is the duty of a king.*

(583)

ஒற்றினான் ஒற்றிப் பொருள்தெரியா மன்னவன்  
கொற்றங் கொளக்கிடந்த தில்

ORR RRINAAN ORR RRIP PORUL THERIYAA MANNAVAN  
KORR RRANG KOLAK KIDANTHA THIL

*There is no chance of victory for a king,  
who does not make use of the information that can be gathered secretly by  
employing spies,*

(584)

வினைசெய்வார் தஞ்சுற்றம் வேண்டாதா ரென்றாங்  
கனைவரையும் ஆராய்வ தொற்று

VINAI CHEYVAAR THANJCHUURR RRAANG  
KANAIVARAIYUM AARAAYVATHORR RRU

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

(585)

கடாஅ உருவொடு கண்ணஞ்சா தியாண்டும்  
உகாஅமை வல்லதே ஒற்று

KADAA A URUVODU KANN NNANJ CHAA THIYAANDUM  
U GAA A MAI VALLATHE ORR RRU

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

(586)

துறந்தார் படிவத்த ராகி இறந்தாராய்ந்  
தென்செயினுஞ் சோர்வில தொற்று

THURRANTHAAR PADIVATHTHA RAAGI IRRANTHAARAAYN  
THENCHEYINUNJ CHORVILA THORR RRU

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

(587)

மறைந்தவை கேட்கவற்றாகி அறிந்தவை  
ஐயப்பா டில்லதே ஒற்று

MARRAINTHAVAI KETKAVARR RRAAGI ARRINTHAVAI  
AIYAPPAADILLAATHE ORR RRU

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

(588)

ஒற்றொற்றித் தந்த பொருளையும் மற்றுமோர்  
ஒற்றினால் ஒற்றிக் கொளல்

ORR RRR RR RRITH THANTHA PORULAIYUM MARR RRUMOR  
ORR RR RI NAAL ORR RRIK KOLAL

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

(589)

ஒற்றொற் றுணராமை யாள்க உடன்மூவர்  
சொற்றொக்க தேறப் படும்

ORR RRR RRU NARAAMAI YAALKA UDAN MOOVAR  
CHO RR RROKKA THE RRAP PADUM

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

(590)

சிறப்பறிய ஒற்றின்கண் செய்யற்க செய்யிற்  
புறப்படுத்தான் ஆகும் மறை

CHIRAPPARRIYA ORR RRIN KAN CHEYYARRKA CHEYYIRR  
PURRAP PADUTHTHAN AAGUM MARRAI

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

ஊக்கம் உடைமை  
OOKKAM UDAIMAI

HAVING ENTHUSIASM

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

(591)

உடையர் எனப்படுவ தூக்கமஃ தில்லார்  
உடைய துடையரோ மற்று

UDAIYAR ENAPPADUVA DOOKKAMATHTHILLAAR  
UDAIYA THUDAIYARO MARR RRU

*Only a man who has enthusiasm is a wealthy man.  
If this is not owned,  
then can he be wealthy by whatever other things he owns?*

(592)

உள்ள முடைமை உடைமை பொருளுடைமை  
நில்லாது நீங்கி விடும்

ULLA MUDAIMAI UDAIMAI PORULUDAIMAI  
NILLATHU NEENGI VIDUM

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

(593)

ஆக்கம் இழந்தேமென் றல்லாவார் ஊக்கம்  
ஒருவந்தங் கைத்துடை யார்

AAKKAM IZHANTHE MENRRALLAAVAAR OOKKAM  
ORUVANTHANG KAITHTHUDAIYAAR

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

(594)

ஆக்கம் அதர்வினாய்ச் செல்லும் அசைவிலா  
ஊக்க முடையா னுழை

AAKKAM ATHARVINAAYCH CHELLUM ASAIVILAA  
OOKKA MUDAIYAANUZHAI

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

(595)

வெள்ளத் தனைய மலர்நீட்டம் மாந்தர்தம்  
உள்ளத் தனைய துயர்வு

VELLATH THANAIYA MALAR NEETTAM MAANTHARTHAM  
ULLATH THANAIYA THUYARVU

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

(596)

உள்ளுவ தெல்லாம் உயர்வுள்ளல் மற்றது  
தள்ளினுந் தள்ளாமை நீர்த்து

ULLUVA THELLAAM UYARVULLAL MARR RRATHU  
THALLINUN THALLAAMAI NEERTHTHU

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

(597)

சிதைவிடத் தொல்கார் உரவோர் புதையம்பிற்  
பட்டுப்பா ழுன்றுங் களிறு

CHITHAIVIDATH THOLKAAR URAVOR PUDAIYAMPIRR  
PATTUP PAADOONRRUNG KALIRRU

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

(598)

உள்ளம் இலாதவர் எய்தார் உலகத்து  
வள்ளியம் என்னுஞ் செருக்கு

ULLAM ILAATHAVAR EYDAAR ULAGATTU  
VALLIYAM ENNUNJ CHERUKKU

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

(Effort, wealth, charity, self-respect- all these are based on enthusiasm only.)

(599)

பரியது கூர்ங்கோட்ட தாயினும் யானை  
வெருஉம் புலிதாக் குறின்

PARIYATHU KOORNGKOTTA THAAYINUM YAANAI  
VEROO UM PULITHAK KURRIN

*An elephant which has a huge body and sharp tusks  
will yet fear the attack of a tiger (which has enthusiasm).*

(600)

உரமொருவற் குள்ள வெறுக்கையஃ தில்லார்  
மரமக்க ளாதலே வேறு

URAMORUVARR KULLA VERRUK KAIYATTHILLAAR  
MARAMAKKA LAATHALE VE RRU

*Enthusiasm is the basic essence of a man.  
Those who do not have it are just trees;  
but look different because they have human shapes.*

மடி இன்மை  
MADI INMAI

NOT BEING LETHARGIC

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

(601)

குடியென்னுங் குன்றா விளக்கம் மடியென்னும்  
மாதூர மாய்ந்து கெடும்

KUDIYENNUNG KUNRRAA VILAKKAM MADIYENNUM  
MAASOORA MAAYNTHU KEDUM

*The ever-burning bright light named family will gradually die out  
if the soot called lethargy spreads over it.*

(602)

மடியை மடியா ஒழுகல் குடியைக்  
குடியாக வேண்டு பவர்

MADIYAI MADIYAA OZHAGAL KUDIYAI  
KUDIYAAGA VENDU PAVAR

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

(603)

மடிமடிக் கொண்டொழுகும் பேதை பிறந்த  
குடிமடியந் தன்னினு முந்து

MADIMADIK KONDOZHAGUM PEDAI PIRRANTHA  
KUDI MADIYUN THANNINU MUNTHU

*The family –  
where there is the birth of a fool  
who holds on to the quality of lethargy which brings about destruction,  
- (the family) will die out  
even before he gets ruined.*

(Holding a bomb in the hand may destroy the one holding it first; but lethargy is a more vicious bomb; it will destroy all those around you first and then ruin you also. What pain can be more than seeing your loved ones perish, in front of your own eyes? All because you did not strive hard and were slow in your effort.)

(604)

குடிமடிந்து குற்றம் பெருகும் மடிமடிந்து  
மாண்ட உஞ்றறி லவர்க்கு

KUDIMADINTHU KURR RRAM PERUGUM MADIMADINTHU  
MAANDA UNJNARR RRILAVARKKU

*For those -*

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

(605)

நெடுநீர் மறவி மடிதுயில் நான்கும்  
கெடுநீரார் காமக் கலன்

NEDUNEER MARRAVI MADITHUYIL NAANGUM  
KEDU NEERAAR KAAMAKKALAN

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

(Life is a huge ocean with turbulent waves.

If a man tries to cross over it with a tiny boat, he will drown along with the boat at the first wave that hits him.

Lethargy, postponing one's work, sleeping without any control, dullness, not doing any effort at all for anything – all these qualities bring about the ruin of a man very fast.

There is a story about a lazy man like this-

Once a man prayed to God and God appeared before him.

The fool asked the God to give him the prize money of a lottery ticket as a boon.

God said – *At least make the least effort of buying a lottery ticket!*

What can be achieved without any effort?)

(606)

படியுடையார் பற்றமைந்தக் கண்ணும் மடியுடையார்  
மாண்பயன் எய்தல் அரிது

PADIYUDAIYAAR PARR RRA MAINTHAK KANNUM MADIYUDAIYAAR  
MAANPAYAN EYTHAL ARITHU

*Even if the contact of a wealthy king is made available,  
the lazy ones can never benefit much from it.*

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

(607)

இடிபுரிந் தெள்ளஞ்சொற் கேட்பர் மடிபுரிந்து  
மாண்ட உஞற்றி லவர்

IDI PURIN THELLUNJ CHORR KETPAR MADIPURINTHU  
MAANDA UJNARR RRI LAVAR

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

(608)

மடிமை குடிமைக்கண் தங்கிற்றன் னென்னார்க்  
கடிமை புகுத்தி விடும்

MADIMAI KUDIMAICKAN THANGIRR RRAN NEN NAARK  
KADIMAI PUGUTHTHI VIDUM

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

(The lazy idiots are the easy tools for the enemy to achieve his ends.)

(609)

குடியாண்மை யுள்வந்த குற்றம் ஒருவன்  
மடியாண்மை மாற்றக் கெடும்

KUDIYAANMAI YUL VANTHA KURR RRAM ORUVAN  
MADIYAANMAI MAARR RRAK KEDUM

*If a man gets rid of his lethargy,  
the taints which got attached to his family and his manhood will vanish off.*

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

(610)

மடியிலா மன்னவன் எய்தும் அடியளந்தான்  
தாஅய தெல்லாம் ஒருங்கு

MADIYILAA MANNAVAN EYTHUM ADIYALANTHAAN  
THAA A YA THELLAAM ORUNGU

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

(Lord Vishnu took the incarnation of Vaamana (dwarf) and measured the earth and the sky in two steps. The third step he placed on King Bali's head and pushed him to the nether worlds. He is known by the name TRIVIKRAMA – lord who conquered everything through three steps.

A king who is not given to Taamasic quality of lethargy and laziness, will also conquer the worlds wherever he goes.)

ஆள்வினை உடைமை

AALVINAI UDAIMAI

MANLY EFFORT (PAURUSHA)

(611)

அருமை உடைத்தென் றசாவாமை வேண்டும்  
பெருமை முயற்சி தரும்

ARUMAI UDAITH THEN RRA SAAVAAMAI VE NDUM  
PERUMAI MUYARRCHI THARUM

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

(612)

வினைக்கண் வினைகெடல் ஓம்பல் வினைக்குறை  
தீர்ந்தாரின் தீர்ந்தன் றுலகு

VINAIKKAN VINAIKEDAL OMBAL VINAIKKURRAI  
THEERNTHAARIN THEERNTHAN RRLAGU

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

(613)

தாளாண்மை என்னுந் தகைமைக்கண் தங்கிற்றே  
வேளாண்மை என்னுஞ் செருக்கு

THAALAANMAI ENNUN THAKAIMAIKKAN THANGIRR RRE  
VELAANMAI ENNUNJ CHERUKKU

*The magnanimity of helping others  
is established in the noble quality of effort alone.*

(614)

தாளாண்மை இல்லாதான் வேளாண்மை பேடிகை  
வாளாண்மை போலக் கெடும்

THAALAANMAI ILLAATHAAN VELAANMAI PEDIGAI  
VAALAANMAI POLAK KEDUM

*The quality of helping others without the use of effort  
will become wasted  
like the handling of a sword by a coward.*

(615)

இன்பம் விழையான் வினைவிழைவான் தன்கேளிர்  
துன்பம் துடைத்தூன்றும் தூண்

INBAM VIZHAIYAAN VINAIVIZHAIVAAN THAN KE LIR  
THUNPAM THUDAITH THOONRRUM THOONN

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

(616)

முயற்சி திருவினை ஆக்கும் முயற்றின்மை  
இன்மை புகுத்தி விடும்

INBAM VIZHAIYAAN VINAIVIZHAIVAAN THAN KE LIR  
THUNPAM THUDAITH THOONRRUM THOONN

*Effort brings about prosperity.  
Lack of effort will bring about poverty.*

(617)

மடியுளாள் மாமுகடி என்ப மடியிலான்  
தாளுளாள் தாமரையி னாள்

MADIYULAAL MAAMUGADI ENPA MADIYILAN  
THAA LU LAA L THAAMARAIYINAAL

*Goddess of misfortune resides in laziness; so it is said;  
and Goddess of fortune (Lakshmi on the lotus)  
resides with the man  
who makes effort without giving way to laziness.*

(618)

பொறியின்மை யார்க்கும் பழியன் றறிவறிந்  
தாள்வினை இன்மை பழி

PORRI YINMAI YAARKKUM PAZHIYAN RRA RRI VARRIN  
THAAL VINAI INMAI PAZHI

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

(619)

தெய்வத்தான் ஆகா தெனினும் முயற்சிதன்  
மெய்வருத்தக் கூலி தரும்

THEYVATTHAAN AAGAA THENINUM MUYARRCHITHAN  
MEYVARUTHTHAK KOOLI THARUM

*Even if fate hinders the job,  
effort will pay the wages for the labor exerted by the body.*

(620)

ஊழையும உப்பக்கங் காண்பர் உலைவின்றித்  
தாழா துஞற்று பவர்

OOZHAIYUM UPPAKKANG KAA<sup>N</sup>PAR ULAIVINRRITH  
THAAZHAA THUJNARR RRU PAVAR

*Those who disregard the adverse fate and make full effort  
will conquer the fate also.*

இடுக்கண் அழியாமை  
IDUKKAN AZHIYAAMAI

NOT TO BREAK DOWN WHEN MET WITH PROBLEMS

(621)

இடுக்கண் வருங்கால் நகுக அதனை  
அடுத்தார்வ தஃதொப்ப தில்

IDUKKAN VARUNGAAL NAGUGA ATHANAI  
ADUTTHOORVA THATTHOPPA THIL

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

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

(622)

வெள்ளத் தனைய இடும்பை அறிவுடையான்  
உள்ளத்தின் உள்ளக் கெடும்

VELLATHTHANAIYA IDUMBAl ARRIVUDAIYAAN  
ULLATHTHIN ULLAK KEDUM

*Difficulties which rush in like a flood,  
will instantly subside  
when the intelligent man just analyzes them in his mind.*

(623)

இடும்பைக் கிடும்பை படுப்பர் இடும்பைக்  
கிடும்பை படாஅ தவர்

IDUMBAl KIDUMBAl PADUPPAR IDUMBAl  
KIDUMBAl PADAA A THAVAR

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

(624)

மடுத்தவா யெல்லாம் பகடன்னான் உற்ற  
இடுக்கண் இடர்ப்பா டுடைத்து

MADUTHTHAVAA YELLAAM PAGADANNAAN URR RRA  
IDUKKAN IDARP PAA DUDAITHTHU

*Like a bull moving on the uneven ground (pulling the cart),  
if a man can doggedly do his job with steadfastness,  
the misery which came to him will feel miserable.*

(625)

அடுக்கி வரினும் அழிவிலான் உற்ற  
இடுக்கண் இடுக்கட் படும்

ADUKKI VARINUM AZHIVILAN URR RRA  
IDUKKAN IDUKKAT PADUM

*Even if the miseries turn up one after the other,  
if a person does not break down by their onslaught,  
the misery will lose heart and break down.*

(626)

அற்றேமென் றல்லற் படுபவோ பெற்றேமென்  
றோம்புதல் தேற்றா தவர்

ARR RRE MEN RRALLARR PADUPAVO PERR RRE MEN  
RROMBUTHAL THE RR RRAA THAVAR

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

(627)

இலக்கம் உடம்பிடும்பைக் கென்று கலக்கத்தைக்  
கையாறாக் கொள்ளாதா மேல்

ILAKKAM UDAMBIDUMBAIK KENRRU KALAKKATHTHAIK  
KAIYAARRAAK KOLLAATHAA MEL

*Wise men who know that the body is always targeted by miseries,  
will not get into the habit of worrying over it.*

(628)

இன்பம் விழையான் இடும்பை இயல்பென்பான்  
துன்ப முறுதல் இலன்

INBAM VIZHAIYAAN IDUMBAI IYALPENBAAN  
THUNBA MURRUTHAL ILAN

*He who does not run after pleasures,  
and accepts difficulties as part of the life,  
will not feel miserable anytime.*

(629)

இன்பத்துள் இன்பம் விழையாதான் துன்பத்துள்  
துன்ப முறுதல் இலன்

INBATTHUL INBAM VIZHAIYAATHAAN THUNBATTHUL  
THUNBAMURRUTHAL ILAN

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

(630)

இன்னாமை இன்பம் எனக்கொளின் ஆகுந்தன்  
ஒன்னார் விழையுஞ் சிறப்பு

INNAAMAI INBAM ENAKKOLIN AAGUNTHAN  
ONNAAR VIZHAIYUNJCHIRRAPPU

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

(பொருட்பால்)  
(PORUTPAAL)  
SECTION ON ARTHA  
(1)  
அரசியல்  
ARASIYAL  
(381 to 630)  
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.