

THIRUKKURAL
OF
THIRUVALLUVAR

பொருட்பால்
(2)
அமைச்சியல்
(631 to 730)

TRANSLITERATION AND TRANSLATION

BY

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PART TWO
பொருட்பால் (2)

VERSES ON ARTHA [MATERIAL WEALTH]

அமைச்சியல்
QUALITIES TO BE MAINTAINED BY A MINISTER
(631 to 730)

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INTRODUCTION

In the days of TiruValluvar, the administration consisted of a king who was valorous and just; and a minister or a host of ministers who guided the king in the path of righteousness and prosperity.

Herein is given the qualities that should necessarily belong to a minister who stays close to the king and offers counsel on both public and personal matters connected to the king. In these days of democracy, a minister who serves a king is not to be found; yet the dictums suggested by the noble Sage hold good for any subordinate who works under a boss; or a student who seeks knowledge under the guidance of many learned teachers.

அமைச்சு

AMAICCHU

QUALITIES OF A MINISTER

(631)

கருவியும் காலமும் செய்கையும் செய்யும்
அருவினையும் மாண்ட தமைச்சு

KARUVIYUM KAALAMUM SEYGAIYUM CHEYYUM
ARUVINAIYUM MAANDATHAMAICCHU

*He alone is fit to be a minister,
who is aware of
the exact tools to be used in an action;
the best time when the action has to be performed;
the excellent method for accomplishing the action;
and the complete accomplishment of the action.*

(Action belonging to a minister might be anything from providing traversable roads to the public to preparing for a battle with the enemy king.

Even if we, the ordinary people eking out a day to day routine chore can free ourselves from anxieties and worries, if each action so ordinary like even making a phone-call is well-planned beforehand, we can fare well in our lives.

A man of wisdom lives out his life like a well-rehearsed drama as Lord Krishna did, with every word uttered as perfect, with every action performed as perfect.

A man of wisdom, who plans his actions and words, sails in a ship safely and well-guarded; but an idiot flows along with the waves and suffers every moment.)

(632)

வன்கண் குடிகாத்தல் கற்றறிதல் ஆள்வினையோ
டைந்துடன் மாண்ட தமைச்சு

VANKAN KUDI KHAATTHAL KARRARRITHAL AALVINAIYO
DAINTHUDAN MAANDA THAMAICCHU

*He alone is fit to be a minister,
who has no fear;
who takes care of the people;
who is engaged in the study of great books;
who understands what he has studied;
and he who makes utmost effort to complete any task.*

(A good minister should be bold enough to encounter any problem that may arise in the course of his planned action; should care about the problems of his people; must be well-read and not make the pretence of being learned; must not discard any enterprise that he has undertaken in the middle and leave it incomplete.)

(633)

பிரித்தலும் பேணிக் கொளலும் பிரிந்தார்ப்
பொருத்தலும் வல்ல தமைச்சு

PIRITTHALUM PENIK KOLALUM PIRINTHAARP
PORUNTHALUM VALLA THAMAICCHU

*He alone is fit to be a minister,
who will remove those who are in league with the enemies;
who will respect and protect those who support his king;
who will manage to get the support of those who have left the king.*

(Before the start of an enterprise, a minister has to make sure that the people he employs in his task are loyal and trustworthy. He will find out through spies, all those people who are in support of the enemies and remove them from service. Next he will find out the facts about the good men who have been unjustly removed from service, and bring them back. He will treat with respect those men who have always proved loyal to the king and see that they are not misjudged by the king.)

(634)

தெரிதலுந் தேர்ந்து செயலும் ஒருதலையாச்
சொல்லலும் வல்ல தமைச்சு

THERITHALUN THERNTHU CHEYALUM ORUTHALAIYAACH
CHOLLALUM VALLATHAMAICCHU

*He alone is fit to be a minister,
who is capable of choosing the needed action;
who can get the work done through a plan that is perfectly thought out;
who can boldly give a decisive counsel.*

(After planning well and choosing the right people to do the work, the wise minister has to convince the king about his plan of action and get it approved by him.)

(635)

அறனறிந் தான்றமைந்த சொல்லானெஞ் ஞான்றுந்
திறனறிந்தான் தேர்ச்சித் துணை

ARRANARRINTH THAANRRAMAINTHA CHOLLAANENJH JHAANRRUN
THIRANARRINTHAAN THERCCHITH THUNAI

*He who is knowledgeable about the duties that belong to a king;
he whose words are pregnant with wisdom;
he who can take proper action in any situation;
he indeed is a companion well chosen.*

(The wise minister will know which part of the planned action belongs to the king. He is aware of his duties to the king. His only intention is to bring prosperity and sovereignty to his king. Therefore, when he suggests his plan to the king, he uses words which will convince the king of his plan of action.

After he gets the king's approval, he is now ready to face any consequence that may arise in the execution of his well-planned action.)

(636)

மதிநுட்ப நூலோ டுடையார்க் கதிநுட்பம்
யாவுள முன்னிற் பவை

MATHINUTPA NOOLO DUDAIYAARK KATHINUTPAM
YAAVULA MUNNIR PAVAI

*For the minister who is intelligent by nature
and has also mastered all the texts,
what conspiracies can stand in front,
even if they be too subtly planned?*

(Of course obstacles and sudden problems are part of any enterprise started by any man. But if one is learned and intelligent, what obstacles can stand against him? A wise minister can easily see through the conspiracies planned by his enemies and will not get trapped by them.)

(637)

செயற்கை அறிந்தக் கடைத்து முலகத்
தியற்கை அறிந்து செயல்

CHEYARRKAI ARRINTHAK KADAITTHU MULAGATH
THIYARRKAI ARRINTHU CHEYAL

*Even if one has mastered all the texts of learning,
his actions should be conducive to the nature of his own people.*

(Text-learning is different from common sense. A minister must be well-aware of the nature of his people; their habits, belief systems, their traditions and so on. His plan of welfare to them should consider all these points well before the execution of the plan.)

(638)

அறிகொன் றறியான் எனினும் உறுதி
உழையிருந்தான் கூறல் கடன்

ARRIKON RRARRIYAAN ENINUM URRUTHI
UZHAIYIRUNTHAAN KOORRAL KADAN

*Even if the king rejects the advice of his counsels,
and is himself ignorant,
it is the duty of the minister to give the correct advice,
in a convincing manner.*

(The king is not always blessed with wisdom or intelligence. He may not agree to any counsel given by his ministers. At such times, it is the duty of the prime-minister to talk to the king in such a way that the king is able to understand the plan suggested by the minister, in his own level of intelligence.)

(639)

பழுதெண்ணும் மந்திரியிற் பக்கத்துள் தெவ்வோர்
எழுபது கோடி உறும்

PAZHATHENNUM MANTHIRIYIRR PAKKATTHUL THEVVOR
EZHAPATHU KODI URRUM

*It is better that seventy crores of enemies are close by;
than a minister who gives a wrong advice.*

(But it may also happen that the king is not so bad; but the minister is corrupt or foolish; then the king is in for doom for sure. It is better for such a king to straight away rush to the battle field and destroy his enemies through his valor; then listen to the stupid plan of the minister and lose his position as a ruler.)

(640)

முறைப்படச் சூழ்ந்து முடிவிலவே செய்வர்
திறப்பா டிலாஅ தவர்

MURRAIPPADACCH CHOOZHNTU MUDIVILAVE CHEYVAR
THIRRAPPAA DILAA A THAVAR

*An action well-planned even,
will end up in failure,
if the minister is not a capable person.*

(A minister may have the ability to plan well maybe; but he may not have the courage or steadfast nature to execute the plan. Then also the enterprise will fail. A minister should be intelligent enough to plan; wise enough to get the approval from the higher-ups; and bold enough to get the plan executed fully. If the planning is un-intelligent; if the king is not convinced; if problems are not tackled boldly; if the job does not get through loyal servants; failure is imminent.)

சொல்வன்மை
CHOLVANMAI

PROFICIENCY WITH WORDS

INTRODUCTION

Whatever be the position a man holds, proficiency in words is a must. If you cannot convey in proper words what your thoughts are, then you fare no better than an animal. Language-efficiency is not just reading and writing; but the art of converting one's thoughts into oral expressions capable of penetrating the brain of another person. Words are nothing but varied types of sound carrying meanings; but if these sound-patterns are intelligently handled by a wise man, they have the capacity to raise the same thought-patterns in another mind as his. If a minister has the proficiency in words, success is sure to follow him in every enterprise he undertakes. And of course those who are in a teaching profession also should have proficiency with words if they have to make the students listen to them with interest.

(641)

நாநல மென்னும் நலனுடைமை அந்நலம்
யாநலத் துள்ளதூஉம் அன்று

NAANALAMENNUM NALANUDAIMAI ANNALAM
YAANALATH THULLATHOO UM ANRRU

*The talent of the tongue (language) is a wealth bestowing great good.
It does not get classified under ordinary good things.*

(A man who has mastered the techniques of language and expression of words possesses the greatest wealth of all. Ordinary riches can be acquired by any one even if he is an idiot; but language-efficiency is a unique talent that belongs to only a very few wise men.)

(642)

ஆக்கமுங் கேடும் அதனால் வருதலாற்
காத்தோம்பல் சொல்லின்கட் சோர்வு

AAKKAMUNG KEDUM ATHANAAL VARUTHALAARR
KAATTHOMPAL CHOLLINKAT CHORVU

*Good and bad consequences result from it.
Therefore one should be careful about faults occurring in his words.*

(Words can do the greatest good or the greatest damage.

Here is one story from Puraanas that proves this truth.

Kumbha Karna (one with pot like ears), who was the younger brother of Raavana, once performed penance to please Lord Brahma. When Brahma appeared in front of him to give a boon, Kumbha Karna who wanted to ask NIRDEVATVAM (Complete destruction of all Gods), asked for NIDRAATVAM (Sleepiness), by a slip of the tongue caused by Goddess Sarasvati.)

(643)

கேட்டார்ப் பிணிக்கும் தகையவாய்க் கேளாரும்
வேட்ப மொழிவதாம் சொல்

KETTAARP PINIKKUM THAGAIYAVAAYK KELAARUM
VETPAMOZHIVATHAAM CHOL

*Those who listen should get absorbed in the speech;
and those who are not listening should desire to hear the speech;
a speech qualified as such is known as proficiency with words.*

(Those who are friends, those who are enemies; both should be attracted by the speech and listen with interest. The speech should be - without faulty words; to the point sometimes; in detail sometimes; pleasing and purposeful.)

(644)

திறனறிந்து சொல்லுக சொல்லை அறனும்
பொருளும் அதனினூஉங் கில்

THIRANARRINTHU CHOLLUGA CHOLLAI ARRANUM
PORULUM ATHANINOO UNG GIL

*When you speak to others,
do it with the full understanding of the qualities of the listeners.
There is no other righteous practice or riches greater than that.*

(When you are talking in an assembly, understand the brain-level of the persons in the crowd and deliver your speech accordingly so that they can understand your ideas clearly without fault. If the crowd is intelligent, you can render your speech through lesser number of words; but for an unintelligent crowd you must explain every topic in detail and use very simple words.)

(The audience has to be classified according to their family background, education, character; wealth; appearance; age.)

(645)

சொல்லுக சொல்லைப் பிறிதோர்சொல் அச்சொல்லை
வெல்லுஞ்சொல் இன்மை அறிந்து

SOLLUGA CHOLLAI PIRRITHORCHOL ACCHOLLAI
VELLUNJCHOL INMAI ARRINTHU

*Only after the understanding that
there is no other word that can be used to refute it,
you must speak what you intend to.*

(When you are talking in the assembly of the intelligent, you should be careful that your speech though short contains perfect words that cannot be refuted by the opposing party. Each word you utter should be a measured one, perfect to the core. Even one faulty word may become a weapon in the hand of an opposing person.)

(646)

வேட்பத்தாஞ் சொல்லிப் பிறர்சொற் பயன்கோடல்
மாட்சியின் மாசற்றார் கோள்

VETPATH THAANJ CHOLLIP PIRRARCHORR PAYANKODAL
MAATCHIYIN MAASARRAAR KOL

*The principle maintained by the noble men of taintless character
is to talk in such a way that others desire to hear more of it;
and to listen to others in such a way as to
catch only the purport of their talk (not the faults in expression.)*

(When you are trying to place your ideas in front of an assembly, gauge the intelligence-level and the dominant nature of the crowd. Simplify it or shorten the speech according to their intelligence level; make your speech attractive enough to make the crowd listen to your words with interest. Suppose some of them intervene and express their ideas, do not go about correcting the faults in their speech; but understand the intention expressed by their speech and satisfy their queries with concern and respect.)

(647)

சொல்லவல்லன் சோர்விலன் அஞ்சா னவனை
இகல்வெல்லல் யார்க்கும் அரிது

CHOLALVALLAN CHORVILAN ANJCHAA NAVANAI
IGALVELLAL YAARKUM ARITHU

*No one can oppose and defeat a man
who can express his ideas well through words and convince others;
who does not forget what he has to speak;
and who boldly speaks out his thoughts.*

(648)

விரைந்து தொழில்கேட்கும் ஞாலம் நிரந்தினிது
சொல்லுதல் வல்லார்ப் பெறின

VIRAINTHU THOZHILKETKUM JNAALAM NIRANTHNITHU
CHOLLTHAL VALLARP PERRIN

*If a man who can express his ideas in a proper order
and speak in a pleasing manner is available,
the world will quickly accept and execute the words of that able man.*

(Such able men are one in a million.)

(649)

பலசொல்லக் காமுறுவர் மன்றமா சற்ற
சிலசொல்லல் தேற்றா தவர்

PALACHOLLA^K KAAMURRU^VAR MANRRAMA^A SARRRA^A
SILACHOLLAL THERRAATHAVAR

*Those alone, who are not capable of
expressing their thoughts clearly through the usage of very few words,
and without any faults,
will seek to repeat more number of words.*

(Those who are not proficient with words will speak for prolonged time, repeating the same words again and again and make the audience loath their speech. A wise man who is a talented speaker will not have all these faults in his speech.)

(650)

இணரூழ்த்து நாறா மலரனையர் கற்ற
துணர விரிந்துரையா தார்

INAROOZHTTHU NAARRAA MALARANAIYAR KARRA
THUNARA VIRINTHURAIYAA THAAR

*Those who cannot explain clearly what they have learnt,
are like the flower which has no fragrance,
even if it has blossomed in a cluster.*

(A cluster of flowers might be attractive; but if not fragrant, bees will not hover around it. Similarly, even if a man who wants to deliver a speech is decked up in expensive clothes, people will not show interest in listening to his words. An ordinary jasmine flower, even if small will attract all beings with its lovely fragrance. A man of wisdom, even if he is attired in simple clothes can attract a large number of listeners, if his speech is meaningful, interesting and to the purpose. Mere book-knowledge is not enough; a person should be able to express what he understands; then only he will be considered as a master of the subject.)

வினைத் தூய்மை

VINAITTHOYMAI

PURITY IN ACTION

INTRODUCTION

(A minister who is learned and also has proficiency with words should be taintless in character too. A wicked minister will bring only the downfall of the king and his people. A teacher also nevertheless should be a person who practices what he preaches. (Aachaarya- one who lives his own teachings))

(651)

துணைநலம் ஆக்கந் தருஉம் வினைநலம்
வேண்டிய எல்லாந் தரும்

THUNAINALAM AAKKAN THAROO UM VINAINALAM
VENDIYA ELLAAN THARUM

*Proper guidance will yield prosperity.
Proper action will yield everything that one desires.*

(A king guided by a good minister will gain all the prosperity he desires in this world. A king who acts as advised by his wise minister will gain the higher worlds after death also.)

(652)

என்றும் ஒருவதல் வேண்டும் புகழொடு
நன்றி பயவா வினை

ENRUM ORUVUTHAL VENDUM PUGAZHODU
NANRRI PAYAVAA VINAI

*One should always avoid actions
which do not bestow the goodness of fame in this life
and the goodness of merit in the after-life.*

(A man of bad actions will be branded as wicked and undergo lot of suffering in this world; and also will lose the higher worlds for lack of merit. A minister should take care that the king does not suffer ill-fame in this world; and also guide him into doing meritorious actions so that he will gain higher worlds after death.)

(653)

ஓஓதல் வேண்டும் ஒளிமாழ்குஞ் செய்வினை
ஆஅது மென்னு மவர்

ஓஓTHAL VENDUM OLIMAAZHKUNJ CHEYVINAI
AA ATHU MENNUMAVAR

*Those who aspire to reach greater levels in life,
should avoid doing actions which taint their good fame all through their life.*

(654)

இடுக்கண் படினும் இளிவந்த செய்யார்
நடுக்கற்ற காட்சி யவர்

IDUKKAN PADINUM ILIVANTHA CHEYYAAR
NADUKKARRA KAATSI YAVAR

*Those who are of stable intelligence
will not choose to do lowly actions,
even if they are met with difficulties.*

(655)

எற்றென் றிரங்குவ செய்யற்க செய்வானேல்
மற்றன்ன செய்யாமை நன்று

ERREN RRIRANGUVA CHEYYARKA CHEYVAANEL
MARRANNA CHEYAMAI NANRRU

*Do not do actions for which you will regret later.
If by chance you do such actions,
then it is better that you do not repeat them again.*

(656)

ஈன்றாள் பசிகாண்பான் ஆயினுஞ் செய்யற்க
சான்றோர் பழிக்கும் வினை

EENRRAAL PASIKAANBAAN AAYINUNJ CHEYYARRKA
SAANRROR PAZHICKUM VINAI

*Even if you are in the worst state of
watching your mother tormented by hunger,
never do actions which are disapproved by the noble.*

(657)

பழிமலைந் தெய்திய ஆக்கத்திற் சான்றோர்
கழிநல் குரவே தலை

PAZHIMALAIN THEYDIYA AAKKATTHIRR SAANRROR
KAZHINAL KURAVE TALAI

*Better than the acquirement of wealth through sinful actions
is the poverty experienced by the noble men who desist such actions.*

(658)

கடிந்த கடிந்தொரார் செய்தார்க் கவைதாம்
முடிந்தாலும் பீழை தரும்

KADINTHA KADINTHORAAR CHEYTHAARK KAVAIDAAM
MUDINTHAALUM PEEZHAI THARUM

*For those who take recourse to actions prohibited by the noble,
without avoiding them;
such actions will bring about only painful situations,
though led to their completion.*

(659)

அழக்கொண்ட எல்லாம் அழப்போம் இழப்பினும்
பிற்பயக்கும் நற்பா லவை

AAZHAKONDA ELLAAM AZHAPPOM IZAHPPINUM
PIRRPAYKKUM NARRPAA LAVAI

*Those gains which are acquired by making others cry,
will perish as one cries himself.
Those gains acquired through good actions,
will result in greater good later, even if they are lost.*

(Wealth gained by looting and deceit will not last long. Such a wealth will bring hundredfold more misery than what you gave others and will ebb away along with your own tears. Wealth of course is never a permanent feature of anyone. Yet if a person loses his wealth through meritorious actions like charity etc; it will bring him good fame and lead him to higher worlds after death.)

(660)

சலத்தாற் பொருள்செய்தே மார்த்தல் பசுமண்
கலத்துணீர் பெய்திரீ இ யற்று

SALATTHAARR PORULCHEYTHE MAARTTHAL PASUMAN
KALATTHUNEER PEYTHREE IYARRU

*Gaining wealth through deceitful means and safeguarding it
is like pouring water into a pot made of raw clay,
and making it stay there.*

(If a minister encourages the king to gain wealth through the harassment of his own people, it is like storing water in a freshly made clay pot. Water will melt the very clay-material of the pot in which it is kept, and flow off along with it. Wealth gained through ill-means will perish in no time leading to a miserable life here; and will bring suffering in the other world (after death) also.)

வினைத்திட்டம்

VINAITTHITPAM

STRENGTH OF AN ACTION

(661)

வினைத்திட்டம் என்ப தொருவன் மனத்திட்டம்
மற்றைய எல்லாம் பிற

VINAITTHITPAM ENPA THORUVAN MANATTHITPAM
MARRAIYA ELLAAM PIRRA

*Strength of an action means one's strength of the mind.
Rest all is secondary.
(army, fortress, friendship)*

(A minister who holds the responsible position of protecting the king against his enemies should never be weak-minded. He must be ready to face any situation and be always alert.)

(662)

ஊறொரால் உற்றபின் ஒல்காமை இவ்விரண்டின்
ஆறென்பர் ஆய்ந்தவர் கோள்

OORRORARAAL URRAPIN OLGAAMAI IVVIRANDIN
AARRENPAR AAYNTHAVAR KOL

*Removing the obstacles beforehand itself;
not giving up even if obstacles are met with;
these are the two chosen paths of the learned.*

(Any enterprise can succeed only if the mind is kept free of anxieties and apprehensions. A man of strong mind will plan the course of the action before-hand and also think of all the possible errors that could occur in the execution of the plan and avoid them. Of course, it is possible that some obstacles do arise which do not get not fore-seen; but a wise man will tackle those problems and cross over them with the strength of his mind.)

(663)

கடைக்கொட்கச் செய்துக்க தாண்மை இடைக்கொட்கின்
எற்றா விழுமந் தரும்

KADAIKKOTKACH CHEYDAKKA THAANMAI IDAIKKOTKIN
ERRAA VIZHAMAN THARUM

*Manly power is completing the work
without revealing all its secrets to others in any way.
If it is revealed in the middle, it will bring untold harm.*

(After well-planning the action, never reveal the whole of the plan to one and all, knowingly or unknowingly, through gestures, physical actions or words. Holding the whole of the plan and its execution method to oneself alone is defined as manly power (Paurusha). More the number of minds involved more the possibility of errors.)

(664)

சொல்லுதல் யார்க்கும் எளிய அரியவாம்
சொல்லிய வண்ணம் செயல்

SOLLUTHAL YAARKKUM ELIYA ARIYAVAAM
CHOLLIYA VANNAM CHEYAL

*To talk about the work is easy for anyone;
to do what is said, is indeed a difficult thing.*

(There are many who will be ready to discuss any plan of action in words; but rare are the people who will stand with you till the completion of a task. It is better that the whole of the plan of action and execution is in your mind only; so time is not wasted in futile discussions with worthless people.)

(665)

வீறெய்தி மாண்டார் வினைத்திட்பம் வேந்தன்கண்
ஊறெய்தி உள்ளப் படும்

VEERREYTHI MAANDAAR VINAITHIPAM VENTHANKAN
OORRAIYTHI ULLAPPADUM

*The greatness of the action performed by men of distinctive excellence,
will reach the king also (by bestowing fame and prosperity on the king);
and will be commended by all.*

(When the minister's plan succeeds, the king also will commend him and will appreciate the effort of the minister.)

(666)

எண்ணிய எண்ணியாங் கெய்துப எண்ணியார்
திண்ணியர் ஆகப் பெறின்

ENNIYA ENNIYAANG GEYTHUPA ENNIYAAR
THINNIYAR AAGAPPERRIN

*Those who are intent on accomplishing their goal
will indeed attain whatever they want,
if they are steadfast in its execution also.*

(An action involves a goal and the proper execution of the plan results in the completion of the action. Either success or failure will be the forthcoming definite results.

When will an enterprise fail? If there is flaw in the execution of the action!

Such flaws may arise due to unnecessary anxieties; carelessness; lethargy; worries; over-confidence; non-cooperation with the other workers; dishonest dealings; arrogant behavior with the subordinates and so on.

Therefore, if a man is careful at the time of executing the action, success is a must.

This is what lord Krishna advises in his Geetaa;

"You have only the right to action, O Arjuna; not about the fruit."

Fruit is a necessary part of any action. It is unavoidable.

You will either succeed or fail.

But if you put your hundred percent of effort in an action there is very little chance of failure.

Instead if you only keep in the mind the success of the project alone and gloat over it even before the start of the action; or if you imagine failure as the imminent result of your action and keep worrying about it; failure is unavoidable.

Know your goal before you start the action; once the action is getting executed, keep away the thoughts of success or failure. Fully concentrate on action only. Success is the natural result of a perfect action.)

(667)

உருவுகண் டெள்ளாமை வேண்டும் உருள்பெருந்தேர்க்
கச்சாணி யன்னார் உடைத்து

URUVUKANDELLAAMAI VENDUM URULPERUNTHEK
KACCHAANI YANNAR UDAITTHU

*One should not look scornfully at those who are short in form.
A tiny lynch-pin in the wheel alone makes the huge chariot roll forward.*

(When you are choosing helpers for your enterprise, do not judge a man by his appearance alone. An intelligent man need not have a charming physique. Who will ever imagine that the huge chariot running on gigantic wheels is standing upright because of a small lynch-pin in the center of the wheel? Even a person of short form can lead your project towards success.)

(668)

கலங்காது கண்ட வினைக்கண் துளங்காது
தூக்கங் கடிந்து செயல்

KALANGAADU KANDA VINAIKKAN THULANGAADU
THOOKKANG KADINTHU CHEYAL

*After choosing an action freed from all doubts
it should be completed
with firmness of mind and without any unnecessary delay.*

(669)

துன்பம் உறவரினும் செய்க துணிவாற்றி
இன்பம் பயக்கும் வினை

THUNPAM URRAVARINUM THUNIVAARRI
INPAM PAYAKKUM VINAI

*Even if met with difficulties,
taking recourse to courage.
accomplish the job which will result in happiness (of success).*

(670)

எனைத்திட்ப மெய்தியக் கண்ணும் வினைத்திட்பம்
வேண்டாரை வேண்டா துலகு

ENAITTHITPA MEYTHIYAK KANNUM VINAITTHITPAM
VENDAARAI VENDAATHULAGU

*Whatever other accomplishments may belong to a person,
the world will not commend him if he is not steadfast in his chosen work.*

வினை செயல்வகை

VINAI CHEYAL VAGAI

MODES OF ACTION

INTRODUCTION

How should one perform an action?

What is the best method to follow and what erroneous trends are to be avoided, if the action has to end in success?

(671)

சூழ்ச்சி முடிவு துணிவெய்தல் அத்துணிவு
தாழ்ச்சியுள் தங்குதல் தீது

SOOZHCHHI MUDIVU THUNIVEYTHAL ATTHUNIVU
THAAZCCHIYUL THANGUTHAL THEETHU

*Determination to do work is alone the end result of all counseling;
but it will indeed bring about harm,
if that determination is wasted by delayed execution of work.*

(After discussing with other wise colleagues and after explaining it to the king through proper words, if the minister gets an approval for his enterprise, he must not waste away the whole effort by delaying the execution of the action.)

(672)

தூங்குக தூங்கிச் செயற்பால தூங்கற்க
தூங்காது செய்யும் வினை

THOONGUGA THOONGICHCHEYARRPAALA THOONGARRKA
THOONGAATHU CHEYYUM VINAI

*Be slow in those actions which need to be done slowly.
But do not be slow in those actions which should be done fast.*

(If the minister is intent on building a temple, he might have to delay a little waiting for all the materials to arrive; but if it is the question of conquering an enemy who is planning to attack the kingdom, then the minister should not delay that task anymore. He must immediately put spies into action; get the commander-in-chief to prepare the soldiers etc; and get ready for defeating the enemy.)

(673)

ஒல்லும்வா யெல்லாம் வினைநன்றே ஒல்லாக்கால்
செல்லும்வாய் நோக்கிச் செயல்

OLLUMVAA YELLAM VINAINANRRE OLLAAKKAAL
CHELLUMVAA Y NOKKICH CHEYAL

*It is better to get the work done, wherever possible.
If not, think out a better way of doing it.*

(Once the decision is taken that the enemy has to be curbed at any cost, do not delay any further; immediately plan an attack on him wherever he is.
If it is not possible with your limited resources, then plan something better that can be executed without much delay.)

(674)

வினைபகை யென்றிரண்டின் எச்சம் நினையுங்கால்
தீயெச்சம் போலத் தெறும்

VINAIPAGAI YENRRIRANDIN ECCHAM NINAIYUNGAAL
THEEYECCHAM POLATH THERRUM

*If you reflect on whatever little is left back in work or enemy,
it will bring about harm like the fire that is not fully extinguished.*

(An enemy should not be left half-defeated. If he comes to know of your plan because of your delay in attack, then the kingdom will come to great harm. Enemy is like a fire which is not fully extinguished. Any moment, he may rise back to attack you unaware.)

(675)

பொருள்கருவி காலம் வினையிடனொ டைந்தும்
இருள்தீர எண்ணிச் செயல்

PORULKARUVI KAALAM VINAIYIDANO DAINTHUM
IRUL THEERA ENNICH CHEYAL

*Wealth (that which will be gained and that which will be lost);
tool (army and weapons which one has compared to the enemy's);
time (advantageous to one and harmful to the enemy);
the plan of work (one's own plan and the enemy's plan);
place (advantageous to one and harmful to the enemy);
all these five should be analyzed well so as to remove any form of doubt;
and then the action (battle) should be performed.*

(676)

முடிவும் இடையூறும் முற்றியாங் கெய்தும்
படுபயனும் பார்த்துச் செயல்

MUDIVUM IDAIYOORRUM MURRIYAANG GEYTHUM
PADUPAYANUM PAARTTHUCH CHEYAL

*Do the action after weighing in the mind
the end that is to be accomplished,
the obstacle that may arise,
and the gain that results at the completion of the work.*

(677)

செய்வினை செய்வான் செயன்முறை அவ்வினை
உள்ளறிவான் உள்ளங் கொளல்

CHEYVINAI CHEYVAAN CHEYANMURRAI AVVINAI
ULLARRIVAAN ULLANKOLAL

The method to be followed by a person who starts an enterprise is to consult one who is already experienced in such works.

(678)

வினையான் வினையாக்கிக் கோடல் நனைகவுள்
யானையால் யானையாத் தற்று

VINAIYAAN VINAIYAAKKIK KODAL NANAIGAVUL
YAANAIYAAL YAANAIYAATH THARRU

To get another task completed while engaged in one task is like binding another elephant using an elephant whose sides are wet with the rut fluid (temporin secretion).

(679)

நட்டார்க்கு நல்ல செயலின் விரைந்ததே
ஒட்டாரை ஒட்டிக் கொளல்

NATTAARKKU NALLA CHEYALIN VIRAINTHATHE
OTTAARAI OTTIK KOLAL

More than conferring favor on one's friends, one should try fast to make alliance with those who also are against one's enemy.

(It is better to find out about those kings who are against one's own enemy and get their support in the battle by offering a hand of friendship to them through marriage or rare gifts.)

(680)

உறைசிறியார் உண்ணடுங்கல் அஞ்சிக் குறைபெறிற்
கொள்வர் பெரியார்ப் பணிந்து

URRAICHIRRIYAAR UNNADUNGAL ANJHIK KURRAIPERRIR
KOLVAR PERIYAARP PANINTHU

If the minister belongs to a smaller kingdom, he will feel apprehensive when the people on his side express fear; and will surrender to the mightier enemy if it proves beneficial.

(If the enemy king is mightier than one's own king, it is better to surrender to the enemy and safeguard the lives of his people than battling him in futile.)

தூது

THOOTHU

AMBASSADOR

INTRODUCTION

An ambassador or a messenger who carries messages from one king to the other plays an important role in the execution of an action planned by the wise minister. He may either carry the request for alliance or the challenge for a battle. Sometimes he will repeat exactly the words of the minister or will give the message in his own words.

(681)

அன்புடைமை ஆன்ற குடிப்பிறத்தல் வேந்தவாம்
பண்புடைமை தூதுரைப்பான் பண்பு

ANBUDAMAI AANRRA KUDIPIRRATTHAL VENTHAVAAM
PANPUDAIMAI THOOTHURAIPPAAN PANPU

*Affection for his people;
worthy family background;
virtues appreciated by the king;
these define the qualities of an ambassador.*

(A messenger should be careful that his meeting with the enemy king does not bring harm to his own people. He must be born in the family where his father and forefathers have also been engaged in this job and have trained him also in a proper way. He must be endowed with loyalty, honesty etc; and be a person favored by the king.)

(682)

அன்பறி வாராய்ந்த சொல்வன்மை தூதுரைப்பார்க்
கின்றி யமையாத மூன்று

ANPARRI VAARAAYNTHA CHOLVANMAI THOOTHURAIPPAARK
KINRRIYAMAIYAATHA MOONRRU

*Loyalty for the king (love and admiration);
intelligence (be able to tackle any situation
that may arise in the course of his job) ;
well thought out speech (when meeting the other king);
these are the qualities necessary for an ambassador.*

(683)

நூலாருள் நூல்வல்லன் ஆகுதல் வேலாருள்
வென்றி வினையுரைப்பான் பண்பு

NOOLAARUL NOOLVALLAN AAGUTHAL VELAARUL
VENRRI VINAIYURAIPAAN PANPU

*To be the foremost among all
who have mastered the science of administration-
is the quality of a man who approaches a mighty enemy holding the spear,
with the sole purpose of bringing victory to his king.*

(684)

அறிவுரு வாராய்ந்த கல்வியிம் மூன்றன்
செறிவுடையான் செல்க வினைக்கு

ARRIVURU VAARAAYNTHA KALVIYIM MOONRRAN
CHERRIVUDAIYAAN CHELGA VINAIKKU

*He who excels in intelligence in-born;
who has pleasing physique; has expertise in learning;
may take over the job of a messenger.*

(685)

தொகச்சொல்லித் தூவாத நீக்கி நகச்சொல்லி
நன்றி பயப்பதாந் தூது

THOGACH CHOLLITH THOOVAATHA NEEEKKI NAGACH CHOLLI
NANRRI PAYAPPATHAAN THOOTHU

*A messenger
should render his message in a well-arranged form;
should avoid unnecessary descriptions;
should talk in a pleasing manner;
thus bringing about favorable results for his king.*

(686)

கற்றுக்கண் அஞ்சான் செலச்சொல்லிக் காலத்தால்
தக்க தறிவதாந் தூது

KARRUK KAN ANJHAAN CHELACH CHOLLIK KAALATTHAAL
THAKKA THARRIVATHAAN THOOTHU

*A messenger
should excel in learning(administration science);
should not fear the fiery glance of the enemies;
should be able to convey his message clearly
so that it is understood properly;
should be able to judge the right time to get his purpose fulfilled.*

(687)

கடனறிந்து காலங் கருதி இடனறிந்
தெண்ணி உரைப்பான் தலை

KADANARRINTHU KAALANGKARUTHI IDANARRIN
THENNI URAIPPAN THALAI

*He is the best (of all messengers),
who knows how to perform his duty well;
who will choose the right time and right place to speak to the other king;
and who has a well-thought out plan of what to speak.*

(688)

தூய்மை துணைமை துணிவுடைமை இம்முன்றின்
வாய்மை வழியுரைப்பான் பண்பு

THOYMAI THUNAIMAI THUNIVUDAIMAI IMMOONRRIN
VAA YMAI VAZHIYURAIPPAAN PANPU

*Purity of character;
support of the other minister;
courage to face any event;
these three infallible qualities mark the character of a messenger,
who conveys his king's words to the other king.*

(A messenger should not get tempted by bribes and other gifts. He must take the minister of the other king into his confidence if possible and seek his support. By chance he faces any threat to his life, he must face the situation boldly and safe-guard his life.)

(689)

விடுமாற்றம் வேந்தர்க் குரைப்பான் வடுமாற்றம்
வாய்சோரா வன்க ணவன்

VIDUMAARRAM VENTHARK KURAIPPAAN VADUMAARRAM
VAAYCHORAA VANKA NAVAN

*He who carries the words of his king to the other king,
should be careful not to utter uncouth words by slip of the tongue,
by fearing harm.*

(A messenger should be careful about what words he uses in the presence of the other king. If through fear or any other emotion, he angers or annoys the other king, he will be in trouble for sure.)

(690)

இறுதி பயப்பினும் எஞ்சா திறைவற்
குறுதி பயப்பதாம் தூது

IRRUTHI PAYAPPINUM ENJHAA THIRRAIVARR
KURRUTHI PAYAPPATHAAM THOOTHU

*He alone is worthy of acting as a messenger,
who will not fear death even;
who will not bother even if his life is endangered;
and who wants to serve the interests of his king alone.*

மன்னரைச் சேர்ந்தொழுகல்
MANNARAI SERNTHOZHAGAL

CONDUCT IN THE PRESENCE OF A KING

INTRODUCTION

A King has great powers. However, he need not be necessarily a mine of virtues or a man of wisdom. A minister who works very close to him should know about the advantages and disadvantages of such proximity.

Any man or woman who has to act as a personal assistant or secretary of a rich boss must know how to act in their presence.

(691)

அகலா தணுகாது தீக்காய்வார் போல்க
இகல்வேந்தர்ச் சேர்ந்தொழுகு வார்

AGALAA THANUGAATHU THEEKKAAYVAAR POLGA
IGALVENTHARCH CHERNTHOZHAGU VAAR

*Those who are in service of a king whose mood is unpredictable,
should be like people warming themselves in front of the fire,
not going too far; not going too near.*

(Go too near the fire; it will scorch you!

Keep the fire at a distance; you will feel the cold air and shiver.

Keep at the right distance and you will enjoy the warmth of the fire without burning yourself.

A powerful rich boss or a king is like a fire. He or she should be handled very carefully.)

(692)

மன்னர் விழைப விழையாமை மன்னரான்
மன்னிய ஆக்கந் தரும்

MANNAR VIZHAIYA VIZHAIYAAMAI MANNARAAN
MANNIYA AAKKAN THARUM

*The discipline of not desiring objects desired by the king,
will bestow lasting wealth through the king himself.*

(A king by virtue of being a king has access to many pleasures and facilities which belong to his post. Do not aspire for those pleasures; learn to act humble; the king will offer them to you by himself, pleased by your modest behavior.)

(693)

போற்றின் அரியவை போற்றல் கடுத்தபின்
தேற்றுதல் யார்க்கும் அரிது

PORRIN ARRIYAVAI PORRAL KADUTTAPIN
THERRUTHAL YAARKKUM ARITHU

*A minister (working under the proximity of the king)
should avoid committing grave mistakes,
if he wants to safeguard himself.
If any such doubt raises in the mind of the king,
it is very difficult for anyone to remove it.*

(A minister who stays very close to the king should not forget his subordinate position and should refrain from addressing the king with too much familiarity so as not to offend the king in any manner. He must not seek the same comforts which belong to the post of a king. He must not offend the family members of the king in any manner; but must show due respect to them also.
He must not do any action that may raise a doubt in the mind of a king about his character or loyalty.)

(694)

செவிச்சொல்லுஞ் சேர்ந்த நகையும் அவித்தொழுகல்
ஆன்ற பெரியா ரகத்து

CHEVICH CHOLLUNJ CHERNTHA NAGAIYUM AVITTHOZHAGAL
AANRRA PERIYAA RAGATTHU

*If in the presence of great personages,
avoid whispering in another's ear and smiling (secretly) with him.*

(When in the presence of great people well acclaimed in the world, do not exchange silly remarks with your companions; do not whisper and smile causing offense to such personalities.)

(695)

எப்பொருளும் ஓரார் தொடரார்மற் றப்பொருளை
விட்டக்காற் கேட்க மறை

EPPORULUM ORAAR THODARAARMARR RRAPPORULAI
VITTAKKAARR KETKA MARRAI

*When the king is engaged in some secret counsel,
one should not over-hear any of the words;
should not pry him later with questions;
should wait till the king reveals the matter by himself.*

(If the man of noble birth is engaged in conversation with someone; do not try to overhear it; do not try to pry the matter out of him by pestering him with questions; but wait till he reveals the news himself.)

(696)

குறிப்பறிந்து காலங் கருதி வெறுப்பில
வேண்டுப வேட்பச் சொலல்

KURRIPPARRINTHU KAALANG KARUTHI VERRUPPILA
VENDUPA VETPACH CHOLAL

*One should understand the king's mood,
wait for the right time,
and then convey whatever is to be told,
in a manner that pleases him,
careful not to make it disagreeable, but acceptable.*

(If you want to place a request to the king, approach him only when he is in a pleasant mood, when he is not engaged in enjoying some pleasure, when he is not angry; and then speak out your purpose in a polite manner. Use such words only which make him agree to your proposal. Do not use any offensive word which will make him get irritated and thus bring ruin to your entire effort.)

(697)

வேட்பன சொல்லி வினையில எஞ்ஞான்றும்
கேட்பினும் சொல்லா விடல்

VETPANA CHOLLI VINAIYILA ENJHHAANRRUM
KETPINUM CHOLLAA VIDAL

*Offer suggestions that are beneficial to the king,
even if he does not ask;
but at all times avoid talking about things are not important,
even if he himself asks.*

(A king cannot be treated like an ordinary companion by a minister. The minister should always guide the king in the right path and be always alert to the king's actions. He must advise the king whenever it proves beneficial to him. But even if the king himself desires, he should not be bothered about ordinary matters.)

(698)

இளையர் இனமுறையர் என்றிகழார் நின்ற
ஒளியோ டொழுகப் படும்

ILAIYAR INAMURRAIYAR ENRIKAZHAAR NINRA
OLIYO DOZHAGAP PADUM

*Do not lightly treat a king
thinking that he is younger in age or is related to you in some way.
But render him the due respect that he deserves
in virtue of his high position.*

(699)

கொளப்படேம் என்றெண்ணிக் கொள்ளாத செய்யார்
துளக்கற்ற காட்சி யவர்

KOLAPPATTEM ENRRENNI KOLLAATHA CHEYYAAR
THULAKKARRA KAATSIYAVAR

*Those who are steadfast in their minds,
will not take the liberty of doing things not liked by the king,
just because the king values their contact.*

(700)

பழையம் எனக்கருதிப் பண்பல்ல செய்யும்
கெழுதகைமை கேடு தரும்

PAZHAIYAM ENAKKARUTHI PANPALLA CHEYYUM
KEZHATHAGAIMAI KEDU THARUM

*Doing improper acts just because the king is a long-known contact,
will result only in harming oneself.*

குறிப்பறிதல்
KURRIPPARITHAL

UNDERSTANDING THE INTENTIONS

INTRODUCTION

How does the minister understand the mind of a king?
How does he avoid irritating him?

(701)

கூறாமை நோக்கிக் குறிப்பறிவான் எஞ்ஞான்றும்
மாறாநீர் வையக் கணி

KOORRAAMAI NOKKI KURRIPPARRIVAAN ENJHAANRRUM
MAARRAANEER VAIYAK KANI

*He who can understand the intention of a person (king),
when not expressed in words also,
is always the ornament
of the earth surrounded by ocean which never dries up.*

(A minister who can understand the thoughts running in the king's mind is like a gem rarely found on earth. The king should employ him as his close assistant immediately by offering any gift he demands.)

(702)

ஐயப் படாஅ தகத்த துணர்வானைத்
தெய்வத்தோ டொப்பக் கொளல்

AIYAP PADAA A THAGATTHA THUNARVAANAITH
THEIYVATTHO DOPPAK KOLAL

*He who can clearly understand
the thoughts running in another person's mind,
is to be regarded as equaling God.*

(703)

குறிப்பிற் குறிப்புணர் வாரை உறுப்பினுள்
யாது கொடுத்துங் கொளல்

KURRIPIRR KURRIPPUNAR VAARAI URRUPPINUL
YAATHU KODUTTHUNGKOLAL

*If anyone can understand the mind through the external signs in the face,
the king should bring him into his fold,
by offering any limb of the nation.
(wealth, land, horses, elephants etc)*

(704)

குறித்தது கூறாமைக் கொள்வாரோ டேனை
உறுப்போ ரனையரால் வேறு

KURRITTHATHU KOORRAAMAI KOLVAARO DENAI
URRUPPP RANAIYARAAL VERRU

*Those who understand
the thoughts of a person when not expressed through words,
differ in the intelligence-level from the other,
though both look similar in bodily appearance.*

(Every human being has eyes; but a man who can read the mind of a person by looking at his face is indeed of a different category itself, almost raising himself to the level of a god. He alone is really using the full functional ability of the eyes; others only use the eyes for seeing just inert images.

A man's thoughts can be gauged through his facial changes; eye-brow movements; expressions of the eye; mouth twisting; neck movement; bodily gestures; and so on. A man who can observe these minute changes can easily foretell the thoughts running in another person's mind. This is a talent that can be developed by anyone by practicing keen observation; and will bestow great benefits to himself, and also others for whom he works.

This highly talented person may look like any other ordinary human being; but his unique ability of gauging the mind of another person lifts him high above the human level.)

(705)

குறிப்பிற் குறிப்புணரா வாயின் உறுப்பினுள்
என்ன பயத்தவோ கண்

KURRIPPIRR KURRIPPUNARAA VAAYIN URRUPPINUL
ENNA PAYATTHAVO KAN

*If the thoughts of a person cannot be grasped through the facial expressions,
of what use then are the eyes which qualify as the one of the limbs?*

(706)

அடுத்தது காட்டும் பளிங்குபோல் நெஞ்சம்
கடுத்தது காட்டும் முகம்

ADUTTHATHU KAATTUM PALINGUPOL NENJAM
KADUTTHATHU KAATTUM MUGAM

*Like the mirror reflecting the object in front of it,
the face will reflect the thoughts running in the mind of a person.*

(707)

முகத்தின் முதுக்குறைந்த துண்டோ உவப்பினும்
காயினும் தான்முந் துறும்

MUGATTHIN MUTHUK KURRAINTHA THUNDO UVAPPINUM
KAYINUM THAANMUN THURRUM

*Is there a more intelligent thing than the face,
which brings the likes and dislikes of a person to the forefront instantly?*

(708)

முகநோக்கி நிற்க அமையும் அகநோக்கி
உற்ற துணர்வார்ப் பெறின்

MUGANOKKI NIRKA AMAIYUM AGANOKKI
URRA THUNARVAARP PERRIN

*If a person who can read the mind without words is there with you,
it is enough to just the turn the face towards him.*

(A king can communicate his thoughts to his minister who has the mind-reading ability by just turning his face towards him. The minister will instantly understand what the king wants him to do and will do accordingly.)

(709)

பகைமையும் கேண்மையும் கண்ணுரைக்கும் கண்ணின்
வகைமை உணர்வார்ப் பெறின்

PAGAIMAIYUM KENMAIYUM KANNURAIKKUM KANNIN
VAGAIMAI UNARVAARPPERRIN

*A person who can note the minute changes that appear in the eyes,
can easily know the hatred or friendship of a person.*

(710)

நுண்ணியம் என்பார் அளக்குங்கோல் காணுங்காற்
கண்ணல்ல தில்லை பிற

NUNNIYAM ENPAAR ALAKKUNKOL KANUNNGKAARR
KANNALLA THILLAI PIRRA

*If one analyses the measuring-rod used by those with sharp minds,
it will found to be only the eyes and nothing else.*

(Eyes are just an extension of the brain and can easily grasp the other man's mind by looking at the minute changes that occur in the eyes and the face. The tool used by the man of wisdom to read other's mind is just his eyes and nothing else. By just a passing look, he can instantly know the intent of the other person. Such a minister is a rare treasure to be owned by any king.)

அவை அறிதல்
AVAI ARRITHAL

UNDERSTANDING THE COUNCIL

(711)

அவையறிந் தாராய்ந்து சொல்லுக சொல்லின்
தொகையறிந்த தூய்மை யவர்

AVAIYARRIN THAARAAYNTHU SOLLUGA SOLLIN
THOGAIYARRINTHA THOYMAI YAVAR

*Those of pure hearts who are proficient in the
exact arrangement of words
(surface meaning, suggested meaning, and hidden meaning),
(செஞ்சொல், இலக்கணச் சொல், குறிப்புச் சொல்)
must render their speech with the full understanding of
the quality of people in the assembly
(more intelligent, of same intelligence and lower intelligence).*

(712)

இடைதெரிந்து நன்குணர்ந்து சொல்லுக சொல்லின்
நடைதெரிந்த நன்மை யவர்

IDAITHERINTHU NANGUNARNTHU SOLLUGA SOLLIN
NADAITHERINTHA NANMAI YAVAR

*Those who have the merit of expertise of words and meanings,
(செம்பொருள், இலக்கணப்பொருள், குறிப்புப்பொருள்)
must render their speech with the full understanding of
the opportune moment;
and utter words with the full knowledge of their import on people.*

(713)

அவையறியார் சொல்லல்மேற் கொள்பவர் சொல்லின்
வகையறியார் வல்லதூஉம் இல்

AVAIYARRIYAAR SOLLALMERR KOLPAVAR SOLLIN
VAGAIYARRIYAAR VALLATHOO UM IL

*Those who speak without understanding the nature of the assembly,
have no expertise in the classification of words and meanings;
and lack eloquence also.*

(714)

ஒளியார்முன் ஒள்ளிய ராதல் வெளியார்முன்
வான்சுதை வண்ணங் கொளல்

OLIYAARMUN OLLIYA RAATHAL VELIYAARMUN
VAANKATHAI VANNANG KOLAL

*Shine with intelligence
in the presence of the noble shining with wisdom.
Take on the nature of the milk of lime
in the presence of simpletons.*

(Do not waste you speech on a crowd of ignorant and foolish audience. Remain in their level of ignorance only, like an ordinary person. But when in the assembly of scholars shine like a sun and speak out your knowledge without hesitation. A bird cannot explain to the frog inside the well, the glory of the expansive sky. Only another bird will understand it.)

(715)

நன்றென் றவற்றுள்ளும் நன்றே முதுவருள்
முந்து கிளவாச் செறிவு

NANRRENRAVARRULLUM MUTHUVARUL
MUNTHU KILAVAACH CHERRIVU

*The best among all qualities considered as best,
is to have the quality of humbleness
and not speak out one's mind rashly
in the presence of the highly intelligent crowd.*

(Even if you are in the midst of great intellectuals whom you adore, do not rashly say something and get ridiculed by the crowd. Act humble and listen to their words with modesty. Speak only when they permit you. This will stand you in good stead in their opinion.)

(716)

ஆற்றின் நிலைதளர்ந் தற்றே வியன்புலம்
ஏற்றுணர்வார் முன்னர் இழுக்கு

AARRIN NILAITHALARN THARRE VIYANPULAM
ERRUNARVAAR MUNNAR IZHAKKU

*Speaking wrongly in the presence of the learned men,
is like a man striving for higher goals by practicing virtues
suddenly falling off from his path.*

(If by your over-enthusiasm, you blabber some nonsense in front of the learned, you will make a very bad impression on them and will fall from their eyes. It will be too late to rectify the mistake and make them understand your true intelligence. After your first act of folly, you will ignored by them all as a worthless idiot. It is like a man striving for a higher goal of liberation, suddenly tumbling down to a lower level by expressing uncontrolled emotion of desire or anger.)

(717)

கற்றறிந்தார் கல்வி விளங்கும் கசடறச்
சொற்றெரிதல் முன்னர் இழுக்கு

KARRARRINTHAAR KALVI VILANGUM KASADARRACH
CHORRRERITHAL MUNNAR IZAHKKU

*In those who speak faultlessly
with the full understanding of the usage of words,
one can see the depth of their learning very clearly.*

(718)

உணர்வ துடையார்முன் சொல்லல் வளர்வதன்
பாத்தியுள் நீர்சொரிந் தற்று

UNARVA THUDAIYAARMUN SOLLAL VALARVATHAN
PAATTHIYUL NEERCHORIN THARRU

*To speak in front of people who have the ability to grasp what is said,
is like spraying water on a field already filled with growing plants.*

(719)

புல்லவையுள் பொச்சாந்தும் சொல்லற்க நல்லவையுள்
நன்கு செலச்சொல்லு வார்

PULLAVAIYUL POCCHAANTHUM SOLLARRKA NAALAVAIYUL
NANGU SELACCHOLLUVAAR

*Those who can speak well to everybody's understanding
in the assembly of the learned,
should not utter a word by slip of tongue even,
in an assembly crowded by the ignorant.*

(This is proved well by the sad state of Upanishads which are now read by any common man who knows just to read their translations.

The great truth 'I am Brahman' which the sincere seekers sat at the feet of the Guru living inside wild forests and grasped the hidden meaning after many years of hardships, has come down to the level of 'I am God' and misunderstood completely.

Great scriptures now in the hands of the ignorant have attained a state of precious pearl garlands in the hands of monkeys.

Never speak out great intellectual truths in front of the ignorant even by a slip of the tongue. It is like pouring the nectar of god world in your dirty courtyard; sheer waste of a good thing.

Use water in such places and not the nectar!)

(720)

அங்கணத்துள் உக்க அமிழ்தற்றால் தங்கணத்தர்
அல்லார்முன் கோட்டி கொளல்

ANGANATTHUL UKKA AMIZHTHARRAAL THANGANATTHAR
ALLARMUN KOTTI KOLAL

*To talk about any knowledge topic in an assembly
crowded by people who do not belong to the learned class like oneself,
is like sprinkling nectar in an unclean courtyard.*

அவை அஞ்சாமை
AVAI ANJAAMAI

NOT TO FEAR THE COUNCIL

(721)

வகையறிந்து வல்லவை வாய்சோரார் சொல்லின்
தொகையறிந்த தூய்மை யவர்

VAGAIYARRINTHU VALLAVAI VAAY SORAAR CHOLLIN
THOGAIYARRINTHA THOYMAIYAVAR

*Those of pure hearts, who know the usage of proper words,
and who can also gauge the intelligence level of the assembly,
will not render incoherent and incorrect speech
in the assembly of the learned.*

(722)

கற்றாருள் கற்றார் எனப்படுவர் கற்றார்முன்
கற்ற செலச்சொல்லு வார்

KARRAARUL KARRAAR ENAPPADUVAR KARRAARMUN
KARRA CHELACCHOLLUVAAR

*Those are considered as the most learned of all learned men,
who are able to convey their ideas in a clear enough manner
to reach the minds of the intelligence audience.*

(723)

பகையகத்துச் சாவார் எளியர் அரியர்
அவையகத் தஞ்சா தவர்

PAGAIYAGATTHUCH CHAAVAAR ELIYAR ARIYAR
AVAIYAGATTH THANJAA THAVAR

*It is easy to find many who are ready to die in the battle-field;
but rare are the people who can speak well in the assembly of the learned.*

(724)

கற்றார்முன் கற்ற செலச்சொல்லித் தாங்கற்ற
மிக்காருள் மிக்க கொளல்

KARRAAR MUN KARRA CHELACCHOLLITH THAANGKARRA
MIKKAARUL MIKKA KOLAL

*In the presence of the learned express your thoughts clearly
so that they are able to understand them;
and also learn more from those who are more learned than you.*

(725)

ஆற்றின் அளவறிந்து கற்க அவையஞ்சா
மாற்றங் கொடுத்தற் பொருட்டு

AARRIN ALAVARRINTHU KARRKA AVAIYANJAA
MAARRANG KODUTTARR PORUTTU

*Along with the grammar texts, one should master the science of logic also;
in order to boldly answer the questions posed by the assembly.*

(726)

வாளொடென் வன்கண்ண ரல்லார்க்கு நூலொடென்
நுண்ணவை அஞ்சு பவர்க்கு

VAALODEN VANKANNA RALLAARKKU NOOLODEN
NUNNAVAI ANJU PAVARKKU

*What use is a sword for a man who has no courage?
What use is learning for any man
who fears the assembly of intelligent people endowed with sharp brains?*

(727)

பகையகத்துப் பேடிகை ஒள்வாள் அவையகத்
தஞ்சு மவன்கற்ற நூல்

PAGAIYAGATTHUP PEDIGAI OLVAAL AVAIYAGATH
THANJU MAVANKARRA NOOL

*The shining sword
in the hand of a eunuch standing in the battle-field
is the text mastered by a man
who fears the assembly of the learned.
(has no use)*

(728)

பல்லவை கற்றும் பயமிலரே நல்லவையுள்
நன்கு செலச்சொல்லா தார்

PALLAVAI KARRUM PAYAMILARE NALLAVAIYUL
NANGU CHELACHCHOLLAATHAAR

*Even the mastering of many texts will be of no use,
if one cannot speak well in an assembly of the noble
in a convincing manner.*

(729)

கல்லா தவரிற் கடையென்ப கற்றறிந்தும்
நல்லா ரவையஞ்சு வார்

KALLAAVATHARIR KADAIYENPA KARRARRINTHUM
NALLAARAVAIYANJUVAAR

*Those who fear the assembly of the learned even after mastering all texts,
are considered as lower in status to the ignorant.*

(730)

உளரெனினும் இல்லாரொ டொப்பர் களனஞ்சிக்
கற்ற செலச்சொல்லா தார்

ULARENINUM ILAARO DOPPAR KALANANJIK
KARRA CHELACHCHOLLAATHAAR

*Those who fear the assembly of the intelligent
and are not able to convey their ideas through proper speech,
are equal to the dead even if they appear as if alive.*

பொருட்பால்)
(PORUTPAAL)
SECTION ON ARTHA
(2)
அமைச்சியல்
AMAICCHIYAL
(631 to 730)
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.