

THIRUKKURAL

The

Gospel

Man kind

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Cultural Series (Literature)-2

-THIRUKKURAL THE GOSPEL OF MANKIND

Translated by

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Publisher's Note

The peoples of different nationalities, religious faiths and cultures have now begun to understand the value and greatness of Thirukkural as the Gospel of Mankind. Though many English translations of Kural have been published so far, at present they are either out-of-print, or not within the reach of every body who wishes to have an idea of it, in its entirety. This book has been prepared to meet the demand of those who do not know Tamil. This will undoubtedly help the reader to have a clear idea of the 2000- year - old Book of Maxims of the Tamils and their ancient culture.

Publishers

Introduction

Tamil culture is an ancient one. A critical study of the literature will show how ancient it is. And the cream of Tamil literature you find in the Kural. The Kural has won more renown than the language itself and has gone into print in more than a dozen different languages under its original title. This wide popularity is due to the fact that it eschews all 'isms' and deals with the fundamentals and the universal truth. It deals with every phase of human life and every page has a personal appeal. In short, it is a book for daily reference for every one who wants to live as he should.

Unlike the work of the Moderns, the Kural does not reflect the pains and the pleasures of the author. In it, hard it is to find a simple saintly soul in the lowest strata of society, plying the shuttle for a living. On the other hand, we find a superman, giving the rarest gems of human thought as no one else has ever given. This rarest jewel of a man was little known by his contemporaries.

About his life nothing definite is known. The world knows him only as Thiruvalluvar. 'Kural' means anything short. Here it refers to the metrical structure—couplets of seven feet, the first line of four feet and the second of three giving a complete thought in a terse language. This metre is the most difficult in Tamil and permits of no violation and requires the most wonderful powers of condensation of great ideas. In expounding his ideas, the poet gives in very many places examples to illustrate his point, all these in two lines of seven feet. The selection of this most difficult metre for the work makes one think that the poet wanted his people (than without a press) and the world too, to easily learn and assimilate the best in literature and preserve for ever, through changing rules and civilisation, the cardinal virtues of the Tamils.

The work itself falls into three parts dealing with Virtue, Wealth, and Happiness. Any book worth the name should deal, according to Tamil grammarians, with the four essentials of life viz. 'aram', 'porul', 'irbam' and 'vedu' (virtue, wealth, happiness and deliverance from the rounds of birth and

death.) If so, is this master piece which appears to omit the last objective ('veedu') wanting or incomplete? Critics agree that the fourth objective has been very skilfully interwoven in the three parts of the work. They aver that bliss naturally follows a rigid observance of the code of conduct prescribed for each as cause and effect.

Now to the translation. Of his attempt Dr. Pope says that it is faithful and admits that he could not retain the inimitable grace, condensation and point of the original. This is but natural: for 'the beauty of the original is lost in translation' says Dryden. And for this reason, translation cannot be given up. Then the benefit of the rich in other languages will be denied to those who do not know them. And here is an attempt to come up closer to the original. I have tried to give a faithful rendering (almost word for word) of the original, reversing the order of the sentences and making the structure rather involved and periodic only to make it run, where ever possible, almost like the couplets and have supplied within brackets what is relevant for the sake of clearness.

If in this attempt I can create in the reader a longing to learn Tamil and to go through the original to enjoy the force and the ' grace of cadence by a 'loving reiteration' of the couplets themselves and make him realise the practicability and the catholicity of the Kural and leave a better world the author and the publishers will feel amply rewarded.

Postmaster
Karur.

T. Muthuswamy.

It is the strength I can create in the
heart & longing to learn Tamil and to go
through the ordeal to enjoy the force and
the grace of existence by a loving
attention of the couple themselves
and make and realize the practicality and
the reality of the knowledge and
power words the author and the publisher
will feel empty rewarded.

I. M. S. S. S.

Contents

I. ON RIGHTEOUSNESS

	Page Nos.
In Praise of God	3
Excellence of Rain	4
The Greatness of Ascetics	5
Righteousness Emphasised	7
Family Life	8
Virtues of the Partner	9
On Begetting Children	11
On Kindness	12
On Hospitality	13
On Speaking Sweetly	15
Being Grateful	16
On the Equity	17
Self - Control	18
Propriety of Conduct	19
Non-Desiring Another's Wife	21
Patience	22
Non-envying	24
Non-coveting	25

X

Against Back-biting	26
Against Useless Talk	28
Fearing Evil Deeds	29
Civility	30
Liberality	32
Renown	33
On Mercy	34
Abstaining from Meat	36
Austerities	37
Improper Conduct	39
Against Fraud	40
Truthfulness	42
Not Being Angry	43
Non-injuring (Ahimsa)	44
Non-killing	46
Instability (of things)	47
Renunciation	49
On True Knowledge	50
Destruction of Desire	51
Fate	53

II. ON WEALTH

On Kingship	56
Education	57
On Illiteracy	58
Listening	60
Knowledge	61

Eschewing Faults	63
Securing Elder's Aid	64
Against Low company	66
The Way of Thought out Action	67
Knowing the Strength	69
Knowing the Opportune Moment	70
Choosing the Proper Place for Action	72
On Considered Selection	74
On Right way of doing things	75
Caring for the Relatives	77
Against Forgetfulness	79
Just Government	80
Tyranny	82
Against Fearful Deeds	83
Kind Consideration	85
On Spying	87
Spirited Activity	88
Against Laziness	90
On Manly Exertion	91
Stout-hearted Facing of Suffering	93
On Ministry	95
On Eloquence	96
Purity of Action	98
Resolute Action	99
Manner of Action	101
On Embassy	102
On Moving with the King	104
Divining the Mind	106

Knowing the Audience	107
Being Fearless before an Audience	109
On Kingdom	111
On Fortress	112
On Acquiring Wealth	114
On Excellence of the Army	115
Self-compalacency of the Warrior	117
On Friendship	119
On the choice of Friends	120
On Intimacy	122
Against Bad company	124
On undesirable Company	125
On Ignorance	126
On Vanity	128
On Hatred	129
On the characteristics of Enemies	131
Appraising the Enemy's Strength	132
On Internal Hatred	134
Not offending the Elders	136
Listening to the Wife	137
On Wanton Women	139
Abstaining from Drink	141
On Gambling	142
On Medicine	144
Good Family Traits	145
On Honour	147
On Greatness	148
Perfect Good Conduct	149

On Culture	... 151
Wealth not Properly used	... 152
Modesty	... 154
Keep-up of the Family Presitige	... 155
On Farming	... 157
On Penury	... 158
On Beggary	... 160
The Dread of Beggary	... 161
Degraded Life	... 163

III. ON LOVE

Mental Disturbance at the sight of Beauty	... 166
Reading Signs (of Love)	... 167
Ecstasy of Union	... 169
In Praise of her Loveliness	... 170
Glorifying Love	... 172
Speaking unabashed	... 174
Scandal about Secret Love	... 175
Pangs of Separation	... 179
Wailing and Pining	... 179
Languishing Eyes	... 180
Pallor of Pining Love	... 162
Anguish of Loveliness	... 193
Sighing for the Absent Lover	... 185
Dreams of Love	... 186

Sighing at Even tide	...	188
Wasting of Lovely Form	...	190
Addressing the Heart (Soliloquy of the Lady love)	...	191
Losing Modesty	...	193
Yearning of Lover's	—	195
Reading the Secret Thoughts	...	196
Longing for Union	...	199
Chiding the Heart	—	199
Feigned Dislike	...	201
Bickerings Over Trifles	...	203
On Delights of Feigned Dislike	...	204

THIRUKKURAL

THE GOSPEL OF MANKIND



Saint Thiruvalluvar

1. ON RIGHTEOUSNESS

1. In Praise of God

1. Just as the letter 'A' is the first of the letters (of the alphabet), so is 'Adhi-Baghaven' (the Supreme Being) the origin of the world. (1)

2. Of what use is learning (to one), if the good feet of Him of Pure Knowledge are not worshipped? (2)

3. Those who think incessantly of the glorious feet of the Lotus Dweller will live long on earth. (Here lotus refers to the lotus shaped heart of the pious). (3)

4. To those who always think of His feet, who is without likes and dislikes, there shall be no ills of life. (4)

5. Fruits of the two-fold acts accruing through darkness (of ignorance) do not adhere to those who sing for ever the true glory of the Lord. (5)

6. Those who follow the righteous path of Him, who has stilled the five senses, will prosper long. (6)

7. Except for those who have reached (surrendered at) the feet of Him, who has no equals, to be without cares is impossible. (7)

8. Except for those who take to the feet of the sage, an Ocean of Virtue (as a ferry), to cross the ocean of life (of wealth and sensual pleasures) is impossible. (8)

9. Like the sense organs without the power of sensation, worthless indeed is the head that bows not at the feet of Him of eight attributes. (9)

10. Those who take to His Feet (as a ferry) only will cross the great ocean of births (and deaths), but not the others. (10)

2. Excellence of Rain

1. Because (by unfailing fall) rain sustains the world, it is worthy to be considered as ambrosia. (11)

2. Rain produces sweet food and also serves as food (as drinking water). (12)

3. Rain failing (during the season) the hunger will inwardly give long suffering, even though the spacious world be surrounded by the ocean (the water being of no use). (13)

4. If the (wealth-giving) rains diminish, the farmers will not ply the plough. (14)

5. That which ruins (by failure or excess) and (later) helps the ruined (and aids them) to rise (by subsequent timely fall) is all rain. (15)

6. From the clouds unless there be drops (of rain), it is impossible to see (even) a blade of grass. (16)

7. Even the mighty ocean will diminish in its nature (of giving wealth such as pearls, fish etc.), if the cloud will not take the sea water (as vapour) and give it back as rain. (17)

8. There will be no daily offerings and periodical festivals here (on earth), if the sky dries up (if the rains fail). (18)

9. Neither charity nor penance will there be, if the sky does not give (if it does not rain). (19)

10. (As) without water the world cannot get on and there can be no water without rain, (even so) the most virtuous depend on rain for their daily routine. (20)

3. The Greatness of Ascetics

1. Only the greatness of those who renounce (the worldly pleasures) by righteous conduct do the scriptures extol as excellent. (21)

2. Evaluating the greatness of ascetics is like enumerating the dead. (22)

3. If after weighing the pleasures and the pains of the two lives (here and hereafter), one takes to asceticism, the greatness of such the world will glorify. (23)

4. With the hook of strong will he who checks the five senses is the seed for eternal bliss (will have no rebirth). (24)

5. To extraordinary powers of one who has stilled the five senses (sensual pleasures), Indra (the king of Devas-supernatural beings) is witness enough (through his personal experience). (25)

6. The great will do the impossible while the feeble cannot. (26)

7. With him who knows the right use of the five senses of touch, taste, sight, sound and smell the world is. (27)

8. The greatness of the sages, their truthful words to the world (as aphorisms and scriptures) will disclose. (28)

9. The wrath of those on the summit of Virtue is impossible for any one to withstand. (29)

10. "Andhaners" are the virtuous, because they are good and kind to all other creatures. (30)

4. Righteousness Emphasised

1. Bestowing heavenly bliss as also wealth, what greater resource than righteousness can there be for life? (31)

2. Than righteousness there is no greater good; (and) no worse evil than forgetting it (through ignorance). (32)

3. To the extent you can, do good incessantly and in every manner possible. (33)

4. To be without impurity at heart is all the virtue: everything else is vain show. (34)

5. Deeds devoid of envy, greed, anger and harsh words are virtuous. (35)

6. Without saying, 'we will see then' do charity: that will be a lasting prop in one's last days. (36)

7. 'What are the fruits of good conduct', you need not ask. The disparity between the bearer and the rider of the palanquin will indicate (The present enjoyment or suffering is the result of past good or bad conduct). (37)

8. Without wasting a day, if one were to do good, that will be a blocking-stone to one's way (back) to life. (There will be no rebirth). (38)

9. Only that which results from virtuous deed is pleasure: all else are painful and not praiseworthy. (39)

10. What is meant for one to do is virtuous acts: what is meant (for one) to abandon is vice. (40)

5. Family Life

1. He who is called the house-holder is the prop for the other three, qualified for leading a righteous life. (41)

2. To the forsaken, the destitute and the dead the house-holder is the help. (To the dead by doing their funeral rites) (42)

3. To look after the 'pidir' (spirits of the fore-fathers), 'devas', guests, relatives and his own self is his chief duty. (43)

4. Fearing reproof of the world, if worldly goods be acquired and gladly shared with others, that man's family line will never end. (44)

5. If married life be marked by love (for the wife) and rectitude (in sharing food with others), that indicates its nature (characteristic trait) and fruit. (Love is the nature and sharing is the fruit). (45)

6. After leading a virtuous family life, what has a man to gain by taking to other order of life (namely the ascetic)? (46)

7. He who leads the family life in the proper manner is the greatest of those who strive (for a life of bliss). (47)

8. Leading others along the right path, the family life which does not itself swerve from it endures more than those who perform penance. (48)

9. The married state is what is called the proper family life; and laudable indeed it will be if it be without blame. (49)

10. A man leading his life on earth as he ought to will be regarded as one of the deities of heaven (as a supernatural being). (50)

6 Virtues of the Partner

1. While possessing all womenly virtues, she who live within her husband's means is the good wife. (51)

2. Womanly virtue if the wife has no other virtues of the life, however great, will be nought. (52)

3. What is wanting, if the wife be eminent in virtue? And what does he have, if the wife be not virtuous? (He has nothing, even if he be very rich). (53)

4. Than a woman what is more excellent, if only there be the strength of chastity? (54)

5. When she, who worships no deity but her husband on rising (from her bed), says, 'Let there be rain', it will rain. (55)

6. She, who guards her virtue, tenderly cares for her husband and maintains the reputation of both, is a good wife. (56)

7. Who can guard (a woman) by close confinement? Women's continence is the best guard. (57)

8. Woman who serve their husbands with loving care will have all reverence in the world of the Devas (supernatural beings). (58)

9. For the cuckold there is no stately gait before those who revile. (59)

10. The beauty of the house is the woman's virtue; and the worthy off-spring embellishes that beauty. (60)

7. On Begetting Children

1. Among all the assets, we know of no greater fortune than begetting intelligent children. (61)

2. For seven generations to come no evil will befall a man if he begets children of spotless character. (62)

3. One's riches are one's children, they say: their (children's) riches will accrue through their deeds. (63)

4. Far sweeter than ambrosia is the gruel spattered by the tiny hands of one's children. (64)

5. To embrace the children is a delight to the body: to hear their prattle is a delight to the ear. (65)

6. 'The flute is sweet: the guitar is sweet', say those who have not listened their little one's lisp. (66)

7. The good that a father can do his son is to make the son take the first rank in the assembly (of the learned). (67)

8. (To find) one's children more intelligent than oneself is good for all the world. (68)

9. More delighted will the mother be than (she was) when she gave birth to him, if she hears (the world extol) her son as righteous. (69)

10. The service of the son to the father is to make others exclaim, 'what penance did the father do to beget such a son?'. (70)

8. On Kindness

1. To bar kindness is there a bolt? Even the trifle of a tear (on hearing another's distress) will proclaim the presence of love (within). (71)

2. The loveless have all things to themselves: (but) even the very bone of the loving belong to others. (72)

3. That the soul taking this body, they say, is only to continue its union with love (in the previous birth). (73)

4. Love begets a longing in others (for acquaintance) which ends in the glory of endless friendship (with all creatures) (74)

5. From righteous life rooted in kindness, they say, the glory of a happy domestic life accrues. (75)

6. That love is an ally of virtue say the ignorants, it is also an aid to vice (in getting rid of it.) (76)

7. As the sun burns up the boneless worm, righteousness burns up the loveless. (77)

8. The life of a man with no love at heart is like the sprouting of a sapless tree on a barren rock. (78)

9. Of what use are the external organs of the body, if there be no vital internal organ of Love? (79)

10. The living body is of love; without love the body is but the bone encased in skin (a corpse). (80)

9. On Hospitality

1. Acquiring wealth while staying in the family life is to feed and help the guests (strangers). (81)

2. With the guests (waiting) outside, to take by one self, even if it be the draught of immortality, is not to be desired. (82)

3. The life of him who entertains daily those who go to him will not suffer from want or run to waste. (83)

4. Gladly will Goddess of Wealth dwell in the house of him who cheerfully feeds the good guests. (84)

5. Need he, who takes the remnants, after feeding his guests, sow his field? (Through His Grace his fields will yield in plenty even when he does not take care about the field or there will be others to come to his rescue). (85)

6. Having fed the guests and seen them off, he who looks for those yet to come is a welcome guest of the heavenly beings. (86)

7. The benefit of the sacrifice of entertaining guests is according to the worth of the guests entertained. (87)

8. Those who lament the uselessness of feeding themselves and acquiring (perishable) wealth (and being without support) are only those who did not try to be hospitable. (88)

9. Poverty among plenty is the stupidity of inhospitality, which is only found among fools. (89)

10. As 'anicham' flower fades when smelt, the face of the guest fades even as it faces a face that turns away from it. (For the flower contact is necessary, while for the guest mere look will do). (90)

10. On Speaking Sweetly

1. Sweet speech is the speech of the virtuous, mellowed with love and devoid of conceit. (91)

2. Better than a generous gift it is, if one can be of sweet speech with a smiling face. (92)

3. Heart-felt sweet speech (and not gift) with a fixed gracious look is charity. (93)

4. Distressing poverty is not for him who speaks sweet to give pleasure to every one. (94)

5. Sweetness of speech even to the humble is an ornament to one; others are not. (95)

6. One's sins will wane and virtues wax, when one wishing the good of others speaks sweet. (96)

7. Sweet words (of the cultured) while importing benefits to others yield pleasure and benefits to the speaker himself. (97)

8. Sweet speech, devoid of meanness, will yield one happiness, here and hereafter. (98)

9. Having felt the pleasure which the sweet speech of others give him, why does a man use harsh words? (99)

10. When there are sweet words, to use the offensive is to prefer the unripe to the ripe fruit. (100)

11. Being Grateful

1. The good done to one without obligations, the world and the heavens cannot repay. (101)

2. The timely help, though small is far greater than the world. (102)

3. The kindness in the help rendered, expecting no return, if weighed (evaluated) is greater than the sea. (103)

4. Though small as a millet be the help rendered, they who know the benefit take it as big as the palmyrah (tree). (104)

5. The magnitude of the benefit is measured not by the benefit itself but by the nobility of the receiver. (105)

6. Forget not the friendship of the spotless; forsake not the friends that helped you in adversity. (106)

7. In all the seven births the good will remember (with gratitude) the friendship of those that wiped out their suffering. (107)

8. It is not good to forget a benefit received; it is good to forget at once an injury. (108)

9. Even a murder-like injury will vanish the moment a good done by the injurer is recalled to mind. (109)

10. Redemption there is for even those stilling every virtue, but never for the ungrateful. (110)

12. On Equity

1. The one proper conduct is good, if due regard to the various division be given. (111)

2. The wealth of the just shall be preserved without any waste to posterity. (112)

3. Though it yields good results, forsake this very minute the gain accruing by outstepping equity. (113)

4. The upright and the unjust are known by what they leave behind (fame or blame). (114)

5. Ups and downs in life are not uncommon; and so equity (during these vicissitudes of fortune) is an ornament to the noble. (115)

6. Know that you will perish, if the heart swerving from equity does an evil (116)

7. The low state in life of the just, the world (of the wise) will not regard as such. (It will change quickly). (117)

8. Just as the scale weighs evenly, not to lean to one side is an ornament to the noble. (118)

9. Equity indeed is non-swerving in speech, with certain righteousness within. (119)

10. The true business of merchants is to look after the interests of others as their own. (120)

13. Self-control

1. Self-control leads to heaven; and the lack of it to endless darkness (hell). (121)

2. Treasure self-control as wealth; life has no greater source of wealth than that. (122)

3. Self-control of a man will (be recognised by the wise and) bring him fame, if he considers and does it as the proper thing to do. (123)

4. The grandeur of the man who controls himself (without deviating from the domestic state) is loftier than the mountain. (124)

5. Humility is good for all; and to the rich in particular it is like additional wealth. (125)

6. The ability of a man to withdraw his five senses as the tortoise (does its limbs) will serve him as a safe-guard in the seven births. (126)

7. Even if you do not guard other things, guard the tongue; if not, you will suffer from the error of speech. (127)

8. Even if one good word causes pain like a bad one, the effect of the other good words will be lost. (128)

9. The blister caused by fire will heal inwardly (though the external scar may be there), but never will that caused by the tongue. (129)

10. Him who is able to control his anger and control himself, the God of Virtue will bide his time to see him entering the path (in which this can be done). (130)

14. Propriety of Conduct

1. As proper conduct leads to eminence, it is cared for more than life. (131)

2. Labour to preserve proper conduct: no other virtue is such an eminent aid to life. (132)

3. Propriety of conduct is of good birth: a slip (from that) degrades one to low birth. (133)

4. Even if forgotten, the sacred books can be relearnt by the brahmin; but his position in life will be lost by impropriety. (134)

5. Even as prosperity is not for the envious, eminence is not for him without proper conduct. (135)

6. From the right the firm-minded will not swerve, knowing that infamy will result therefrom. (136)

7. By right conduct all will acquire eminence and ignominy by impropriety. (137)

8. Right conduct is the seed of happiness; improper conduct will ever cause misery. (138)

9. For a man of right conduct, impossible it is to speak ill even forgetfully. (139)

10. They who know not to move with the world (of the wise) are the ignorant, even if vastly read. (140)

15. Non-Desiring Another's Wife

1. The folly of desiring another's wife is not in the world of those who know the propriety of virtue and the law of ownership. (141)

2. Among those sinners there is no bigger fool than he who stands at the back-door of another (to make love) (142)

3. No better than the dead are they who misbehave towards the wife of a confiding friend. (143)

4. Of what avail is a man's greatness, what ever it be, if he enter another's house without the least thought (of its impropriety)? (144)

5. He who considers it easy to get at another's wife and outsteps his limits (in conduct) will have endless infamy. (145)

6. Enmity, sin, fear and shame - these four will never leave him who exceeds his limit (in conduct) towards another's wife. (146)

7. Righteous house-holder by nature is he who desires not the charm of another's wife. (147)

8. Is that ability of the great not to look at another's wife (with bad intent) mere virtue? It is also perfect propriety. (148)

9. 'Who is fit for the good (things of the world)', if it be asked, they are those who embrace not another's wife. (149)

10. Even if a man be not within limits of virtue and commits sins, it is good that he desires not the charm of her in the limits of another (man). (150)

16. Patience

1. Even as the earth bears the delvers, to put up with those that revile is the highest virtue. (151)

2. To bear with the excess (act exceeding proper limits) is always good; to forget it is better. (152)

3. Poverty in poverty is to ignore the guests; might of might is to bear with (the excess harm done by) the ignorant. (153)

4. If greatness be desired to last for long,
cultivate forbearance (of others transgressions)
(154)

5. The great never regard the resentful;
they will treasure up the patient (as if they were
of gold). (155)

6. To the resentful the pleasure (of retaliation)
lasts but for a day; to the patient it is fame
to the end (of the world). (156)

7. Even if others harm you, it is better
not to do the non-virtuous deed in revenge.
(feeling for the misery that accrues to the wrong
doer) (157)

8. The purse-proud who commit excess
must be win over by one's patience. (158)

9. Though a house-holder, he is more
saintly than saints, who puts up with the harsh
words uttered in excess. (159)

10. The great who do penance by fasting
are only next to those who bear with the harsh
words of others. (160)

17. Non-envying

1. Take as the right conduct the nature of one who has a heart without envy. (161)

2. Of the attainable excellance there is nothing like freedom from envy towards any soul. (162)

3. He who desires not virtue or wealth rejoices not at another's wealth but envies it. (163)

4. The wise will never do improper things through envy; (for) they know low deeds cause misery. (164)

5. The envy of the envious will harm them; even if their foes fail (in their attempt) to harm them. (165)

6. He who envies the gift (of one to another) will perish without his kith and kin, clothing and food. (166)

7. Unable to bear with the envious, Lakshmi (Goddess of Wealth) will leave them to the care of her elder sister (the Deity for Poverty). (167)

8. Envy, the caitiff blights the prosperity of the envious and hurls them into evil ways. (168)

9. The cause for the prosperity of the envious and the poverty of the upright will be investigated (by the wise). (169)

10. The envious had never prospered, nor had the righteous been bereft of prosperity. (170)

18. Non-Coveting

1. By inequitable coveting of the good things (of others) one's family will decline and sins accrue. (171)

2. Coveting the gains accruing therefrom, they will not do sinful deeds who feel shy of inequity. (172)

3. Desiring the temporary happiness (resulting therefrom) they will not do unrighteous deeds who long for the other (lasting happiness). (173)

4. Simply because they are needy, they will not covet (the things of others) who have won the senses and have the spotlessly pure vision. (174)

5. Of what use will be the deep, vast knowledge if through greed one agrees to insensible acts to every one. (175)

6. He who longs for Grace and takes to the path (for it) will perish if he plots to acquire the coveted things of others. (176)

7. Desire not the gain of coveteousness; for there is no grace in the fruit of such wealth, when you come to enjoy it. (177)

8. 'What will not make wealth diminish' if it be asked, it is non-coveting the things in others' hands. (178)

9. Knowing it to be right, the wise covet not; Goddess of Wealth seeks them out and joins them. (179)

10. To annihilation thoughtless greed leads; the pride of desirelessness leads to happiness. (180)

19. Against Back-biting

1. Even if a man speaks not words of virtue and does wrongful deeds, it is pleasing to hear that he never slanders. (181)

2. Than swerving from the right and doing wrong, worse it is to smile to one's face and vilify on his back. (182)

3. To live by lying and slander, death if preferred will yield the benefits of righteousness. (183)

4. Though speak you will rather harshly to one better not slander him behind his back (regardless of consequences). (184)

5. That, behind the talk of virtue, the heart can be known from the lowness of back-biting.

6. The secret slander of the slanderer will be sought out and exposed. (186)

7. Those who divide their relatives by slander are those who know not to make friends by smiling (sweet) words. (187)

8. Those who slander their own friends, what will not they do to strangers? (188)

9. It is perhaps out of charity that the earth bears the man who slanders others in their absence. (189)

10. If like the faults of others the slanderer will look at his own, will there be any harm to any living creature? (None). (190)

20. Against Useless Talk

1. To the utter disgust of all (wise men), he who talks vain words, will be despised by all.

2. To speak vainly before many is worse than unjust acts done to friends. (192)

3. That a man lacks probity his dilation on vain things will disclose (193)

4. Vain words will deprive one of his sense of justice and bear no fruit, if spoken in an assembly of the many (wise people). (194)

5. Greatness and fame will leave the righteous, if they talk vainly. (195)

6. The one who parades on empty words, call him not as man, but as chaff of men. (196)

7. Talk even unrighteously; but it is better for the perfect not to use useless words. (197)

8. The wise who seek rare benefits will not use words devoid of great import. (198)

9. Useless words will not be used even forget fully by the pure, with the clear and true vision. (199)

10. Use only words that are useful; use not words that are useless. (200)

21. Fearing Evil Deeds

1. The sinners will not fear (but pride in evil-doing) but the virtuous will fear. (201)

2. As evil deeds are productive of evil; evil is feared more than fire itself (202)

3. The chiefest wisdom, they say, is to abstain from doing evil even to the enemies. (203)

4. Not even forgetfully plot another's ruin; if any one does justice (retribution) will plot the plotter's ruin. (204)

5. Because you are poor, commit not evil; if you do, you will become poorer still. (205)

6. Do no evils to others, if you desire it not to attack you. (206)

7. They who have enmity of any manner will get on (in life); but the enmity of evil will dog ceaselessly and kill them. (207)

8. The ruin of the evil-doer is sure like one's shadow following. (208)

9. If a man loves himself, let him not do anything of evil nature however small. (209)

10. Know that he does not come to grief who transgresses not the path (of virtue) to do evil. (210)

22. Civility

1. Civility desires no return; What can the world offer in return to the raining-cloud? (211)

2. All the wealth acquired by labour is for helping the worthy. (212)

3. In the world of the Devas (supernatural being) and here (in this world), it is hard to obtain anything better than civility. (213)

4. He who knows what is proper (and helps others) alone lives; the others are set among the dead. (214)

5. Like the village tank full to the brim is the wealth of the man who is in tune with the world. (215)

6. Like the fruitful tree ripening in the centre of the village is the wealth in the hands of the righteous. (216)

7. Like an all useful medicinal tree (available to all and is useful in all manner possible as leaves, bark and wood etc) is the wealth in the hands of the generous. (217)

8. Even when (the wealth wanes and) there is no means of helping others, those who know the duty (of helping others) will not hesitate to proffer their help. (218)

9. The benevolent becoming poor is by keeping quite without doing the obligations for want of opportunities. (219)

10. If the loss were due to benevolence, that (benevolence) is worth procuring even by selling one self. (220)

23. Liberality

1. Giving to the destitute (that which is sought for) is true charity; all else is of the nature of barter. (221)

2. Even if it be right path (to heaven), receiving (gifts) is bad; even if heavens be denied (to the giver), giving is good. (222)

3. Not to plead penury and to give (to the needy) are with the man of noble birth. (223)

4. Not only it is bad to beg but to be begged, till the begger is given and goes away with a beaming countenance, is also bad. (224)

5. The ability of those who do penance is to endure hunger; (but) this ability is inferior to the power of those who appease that hunger (by giving food). (225)

6. To appease the hunger of the destitute is the bank for one to deposit riches. (226)

7. The one who always shares his meal with others, the fiery disease of hunger touches not. (227)

8. The pleasure of giving do' not the hard hearted know, who hoard up and lose their wealth? (228)

9. Far worse than begging is the solitary (and unshared) eating for the sake of hoarding. (229)

10. Nothing is worse than death; even' this is sweet (welcome) when it is not possible to give to the poor. (230)

24. Renown

1. Than to give (to the needy) and to live to be praised for it, there is no greater benefit to life (a man). (231)

2. The words of all those who praise are all in praise of those who give to those who beg. (232)

3. Like the incomparable fame there is nothing to stand as the only imperishable thing in the world. (233)

4. If a man were to acquire world-wide renown, the world of Devas (supernatural beings) will not praise the saints (but only this man.) (234)

5. To take poverty caused by excess liberality and death as living (by fame established) is not possible except for illustrious. (235)

6. If you want to assert, live with all qualities of fame, otherwise it is better not to have been at all. (236)

7. Why do not they who do not so live as to win fame blame themselves (for failure) but others for despising them? (237)

8. Disgrace, they say, it is to all men of the world not to win the remnant of fame (after demise). (238)

9. Produce (previously) free from blame will diminish in the land which bears the unrenowned. (239)

10. Those who live without blemish alone live; and those without fame do not live (they merely exist). (240)

25. On Mercy

1. Wealth of Grace is the wealth of wealth; material wealth is there even with the meanest of men. (241)

2. Following the right path, choose to be merciful; that is the only prop to find from any angle. (242)

3. For the kind-hearted, there is no life of suffering in the world of darkness (of ignorance). (243)

4. Those who care for all creatures and are kind, they say, have not to dread from any act. (244)

5. Suffering is not for the kind-hearted; the air-bound wide world is a witness (to this statement). (245)

6. They who have forgotten the right path (and previous consequent suffering), they say, forsake kindness and take to unrighteous ways. (246)

7. That world is not for those devoid of kindness; (even as the happiness of) this world is not for those without wealth. (247)

8. Men without wealth may prosper oneday; but the unkind are doomed and will never prosper again. (248)

9. Like a confused person getting at the truth (in books) is the unkind doing a virtuous deed. (249)

10. Think of your state (how you trembled) before a strong man, when you go against a weaker person. (250)

26. Abstaining from Meat

1. How can one who eats the flesh of others (animals) to fatten his body know the rule of Grace (kindness)? (251)

2. Even as the control of wealth is not for the thriftless, the rule of grace (being kind) is not for the meat-eater. (252)

3. Like the heart of the man armed with a weapon, the heart of the man who tastes flesh will never know the good (born of kindness). (253)

4. Non-killing (preservation of life) is kindness; and killing (destruction of life) is unkindness. So it is meaningless (sin) to eat the flesh (from which life is destroyed). (254)

5. Because of the non-eating of their flesh, some creatures are alive. So if one eats (disturbs this state), hell will not let him out. (255)

6. If the world desire not meat for eating, there will be none to offer it for sale. (256)

7. One has to give up eating flesh, if it be realised that the flesh is the ulcer of another. (257)

8. Free from delusion, those of true vision will not eat flesh of another lifeless body. (258)

9. Better than doing thousand sacrifices by pouring ghee is to abstain from destroying a life and eating its flesh. (259)

10. If one who kills not and refuses (to eat) the flesh, all living creatures will join their hands to worship him. (260)

27. Austerities (Self-mortification and Thought Control)

1. Patient endurance of one's suffering and non-injury of life constitutes the form of penance.

2. Penance is for those fit for it (by their conduct); it is useless if the unfit take to it. (262)

3. Is it to tend and feed the *Tapasi* that the others (in the domestic state) have forgotten *tapas*? (263)

4. To destroy the foes and to lift up friends by just wishing it is possible by *tapas*. (264)

5. Since achieving results just as desired is possible by penance it is tried even here (in this world). (265)

6. The *Tapasi* takes to *tapas* as duty; the others try it (and ruin themselves) enmeshed by desire. (266)

7. Brighter shines the gold the more it is heated; (even so) the more the austere suffers (through penance) the purer his nature becomes.

8. The one who lost his ego (through penance) all the other creatures will worship (realising his greatness). (268)

9. It is possible (to attain the power) to conquer Death for those on the road to *tapas*.

10. The reason for the needy being many, is that few only do penance and many do not. (270)

28. Improper Conduct

1. At the feigned conduct of the impostor, the five elements of the body will laugh within.

2. Of what use are the sky-high (imposing) airs of the austere when his heart is conscious of his short-comings? (272)

3. Putting on airs of severe austerities by one that has not the power (of self-control) is like the cow grazing with the tiger's skin on. (273)

4. Unrighteous deed under the cloak of the austere is like the fowler decoying birds under the cover of the bush. (274)

5. Feigning of the ascetic to have given up all desires will give him such grief as to say, 'of what sort it (the renunciation) was?'. (275)

6. Than the impostor who feigns to have renounced, without forsaking all desires, there can be none more hard-hearted. (276)

7. There are men with the fair exterior like the red berry of abrus (kuntri) - who put on the false garb of the ascetic - and the foul interior like the black nose of that berry. (277)

8. With the heart dirty (with sin) and (the masked conduct of) bathing in holy waters, like those who have renounced, many are the men.

9. The straight arrow is cruel (in action); (but) the crooked guitar is good (in giving sweet music): (and so) by their action judge the austere (and not by appearance). (279)

10. Neither the tonsure nor the matted locks are needed (by the ascetic), if what the world condemns be forsaken. (280)

29. Against Fraud

1. Whoever wants not to be despised by the world, let him guard against the thought of defrauding another of even the smallest thing. (281)

2. Even to think of sin is sin; and so (do not think of) getting another's property by deceit. (282)

3. Wealth by stealth, appearing to increase without limit, will perish. (283)

4. Inordinate desire to defraud others, in its season to bear fruit, will lead to endless suffering. (284)

5. Desiring grace and attaining love is not for those who look for the unguarded moment to covet the things of others. (285)

6. They cannot be within limits and be righteous who eagerly desire to defraud others. (286)

7. The black intelligence of fraud is not with those disiring the power of rectitude. (287)

8. Just as rectitude dwells in the heart that weighs things aright, so dwells deceit in the heart of the cheat. (288)

9. In the very act of doing the unrighteous deed will they perish who know nothing but fraud. (289)

10. Even the body will fail the fraudulent; (but even) the world of the Devas will not refuse (admittance to) the upright. (290)

30 Truthfulness

1. If it be asked, 'what is truthfulness', it is the speech free from the slightest evil (to others). (291)

2. Falsehood productive of good, free from evil, is also classed as truth. (292)

3. Speak not what you know to be false; if you do, your own conscience will scald (accuse) you. (293)

4. If the conduct be lie not the thoughts, one will live in the hearts of all the world. (294)

5. He who feels and speaks the truth is greater than he who performs penance and makes generous gifts. (295)

6. There is no glory like life without lying; such living gives (without effort the benefit accruing from) all other virtues. (296)

7. If one so lives (for ever) as not to belie one's actions, there is no harm even if one resolves not to observe all other virtues. (297)

8. External purity is had by water; internal purity is known by truthfulness. (298)

9. All lights are not lights; to the worthy the only light is the light of truthfulness. (299)

10. Among the many things we have seen (and described) as true and real, nothing is so good as truthfulness. (300)

31. Not Being Angry

1. Where he can vent (and injure) he who restrains his anger forbears. Elsewhere (where he cannot), what does it matter if he restrains or not? (301)

2. Anger is bad where it cannot injure; and even where it can, there is no worse evil than this? (302)

3. Forget getting angry towards any one; for all ills are born of being angry. (303)

4. Than anger which kills smile and gladness (of heart) is there a worse enemy? (304)

5. He who would look after himself should guard against anger; if not (that) anger will kill him. (305)

6. The fire of anger that destroys all that it touches will burn also the saving raft of one's elders. (306)

7. He who regards anger as a thing (indicative of valour) will perish as surely as the hand of him who strikes against the ground will cause him pain. (307)

8. Even if the wrongs burn you as many flaming fires and if the wrong-doer were to come to you, it is better not to be angry with him. (308)

9. All things desired will be achieved at once, if one will not think of anger. (309)

10. Those who exceed (the limit-when angry) are like the dead; and those who forsake anger are as good as the freed soul. (310)

32. Non-injuring (Ahimsa)

1. Even if (by injuring) one could attain great riches, yielding great renown, it is the policy of the spotless not to injure others. (311)

2. Even to those who injured in their anger, not to do evil in turn is the policy of the spotless. (312)

3. Even to a man who had injured without cause, to do evil will cause unavoidable suffering. (313)

4. To punish him that hurt (you) and to make him feel ashamed of himself, do him a good turn. (314)

5. Of what use is knowledge (to one) if one will not feel the suffering of another as one's own (and abstain from injury)? (315)

6. What one knows to be harmful, one would not even think of doing to another. (316)

7. Not to think of doing any mean thing at any time to any one in any manner is the greatest (of all virtues). (317)

8. Why does a man who had suffered from injury, inflicted on him by others, injure other lives? (318)

9. To him that inflicts injury to others in the fore-noon, evil will come by itself in the afternoon. (319)

10. All suffering will recoil on those who cause the suffering; (and so) those who wish to be free from suffering will cause no suffering. (320)

33. Non-killing

1. If it be asked 'what a virtuous deed is', it is non-killing: killing leads to all other evil deeds. (321)

2. To share one's food with others and thus save many lives is among the virtues, mentioned in books, the chiefest. (322)

3. The only (incomparable) good is non-killing; to follow next, non-lying is good. (323)

4. What is considered to be a good path is that in which non-killing is thought of. (324)

5. Than all those who renounced fearing impermanency of life, those who, fearing killing, take to non-killing are greater. (325)

6. Into the life of the man who observes non-killing as his conduct of life, Yama (the God of Death), will make no inroad. (326)

7. Even if you were to lose your life, do no act that will sever the sweet life of another. (327)

✓ 8. Though many benefits may accrue (by sacrifices) those of righteous conduct regard it as ignoble (328)

9. Those who take to killing for a living are of a low calling in the eyes of those who know the lowness of butchery. (329)

10. Those who severed the life from the body (of animals in their previous birth) are those, they say, who lead a sickly, useless, low life. (330)

34. Instability (of things)

1. The puerile knowledge that mistakes the transient for the permanent is the lowest. (331)

2. Like the flocking of the crowd at the theatre is the flowing in of great riches; and the dwindling is like the dispersal of that crowd at the theatre at the end. (332)

3. Instable in nature is wealth; and so let him who comes by it do at once some lasting good. (333)

4. The Day (time) looks something real; (but to those of real knowledge) it is a sword that severs the life from the body. (334)

5. Even before the tongue becomes paralysed and hiccough sets in, do good things quickly. (335)

6. That one who was yesterday is not today is the pride of this world. (336)

7. Those who know not (definitely) if they will live even for one instant think at not millions of things but more. (337)

8. Like the new fledgeling abandoning the nest and flying away is the attachment of this life to the body. (338)

9. Like sleeping is Death and like waking from that sleep is birth. (339)

10. Has not the soul, which takes a temporary lodging in the body, a fixed abode of its own? (340)

35. Renunciation

1. From whatever things a man has disowned himself he does not suffer. (341)

2. If you desire happiness, renounce when you have all things: for many are the pleasant things you can have after renunciation. (342)

3. You must destroy the feelings of the five sense organs and give up altogether the desire for all things. (343)

4. The nature of a man of penance is to be without possession; possession is the reversion to the old state through delusion. (344)

5. Why should there be contact (with other things), when even the body is superfluous for a man longing to avert births? (345)

6. He who severs the pride of 'I' and 'mine' will enter a world higher for the Devas to reach. (346)

7. Sorrows will not let loose their hold on those who do not give up their desire (for the things of the world.) (347)

8. Freedom they have attained who have completely renounced all things and desires; the others are enmeshed in ignorance. (348)

9. The moment desires are abandoned, birth will be cut off; otherwise (you) find the instability of birth and rebirth. (349)

10. Hold on firmly to the love of Him who pervades all things and yet is detached, to give up the desire (for all things) (350)

36. On True Knowledge

1. To the delusion that mistakes the unreal for the real inglorious births are due. (351)

2. The vision of things will be clear and free from darkness (of ignorance) and yield happiness to men free from delusion and have true vision. (352)

3. To men free from doubt and have realised the truth, the heavens are nearer than the earth. (353)

4. Knowledge through the five senses, if gained, will be of no use to those who have not attained true knowledge of things. (354)

5. Whatever be the appearance of a thing, that which gets at its true nature is wisdom. (355)

6. After learning (what has to be learnt), one who has realised the truth will reach that path that will not take one back here (to this world). (356)

7. If one's mind can deeply consider (what has been taught) and find the True Being, surely there is no need to think that there will be rebirth. (357)

8. Removing the ignorance (of the cause) of birth, to realise the truth (to attain heavenly bliss) is true knowledge. (358)

9. Realising the support (of all things in God), if one will live to free all bonds, the ills of life, lying in wait, will never cling to one. (359)

10. When a man so conducts himself that the three names of desire, anger and delusion are unknown, ills caused by these will be wiped out. (360)

37. Destruction of Desire

1. Desire, they say, is the seed that gives at all times the unfailing birth to all lives (that take up bodies). (361)

2. When desire you must, desire the desireless state; and that will be attained if you desire to be desireless. (362)

3. Than desirelessness there is no greater wealth; and there is nothing equal to that even in the other world. (363)

4. Purity of the heart (of the ascetic) is freedom from desire; and that is attained by praying to (the God of) Truth (by desiring Truthfulness). (364)

5. Those called the liberated are those who are desireless; others (who have given up everything but desire) are not free. (365)

6. The Chief duty of the ascetic is to guard with (jealous) fear against desire; for it is the desire that deceives and prevents him from liberation. (366)

7. If one can cut off all desires, the deeds conferring immortality will come to him the way he desires. (367)

8. To those without desire, there is no grief; if there be desire, ills will come endlessly and incessantly. (368)

9. Endless joy there will be even in this world, if desire, the sorrow of sorrows, be destroyed. (369)

10. If the insatiable desire be given up, that very instant changeless heavenly bliss will be attained. (370)

38. Fate

1. Through prosperous fate appears perseverance (to produce wealth); and insulance to destroy that wealth appears through adverse fate. (371)

2. Folly is caused by evil fate and prosperous fate widens knowledge. (372)

3. Even if many subtle subjects be learnt, only that knowledge (according to one's fate) will prevail. (373)

4. Because of Fate the nature of the world: of two kinds is to be rich is one and to have true knowledge is another. (374)

5. Through bad fate even good circumstances turn bad and through good fate bad ones turn good to acquire wealth. (375)

6. Even if guarded with utmost care and labour, what Fate designs not cannot be had; and things decreed to be one's own will never go even if flung away. (376)

7. Except in the manner laid down by Fate, it is not possible to enjoy the earnings even by those who have amassed billions. (377)

8. They would have renounced, those who have no means of enjoyment, if only Fate had not attached the suffering to them. (378)

9. Why should they who enjoy well when prosperous, feel sorry to suffer in evil days? (Since both states are decreed by Fate). (379)

10. What can be more powerful than Fate? For even when a man seeks out for other ways, Fate will stand in front. (380)

II. ON WEALTH

39. On Kingship

1. He who owns the six limbs viz the army, populace, food grains, ministry, alliance and fort is a lion among kings. (381)

2. Never to be wanting in the four viz. fearlessness, liberality, sagacity and daring are the characteristic traits of a king. (382)

3. The three things never to be absent in a king are vigilance, learning and bravery. (383)

4. Firm in the path of righteousness, removing sin (from the land) and failing not in valour, he who jealously guards his honour is a king. (384)

5. He who is able to chalk out ways and means (to develop the resources of the country) to acquire wealth, to guard it and to properly spend what has been saved is a king. (385)

6. He who is easily accessible and is not harsh (as that affords an opportunity to fully represent things by persons who approach) the world extolls the country of that king. (386)

7. The king who can give with grace (to the destitute, the world will praise and in addition submit to his wishes. (387)

8. He who meets out justice and protects his subjects will be (fitly) regarded as God by the people (even though human in form). (388)

9. When the king is cultured enough to patiently hear harsh and bitter words (in complaint against him or his ministers), the world will be under his sway. (389)

10. He who is liberal, gracious and just and tends his subjects with (loving) care is a light (guide) to the other kings. (390)

40. Education

1. Without having any doubts learn what is worth learning and afterwards act in full accord with what you have learnt. (391)

2. They call them as numbers and letters but these two are the eyes of (those fit to be called) men. (392)

3. Those said to have eyes are the learned the unlettered have only two sores in their face. (393)

4. Happy they make those whom they meet and make them cry out at parting, 'when shall we meet again!' that is the work of the savants. (394)

5. In that attitude of the poor going before the rich (wishing for a favour), learning from the learned marks the learned; the others (ashamed of this attitude) will ever be unlettered and ignoble. (395)

6. To the extent dug in sand water in the well flows; even so knowledge is acquired in proportion to a man's learning. (396)

7. To the cultured every place is like his home or country. Why then is it that a man does not study till he dies? (397)

8. The learning acquired in one birth will stand one in good stead for seven births. (398)

9. Finding that their learning makes the world happy, the learned long to learn all the more. (399)

10. The imperishable flawless wealth of a man is his learning; everything else is not wealth. (400)

41. On Illiteracy

1. Like playing at dice on a board without the squires is the speech at an assembly (of the learned), of a man without full knowledge (acquired from a vast study) of books. (401)

2. The unlettered desiring to be eloquent is like one without the two breasts desiring the enjoyment of womanhood. (402)

3. Even the unlettered (or those who have not read well) will be regarded as good, if they remain silent before the learned. (403)

4. Even if the natural knowledge of the unlettered be (occasionally) good, the learned will not regard it worthy (of having). (404)

5. The self-conceit of the unlettered will vanish when (a learned) man (approaches and) speaks to him. (405)

6. Except that the uneducated exist they are as useless as the saline alluvial land. (406)

7. The grand appearance of the one without the full knowledge of the grand and the subtle (culled from the various books) is like the form of clay a doll grandly decked. (407)

8. Far worse than the poverty of the good is the riches in the hands of the illiterate (408)

9. Though born in a high caste, the unlettered have not the same regard as the learned of the low caste. (409)

10. Compared with the learned, well versed in celebrated works, the unlettered are like beasts compared with men. (410)

42. Listening

1. Wealth of wealth is the knowledge acquired by listening (to the learned); this wealth is indeed the greatest of all wealth (as it is easily got without labour). (411)

2. Only when there is no food (of listening) for the ear, a little is given to the stomach. (412)

3. Acquiring knowledge through listening, men are equal (in the fullness of knowledge) to Devas on sacramental food. (413)

4. Though not learned, let a man listen; that will be a staff of support to him when tired. (414)

5. Like a staff to one in a slippery ground,
is the words of those of proper conduct. (415)

6. Let a man listen ever so little to what is
good; even that little will give him high
esteem. (416)

7. Not even through imperfect understand-
ing (of what has been heard) will they, who have
gained knowledge utter anything that will lead
others to consider them ignorant. (417)

8. That ear which has not been drilled by
the good instructions is deaf, even though it may
hear the sound of words. (418)

9. Those who have not heard the subtle can
very rarely be modest in speech. (419)

10. What does it matter if the beast-like
man who know not the taste of the food for the
ear but only the taste of the mouth live or
die. (420)

43. Knowledge.

1. Knowledge is a weapon to ward off
destruction (by others) and it is an inward fortress
which enemies (like diffidence) cannot storm. (421)

2. Without permitting the mind to go where it will, to keep it away from evil and to direct it to what is good, is wisdom. (422)

3. Of what so ever is spoken and by whom-soever it be (whether qualified to speak or not), to get at its true meaning is wisdom. (423)

4. To speak (on even subtle subjects) as to be easily understood and to get at the subtle in what others speak is wisdom. (424)

5. Conduct to be agreeable with the world (of the wise) is glorious; It is also wise (to keep up this relationship and) to be of even temper not to be happy in the beginning and unhappy in the end. (425)

6. To live just as the world (of the wise) lives (to conform to the ways of the world) is wisdom. (426)

7. The wise foresee what is likely to happen; the unwise are those who cannot do that (foresee) (427)

8. Not to fear what has to be feared is folly; to fear what has to be is the work of the wise. (428)

9. To those who can foresee and guard against any evil, there is no terrifying evil. (429)

10. The wise have everything (as nothing is impossible of achievement for them); the unwise have nothing in spite of what they may own. (430)

44. Eschewing Faults

1. The prosperity of those (kings) who are free from pride, anger and lewdness is truly great. (431)

2. Miserliness, self-esteem in excess (in not respecting the elders) and the lewd pleasure are the faults to a king. (432)

3. Even an error as small as a millet will be taken as big as a palmyra (tree) by those who fear reproof. (433)

4. Guard against faults as (a) matter (of consequence); for it is an enemy to cause ruin. (434)

5. That man's life who does not guard against a fault, even before it occurs, will be destroyed like a hay stack before a fire. (435)

6. After correcting his faults, if a king look at others' what faults can there be to a king? (436)

7. If not spent properly, the riches of the miser will waste away and never grow (increase). (437)

8. The griping heart of miserliness is not to be reckoned among vices (it is more than that, for it is a class by itself). (438)

9. Do not at any time extol yourself; (even if you do that) do not through self-conceit do any useless act. (439)

10. If (a king) can enjoy things desired without others knowing it, the designs of the enemies (to entice him) will be useless. (440)

45. Securing Elder's Aid.

1. Acquire the friendship of men of ripe knowledge, (gained in life along the right path), in the proper manner and after deep consideration (and keep it up). (441)

2. Get acquainted with and care for those who know how to get rid of their suffering and can foresee and guard against future miseries. (442)

3. Rarest of all rare things is to cherish and secure the great as one's own. (443)

4. To so conduct oneself as to win over those greater than one (in wealth, education, wisdom etc.) as one's own is the chiefest of all strength. (444)

5. As he has to conduct himself as if those around him (his diplomatic ministers) were his eyes (to see things through for the governance of his kingdom), the king should use his discretion in choosing them. (445)

6. To him who can move with the worthy as with his own, the enemies can do nothing. (446)

7. Who are qualified to ruin the king who enjoys the friendship of the greats who rebuke him (and correct him when he errs) (None). (447)

8. The king who has not the rebuke of the elders when he errs will perish, even if there be no enemies to ruin him. (448)

9. Gain is not for those merchants with no capital; even so stability is not for him who has no prop of the wise as a support. (449)

10. Ten times more worse than incurring the enmity of many is it to give up through ignorance the intimacy of the great. (450)

46. Against Low Company

1. The great dread the company of low; (but) the mean will gather round them as if they were their own kith and kin. (451)

2. According to the nature of the soil the (clear) water changes, so also man's knowledge will vary according to the nature of his company. (452)

3. According to a man's heart, his feeling is; and the sort of man one is known by one's company. (453)

4. Though appearing to be of the mind, knowledge comes of the purity of one's company. (454)

5. Purity of the mind and the purity of action both these arise from the purity of one's company. (455)

6. The pure-hearted will have good prosperity; (and) those of good company have no deed that will not be good. (456)

7. The rich mind professes all good to humanity; and good company yields all fame. (457)

8. Though richly endowed with a good heart, to the righteous good company is a source of strength. (458)

9. Future bliss is through the goodness of the heart and a safe-guard even for this is through good society. (459)

10. Than good company there is no greater ally; and than bad company there is no worse evil. (460)

47. The Way of Thought-out Action.

1. The amount to be spent, the yield expected and the gains to accrue - weigh all these well and do a thing. (461)

2. After consulting well, those who know (all about a thing) do a thing; nothing is impossible. (462)

3. For the sake of profit, a work in which the capital will be lost will never be undertaken by wise. (463)

4. Any work which (has not been considered well and) is not clear, they who dread the reproof of others will not commence. ~~(464)~~

5. Without fully planning (for victory) to set out (for war) is only a way of transplanting the enemy in a well-prepared soil. (465)

6. By doing what is improper to do, there be peril (to the good) as also by not doing what is proper to do. (466)

7. After considering well the ways and means begin a work; to take it up for consideration after commencement is an error. (467)

8. All labour (to finish a work) not ~~done~~ in the right way about will fail even if many stand up in support. (468)

9. Even if doing good, there will be ~~an~~ error, unless it is done to suit the character of the recipient of the benefit. (469)

10. In a way above reproach, think out and do (a thing), for what is not agreeable the world (of the wise) will not approve. (470)

48. Knowing the Strength

1. Weigh well the magnitude of the work, your own capacity, the strength of the enemy and of the allies and then do it. (471)

2. For those (who advance on the enemy) after considering the action that is possible, knowing all (that should be known) about it and the way (to do it) and concentrate (on the act), nothing is impossible to do. (472)

3. Ignorant of the natural prowess (and embarking) through over enthusiasm, those who broke in the middle of the act are many. (473)

4. He who will not live in peace (with his neighbours) knows not his own prowess and flatters himself (as great) will quickly perish. (474)

5. Loaded only with peacock feathers, the axle of the wagon will break if the feathers be loaded far in excess. (475)

6. If he who has climbed the topmost branch climbs still higher, there will be an end to his life. (476)

7. Determine the amount of your income and then give (in charity commensurate with it); and that is the way to conserve and distribute your wealth. (477)

8. Even if the source of income diminish, it may not be ruinous if the channel of expenditure be not wide. (478)

9. His life, who knows not to live within his means will perish, leaving no trace behind even though it may seem to exist (for sometime). (479)

10. By excessive liberality which weighs not the measure (nature) of the resources, prosperity will quickly vanish. (480)

49. Knowing the Opportune Moment

1. During the day the crow will win over (the stronger) owl. So the king desiring to get over the disparity (in prowess) should bide his (opportune) time. (481)

2. Deed in due time is the cord to bind immovably the wealth to one's family. (482)

3. Is there anything impossible (for him), if he works with the (right) instruments and at the (right) time. (483)

4. Even if (the conquest of) the whole world be desired, it will be possible only if the attempt be made at the proper time and place. (484)

5. Those who bide their time (for action without revealing their scheme) and are unperturbed are those intent on the sure conquest of the world. (485)

6. The self-restraint of the courageous (king) (in waiting for the proper time for action) is like the withdrawel of the fighting ram to but. (486)

7. Those, who will not quickly (and hastily) show their anger outwardly (the moment the enemy harms him) but will wait for the proper time (to conquer him) and (till then) nurse the anger within, are the wise. (487)

8. When a (more powerful) enemy is met, bow down till the end comes (and the enemy is unguarded) when the head (of that enemy) will be low: (488)

9. When you get the rare opportunity (to win the enemy) that very instant do the ~~rest~~ to win the enemy. (489)

10. Be still like the stark during the period of self restraint and strike as it strikes (unerringly to catch a fish) when the time comes. (490)

50. Choosing the Proper Place for Action

1. Do not begin any action (against the enemy) or ridicule (him) except after finding a proper place (for attacking him). (491)

2. Even for the capable and the able-bodied, action along with a fortified place will give many benefits. (492)

3. Even the weak can boldly attack (and win a more powerful foe) if the proper place (for action) be selected, protection provided and the attempt made. (493)

4. They who thought (that they would win) will lose that thought (will utterly fail) if the attacked select the proper place (for action) and stick to it. (494)

5. The crocodile will win (all animals) in ~~deep~~ waters ; if it leaves the water other animals will win it. (495)

6. The strong-wheeled car (chariot) will not run in the sea; (nor) the ocean-going ships run on land. (496)

7. No other ally than fearlessness is needed (for an action) if (all means without exception) had been thought out and acted upon and at the proper place. (497)

8. When a king with a small army gets to a suitable place, the courage of the enemy with a bigger army will die out (on meeting this small army). (498)

9. Even though (the enemy) be without a fortress or prowess, it is impossible to attack him on his own grounds. (499)

10. When the legs are deep in the swamp, the fox will kill the elephant which fearlessly faced many lancers. (500)

51. On Considered Selection (of Ministers and others)

1. Love of virtue, gold, pleasure and life are the four tests for men for service. (501)

2. On one of good family, who is free from faults and who dreads the wounds (of sin), confidence should be (placed). (502)

3. Even in those who have studied the rarest (books) and are free from faults, if carefully examined, freedom from ignorance will be rare. (503)

4. Weigh (a man's) good qualities, as also his faults and take what is more (as indicative of his nature). (504)

5. To appraise one's greatness and littleness, one's own action is the touch stone. (505)

6. Avoid selecting those without relatives (or riches or affection); such men have no attachment and will not therefore feel ashamed of blame. (506)

7. In one who has not learnt what must be learnt to repose trust through affection will lead to endless folly. (507)

8. To trust an unknown person without proper tests will result in endless suffering. (508)

9. Do not trust anyone without proper testing; after trusting, unhesitatingly entrust each with duties for which he is fit. (509)

10. To trust one without test and to mistrust one already trusted will give endless suffering. (510)

52. On Rightway of doing things

1. After weighing the good and the bad, he who by nature prefers deeds, productive of good, shall be employed. (511)

2. Those who develop the resources of the country (by improving irrigation) and thereby ensure material prosperity, by carefully avoiding impediments, shall serve (the king). (512)

3. With him who has the four qualifications of love knowledge (of things which must be known) unchanging attitude and greedlessness, (the king's) trust shall be. (513)

4. In whatever manner the selection be made, those who vary (in their characteristics) by the nature of their profession are many. (514)

5. Only to him with expert knowledge and capacity for patient endurance (of all difficulties in the way) and not to him in great love (for the king) is a work to be entrusted. (515)

6. After considering the capacity of the agent to do a thing, weighing well the work itself and knowing the ripe time for it, do it. (516)

7. After deciding that this man can do this (work) by this (means), that work shall be entrusted to him (and the king shall then watch without any interference). (517)

8. After examining (and deciding) the fitness of a person for a work (let the king) employ him to fill that post with dignity. (518)

9. If the king misunderstands the friendship of the skilful and devoted worker, wealth leave him. (519)

10. The king shall watch daily the conduct of his servants; for if the officers (of the state) are not crooked the world will not be crooked. (520)

53. Caring for the Relatives

1. Even when the traces (of wealth) are gone (in adversity), the relatives (continue to) appreciate the old kindness (during prosperity and stick to one.) (521)

2. Having relatives with unchanging love (which is rare, as it is natural to be jealous of other's prosperity) gives various ever-growing resources of wealth. (522)

3. The life of the (prosperous) man who does not freely and affectionately mix with his kinsmen is like the full waters of a tank without a bund (will run to waste.) (523)

4. To live surrounded by one's kith and kin is the use and purpose of the acquisition of wealth (as such conduct ensures unenvied and undisputed rule.) (524)

5. If a man can give freely (what is wanted) and speak sweet he will be surrounded by numerous relatives. (525)

6. As he who makes large gifts and never wishes to be angry, no man in the world will have so many about him. (526)

7. The crow without concealing its food (lovingly) calls out (others) to share and eats its food; (likewise) prosperity is for those of this nature. (527)

8. When the king does not treat all alike, but according to merit, those who live without leaving him on that account are many. (528)

9. The relatives who had forsaken (the king for some reason) come back when the reason (for the previous separation) is not there. (529)

10. To him who parted (without any reason) and comes back (as a relative) with specific reason, let the king do (what is required of him) but let him accept him with caution. (530)

54. Against Forgetfulness

1. Far worse than excessive anger is thoughtlessness; born of overwhelming joy. (531)

2. Forgetfulness will destroy fame, just as perpetual poverty dulls one's intelligence. (532)

3. Fame is not for the thoughtless; that is the conclusion of all schools of thought in the world. (533)

4. To the fearful there is no fortress (safety); even so to the forgetful there is no benefit even though there may be other advantages. (534)

5. He who forgot to provide safe-guards before hand will feel for his failure later (when he has to suffer). (535)

6. The unerring thoughtfulness for one's duty to all and all times, there is nothing to equal. (536)

7. There is nothing impossible for a man if he works with the weapon of vigilance. (537)

8. Long to do what has been commended; if you forget to do that no good will accrue for seven generations to come. (538)

9. Think of those who were ruined by forgetfulness (to do their duty) when elated with joy. (539)

10. To attain what is desired is very easy, if one thoughtfully pursues one's purpose. (540)

55. Just Government

1. To examine (the crime committed) without favour, to be impartial to all and to accord punishment according to law is the way (to mete out justice) (541)

2. All creatures of the world look upon the sky (for rain) to live; but the people look up to the king's sceptre (for protection). (542)

3. The main stay of the sacred books of the learned and (the practice of) virtue (mentioned therein) is the king's sceptre. (543)

4. The footsteps of the king of a great country, who justly rules with loving care for his subjects, the world will follow. (544)

5. Of that country where the king sways his sceptre in strict accord with law, the seasonal rains and rich harvest are. (545)

6. It is not the javelin that gives victory, but the king's sceptre and that too if it swerves not. (546)

7. The king protects the people of the world; and justice will protect him, had his governance not been unjust. (547)

8. The king who is not easily accessible and does not examine with care (the complaints of the people) and metes out justice will fall from his place and perish. (548)

9. Guarding the subjects (from injury from others) and in preserving them to chastise them is not a fault in a king, but his duty. (549)

10. The king punishing the wicked with death is like weeding out a corn-field to help the crops. (550)

56. Tyranny

1. Far worse than the assassin is the king who oppresses and injures (his subjects for acquiring wealth). (551)

2. Like the demand at the point of a weapon is the request from the king with the sceptre. (552)

3. The country of the king who does not examine and mete out justice daily will wear out daily. (553)

4. The king will lose together his wealth and subjects when he does not think of the consequence and allow his sceptre to swerve. (554)

5. Are not the tears, shed through unbearable suffering from tyranny, the file to wear away the wealth of the king? (555)

6. What makes the king's fame permanent is just rule; without that just rule glory will not endure. (556)

7. As is draught to (the parched) world,
so is the lack of royal grace to the living beings
(his subjects). (557)

8. Far worse than poverty is owning
(wealth) if it be under the rule of a tyrant. (558)

9. If the king swerves from his just rule,
the sky will withhold the showers (the rains will
not be seasonal). (559)

10. The cow will yield less and the wise, of
the six fold duties, will forget the sacred books, if
the guardian (king) will not guard (govern the
country properly). (560)

57. Against Fearful Deeds

1. He is a king who weighs the complaint
and metes out proper punishment not in excess
but just sufficient for the crime. (561)

2. He who desires lasting prosperity shall
brandish the rod smartly and lay it (on the one
to be punished) softly. (To brand smart is to
strike fear in the heart of the offender and laying
it soft is to convince the world that the punish-
ment is not in excess). (562)

3. If the king who so acts as to create fear in his subjects and is cruel-sceptred he will surely and quickly perish. (563)

4. The king of whom the people say he is cruel will lose his place and country and quickly perish (because of the loss of the love of his people). (564)

5. The wealth of the king who is inaccessible and is of stern look is like that of a demon (and is neither useful to the demon which guards it nor to the others) (565)

6. The abundant parsimony of the king who is harsh in speech and pitiless in look will instantly perish. (Sweet words and loving kindness will make the subjects stick to him and earn more and more). (566)

7. Harsh words and excessive punishment are the file to file away (the iron of) the fort (and prowess to quell his enemies). (567)

8. When the king does not take counsel (with his ministers) and rages at them (when his projects fail), his prosperity will wane. (568)

9. The king who does not provide a fortress for him when at war will perish through fear (of being betrayed by his people who hate him). (569)

10. For his unjust rule, the tyrant attaches himself to the ignorant (as ministers) and there can be no greater burden than that to the earth. (570)

58. Kind Consideration

1. Because there is the ravishing beauty of consideration (of the king) the world exists. (571)

2. The very nature of the worldly existence springs from kindliness; and (so) those who have it not are surely a burden to the earth. (572)

3. Of what use is the song which cannot be tuned; (similarly) of what use is the eye without kindliness. (573)

4. Except being in the face, of what use are the eyes, if not regulated by kindness (for others), according to merit? (574)

5. Consideration is an ornament to the eye; without it the eye will be regarded as a sore. (575)

6. They resemble the tree (which grows) on mud, who have eyes without the kindly look (for others). (576)

7. Men without consideration (for others) are men without eyes; and those who have eyes are not (usually) without consideration for others. (577)

8. To those who can be considerate without dereliction of their duties, this world belongs (578)

9. To bear with those who have offended is the most excellent character. (579)

10. Having seen poison mixed, they will calmly drink it when offered by a friend, such are those who wish to cultivate that degree of urbanity. (580)

59. On Spying

1. The spy (who seeks out hidden things) and the famous books (on political science) are the two eyes of the king. (581)

2. (As it is likely that any one, friend or foe, may do him harm) To learn quickly all that happens amongst all and at all times is the duty of the king. (582)

3. For a king who cannot get at the truth of the reports furnished by the spies, there is no way to victory. (583)

4. He who watches all, the king's personal servants, his relatives and his enemies (without any feeling of regard or indifference) is a spy. (584)

5. He who can with an unsuspecting costume, fearlessly move about (even when questioned on suspicion) and will never reveal his purpose, is a spy. (585)

6. He who disguises himself like an ascetic if need be, to get access to places required, thoroughly examines what he gets and never discloses his identity, whatever be the excess done to him, is a spy. (586)

7. He who can elicit the secret from others and can know without any doubt what he has heard as true, is a spy. (587)

8. Information given by a spy, must be verified through another spy before being accepted. (588)

9. Employ spies (in the same work) so that one does not know the others and take what three agree on. (589)

10. Do not openly reward a spy; for if you do, you make known what you had done in secret. (590)

60. Spirited Activity

1. The rich are those who have energy; and do those without energy possess anything? (even if they have riches) (591)

2. Possession of a strong will is wealth; material wealth abides not and will pass away. (592)

3. "We lost all" will never be said by those who have the enduring energy for their earning. (593)

4. Prosperity will ask for the way and of itself enter the abode of the man with unflinching energy. (594)

5. The length of the stalk of the flower is according to the depth of the water (in which it grows); (similarly) the greatness (advancement in life) of a man is according to the greatness of his heart. (595)

6. Let all thoughts be lofty even if that be not achieved, it will be such as cannot be discarded. (596)

7. Even when everything is lost, men of spirit will not lose heart; (just as) the tusker plants his legs more firmly when hit by the deep piercing arrow. (597)

8. Those without (the greatness of) heart will not win the pride of exercised liberality in the world. (598)

9. Though big in size and sharp in tusk, the elephant fears when attacked by a tiger (small in size but strong in heart). (599)

10. Exuberance of spirit is abundance of knowledge, devoid of it man is but a tree but of a different kind (in that he differs in the usefulness of the tree in bearing fruit and in other ways as fuel, furniture etc). (600)

61. Against Laziness

1. The perennial light of family (dignity) will be put out when the smoke (and foul vapour) of idleness accumulates. (601)

2. Treat sloth as such (and give no room for it), if you desire to keep up the family prestige and make it illustrious. (602)

3. The fool who hugs laziness (which causes ruin) will have his family prestige ended even before his life time. (603)

4. The family will perish and the faults increase, if they (of the family) are given to laziness and have no dignified exertion. (604)

5. Procrastination, forgetfulness, idleness and sleep are the four cosy pleasure boats of those who by nature are likely to perish. (605)

6. Even if the aid and favour (of the king) be available, it is rare for the idle to achieve lasting benefits. (606)

7. The reproof (of freinds) and the contempt (of foes) they will bear, who love idleness and so do not exert themselves to do dignified things. (607)

8. If laziness takes abode in a noble family, it will make them (the members of the family) slaves of the foes (and there will be no redemption, as foes will never wish to free their foes). (608)

9. The affliction befalling a man and his family (through his previous idleness) will vanish when he gives up his possession of sloth. (609)

10. The king without idleness will get all at once (the entire world) what was measured by Him (The allusion here is to God Vishnu covering the universe in two strides). (610)

62. On Manly Exertion.

1. Because a work is impossible, do not shun doing it; the fame (of having achieved the impossible) should make you undertake all the attempt needed. (611)

2. Avoid leaving any work unfinished; for the world will abandon those who abandon their work. (612)

3. Only on the greatness that shrinks not from any manly exertion rest the pride of being helpful to all. (613)

4. The liberality of the man who will not labour is as baneful as the sword in the hands of an ennuich. (The sword is not only not useful to him but may be snatched away to end his very life). (614)

5. He who loves not pleasure but loves labour is a pillar (to sustain) his relatives after wiping out their suffering. (615)

6. Perseverance will yield wealth; indolence will thrust (one) into poverty. (616)

7. With the lazy lives the black clad Goddess of Adversity, they say, and that Goddess of Fortune resides in the industry of the industrious. (617)

8. Not to achieve results is no disgrace; but not to know what must be known and not act accordingly is a disgrace. (618)

9. What may be impossible for God (fate), (to achieve to the extent desired) perseverance through bodily exertion will achieve. (619)

10. They who labour unremittingly (to finish the work on hand well in time) will defeat fate (which may delay the results) (620)

63. Stout-hearted Facing of Suffering

1. Smile when trouble comes; for there is nothing like it to press on and drive it away. (621)

2. Troubles rolling like a flood will abate the moment the shifty mind thinks of ways and means to overcome them. (622)

3. Those who give troubles to troubles are those who are not troubled by troubles. (623)

4. The troubles befalling him who works like the bull (dragging the cart resolutely through the mire) get troubled. (624)

5. The troubles in series arrayed against him who carries on unabated will be put to grief and depart. (625)

6. Will they ever bemoan adversity, saying, 'We lost all', when in fact they had not taken due care to save their wealth (in prosperous days) and gave liberally? (626)

7. As the wise know that the target is the body for all troubles, they regard it as good conduct, not to worry about trouble (when it comes). (627)

8. He who loves not pleasure and knows that it is natural to suffer will have no pain. (628)

9. He who does not enjoy pleasure (when it comes) will not suffer from sorrows. (629)

10. Regarding the suffering as a pleasure, will win for you the esteem of ones enemies. (630)

64. On Ministry.

1. He who can select the proper instrument, and the time and knows the manner of execution and applies himself to the task is the minister. (631)

2. He who in addition to the fore-going qualities has firmness of purpose, loving care of the subjects and good knowledge by learning and perseverance, is a minister. (632)

3. He who can separate (enemies), hold together (friends) and reunite those who were friends but had parted from the king, is a minister. (633)

4. He who understands (the nature of things), the manner of execution and give positive advice to the executatns in times of need, is a minister. (634)

5. He who understands the duties of the king, who is cultured and always knows what is fit for each occasion, is the proper help to the king. (635)

6. Against those endowed with natural acuteness coupled with the knowledge from books, what is there to stand against? (636)

7. Though you know (through the knowledge of books) the manner of doing things, understand the ways of the world and act. (637)

8. Even if (the king) will not listen to those who know and does not himself know, it is the duty of the minister (not to keep quiet, because of the king's attitude but) to give him sound advice. (638)

9. The minister who thinks of evil (plots the king's ruin) is equal to seventy crores of enemies. (639).

10. Even a well-planned project will be left incomplete by those without the executive ability. (640)

65. On Eloquence

1. Possessing that goodness called the good power of speech is not among the possession of all other goodness (but much better). (641)

2. Since both prosperity and ruin arise out of the power of speech, carefully guard against any fault in speech. (642)

3. That which is of the nature of binding friends (closer) and makes (even) enemies love to hear one (more and more) is speech. (643)

4. Weigh each circumstance (understand the capacity of the audience) and make the speech (as defined previously); there is no virtue or prosperity better than that. (644)

5. Speak out what you have to say, making sure within yourself that there is no (better) word to win it (that no one can contradict you). (645)

6. To so speak that others may desire to hear more and more and to get at the gist of others' speech is the policy of the spotless. (646)

7. That one who is eloquent, not faulty and is fearless is hard for anyone to win. (647)

8. The world will readily accept what is stated or ordered, if it gets one who can arrange things in proper order and present them, couched in polite language. (648)

9. Only those have a desire for many words who are not deft to speak (out) their mind in a few, clear, select words. (649)

10. Like the bunch of flowers in blossom (on the branch itself) giving no smell, are those who are unable to expound their knowledge. (650)

66. Purity of Action

1. Efficiency of alliance will yield prosperity; (but) purity of action will ensure all that is desired. (651)

2. Always shun deeds which do not bring good as well as glory. (652)

3. They should abjure all actions that will tarnish glory who desire to get on in the world. (653)

4. Even when they suffer (just to mitigate the suffering) they will not do a shameful deed: (these are) the ones who see things aright. (654)

5. Anything which will make you feel why you did it, do not do; (and) if ever you have done it, it is good that you do not do it again. (655)

6. Even if it be to help the mother seen to be starving, do not do anything that the virtuous condemn. (656)

7. Than the wealth obtained by heaping up shameful deeds, far better is the gripping poverty of the virtuous. (657)

8. Deeds denounced (by the moralists) not desisted from (but done), if completed, will cause sorrow. (658)

9. All acquired by making others weep will go away while tears are shed; (on the other hand) even the loss of wealth acquired through righteous ways will be productive of good in the end. (659)

10. Acquiring wealth by foul means is like keeping water in a pot of wet clay. (650)

67. Resolute Action

1. Resolute action is one's firmness of mind; all else (like the instrument, friends etc.) come only after this. (661)

2. Not to do anything that will fail and not to give in, when it fails, are the two ways (of action) according to the policy of the learned investigators. (662)

3. To let the purpose known only on completion is (true) manliness; disclosure in the middle of the work may lead to insurmountable difficulties. (663)

4. To say (how to do) is easy for any one; (but) very difficult it is to do as said. (664)

5. The services of a man, who acquired a name for planning and executing, will be esteemed by the king and remembered by all. (665)

6. Those who plan will get the results just as they will it, if they can with a determination execute in the very manner they planned it. (666)

7. By his look, despise not a man; (for) there are men indispensable, like the axle pin of a big car. (667)

8. With resoluteness and without undue delay, do that which has been decided upon (after due deliberation). (668)

9. Even if suffering has to be endured, do resolutely that act which will yield happiness. (669)

10. Even if otherwise highly qualified, those who do not desire (to acquire and practise) a resoluteness of action, the world (of the wise) will not care for. (670)

68. Manner of Action

1. The end of deliberation is decision; and to delay executing that decision is bad. (671)

2. Sleep over what can be slept over; but do not sleep over any work that has to be done sleeplessly. (672)

3. It is good to act whenever it is possible; (but) when it is not possible, look for the possible way and act. (673)

4. Of the two, namely work and enemy, what is left unfinished, when duly considered, will cause peril like the unquenched fire. (674)

5. Resources, means, time and the act itself and the place, these five must be deeply considered and clearly understood before acting (675)

6. Determine the exertion necessary, the obstacle (in the way) and the result on completion and then undertake the work. (676)

7. The way of doing a thing is to get at the heart of the man who knows all (the secret) about it. (677)

8. To get one work done through another (similar to it) is like capturing one elephant by another. (678)

9. More swiftly than you do a good deed to your friends, make friends with your foes. (679)

10. Ministers of small states, fearing inwardly their weakness (inferiority in numbers) will thankfully accept chances of reconciliation offered by the big (enemies). (680)

69. On Embassy

1. Love (for the king) noble birth and manners, much desired by the king, are characteristics of an ambassador. (681)

2. Loyalty (to the king) knowledge (of his affairs) and studied speech (before other sovereigns) are the indispensable three (qualifications) for an ambassador. (682)

3. To be a scholar among scholars is the qualification (characteristic trait) required for him who is to speak of things to bring victory (to his king) before (all other) lance-bearing kings. (683)

4. He who has the three, namely sound common sense, good personality and deep learning in abundance shall go on embassy. (684)

5. He who speaks briefly, eschews harshness and delivers so as to make others smile and thus brings - benefits to his king is an ambassador. (685)

6. He who is learned (in politics) is not afraid (of angry looks), talks impressively and knows the act suited for each occasion is an embassy. (686)

7. He who knows his duty, the proper time and the proper place and delivers his message, fully weighing his words, is the foremost. (687)

8. Purity of heart, support (of foreign ministers) and boldness and truthfulness (in addition to these three) are the traits of an ambassador. (688)

9. He who can convey (his king's message) to other kings is the one good enough not to utter even unknowingly anything that is unbecoming. (689)

10. Even at the cost of his life he who can fearlessly seek his sovereign's good is the ambassador. (690)

70. On Moving with the King

1. Without being neither away nor too near, like a man, warming before a fire, those who have to move with a king shall be. (691)

2. Not to covet the things desired by the king will yield lasting wealth through (the favours of) the king. (692)

3. He who would save himself should avoid serious mistakes; for if once suspicion be aroused, it is impossible for any one to remove it. (693)

4. Neither speak in whispers nor smile at others, when in the presence of elders. (694)

5. Do not try to overhear any conversation or information withheld from you; receive it when it is divulged to you. (695)

6. Knowing the (king's) mood and the proper time, (the minister) should suggest in a pleasing manner what is desirable and agreeable. (696)

7. Speaking only of the desirable (even when the king does not ask for it) always avoid talking about useless matter (even when pressed to do). (697)

8. Because the king is young or a relative, do not disregard him, but pay the respect due to him according to his fame and glory. (698)

9. Because they are in the good books of the king, they who will not do any undesirable deed are those with clear vision (and judgment). (699)

10. Relying on old familiarity with the king, doing anything improper will be baneful. (700)

71. Divining the Mind

1. He who divines the mind (of the king) by look and gets the desired deeds done (without being told so) is a lasting ornament to the never-drying-water surrounded world (will be famous as long as the world lasts). (701)

2. Regard him who can divine, without any doubt, what the king thinks as a divine being. (702)

3. The services of the person who by his look can indicate his having divined the hearts of others has to be secured at all costs as a limb (of the body politic); (703)

4. Those who can divine the hearts of others, without being told of it, form a class apart, though they resemble in form the others (who cannot so divine). (704)

5. Though capable of seeing, if the eye cannot by look divine the heart of another, of what use is the eye? (705)

6. Like the crystal reflecting (the form and colour of) things near it, the face reflects the humours that overflows the heart. (706)

7. Than the face is there anything more intelligent in indicating first whether the heart is glad or angry. (707)

8. To stand face to face will suffice (the wishes will be fulfilled), if the services of those who can divine the heart can be secured. (708)

9. Enmity or friendship (of the foreign king) their eyes will speak (to the king), if he has those (ministers) who can understand the various looks. (709)

10. The measuring rod of those of sharp intellect, if deeply considered, is nothing other than their eyes. (710)

72. Knowing the Audience

1. Let them study the audience, weigh well and use (suitable) word who know the purity of studied words. (711)

2. They (who have studied the proper use of words) shall use the correct, and clear words which may be liked at the time. (712)

3. They, who know not the audience, undertaking to speak cannot know the quality of words and the power of speech. (713)

4. Before the wise appear to be very wise, and assume the white colour of the mortar (appear to be simple) before fools. (714)

5. The best of all good qualities is the modesty of the wise which makes one rush not to the front in an assembly of the wise. (715)

6. Like a man (striving for realisation) erring in the (chosen) path (of righteousness) is the error in speech before those who are vastly learned and can truly appreciate. (716)

7. The learning of the scholar will shine among those who can examine the flawless use of words. (717)

8. Speaking before those who can understand (and appreciate) is like watering the bed of growing plants, (718)

9. They shall not even forgetfully speak in an assembly of the vastly learned. (719)

10. Like dropping the nectar on a filthy ground is speaking (a good word) to those inferior to one (in learning and culture.) (720)

73. Being Fearless before an Audience

1. They who will understand a learned audience and the masses and will not falter in their speech are the pure who know (through deep study) the proper meaning and the use of words. (721)

2. Those called the learned among the learned are those who can (fearlessly) set forth before the audience to leave an impression. (722)

3. Those who can brave death among the foes are many: (but) those who can fearlessly (speak) before a (learned) audience are a few. (723)

4. Speak before the learned what you have learnt so as to impress them: and learn (what you have to) from those who excel you. (724)

5. Learn logic (after learning grammar) in order that you may reply fearlessly (to the foreign king) (725)

6. Of what use is it to be with the sword to those without valour? (Likewise) of what use are books to those who are afraid of the assembly of the wise? (726)

7. Like the shining sword in the hands of an ennuch (a coward). amidst his foes is the learning of him who is afraid of the assembly of the learned. (727)

8. They are, inspite of their vast learning, quite useless if they cannot drive home their point in an assembly of the learned. (728)

9. Inferior to the uneducated are those who having learnt are afraid of the assembly of the learned. (729)

10. Though alive, they are like the dead, if being afraid of the audience they are unable to express what they have learnt so as to be easily understood. (730)

74. On Kingdom

1. That in which (the farmers) incessantly heap up the produce, the righteous live, as also men with inexhaustible wealth is a (good) country. (731)

2. That which is loved by other kings for its immense wealth and can yield so good a harvest as not to make the people feel any pest, is a great country. (732)

3. Bearing the pressure that may come one after another, that which pays in full its dues to the king is a (great) country. (733)

4. That which continues without excessive starvation, irremediable epidemics and devastating foes is a (good) country. (734)

5. That which harbours not various (warring) unions (parties), internal strife and murderous anarchists is a country. (735)

6. That which knows no ruin and does not diminish in its yield even when it suffers is the chiefest country, they say. (736)

7. The two waters (in tanks and from springs), mountains (in good places), seasonal waters (as rivers) and good forts are the limbs of a kingdom. (737)

8. Freedom from disease, riches, good harvest, happiness and security (to the subjects) are the five ornaments to the country, -they say. (738)

9. That which yields richly without (much) effort is the country, they say; and not that which yields after (hard) labour. (739)

10. Even if the country has all the excellence, it is useless if the king has no peace of mind (740)

75. On Fortress

1. To those who march (against their foes) a fort is an important object, as it is to those who seek shelter out of fear. (741)

2. That which has ever-lasting water courses, deserts, mountains and thick forests is a fort. (742)

3. That the outer walls of which have the four qualifications, namely height, thickness, solidity and impregnability is a fort, according to the books (on that subject.) (743)

4. That which has (the entrance requiring) very few guards and which provides space enough for all the people to live (during the siege) and which makes the besieging foe diffident in the attempt is a fort. (744)

5. That which cannot be easily captured, which abounds in provisions and easily provides all facility for the defenders is a fort. (745)

6. That which has all things (needed for living and defending) and loyal men to defend is a fort. (746)

7. That which cannot be captured by siege or attack or undermining (treachery) is a fort. (747)

8. That which enables the defenders to defeat, without losing ground, even when the besiegers exert their utmost, is a fort. (748)

9. That, which helps the defenders to destroy the oppressors (by strategy) even at the beginning

of the siege and at the (furtherest) ends of the forces, is a fort. (749)

10. What ever be the excellence of the fort, if the defenders prowess to be not excellent, it is as if it has nothing. (750)

76. On Acquiring Wealth:

1. To make people of no importance as people of some importance, there is nothing except wealth. (751)

2. All will despise the poor; all will honour the rich. (752)

3. The unfailing light of wealth goes into the regions desired and dispels darkness (destroys enmity), entering regions desired. (753)

4. Wealth got through proper means and without any evil practice yields righteousness and happiness. (754)

5. The wealth that did not come with grace and love (that was not paid willingly and gladly by the people) the king shall not touch. (755)

6. Escheats and derelicts, customs duties and properties of the captives are the proper -ties of the king. (756)

7. The child of Mercy begot by Love is to be reared by the rich nurse of Wealth. (757)

8. Like watching the elephant-fight from the hill-top is the under-taking of the enterprise by a man who has money in his hands. (He can carry on without any fear.) (758)

9. Amass wealth: there is no sharper weapon than that to cut asunder the pride of the foe. (759)

10. To him who has amassed wealth in abundance, the other two (of righteousness and happiness) are easy to get. (760)

77. On the Excellence of the Army

1. The army, complete in its limbs and fearless in its wounds (in the encounter), which wins is the chiefest wealth. (761)

2. To stand by the king in desperate situations, even when its own numbers are

reduced, is not possible, except for the army of veterans. (762)

3. If a host of hostile rats roar like the sea, what harm will be done to the cobra? They die if the cobra breathes. (763)

4. That which knows no defeat and which cannot be corrupted and has a tradition for valour is an army indeed. (764)

5. Even when Death comes in all fury that which can valiantly face it is indeed an army. (765)

6. Valour, honour and righteous conduct (more in the foot-steps of the illustrious ancestors) and quick decision (in the midst of danger) these four are the safe-guards of an army. (766)

7. That is an army indeed which can stand against the dust-van of the enemy and proceed against them, knowing the art of division for warding off an impact. (767)

8. Though devoid of the courage to fight or the strength to bear the attack, by its mere splendour of appearance an army will win renown. (768)

9. If there be no humiliation (by being bossed over) implacable jealousy and grinding poverty, an army will triumph (over its foes) (769)

10. Though good number of permanent soldiers there be, the army is practically non-existent, if there be no chief (to lead it). (770)

78. Self-complacency of the Warrior.

1. Stand not (in battle) before my chief, O Foes! Those who faced him (in the past) stood (later) as stone statues. (771)

2. Than the arrow that killed the rabbit in the forest, to wield the javelin that missed the elephant it is more pleasant. (772)

3. Furious strike (without caring for personalities) in a contest is valour, they say; and to show commiseration when the foe is fallen gives the edge to that valour (they say). (773)

4. The warrior who after hurling his lance at a tusker (and leaving it there to kill it),

looks for another (to go against the enemy) and smiles when he sees a lance sticking on his own chest. (774)

5. If the eyes with the furious looks should so much as wink when (the enemy hurls) a lance at him, is it not a slur to the warrior? (775)

6. Days on which deep gushes (on the body) had not been received, (the hero) counts as wasted. (776)

7. Those who care not for life but for the world-wide renown tying a Hero's anklet has a beauty of its own. (777)

8. Men of valour who care not for their lives on the battle field will not lack in their ardour (for fighting) even when the king is enraged (at the risk they take). (778)

9. Who can blame those warriors who seal their oaths with death (None). (779)

10. If tears swell in the king's eyes when one dies, that death is worth having even by begging. (780)

79. On Friendship.

1. What is so difficult to acquire as friendship? And like that (friendship, if acquired) what impregnable guard is there (for the foe)? (781)

2. Like the waxing crescent is the friendship of the wise; (but) the friendship of fools is like the waning moon. (782)

3. Like the pleasure in reading good books (again and again) is the friendship of the cultured continually cultivated. (783)

4. Not for laughing (over the agreeable) that we make friends: (but) for restraining and reproving one (the friend) who exceeds the limit (and goes astray). (784)

5. Constant meeting and association are not needed (for friendship); mutual understanding of kindred spirits creates a claim to it. (785)

6. Smiling to one's face (at meeting) is not friendship: it is that which delights the heart. (786)

7. That which turns one from evil ways and makes one go along the right path and shares the suffering (when it cannot be avoided) is friendship. (787)

8. Just as the hand of him whose garment slips (in an assembly of elders hastens to keep it in position and keeps up his honour) friendship hastens to (succour a friend and) ward off the suffering. (788).

9. If it be asked, 'what is the seat of friendship', it is there where a heart always supports another in all possible and proper ways (in acquiring wealth and virtue). (789)

10. Even if it be boasted, 'he is so intimate to me and I am so much (dear) to him', it is mean of friendship (as this will reveal two individualities, speaks of one as different from the other). (790)

80. On the Choice of Friends.

1. There is no greater evil than making friends without proper enquiry; (for) he who wishes for friendship cannot give it up once it is made. (791)

2. Friendship formed without repeated enquiries (into the character and antecedents of the person) will in due course lead to suffering as bad as death. (792)

3. Look into one's character, pedigree, faults and the long connection (of ancestors) and then befriend him. (793)

4. The friendship of one of good family who dreads disgrace has to be acquired (if necessary) by giving him what he wants. (794)

5. Look for those who make you weep if you are about to do a wrong thing and reprove you (if you do it, even after such advice) and can teach you the ways of the world and befriend. (795)

6. Even in misfortune there is good; for it is the rod to measure (the loyalty of) one's friends. (796)

7. Gain to one, they say, is to give up the friendship of fools. (797)

8. Do not resolve to undertake things which may dwarf or depress the heart, nor befriend those who will desert you in adversity. (798)

9. To think at the time of death of the friendship of those who deserted one at the time of approach of some ruin will burn the heart (more than death itself). (799)

10. Cultivate (with ardour) the friendship of the pure; (but) give up by giving (a gift, if need be) the friendship of those who do not agree (with the world). (800)

81. On Intimacy.

1. Intimacy is that which will not be upset by (but meekly submit to) things done by (one through) the right of long intimacy. (801)

2. The trait of friendship is deed through the right of intimacy; and to be agreeable to such acts is the duty of the worthy. (802)

3. Of what avail is long-standing friendship, if it does not acquiesce in the liberty taken through intimacy? (803)

4. Because of its desirability, even when a thing is done through intimacy and without knowledge, the friends will remain pleased. (804)

5. Know that it is not only through ignorance but through (the liberty of) long intimacy, if friends do a painful deed. (805)

6. Those within bounds (of true friendship) will not give, even in adversity, the connection with old friends. (806)

7. Even when friends cause ruin, those who befriended through love will not ever sever the bond of love. (807)

8. To those who do not listen to tales (about their friends) the day on which a friend commits a fault is a fruitful day (in that it shows the magnanimity of the wronged in pardoning the faults of the wrong doer.) (808)

9. The friendship of those who have kept up without break the long line of intimacy the world will long for. (809)

10. Even the enemies will love those who do not change in their affection for old friends (even if the latter commit mistakes). (810)

82. Against Bad Company

1. The friendship of the uncultured who seem to eat you up (through love) is sweeter (better) in waning than in waxing. (811)

2. Of what avail is it to get or lose the friendship of those who love when there is gain and leave when there is none. (812).

3. Friendship who weigh the gain, the prostitute who is keen on riches and the thief (who cares not for loss of those whom he deprives) are of one class. (813)

4. Than the friendship* of those who are like the unbroken horse which throws the rider in the battle-field and bolts away, solitude is better. (814)

5. The friendship of the vile who cannot protect a trusted friend (in times of need), even when appointed to do so, it is better to avoid than to secure. (815)

6. Than the intimate friendship of fools, enmity of the wise is billion times better. (816)

7. Than the friendship of fools what comes from the enemies is billion times better. (817)

8. The friendship of those who do not finish a thing which they can (by pretending as if they cannot) do give up little by little, without speaking of it. (818)

9. Even in dream the friendship of those who say one thing and do another will distress one. (819)

10. Avoid even the approach of the friendship of those who are friendly when alone but ridicule you in public. (820)

83. On Undesirable Company.

1. Like the anvil which throws off what it bears when opportunity comes is the friendship of those who feign to be friendly. (821)

2. The friendship of those who appear to be dear to us, when in fact they are not, is like the (changing) mind of the (wanton) women. (822)

3. Even when many good books are mastered, it is impossible for the ignoble to turn out to be a man of good heart. (823)

4. Fear the deceitful who smile to your face (on meeting) but have hatred in their heart. (824)

5. Of those who have no love at heart, it is not proper to decide by what they say. (825)

6. If like friends they say good things, one can quickly know their evil import. (826)

7. The humility of speech of the enemy accept not; for the bending of the bow forebodes evil. (827)

8. Even within the hands (joined) in salute weapon may be hidden; tears shed by the enemy may be of the same nature. (828)

9. Towards foes who outwardly show great friendship and despise you (in secret) affect by smile friendly love but make it die inwardly. (829)

10. When a time comes for a foe to feign friendship, affect friendly smile, claim no love and later give up even that affected smile. (830)

84. On Ignorance.

1. If it be asked 'what folly is,' it is holding on to the profitless and leaving out the profitable. (831)

2. The folly of follies is to love to do the forbidden act. (832)

3. Not feeling ashamed (where necessary), not longing (for the desirable) indifference to every one and not caring for things (which have to be secured) are what a fool does. (833)

4. Than the one who has read and understood well and has taught others but does not (himself) control his passion, there is no bigger fool. (834)

5. The fool by his act in one birth creates for himself the slimy pit of hell (to enter and suffer in all) the seven births. (835)

6. The work will not only be incomplete but will also fetter the fool when without knowing how to do it, he undertakes it. (836)

7. The strangers will feast and the kith and kin starve if fools come by an immense fortune. (837)

8. Like the mad man getting tipsy is the fool coming by a thing of value. (838)

9. Greatly delightful will be the friendship between fools and there will be nothing to give pain at parting. (839)

10 Like placing the unwashed foot on the couch is the entry of the fool in an assembly (of the learned.) (840)

85. On Vanity

1. Want of wisdom is the want of wants; wanting in other things, the world (of the wise) will not count as such. (841)

2. If a fool gives with a glad heart, it is nothing other than the receiver's merit through penance. (842)

3. The suffering which the fools inflict upon themselves is hardly possible for their foes to do. (843)

4. If it be asked, 'what is shallowness of wisdom', it is the conceit that considers oneself to possess wisdom. (844)

5. To conduct as if one knows what one does not is to make others doubt even that which one knows well. (845)

6. To cover up nakedness is folly if one does not give up faults. (846)

7. The fool that lets out a secret will do unto himself a great harm. (847)

8. He who does not listen and act as per advice (of others) nor knows what to do is a disease till the life goes (from the body) (848)

9. He who would teach a fool does not know (that he is despised by the other) and through conceit the fool will see only what he saw previously. (849)

10. He who denies what the world asserts will be regarded as a demon on earth. (850)

86. On Hatred

1. What is termed as hatred by the world is the disease (distemper) which can foster disunion among all creatures. (851)

2. Due to disagreement, even if despicable deed be done (to you) it is better not to do an evil-deed through hatred. (852)

3. If the distressing disease of disagreement with others be got rid of, it will result in the never decreasing and ever lasting fame. (853)

4. Joy of joy will result if the misery of misery, namely the defiant attitude, be destroyed. (854)

5. The one who can go with the hostile (and does not oppose in spite of disagreement) who can think of conquering? (855)

6. The life of him who says it is sweet to be at variance with others will quickly diminish and disappear. (856)

7. Those of spiteful nature whose judgment brings harm cannot see (because spite blinds their sight) the triumphant nature of truth (as expounded in books on Virtue). (857)

8. Not going against the spite (of another) is prosperity. but indulging to increase it is ruin. (858)

9. Hatred will not be thought of when a man is about to prosper, but will be indulged in, in an increasing measure to cause his ruin. (859)

10. Hatred causes all evil; friendship causes the great wealth of virtue for one to be proud of. (860)

87. On the Characteristics of Enemies

1. Give up resistance to the strong; (but) desire to have enmity (wars) with the weak. (861)

2. Devoid of love (for his kith and kin), powerful allies and personal prowess, how can he know and wipe out the strength of the (attacking) foe? (862)

3. He who is afraid, cannot understand what has to be understood, cannot adjudge himself and is not liberal, is an easy prey to his foes. (863)

4. He, who neither gives up his anger nor keeps his secrets, is at all times and at all places an easy prey to all. (864)

5. He who neither sees the ways (given in books on Virtue) nor does whatever is possible

(as laid down therein) nor cares for the reproof nor is cultured is (a) pleasing (object) to his enemies. (865)

6. The enmity of the king whose rage is blind and whose lust is excessive is to be desired. (866)

7. Even by paying (a price) secure the enmity of him who, having undertaken a task, does things which will not complete that task. (867)

8. A man without character but with many faults will have no ally and will (thereby) be a help to his enemies. (868)

9. The attackers will have never ending joy if they get an enemy who knows not strategy and is afraid. (869)

10. Not to fight the educated and not to get what can be easily got is not to get the light (of fame) for ever. (870)

88. Appraising the Enemy's Strength

1. The evil thing called enmity is not to be desired even in jest. (871)

2. Incur (if you will) the enmity of those who plough with (use) the bows but not the enmity of those who plough with (use) words (as their weapon.) (872)

3. More infatuated than the mad man is the fool who all alone incurs the enmity of many. (873)

4. When the king is good-natured to move with the enemies as with friends, the world lives under his sway. (874)

5. If you are without help (and so alone) and the enemies are two, secure one of them as an agreeable ally. (875)

6. Whether you are decided or not, when you are on the way to ruin (through other causes) make neither friend nor foe (of your neighbour) and leave him alone. (876)

7. Reveal not your suffering (troubles) to those who know it not, nor refer to your weakness when among your foes. (877)

8. Knowing the means of conquest and consolidating the forces, if one guards himself, the pride of the enemy will perish. (878)

9. Fell the thorn tree when it is young,
(if not) when it is grown up, it will cut the
feller's hand. (879)

10. Even to breath they cannot live, those
who cannot annihilate the pride of the hater. (880)

89. On Internal Hatred

1. Shade and water (which are enjoyable)
are unpleasant (when they cause disease - like the
shade of the poisonous tree and the stagnant water
under the shade); (even so) disagreeable is the
nature of one's relatives, if they seek one's
ruins. (881)

2. Dread not the foes who are like the
sword (for it is possible to foresee and defend); but
dread the friendship of foes who affect to act like
relatives (for there is no knowing when they will
attack.) (882)

3. Fear internal hatred and guard your-
self; if not, at the slack moment, that will cut you
clean like the potter's steel. (883)

4. The secret enmity of the man whose
heart has not changed (as his outward conduct

will indicate) will lead to many faults affecting the control over one's relatives. (884)

5. If there be secret enmity in a relative, it will lead to many faults (culminating in death.) (885)

6. If enmity be with one's own, immortality is never possible. (886)

7. Like the casket and its lid, the family affected by internal enmity will never be one, though outwardly it may appear to be so (887)

8. Like the iron filed with a file will the family affected by internal strife waste away. (888)

9. Like the split sesame seed though it be, internal strife contains the germ of destruction. (889)

10. Living (rather intimately) with those who disagree is like living with the cobra in the same hut (End is sure.) (890)

90. Not Offending the Elders.

1. Not to decry the ability of those who can have their wish fulfilled is the greatest safeguard for the man who needs it. (891)

2. To conduct without due regard to elders will bring one through those elders irreparable harm. (892)

3. Desiring ruin, do a thing without consulting (the elders); desiring the end, despise the elders. (893)

4. Beckoning Death (to come quick) is the evil done by the feeble to the powerful (elders.) (894)

5. Wherever they go (to avoid consequences,) those who provoke the cruel and the powerful will never prosper. (895)

6. Even when burnt (in a conflagration) one may survive, but not after wronging the mighty one (of austerity). (896)

7. Of what use will be the life of the man with all auxiliaries and immense wealth if the righteously great be incensed against him. (897)

8. If the great who are like the hill (in stability of character and virtue.) be disregarded, those who appear to have ever - lasting prosperous life will perish with all their kith. (898)

9. If the great (in penance) be enraged, even Indra (the king of Devas) will suffer sudden loss of his kingdom and perish. (899)

10. In spite of the numerous support (as wealth, education, kith and kin and army etc.) he will not thrive, if the noble ones (of boundless austerities.) frown. (900)

91. Listening to the Wife

1. Those who dote on their wives will not secure noble gains; and this is exactly what is not wanted by those after wealth. (901)

2. The wealth of the man, who regardless of his manliness dotes on his wife, will be a great shame to mankind and to himself. (902)

3. The weakness of submission to one's wife will be for ever a shame in the eyes of the noble. (903)

4. The Virile man, who fears his wife and is therefore denied bliss, doing any manly deed will not be appreciated. (904)

5. He who fears his wife will always be afraid of doing a good deed (even) to the virtuous. (905)

6. Even if they live like the immortals, their life is useless, if they fear the wife's bamboo like shoulder. (906)

7. Than the man who carries out the behests of the wife, a bashful maid is better esteemed. (907)

8. They who will neither satisfy the needs of friends nor do virtuous deeds are those who do just as the fair browed desire. (908)

9. Neither virtuous deeds nor good wealth nor other deeds (conducive to happiness) are with those who carry out the behests of their wives. (909)

10. In those whose thoughts are bent on
(the ways and means of) doing great deeds (and
acquiring wealth thereby) the folly of doting
on the wife is not. (910)

92. On Wanton Women

1. Not love but money the choice brace-
leted desire: their sweet words will cause
misery. (911)

2. The characterless women weigh the
wealth and talk sweet till that is got; consider well
their character and avoid their company. (912)

3. The wealth loving women's false embrace
is as (repulsive as) touching the unconnected dead
body in a dark room is to the hired pier
bearer. (913)

4. The base pleasures of those who regard
riches (and not pleasure) as wealth they will not
touch who care for the wealth of grace. (914)

5. The base common (animal) pleasure
(accruing to those who spend on) those who are
common to all, the wise, who had added to their
excellence by deep study, will not touch. (915)

6. The good ones who will extend their renown will not touch the shoulders of the few who extend (sell) their pleasures to those enamoured (of their song, dance and beauty.) (916)

7. Those without the perfectly reformed heart (through virtuous knowledge) will covet the shoulders of those (women) whose heart is set on other things (like clothes, flowers, perfumery, riches etc.) (917)

8. The wise say that to those devoid of discerning sense, the embrace of the women (skilled in captivating men by their form, speech and act) is as (ruinous as) the embrace of the siren. (918)

9. The delicate shoulders of the beauteous decked wanton who indiscriminately embrace (the high and the low) are a hell into which the unknowing low drown themselves. (919)

10. The women of two hearts, wine and the dice are the associates of men whom fortune had forsaken. (920)

93. Abstaining from Drink

1. They will be never feared (by their foes) and will lose all their glory who thirst after drink. (921)

2. Drink not any liquor; if (however) it be desired, let the low drink who care not for the esteem of the wise. (922)

3. Even to the mother (who delights at every act of her child) the sight of the drunkard is abominable; What then will it be in the eyes of the worthy? (923)

4. The fair maid of modesty will turn her back on those guilty of the abominable crime of drunkenness. (924)

5. Sheer ignorance (of one's own actions) it is to pay money and purchase unconsciousness of body. (925)

6. Those that are asleep are not unlike the dead (so far as their sensibility goes) : (likewise) those who drink always are like the poison-eaters. (926)

7. By the townsmen, who spy, those who drink in secret (private places) will be laughed at (when this secret is out.) (927)

8. Let the drunkard give up saying, 'I know not what is to be drunk'; for, the moment he is seen drunk, his concealment (of previous drinks) will be out. (928)

9. Reasoning with a drunkard is like searching under water for a drowned man with a naked flame in hand. (929)

10. When in a sober mood a drunkard sees another drunkard tipsy, will not he think of his own drunken state (inability to control his thought, word and deed)? (If he does, he will never drink.) (930)

94. On Gambling

1. Desire not gambling even if you win; for even the very win is like the baited hook which the fish swallow. (931)

2. For the gambler losing a hundred for one won, is there a way to thrive? (932)

3. If the dice be incessantly rolled, one's wealth and riches will go into the hands of others. (933)

4. Causing many a misery and destroying one's reputation, there is nothing like gambling to bring poverty to one. (934)

5. Proud of their skill, those who never give up the dice and the den become penniless. (935)

6. They will never have their belly full and will suffer pangs of hell who are swallowed up by *Moodhevi* of Gambling. (936)

7. Patrimony and character will be ruined, if one enters the gambling den. (937)

8. Consuming all wealth, making a man a liar and hardening the heart, gambling will make a man wallow in the mire of misery. (938)

9. Clothes, wealth, food, fame and learning these five you never get, if you take to gambling. (939)

10. As with the increase in loss the passion for gambling increases, so does the desire to live

increase with the vehemence of suffering of the body. (940)

95. On Medicine

1. Excess or deficiency of the three beginning with the windy, enumerated by the writers (on medicine) will cause disease. (941)

2. No medicine is necessary for the body, if after ensuring that the previous feed has been fully digested, fresh food is taken. (942)

3. If (the previous food has been) digested, eat just what is required; (for) that is the way to prolong the life by the soul that has taken the body. (943)

4. Knowing that the (previous) food has been digested, eat when there is a keen appetite what is not disagreeable (to the system.) (944)

5. If food, not disagreeable (to the system), be refused to be taken in excess, there is no trouble to life (through any disease.) (945)

6. Like the pleasure with him who eats only when the stomach is empty does disease stay with the epicure. (946)

7. Ignorant of the digestive capacity, if a person eats in excess, he will be afflicted with disease out of number. (947)

8. Find out the nature of the disease, its cause and the manner of curing it and then do what is possible. (948)

9. The condition of the patient, the nature of the disease and the season, the learned (physician) shall consider and treat the case. (949)

10. The patient, the doctor, the medicine and the nurse are the four factors of the cure. (950)

96. Good Family Traits

1. Except with the scion of noble family, the instinctive sense of right and sensibility cannot be found together. (951)

2. Correct conduct, truthfulness and sensibility are the three from which those of good birth swerve not. (952)

3. Smile, gift, sweet speech and ondescension are the four traits, they say, of the truly high born. (953)

4. Even if tens of millions be piled, the high - born will not do a degrading deed. (954)

5. Even when the means of munificence fall off, ancient nobility will not lose its character (of liberality). (955)

6. Through deceit no unbecoming act will they do who say they live to maintain the spotless purity of the race. (956)

7. The fault of the noble will appear as conspicuously as the dark spot in the moon in the sky. (957)

8. In one coming of a good family, if there be lack of love, his descent (from that family) will be suspected. (958)

9. The nature of the soil the sprout indicates; (even so) speech will indicate one's noble birth. (959)

10. If name and fame be desired, cultivate modesty; if the good name of the family be desired, be submissive to all. (960)

97. On Honour

1. Even if it be indispensable (for preserving life), give up all that will lower (your pedigree in the eyes of others.) (961)

2. Even for securing fame, what is not proper they will not do who desire to keep up the greatness and the glory (of the family). (962)

3. In prosperity is humility needed, and dignity in adversity. (963)

4. Like the hair fallen from the head are the men when they are fallen from the (proper) place. (964)

5. Men, grand as the hill, doing debasing things even as small as a *Kundri* (abrus) seed, will look small. (965)

6. It is not glorious nor is entry into heaven possible. Why then stand before those who reviled? (966)

7. Than to hang after those who reviled to eke out a living, it is better to die in the usual state. (967)

8. Is life a nectar (to ensure immortality) to preserve the flesh (body) even when the honour of high birth is at stake? (968)

9. If a hair be removed, the yak does not live; those who are like this yak will give up their life, if they can gain fame thereby. (969)

10. When dishonour is likely, those who would not live, the world would praise and adore. (970)

98. On Greatness

1. Greatness is the abundance of heart (to do the impossible); littleness is that which says that it will live with out it (fame). (971)

2. Alike is the manner of birth for all (human) beings; (but) their fame will vary according to their work. (972)

3. Even if well placed (in life) the low cannot become great: those of lofty ideals, though born low, cannot be low. (973)

4. Like the chastity of the good housewife, greatness is possible only when one guards oneself. (975)

5. (Even when reduced to penury), the great will do rare deeds (in the proper way.) impossible for the others to do. (975)

6. Not in the grain of the low is the object of seeking and keeping up the company of the truly great. (976)

7. It will be only to add to the excess of pride, when greatness (of birth, wealth and education) be with the low. (977)

8. Humble always will be the great; (but) the mean will vaunt in self - admiration. (978)

9. Greatness is being without conceit; meanness will ride roughsod in vanity. (979)

10. The faults of others the great will gloss over; (while) the mean will proclaim only the faults. (980)

99. Perfect Good Conduct

1. Duty is all that is good to those conscious of their duty and take to the perfectly good (path.) (981)

2. Beauty of character is the charm of the noble; all else (that delights the body) is not beauty. (982)

3. Love, modesty, complaisance, indulgence (to the faults of others) and truthfulness form the five pillars for the perfect good conduct (to rest) (983)

4. Non-killing goodness is penance and goodness that speaks not of others' faults is perfect virtue. (984)

5. Humility is the strength of the noble; it is the weapon of the perfectly virtuous to avert (convert) their foes. (985)

6. If it be asked 'what is the touchstone of perfectly good conduct', it is the admission of the superiority when found in another inferior to one (in other respects). (986)

7. Even to those who injured, if no good turn be done, of what avail is perfect goodness? (987)

8. Poverty is no disgrace to one, if there be strength (wealth) of perfect good character (988)

9. Even if all else will change (in position) in a convulsion those who never change (in rectitude) form the shore of the perfectly virtuous. (989)

10. If the perfectly good were to dwindle (err), the great world cannot bear the burden of life. (990)

100 On Culture

1. To be cultured it is easy, they say, to one easily accessible to all. (991)

2. Affection and birth in a highly good natured family-these two usually constitute culture. (992)

3. Similarity of form does not make men equal; it is the similarity of culture that binds men together. (993)

4. The excellence of the kindly benefits dispensed by the justly fruitful life the world will greatly appreciate. (994)

5. (Even) in jest, reproach is painful; (and so even) when hated, the well-bred exhibit pleasing manners. (995)

6. The world moves smoothly because of its contact with the cultured; otherwise all harmony will surely die and be buried in the dust.

(996)

7. Though sharp (in intellect) like a file, he is as good as a wood who has no truly human nature.

(997)

8. Even to-wards the unfriendly and the un-just to be discourteous in wrong.

(998)

9. To those incapable to smile, the wide world will look dark even in broad day-light.

(999)

10. With the churlish the immense fortune is like the pure milk spoilt by the impurity of the vessel.

(1000)

101. Wealth Not Properly Used

1. Heaped up (without being enjoyed) riches are as good as dead (as) nothing is achieved thereby.

(1001)

2. He who regards wealth as all (in life) and hoards up without giving to others will be a demon in his next birth.

(1002)

3. Men bent on hoarding and desire not fame are a burden to the earth. (1003)

4. What will be counted as remnant (at the time of leaving the world) by one who is not liked by others? (1004)

5. Those who neither give nor enjoy have absolutely nothing even if they possess in crores and crores. (1005)

6. A bane to his great fortune is he who neither enjoys nor gives to the worthy. (1006)

7. The wealth of the man who does not give anything to the destitute is like a woman of great beauty remaining single and getting ~~old~~ (1007)

8. The wealth of the unpopular man is like the fruit - bearing of the poisonous tree in the centre of the village. (1008)

9. Without love (for others) and the up-keep of personal comfort and righteousness, wealth accumulated will be taken by others. (1009)

10. The generous rich enduring short-lived penury is like the rain cloud becoming dry (for a while). (1010)

102. Modesty

1. From (evil) deed to shrink abash is modesty; all other blushing (through thought, word and deed) will be that of the fair-browed ones of virtue. (1011)

2. Food, clothing and the like for all (beings) are not different; (but) the fear (of evil) is peculiar to men (the good). (1012)

3. Life marks the body (as its abode) (and so) do the perfectly good mark excellence of modesty (as their abode). (1013)

4. Is not modesty an ornament to the worthy? And without it is not the stately gait a sickening sight? (1014)

5. He who feels for the guilt of others as well his own, the world says, is the abode of modesty. (1015)

6. Modesty as the hedge of defence and not the wide world will the great have. (1016)

7. The modest would rather lose their life for the sake of honour than forsake modesty to save their life. (1017)

8. Of him who is not ashamed of what others are ashamed of, it is proper for virtue to be ashamed. (1018)

9. The (prestige of the family) is burnt (affected) if there be an error in policy; (but) every good is consumed (lost) if shamelessness prevail. (1019)

10. The movements of those devoid of sensitiveness to shame at heart are like those of a wooden doll controlled by a string. (1020)

~~103.~~ Keep-up of the Family Presitage

1. To do the work (to raise the family presitage) if one would say one would not relax, there can be nothing more dignified than this greatness. (1021)

2. Ceaseless exertion and wise contrivance are the two to be combined in prolonged action to lengthen one's line (race.) (1022)

3. Before him who resolves to raise the family, God will gird up His loins and appear. (1023)

4. Without much exertion (on the doer's part) any work will reach completion, when undertaken by any who relent not in their exertion to keep up his family. (1024)

5. If without foul means, life be prosperous, that man will be encircled by the world as a relative. (1025)

6. True manliness for one is that which brings the family in which one is born to a high state. (1026)

7. Like the valiant in the battle field, among the kindred the most efficient ~~bear the~~ burden (of the family.) (1027)

8. To those who strive to raise the family, there is no season; the family will suffer if one be indolent or care for (false) prestige. (1028)

9. Only to hold all ills as a vase is the body of the one, who would screen his family from all ills, meant to be? (1029)

10. Calamity gnawing at the root, if there be no good person to prop and maintain, the family will collapse. (1030)

104. On Farming

1. Roaming about (whatever be the profession), the world has to be behind the plough (look upto it for food): (and so) though laborious (of all occupations), farming is the best. (1031)

2. The farmers are the world's linch-pin, as they bear all those who cannot till the soil (and so take to other occupations). (1032)

3. Those who get on by ploughing alone (truly) live; the others worship, eat and follow in retinue (lead a defendant life). (1033)

4. Those who sleep under the ears of a rich harvest will see all other kings under the banners of their king. (1034)

5. They do not beg but freely give to those who beg; (they are) those who by nature will eat what they raise by their own hands. (1035)

6. If the tillers with folded hands remain there will not be the state of those who say, 'we renounce'. (1036)

7. If an ounce of mould be dried to a quarter, not even a handful of manure will be needed and will be surplus (the crop will be rich even without the manure). (1037)

8. Better than ploughing is manuring; after transplanting (and weeding) watch is better than watering. (1038)

9. If the farmer will stay away without visiting the field, it will (dry up and) huff like the (angry) wife (and will give no yield). (1039)

10. At those seen to say 'we have nothing to eat' and be idle, the fair one called the Earth will laugh. (1040)

105. On Penury

1. 'What is more galling than penury,' if it be asked, nothing is more galling than penury. (1041)

2. When galling indigence comes, there is neither the present nor the future bliss. (1042)

3. The nobility of ancient descent and dignity of speech will be destroyed all at once by the itching called indigence. (1043)

4. Even in one of good birth penury will cause oblivion, leading to undignified language. (1044)

5. In that one affliction called penury, many a misery is met. (1045)

6. Grand truth, well expounded after deep consideration, by the indigent will be profitless. (1046)

7. Penury devoid of virtue will be looked down upon even by the mother that bore one as by the others. (1047)

8. Is that coming today also that penury that almost killed me yesterday? (By a person who had felt the pangs of penury). (1048)

9. Even in the midst of flames, to sleep is possible; (but) in the midst of penury, it is impossible even to get a wink. (1049)

10. The destitute not completely renouncing (their bodies) is Death to salt and gruel (of others). (1050)

106. On Beggary

1. Beg when you meet those worthy of it (begging); (and) if they withhold, it is their fault and not yours. (1051)

2. Even begging is a pleasure to one, if the thing begged for comes without trouble (humiliation to the one who begs). (1052)

3. Of those with a heart which does not withhold what can be given and knows its duty to those that beg, to beg has a charm of its own. (1053)

4. Begging (for alms) is just like giving, if be of those who do not even dream of withholding (what they can). ~~(1054)~~

5. Because there are in the world those who give without withholding, there are those who (freely) take to begging. (1055)

6. At the sight of those unaffected by the evil of withholding (gifts which they can afford to give) the pangs of penury will vanish altogether. (1056)

7. To meet those who give without scorn,
the beggar rejoices in his heart of hearts. (1057)

8. If there be no begging, this cool wide
world will be like the wooden doll going and
coming. (1058)

9. What will be the glory of the giver if
there be none to beg and receive alms? (1059)

10. The beggar should not be angry (at a
refusal); for his own misery of penury should
be enough to convince him (of the reason for
the refusal). (1060)

107. The Dread of Beggary

1. Not to beg of those who freely and
gladly give and who are dear to one like the eye
is worth tens of millions. (1061)

2. If living by begging be decreed, may the
Creator of the world go abegging and perish! (1062)

3. To get over the misery of poverty, if
begging be decided upon (in preference to work-
ing), there will be nothing harder than that (no
greater folly). (1063)

4. The entire world cannot hold the greatness of that character which submits not (when reduced to that stage) to begging. (1064)

5. Even if it be like clear water, there will be nothing sweeter than the gruel earned by one's honest labour. (1065)

6. Even if it be for water for a cow (to save it), there can be nothing more degrading for the tongue than beggary. (1066)

7. I will beg of all those that beg (and request them) not to beg of those who withhold. (1067)

8. The unsafe raft of begging will split when it strikes against the rock of withholding. (1068)

9. To think of (the pitiful state of) begging melts the heart; but to see hiding what can be given to the beggar is to destroy the heart. (1069)

10. Where does the life of the one hide itself who when he denies a gift (to a beggar). (whilst) the life of the beggar goes away the moment the denial is uttered? (The beggar becomes almost lifeless when a thing hoped for is not got.) (1070)

108. Degraded Life

1. Like man (in form) the degraded look;
such likeness we have never seen. (1071)

2. The low enjoy more felicity than the
conscientious: for they never feel the pangs of
the heart. (1072)

3. The low are like the Devas (supernatu-
ral beings) in that they too act as they like (1073)

4. The low feel proud (of their achievement)
on meeting those whose acts are meaner
than theirs. (1074)

5. Fear (of punishment) is the cause for the
good conduct of the low; or it may be the desire
for gain to some extent. (1075)

6. Like the beat of tom-tom are the low;
for they give out the secrets they had heard. (1076)

7. The mean will not shake off their mois-
tened hands (after a meal for fear of the food
particles being helpful to the beggar) except to
those who would break their jaw with a clenched
fist. (1077)

8. The moment the need is expressed, the noble will be helpful; but the low will be useful only like the sugar-cane (only after being) crushed to death. (1078)

9. If others are seen well clothed and fed, the low (through envy) can only find a sour (blame) in those. (1079)

10. For what are the low fit, except to quickly sell themselves (into slavery) when a calamity befalls (them)? (1080)

III. LOVE

109. Mental Disturbance at the Sight of Beauty

1. Is this jewelled form a siren, or a rare peacock or a lovely maid? My mind is too perplexed to tell. (1081)

2. This fair maid returning my look looks like a goddess, contending against us with an army behind her. (1082)

3. Hitherto I had not known Death; now I have seen it, female in nature with big battling eyes. (1083)

4. Appearing to devour those that look at them, to contradict her feminine form are these eyes. (1084)

5. Is it Death (because it kills me), or a pair of eyes (because of the grace in them or the shy (look of the) antelope (because of the timidity)? All the three (qualities) are there in the look of this artless one. (1085)

6. If the cruel arched brows will justly veil her eyes, they will not make me quail and shudder. (1086)

7. Like the cover on the face of the butting tusker (to save men from being killed) is the cloth over the ample swell of the maid's breast (1087)

8. By this fair maiden's bright forehead alone is my prowess destroyed which terrified my foes who had not seen but had only heard of me in the battle-field. (1088)

9. When fawn-like look and modesty this maid has (and are as good and natural enough as diamonds), why adorn her with other unsuitable ones? (1089)

10. Only the person who drinks, the wine intoxicates but not the person who sees it; as Love (does). (1090)

110. Reading Signs (of Love)

1. Her collyrium painted eyes have two. looks (on me); one wounds and the other heals that wound. (1091)

2. Her stealthy glance (when she is not observed) is short-lived (but) more telling than the actual embrace (to follow as it indicates). (1092)

3. She gazed and gazing became shy; and that (beautiful look) was the water (to nurture) the plant of love (between us). (1093)

4. When I look (at her), (she) looks at the ground; (but) when I do not, she looks at me and gently smiles. (1094)

5. Except that there is no direct fixed gaze, with a seemingly half-closed eye, she smiles (indicating her love). (1095)

6. Like strangers though she speaks (harsh) words, those who are not (inwardly) inimical are quickly understood. (1096)

7. The little harsh words and the seemingly hateful looks are the signs of the dear one who looks like strangers. (These are the signs of love). (1097)

8. The changing nature (indicative of her change in her attitude towards me) has an added grace, when (in response) to my (imploring) look the pitying maid softly smiles. (1098)

9. Like strangers looking in the ordinary way, (the outward unconcerned look) you find with lovers. (Soliloquy of the maidens' maid) (1099)

10. When the eyes (of lovers) meet and are in perfect unison, words of the mouth are of no avail. (Maiden's maid). (1100)

111. Ecstasy of Union

1. The pleasure which the five senses of sight, sound, taste, smell and touch (can give) is to be found with the bright braceleted damcel. (1101)

2. For a disease the medicine is different (from it): (but) for the disease caused by the braceleted damsel, she is herself the cure. (1102)

3. Than the sleep, reclining on the slender shoulders of the beloved, is the world of the lotus-eyed God sweeter? (1103)

4. When away (from it), it burns; but when near, it is cool. Where did she acquire this (strange) fire? (Lover to his associate). (1104)

5. Like the pleasures that all things desired give at one time, the shoulders, on which the tresses adorned with flowers rest, give me. (1105)

6. As with every touch my dying limbs are revived, the shoulders of the artless maid are made of ambrosia. (1106)

7. The delight in being in one's own house and sharing one's own earnings with others is the delight in the embrace of this gold coloured maid. (1107)

8. To the loving pair very sweet is that embrace which permits not penetration even by a breath of breeze. (1108)

9. Pettish be frown and the knowledge (that this quarrel must be within limits) and reunion are the pleasures that the lovers find. (1109)

10. Even as one's ignorance is discovered the more one learns (from books on research), the more I approach the more does the love for the red sared love grow. (1110)

112. In Praise of Her Loveliness

1. May you flourish O Anicham; you have a more delightful nature (than the other flowers); more than you is the lady on whom my heart is set. (1111)

2. When flowers are seen, do not get confused, O Mind! and mistake them, which look upon all, for her eyes. (1112)

3. Her colour is that of the sprout, her teeth are like the pearls, her breath is fragrant and her shoulders have the smooth curve of the bamboo and her eyes are painted like the lancet. (Lancets were painted black with some black oil to avoid their rusting.) (1113)

4. If 'kuvalai' (a sky blue flower) (which proudly looks at the sky because it has no equal) looks (at the beautifully clad lady love), it will hang its head (in shame) and look at the floor in being incomparable to her eyes. (1114)

5. She has adorned herself with the anicham without removing the stem; (and so) there will no good drum for her waist. (Her waist is so slender that it cannot bear the weight of the flower with the stem and so her death will be announced by beat of drums.) (1115)

6. The moon and the maiden's face not being (easily) known (distinguished) the stars are confused in their move. (1116)

7. (Why should the stars get confused)?
Like the dark spot in the waning moon, now wax-
ing bright, is there a dark spot in the lady's
face? (1117)

8. Like the face of my love, if you can
shine, I will love you. (But you cannot) (So)
Live long O Moon! (1118)

9. Like the flower eyed, if you wish to
appear, avoid appearing/ to be seen by all,
O Moon! (1119)

10. Anicham (flower) and the down of the
swan are thistles to the feet of the lady. (1120)

113. Glorifying Love

1. Like (the taste of) milk and honey.
mixed together is the saliva swelling up between
the white teeth of the sweet soft speched (lady
love). (1121)

2. Like the union of the body and the soul
is the love between me and this spotless
maid. (1122)

3. O Image in the pupils of my eyes! Be gone; for there is no (proper) place for the fair-browed (lady love). (1123)

4. Like living to the soul is the choice jewelled (lady;- love when she is near); and like death to it is she when she departs. (1124)

5. Recall I can only if I forget; but I never forgot the charms of the bright battling eyed. (1125)

6. Away from my eyes my lover will not go; nor will he be hurt when I wink; so subtle (in form) is my lover. (Lady's soliloquy for the maid's benefit). (1126)

7. As in the eyes lives my lover; I will not paint (them); as even for that instant he will not be seen. (1127)

8. My lover living in my heart, I dread to take anything hot, knowing that that (hot food) may harm him. (1128)

9. I wink not; for if I wink, I will lose my lover (from my sight for the moment); not knowing this, the village (folk) blame him (for my sleeplessness). (1129)

10. Gladly does my lover ever live within
my heart; not knowing this, the village (folk) say
he is cruel and lives apart. (1130)

114. Speaking unabashed

1. Having experienced the union with the
loved, to those who suffer the pangs of separation,
there is nothing stronger than mounting the
palmyrah stem. (1131)

2. Unable to bear the pangs of separation,
the body and the soul seek to mount the *madal*
(palmyrah stem), putting aside all (sense of)
shame. (1132)

3. Modesty and dignified manliness once
I had; today I have the *madal* ridden by the love -
sick. (1133)

4. The heavy flood of love carries away
from me the raft of modesty and manliness. (1134)

5. She with the tiny garland-like bracelets
gave me the pangs (of love) in the evening and
(the cure for it in) the *madal*. (1135)

6. I think of mounting the 'madal' (palm-horse) even at midnight; (for) thinking of the artless one my eyes do not close (at slumber) (1136)

7. From ocean deep love when (they) suffer, women not mounting the palm-horse, there can be nothing greater than this. (1137)

8. Not caring for modesty or helplessness, passion breaks the limits of secrecy and comes to the open. (The lady to her maid about her pangs). (1138)

9. Feeling that it is not known by all my passion reels to the public streets (of this place.) (1139)

10. Before my very eyes, the foolish laugh at me; (for) they have not the pangs which we had. (1140)

115. Scandal about Secret Love

1. Because of the scandal (in the village) about my love, my life (which was ebbing out) remains; many do not know this by sheer good luck. (1141)

2. Not knowing how rare the flower-eyed
(is to get), by raising this gossip, the village has
helped me. (1142)

3. Is not this gossip (about our love) good
to me? For it is of the nature of giving me
(making me feel) that company of my beloved
which I have not. (1143)

4. The rumour made my love blossom;
without it, it would have withered away. (1144)

5. Even as more delightful is each sip of
toddy to the revelling drunkard, so is love sweeter
the more it is talked about. (1145)

6. My seeing (my lover) was but for a
day; (but) the slandar (about our love) covers (the
entire village) like the serpent devouring the moon
(when the lunar eclipse occurs). (1146)

7. With the village gossip as manure and
the (irritated) mother's (angry) words as water,
(the plant of) sickness of my passion grows all
the more. (1147)

8. Like pouring ghee on fire to put it out
is the saying that they will stifle passion by
(foolish) gossip. (1148)

9. Need I blush for this scandal, when he who said, 'Fear not' has abandoned me to the mockery of many? (1149)

10. If I desire following him (away from this place), my lover will grant it; (now) the village has raised the clamour which I longed for. (1150)

116. Pangs of Separation

1. If it be not parting, tell me; if it be of your quick return, tell (about it) to those who will be alive then. (1151)

2. His (mere) look was once very pleasing; (but now) even his embrace is painful, because I fear his separation. (1152)

3. Hard it is to be definite (about his constancy), because he who knows (my pangs of separation) has parted (through promising quick return). (1153)

4. If he who said, 'Fear not' (separation at first meeting) departs, (excepting for him) will it be an error to believe those assuring words? (1154)

5. If you will save (my life), prevent my destined's (husband's,) departing; for if he departs, meeting is hard (I will not live to meet him). (1155)

6. If he be cruel to speak of separation, it is idle to long for any mercy (from him for any future meeting). (1156)

7. Of my Lord's departure do not (the previously) close fitting bracelets (now slipping down) forebode? (should you tell me? Not necessary) (Lady love to her maid). (1157)

8. Bitter is life in a place without (bosom) friends; far more bitter is parting from the dear one. (1158)

9. Except when touched, can fire, like love, scorch, when far away? (Lady love to the maid) (1159)

10. Patiently bearing the parting and the pangs thereof, many have survived! (But I cannot). (1160)

117. Wailing and Pining

1. Hide I will this sickness (of Love out of bashfulness) ; (but) it swells up like the live spring to those who drain it. (1161)

2. To conceal this pain I cannot; (and) to speak of it to him that caused it, I feel it a shame. (1162)

3. My passion and bashfulness (which cannot speak of it) sleep at the two ends of the shoulders of my soul balanced on my frail body which cannot bear the weight; (1163)

4. (Of the two common to all) I have only an ocean of passion, but no safe raft to waft across it. (1164)

5. What will they not do to the enemy who cause so much suffering to friends? (Finding fault with the maid when she did not stir to convey the message) . (1165)

6. Pleasure (of wedded love) is vast as the sea; (but) far vaster are the pangs (of sorrow at parting) caused by it. (1166)

7. Swimming across the troubled waters of love, I spy no shore (none to help me) and, (so) I am all alone even at midnight (and still I live). (1167)

8. Rocking all living creatures (through kindnees) to sleep, Night has no other (sleepless) companion but me. (1168)

9. Far more cruel than the cruelty of the cruel one is the night that drearily drags along. (1169)

10. Like the heart, if only my eyes can traval (to where he is), they need not swim the flood of tears. (To the maid who asked why she was in tears). (1170)

118. Languishing Eyes

1. Why do the eyes weep now (for him) ? This incurable disease (of love) I have, only because they showed him (to me). (They alone have to find him out: I cannot help them, even if they weep.). (1171)

2. Why do not the dyed-eyes that thoughtlessly (then) looked at him feel for their folly, but weep now? (1172)

3. Swift to see him (then), they weep (now). This has to be laughed at. (1173)

4. Unable to shed tears (having exhausted the store), are these painted eyes which caused a wasting, lasting disease to me. (1174)

5. Pining away with grief and sleeplessness are my eyes, which caused me this sickness of passion vaster than the ocean. (1175)

6. Oh! it is just that the very eyes that caused me this disease are within the self - same anguish. (1176)

7. Let these eyes pine and pine (and be dried up without tears) that cast long - lingering longing looks at him. (1177)

8. Are there those who love without being loved? (And yet) here are my eyes which will not rest without seeing him. (1178)

9. When (he) does not come, they sleep not; (and) when he comes, they sleep not (for fear of parting) ; between these my eyes have unbearable suffering. (1179)

10. To know the secret is easy for the villagers from those like me with tell-tale eyes that trumpet the secret. (So Maid! it is useless to ask me to hide my secret. (1180)

119. Pallor of Pining Love.

1. Having consented to my beloved's parting, to whom shall I speak of the deathless pallor of my body? (1181)

2. Priding in that he gave it, the pallor spreads all over my body. (1182)

3. (At parting) he took away my comeliness and modesty, giving in exchange pang (at parting) and pallid hue. (1183)

4. I think of him; I speak only of his excellence (and still there is this pallor). Is It (pallor) due to deceit or any other cause? (1184)

5. Look there! My lover goes (parting only just now) (and) look here! The pallor is spreading all over my body. (1185)

6. Like darkness waiting for the end of bright light (failing light) does pallor wait for the end of my lord's embrace (parting). (1186)

7. I was in close embrace (of my lord) turned just a little and that very instant the pallor devoured me. (1187)

8. Except those who say, 'she is pallid', there is none to say, 'he abandoned her.' (1188)

9. Let my body be completely pallid (I will bear it) if only he who made me agree (to parting) will keep up his word (promise of quick return). (1189)

10. Better that they talk of my getting pallid than making others blame him who made me agree to parting for causing it (1190)

120. Anguish of Loneliness

1. Those who are loved by their beloved alone have the seedless (full juiced) fruit of love. (1191)

2. Like the good benefits the seasonal rains give the tillers of the soil is the kindness of the loving to the loved (by returning at the appointed hour). (1192)

3. Only for those that are loved by those whom they love can there be the pride (to say); 'we will live (happily)' (even if there be separation). (1193)

4. Those who are not loved by their beloved will not be happy (even if they be in the high esteem of the chaste). (1194)

5. What will my beloved do to me, if he will not love me? (1195)

6. One-sided (unrequited) love is bitter; if it be on both sides like the weights on either side of the well-poised pole (kavadi), it is sweet. (1196)

7. My pallor and pangs does not Cupid see, (as) he assails only me (instead of impartially attacking both)? (1197)

8. Than the one who receives not a comforting sweet word from the beloved, there is no hard hearted soul. (1198)

9. Even if the beloved favours me not, any news about him is sweet to the ear. (1199)

10. You are telling of your gnawing pains to your unresponsive lover, Bless you My heart! You may as well dry up the sea. (1200)

121. Sighing for the Absent Lover

1. Even when thought of as it causes endless joy, love is sweeter than wine (which intoxicates one only when drunk). (1201)

2. Love you find sweet in every way; the moment you think of the beloved, the pangs of parting vanish. (1202)

3. Did not my fond one who seemed to think of me do so? or a sneeze coming up died-away. (1203)

4. Do I live in his heart, as he lives in mine? (1204)

5. Is not he who guards my going into his heart ashamed of ceaselessly coming into mine? (1205)

6. How do I live except when I think of the days I spent with him. (1206)

7. What will befall me if I forget? (I may die). I know not forgetting (the happy days with him). So even to think of separation scalds me. (1207)

8. However much I may think of him, he will not be angry. Is that not the measure of the lover's grace towards me? (1208)

9. Ebbing away is my dear life, thinking of the hardheartedness of him who said, 'we are not different (but one)' (1209)

10. (To enable me) to see him who is away, (though ever in my heart), do not set, O, Blessed Moon! (1210)

122. Dreams of Love

1. The dream which brought a (sweet) message from my beloved to (mitigate my suffering), with what shall I entertain? (1211)

2. If my painted fish-like eyes, at my request, (close in) sleep, I will tell my lord (in dream) all my suffering through separation. (1212)

3. He who favours, me not, when awake, I see in (my) dream and so I am alive. (1213)

4. Dream gives me all the pleasure of love (in that it seeks out and brings back my beloved) who in the wakeful state favours me not. (1214)

5. The instant I saw him in the wakeful state, (it was sweet); (equally) sweet it is the instant I dream of him. (1215)

6. If there no such thing as wakeful state, in dream my lover will never leave me. (1216)

7. The cruel one who showed me no mercy in the wakeful state, why does he plague me in my dreams? (1217)

8. When I sleep, he who is on my shoulders (who embraces me) quickly vanishes into my heart, when I wake up. (1218)

9. For not being gracious in the wakeful state, they only blame who do not see their lovers in dreams. (1219)

10. That the lover had deserted me in the wakeful state, the village folk say Do they not see him in dreams? (1220)

123. Sighing at Even tide.

1. (Are you not) the (joyous) twilight (of the joyous past)? (No) You are that deadly hour devouring the lives of the wedded. Blessed be thou, O, Evening! (1221)

2. Blessed are you, Twilight! Why are your eyes pale and tearful? Is your sweet one as cruel as mine? (1222)

3. O, Dew-pearled Twilight! you gently stole over me and filled me with joy. (But) with your approach now, only anguish and despair grow all the more. (1223)

4. When my lover is absent, evening comes as quickly as the hangman hies to execute. (1224)

5. To the morn what good did I do (that it appears to be my friend); and to the Eve what harm did I do (for it to torture me)? (1225)

6. That the evening can torture me I did not know when the wedded one did not part from me. (1226)

7. Budding in the morning, growing up all day, this disease of (passion) blossoms in the evening. (1227)

8. Heralding the fiery eve is the (then pleasant) note from the shepherd's flute (flowing over the evening air) and is (now) like the murderous arrow. (1228)

9. The whole village will be plunged in sorrow; for I who am driven mad will die if the night advances. (1229)

10. Thinking of him who loves wealth (more than love and so went for it) my lingering life will die this very night which makes me go mad after him. (1230)

124. Wasting of Lovely Form

1. Thinking of him (and weeping to give vent to the anguish of parting from him) who is afar, the eyes (lost their lustre and) are ashamed to face the flowers (which were once ashamed to face them) (1231)

2. They seem to betray the cruelty of the beloved, those pallid eyes that shed tears profusely: (So grieve not). (1232)

3. Looking lank and lean, the shoulders seem to loudly announce the separation, those which swelled with joy on the bridal day. (1233)

4. Growing lank and lean, the gold bangles slide down the arms; and the shoulders, after parting from the partner, have lost their natural grace and have grown lean. (1234)

5. Of the cruelty of the cruel one speak the bangles (which slide down) with the shoulders from which the old grace have faded. (1235)

6. The bangles sliding and the shoulders becoming lean, I am pained at your calling him cruel (for causing it). (1236)

7. O Heart ! Do you want to be glorified?
(Then) tell the (so - called) cruel one of the
wasting of my shoulders and the rumour (it gives
rise to.) . (1237)

8. In the (last) embrace when the arms
were slightly relaxed, the gold braceleted one
grew pale in the forehead. (How will she bear
this long separation?) (Lover's soliloquy) (1238)

9. When (but a gust of) gentle cool breeze
crept in between our locked arms, her eyes, as
dark as rain - cloud, turned sickly pale. (How
then will she bear this raging seas and mountain-
ous wastes coming in between us? (1239)

10. The eyes grew wan, (perhaps) on seeing
the pallor of the fore - head (when the breeze
crept in) . (1240)

125. Addressing the Heart (Soliloquy of the Lady-love)

1. Will you not O My Heart! think of and
tell me of some medicine to cure me of this incu-
rable disease? (1241)

2. When he is not in love, for you to bemoan his separation is (sheer) ignorance. Live you long O My Soul! (in derision). (1242)

3. (Without going to him or dying) why do you remain (here) and pine away (awaiting his return)? O Heart? He who caused this wasting disease has no sympathetic thought of returning). (1243)

4. (If you go to him) O Heart! take these eyes with you; (or else) they will eat me up in their longing to see him. (1244)

5. As one who hates, can I forsake him O Heart? who does not return my love (I cannot). (1245)

6. Having experienced (that the beloved can drown any fitful wrath in sweet embrace), if you meet (my) lover, you cannot even have a mock quarrel and now you feign to be angry. (1246)

7. Either give up love or bashfulness, O Good Heart! for I cannot bear both (though you may). (1247)

8. Sighing for (fear of the non-return of) the beloved, you run after him who (deliberately) parted from you. You are a fool. O My Heart! (1248)

9. When the beloved is within the heart, where do you think of seeking him out, O My Heart! (1249)

10. The beloved that abandoned me (with the least idea of return) I have in my heart only to lose further all my charm. (1250)

126. Losing Modesty

1. The axe of (restless) love splits the door of maiden grace bolted and barred by modesty. (1251)

2. Passion is the one thing without any mercy; (for) even at mid-night (when all the world sleeps) it rules my heart (with pangs of parting). (1252)

3. Hide my passion; I will (but) without warning, it breaks out like a sudden sneeze. (1253)

4. I have prided on my modesty; (but)
now my passion breaks all veils and brings me
out into the open. (1254)

5. Decency and decorum of seeking
unrequited love is the one thing unknown to
the love - sick. (1255)

6. To goad me go after the heartless lover
did he give me this? Of what nature is my
grief ? (It is most cruel) . (1256)

7. No such thing as modesty will I know,
if my beloved (after all his vagaries) does to me
what is desired (through love) . (1257)

8. Is it not the sweet speech of my trick-
thief that batters away my maiden reserve (1258)

9. (When I heard of my dear one's return)
I wanted to go away in a huff ; instead I embraced
him; for my love had already joined him. (1259)

10. To those with hearts (melting) like fat
in the fire, is it possible to feign dislike and
remain so ? (1260)

127. Yearning of Lovers

1. My eyes have lost their lusture and grown dim (by constant watch on the path of his return) and my fingers have wasted by (marking and) counting (on the wall) the days (of separation), . (1261)

2. O Bright jewelled Maid; If I forget him today the grace of the shoulders will be gone and the bracelets slide down my lean arms. (1262)

3. Longing for victory, he parted (from me) with valour for his company; and I still live expecting him to return. (1263)

4. Expecting the (speedy) return of my lover (and anxious for reunion), my heart (forgets all the sorrow and) swells up with joy. (1264)

5. Let me have the fill of my gaze on my lord, (then) the pallor of my soft shoulders will vanish. (1265)

6. (Let my husband come here but for a day), then will I drink (of his sight) so as to destroy this anguishing sorrow. (1266)

7. Am I to go off in a huff? Or am I to embrace him? Or do both, when my lord, as dear to me as my very eyes, comes? (1267)

8. May the king fight and be victorious! And let me return home and have the evening repast with a guest (in the company of my love) [Lover's soliloquy]. (1268)

9. One day still lingers like seven days to those with expectant eye on the road and pine for the return of the distant lover. (1269)

10. Of what use will be my getting back, meeting and embracing, if the heart of my love be broken by then? (1270)

128. Reading the Secret Thoughts

1 (O Dear!) Though you would conceal, your painted eyes (not agreeing with you and) transgressing the bounds tell (one) that there is something to say. (Please speak out.) (1271)

2. (She is silent and he addresses the maid) To the artless one, whose charm fills my eyes and whose shoulders are like the slender bamboo, too great is the feminine reserve. (1272)

3. Even as the thread through the crystal bead, there is secret in her beauty (This is not clear. Will you find it out for me?). (1273)

4. As inside the unblown bud there is fragrance hidden, so there is some secret hidden in her smothered smile. (1274)

5. My tight-bangled lady's tacit departure conceals the charm to cure the anguish of my heart. (1275)

6. The fervent union (as never before) making me forget the distressing separation, forbodes unkindness in planning (another separation). (1276)

7. The lord of the cool fertile regions (mentally) parting from me (though physically with me my bangles can divine even before I can (and that is why they slip down my lean arms). (1277)

8. Only yesterday my lover went (away from me) and yet I have seven days' pallor. (1278)

9. She looked at her bangles, at her shoulders and then at her feet; these she did (to indicate that she would like them to avoid slimming) (1279)

10. Excellence of feminine grace they say is the parleying with the eyes to reveal their passion and begging (you to intercede). (1280)

129. Longing for Union

1. Delight at the thought and reapture at sight is not for the wine but for love. (1281)

2. Feigning dislike should not be even of the size of a millet, even when passion grows so high as a palm. (1282)

3. (O Maid!) Though he does not care for me and does as he pleases, my eyes do not rest without beholding him. (1283)

4. I went to feign quarrel with him, but O My Friend! my heart (forgot it) and sought reunion (on meeting him). (1284)

5. Like the eye that does not see the stick when it paints the eye. I see not the faults of my husband when I see him. (1285)

6. When I see (him) I see no faults (in him):
(but) when I see (him) not, I see nothing but
faults. (1286)

7. Like him who leaps into the water,
knowing that it will carry him off, why should I
feign dislike (knowing that I cannot hold it long
in his presence)? (1287)

8. Though productive of disgrace, like
liquor to the drunkard is your bosom, O Cheat!
(to my friend). (Maid to the Lover). (1288)

9. More tender and soft than the flower is
love; very few enjoy its charm. (Lover to his love
when she feigned dislike for long.) (1289)

10: There were sulks in her eyes; (but) when
I embraced, the warmth of her embrace surpassed
mine. (1290)

130. Chiding the Heart

1. Knowing that his heart serves him (best)
how is it O My Heart; that you won't obey me,
(but always think of him)? (1291)

2. Knowing that he is loveless, you run to
him, saying, 'he will not be angry', O My Heart,
Why this? (1292)

3. Is it because the fallen and the forlorn have no friends that you, My Heart! willingly follow him? (1293)

4. Who will consult you hereafter in such matters (as huffing and loving) O Heart! when (you see him) you resent not his faults (and feign dislike but long for his union)? (1294)

5. When he is away my heart languishes and dreads separation when he is with me. Thus it has endless worry. (1295)

6. In solitude, whenever I think of him (his faults, neglects etc). my heart has remained with me only to eat me up (as it were). (It was of no use to me. (1296)

7. Even modesty I clean forgot under the sway of my foolish heart which cannot forget him. (1297)

8. Ignoble it considers to blame him (and) so) delights in thinking of his excellence (lest it

should sicken and die) (and that is) my heart that loves life. (1296)

9. In anguish who will render solace and support but one's own heart. (1299)

10. Strangers can be no help to one, when one's own heart is against one: (1300)

131. Feigned Dislike

1. (Maid to the lady). Embrace him not this night, (my dear) (and feign to be sulky just awhile and) let us see how he is vexed over it. (1301)

2. Just like salt (in just proportion) is feigned pouting; to prolong it a little too long is like that (salt) a little too much. (1302)

3. Like wounding the wounded anew is the omission to pacify the sullen and the sulky (whom you have left in a per). (Lady to her lover in a fit of jealousy.) (1303)

4. Not to pacify the lady who feigns a pet
is like cutting the withered creeper at the
root. (1304)

5. (Lover's soliloquy after the union.)
Attraction for even the spotlessly pure is the
feigned reserve of the flower-eyed lady. (1305)

6. Devoid of discard and slight resentment,
love is like the luscious fruit either over-ripe or
unripe. (1306)

7. In bickerings of love there is pain in
that there is the thought whether or not reconcili-
lation will be deferred. (1307)

8. Of what avail is any sorrow when there
is no loving one nigh to know how I suffer (and
to pity me). (Lover's soliloquy in the hearing
of the lady). (1308)

9. (Spring) water in a shady bower is sweet;
(even so) petty strife and frown sweetens the love
of the ardent. (1309)

10. While pining through strifes she can
keep aloof, my heart seeking reunion with him is
but (foolish) longing. (1310)

132. Bickerings Over Trifles

1. All born as women generally feast their eyes on your chest. O Friend of the Wanton, as common property; (and so) I will not embrace you. (1311)

2. When I was sulky, he sneezed, hoping that I would wish him long life (as is the custom) (and thus get reconciled). (To the Maid by the lady love). (1312)

3. (O Maid) Even if I wear a garland of wild flowers, she (your lady) would say that I did so to show off to another woman. (1313)

4. When I said (to your lady) that I loved her above all (meaning that it was above all other pairs of lovers), she tauntingly asked, above whom?, 'above whom?' (1314)

5. When I said, 'I will not part in this life' her eyes were full with tears (because she thought that I would part in the next). (1315)

6. (When she came to clasp me close), I said, 'I ever thought of you'. Asking me why I forgot, she did not embrace me. (1317)

7. She hailed me when I sneezed, but (suddenly) she (changed and) wept bitterly, asking me, 'who thought of you to cause this sneezing?' (1317)

8. When I stifled a sneeze', she tearfully asked if that was to conceal others remembering me. (1318)

9. Even when I try to get reconciled, she flares up saying that I had practised that art well with other women. (1319)

10. Even if I look and contemplate silently on her beauty, then too she will chide me saying, 'with whom are you comparing me?' (1320)

133. On Delights of Feigned Dislike

1. Though faults are not his, O Maid, the sweetness of his embrace makes me feign dislike. (1321)

2. My being pettish for awhile will increase his love, though it may seem to fade (through short lived anguish). (1322)

3. Is there a celestial land to please one than the wrangling of lovers, if they are so even as the land and the water (which flows over it). (1323)

4. In that bickering that ensures prolonged reunion (with the beloved) lies the weapon to break my (obstinate) heart. (1324)

5. Faultless though they be, there is one (sweet pleasure) for the lovers in being away from the tender shoulders of their beloved ones. (1325)

6. Better than eating is digestion (of the previous feed): (even so) petty quarrel is sweeter than the embrace. (1326)

7. In a lover's quarrel, the vanquished is victor and that will be known in the reunion. (1327)

8. Can I once again enjoy through her
huffing the sweetness of the embrace that caused
her forehead to perspire? (1328)

9. Let the bright jewelled pout and fret;
and in order that I may beg of her (in reconcilia-
tion) Be you long! O Night! (1329)

10. Lover's quarrel is the delight of love;
and the delight of this strife is the hearty embrace
in reunion. (1330)

Finish.

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