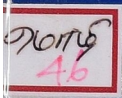


# VIRUKKURAL



TAMIL UNIVERSITY

CHANNAYANUR



அனுவைத் துளைத்தேழ் கடலைப் புகட்டிக்  
குறுகத் தறித்த குறள்                      -                      ஒளவையார்



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# TIRUKKURAL

(G.U.Pope's English Translation)

Pocket Edition



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## Introduction

Among the ethical works written in Indian languages, Tirukkural stands supreme. If the main purpose of any ethical text is to prescribe the noble virtues to be adopted, and to prohibit the detestable vices to be abhorred, then Tirukkural becomes a unique work doing the aforesaid function. The usual themes of early Indian literature are collectively called Purushārthas, i.e., the objectives to be obtained by humanity, and they are in the initial stage classified into threefold categories, viz., dharma or aram, artha or porul and kāma or inṇam. Dharma indicates the positive and negative virtues to

be followed by the householders and the norms to be observed by the ascetics. Artha originally meant wealth which is essential and indispensable to a welfare state and hence, subsequently referred to polity and statecraft. Kāma deals with erotics. Since the concept of Puruṣhārthas has been found in almost all the Indian literatures, it is to be rightly identified to be a Pan-Indian thought. Nevertheless, it is significant to note that in Sanskrit, the treatises dealing with the three objectives are found isolated. There are separate works on virtue, statecraft and erotics by different authors at different periods, and they are commonly known as dharma śāstras, arthaśāstras and kāmasūtras. But in Tirukkural, the ancient Tamil ethical literature, all the three aspects in conformity with the Tamil culture are beautifully portrayed by a single author in whose hands the concept of Muppāl or Trivarga has attained fruition and consummation. Further, it is a prominent Tamil conviction that whatever may be the theme of any work, it should be pervaded and permeated by the dominant aspects of virtue. For this reason,

the entire text of Tirukkuraḷ gained the name "Araṁ".

The omission of Mokṣa (Vīdu) or emancipation from the cycle of birth in the list of literary themes is conspicuously noticed both in the early Sanskrit works and in the Sangam Tamil classics including Tirukkuraḷ, as the ancient writers were down to the earth, and cared much for the betterment and perfection of the empirical life of everyone. It is the opinion of the commentators on Tirukkuraḷ that the chapters 25-37 in the section on Ascetic virtues (Tura-varaviyal) indirectly indicate the path to achieve the ultimate objective, i.e. Mokṣa which has been called Paramapurushārtha. This sort of elucidation was needed when the theory of literary creation required in a later period, to embody all the four objectives known as Caturvarga or Nāṇpaal.

The life and times of the great author of Tirukkuraḷ are shrouded in mystery. According to tradition, the work is ascribed to Tiruvaḷḷuvar, whose original name is not known. Most

of the scholars are of the opinion that he lived in the beginning of the Christian Era. Usually, 'Valluvar' denotes a particular ancient Tamil class who were famous for their wit and wisdom in astrology, medicine and statecraft. The Tamil epics provide sufficient materials to suggest that the name Valluvar indicated a government officer or private secretary to announce royal proclamations. Further in the Sangam Tamil literature, Puranānūru (137-40) reference is made to a chieftain by name Nānjil Valluvag. This reference throws some light on the significance of the term Valluvar. However, some of the poems in Tiruvalluvamālai condemn those, who called the author of Tirukkural an outcaste, giving due merit and respect to his genius and greatness. According to one folk-tradition, his father was Bhagavan, a brahmin and his mother, Ādi an outcaste. This seems to be an ingenious idea derived from the phrase "Ādi Bhagavan" found in the opening couplet of Tirukkural. Whatever may be the parentage of the great author of the immortal ethical work, it is evident that he should have been a versa-



tile genius, well-versed in almost all the branches of knowledge, and an erudite scholar not only in Tamil but in Sanskrit, Pali and Prakrit, with rich worldly experience as evidenced from the distichs enshrined in the text. It seems that the author was not only very learned but also led a full and meaningful life, practising what he preached. In a systematic framework, he has propounded the themes intended to be delineated in Tirukkural in 133 chapters, each consisting of ten couplets. Kural is the name of the metre which is native and original to Tamil language, famous for the rigidity and brevity of expression suitable for ethical themes and that could be obtained only by the matured, skilled and accomplished poets. The whole text is made up of three divisions known as Arattuppāl, Poruṭpāl and Inpattuppāl. In the first division, there are 38 chapters, in the second portion 70 chapters and in the third part 25 chapters. The first four chapters of the first division (i.e. Arattuppāl) individually dealing with the praise of God, the excellence of rain, the greatness of ascetics and the assertion of the strength

of virtue constitute the introduction, known as Pâyiram, to the whole of the treatise. Next, the chapters commencing from domestic life and ending with renown, discuss how to lead an ideal life on earth. Next the chapters starting with the possession of grace and ending with the extirpation of desire lay stress on the ascetic and holy life of the most perfect and dedicated souls.

The next section, which contains only one chapter on fate deals with the inexorability of one's own deeds, in order to maintain moral and social order and to console the afflicted. Though the author has emphasised the strength of fate in order to stress the accountability of man's deeds, he cannot be considered as a fatalist, since there are portions in the section on polity and statecraft that give due prominence to energy, exertion, effort and unsluggishness.

The second division of the text deals with the basic principles of a welfare state. The whole of this part is divided into seven subdivisions,

each dealing with the essential elements of a state. The sovereignty, the cabinet, fortress, economy, defence, allies and citizenry are the major topics that are exhaustively discussed in Poruṭpaal. The author commences the first subdivision on royalty in 25 chapters beginning with the greatness of a ruler and ending with hopefulness in trouble. The head of the state should be equipped with courage, fearlessness, wisdom, energy, liberality, promptitude, strong decision and tenderness. He should be well-informed about the happenings of the country. He should be in the company of the sincere and noble men, and should not associate with low and mean-minded people. Espionage finds a place in the scheme of statecraft. The Spy is the eye of the ruler. He must know how to employ spies to detect the news pertaining not only to his kingdom but about the neighbouring and foreign states. He should be righteous and act after due consideration, weighing his power with the strength of his opponent. He should also know the appropriate time and right place for executing the different categories of royal activities. What Valluvar

has stated for monarchy is applicable to any form of government that aims at the welfare of the people.

The requisites of an efficient cabinet are discussed in ten chapters (64-73). The ministers should assist the king properly. He should be qualified fully to undertake the royal obligations. He should be one equipped with learned wisdom, manly effort, presence of mind, firmness, perseverance, power of speech and purity in action. He should also be prepared to serve as an ambassador for the benefit of his land. He should know the decency and decorum in associating himself with the royalty.

Next, Tiruvaḷḷuvar proceeds to present the concept of an ideal welfare state, which according to him should be free from hunger, disease and external aggressions (734). A good country is one where unfailing yields, men of integrity and compassionate rich people are found in abundance (731). The remaining sections of Poruṭpāl vividly portray the significance of fortification, the ways and means of accumulating wealth,

the importance of an undaunted army and the necessity of associating with worthy allies. In the political scheme as envisaged by the author, there is no place for the institution of prostitutes. He has boldly prescribed prohibition and pleaded for the avoidance of gambling, perhaps echoing the voice of the Buddha. There is a chapter on medicine.

The last 13 chapters in Poruṭṭpaal are very important, since they prescribe the qualifications for a good citizen both in the affirmative and negative terms. Nobility, self-respect, greatness, perfection, gentleness, courtesy etc. are the essential qualities to be cultivated by the sincere citizens of a state. Since agriculture has been the backbone of the Indian population, Tiruvalluvar also has given proper place to cultivation in the text. Poverty, mendicancy and baseness are to be eradicated completely.

Thus ends Poruṭṭpāl.

The last division Inpattuppāl is very original and peculiar to the Tamil

tradition. This section contains 25 chapters. The first seven chapters deal with premarital love, while the remaining portion pictures postmarital family life, with a fertile imagination and poetic embellishment. Even here, the author is basically ethical, since he has not introduced the prostitute in the family affairs of the hero. The hedonistic life of the Sangam period is marked by the association of public women. But, perhaps due to the influence of Jainism and Buddhism, Tiruvalluvar did not like a woman to be a harlot. Like the Buddha, he also expected that society should be noble and gentle to make even a prostitute to live the life of a chaste woman. Following the footsteps of the Buddha, he preached social equality (972).

With regard to the age of Tirukural, scholars differ widely. According to some scholars, it belongs to a period prior to the prevailing Sangam Classics (300 B.C. to 200 A.D.). They quote some common phrases and passages from Tirukural and Sangam literature and argue that the latter are influenced by the

former. Another group of scholars read the impact of Sangam Classics on Tirukkural and they are of the view that Tirukkural should be a post-Sangam work. Still another set of scholars brought down the text to 7th century A.D. relying on the linguistic peculiarities observed by the late Prof. S.Vaiyapuri Pillai. It is essential to note that the devotional poets like Sambandar and Appar who lived in the 7th century A.D. have been influenced by Tiruvalluvar as evidenced by the usages of the couplets in their devotional lyrics. Again it is to be considered that Cāttaṇār, the author of Maṇimēkalai has quoted many a couplet from Tirukkural and mentioned its author by the epithet, "Poyyil Pula-vaṇ" (i.e. the poet never false indicating the veracity of his words). Ilango, the author of Cilappatikāram (200 A.D.) has also been benefited by the study of Tirukkural, as noticed by the presence of many couplets in the epic. So, in all probability, Tiruvalluvar should have preceded the period of Tēvāram and the twin epics. In all probability, he should have lived at the end of the Sangam period and it may be proper to

say that he lived somewhere in the second century A.D. To support this view, the present writer has adduced several linguistic changes (Sangattamil - Part I, 1983) that have been noticed in the language of Tirukkural. Further, the social condition as revealed in the Sangam literature, has been radically changed during the period of Tirukkural. A few evidences are given hereunder:

1. Associations with prostitutes was allowed in the Sangam society. But, Tiruvalluvar totally rejected the institution of prostitutes. According to him, monogamy was strictly to be adopted.
2. Gambling was considered to be a pastime during the Sangam period. The kings and brahmins also spent their leisure in gambling. But, in Tirukkural, the chapter on gambling exposes the demerits of the game and the ethical teacher, advises the society to get rid of this worst of evils.
3. Vedic sacrifices were patronized



by the monarchs during the Sangam period. But, Tiruvalluvar full of compassion condemns them and advocates the principle of ahimsa (i.e. non-violence).

- h. The people of Sangam age were accustomed to meat-eating and drinking which are totally condemned by Tiruvalluvar who considered them vices.

Hence, it is proper to think that Tiruvalluvar, influenced by the basic principles of Jainism and Buddhism, should have expressed the above doctrines in order to refine society. Since the existence of these two systems is traceable in the Sangam classics, it is proper to suggest that Tiruvalluvar living at least at the end of Sangam period earnestly endeavoured to correct the hedonistic society to follow the most refined way of life.

With regard to his religion, again there is no single opinion. According to Kalladam (900 A.D.), Tirukkural is not a religious work. The author has presented all the relevant aspects of

life without giving much weight to a particular religion. He should not belong to a particular religion, though he has been identified variously to be a Saivite, a Jain or a Buddhist. There are people who read the influence of Bible and also Al koran in Tirukkural. All these attempts disclose the fact that Tiruvalluvar has been very eclectic and catholic in outlook to accommodate all the best ideas of various religions, thus getting the name "Manpatai-p-paavalalar" -- Universal bard, and his work "Potu marai" -- common scripture, meant for the entire humanity.

Most of the ethical norms embedded in the text are common and hence, appeal to all humanity transcending the barriers of region, religion, race and language, thus making Tiruvalluvar a universal poet. "In perfection of form, profundity of thought, nobleness of sentiment and earnestness of purpose, very few books outside the grand scriptures of humanity can be compared with it" says V.V.S.Iyer. Tirukkural is the only Tamil text for which more than ten commentaries have been produced from early times to our

own period. The influence and impact of this text is uniformly witnessed in almost all the Tamil literatures that appeared subsequently through the ages down to our own times. It is the only secular work of Indian literature that has been translated in many of the Indian and world languages. The Tamil University could legitimately be proud of publishing the valuable translation of Tirukkural by the Rev. Dr. G.U. Pope in order to popularise the message of Tiruvalluvar far and wide. Pope himself quotes approvingly the tribute paid by M. Ariel to Tirukkural -- "the masterpiece of Tamil Literature -- one of the highest and purest expressions of human thought". "Undoubtedly one of the great geniuses of the world," declares Dr. Pope referring to Tiruvalluvar and continues in the same laudatory vein: "The brevity rendered necessary by the form gives an oracular effect to the utterances of the great Tamil 'Master of the Sentences.' They are the choicest of moral epigram."

Since this is a pocket edition it is easy for carrying even during

travel. The introduction, the notes, lexicon and concordance are not given in this publication.

In the last quarter of 19th century, the Rev.Dr.G.U.Pope from England came to South India on missionary activities. He learnt the Tamil language and literature and was amazed at the richness and greatness of the Tamil tradition. Among his literary activities, the metrical translations of Tirukkuraḷ and Tiruvācakaṃ are considered to be the best. He has also translated some of the poems in Purāṇānūru and Nāḷadiyār. Though in some places the translation seems to be incorrect and inadequate, it is to be borne in mind that any translation in verse-form would have its own shortcomings which should not minimise the significance of the earnest endeavour. Thus the Tamils are bound to appreciate and venerate the Rev.Dr.G.U.Pope for his great pioneering work.

Tamil University,  
Thanjavur.

- Dr.S.Agesthialingam,  
Vice-Chancellor.

BOOK 1 - VIRTUE

Chapter I  
THE PRAISE OF GOD

- A, as its first of letters,  
every speech maintains;  
The 'Primal Deity' is First  
through all the world's domains. 1
- No fruit have men  
of all their studied lore,  
Save they  
the 'Purely Wise One's' feet adore. 2
- His feet, 'Who o'er the full-blown  
flower hath past,' who gain  
In bliss long time shall dwell  
above this earthly plain. 3
- His foot, 'Whom want affects not,  
irks not grief,' who gain  
Shall not, through every time,  
of any woes complain. 4
- The men, who on the 'King's'  
true praise delight to dwell,  
Affects not them the fruit  
of deeds done ill or well. 5

Long live they blest, who've stood  
in path from falsehood freed;  
His, 'Who quenched lusts that  
from the sense-gates five proceed.' 6

Unless His foot,  
'to Whom none can compare,' men gain,  
'Tis hard for mind to find  
relief from anxious pain. 7

Unless His feet, 'the Sea of Good,  
the Fair and Bountiful,' men gain.  
'Tis hard the further bank  
of being's changeful sea to attain. 8

Before His foot, 'the Eight-fold  
Excellence,' with unbent head  
Who stands, like palsied sense,  
is to all living functions dead. 9

They swim the sea of births,  
the 'Monarch's' foot who gain;  
None others reach the shore  
of being's mighty main. 10

## Chapter II

### THE EXCELLENCE OF RAIN

The world its course maintains through  
    life that rain unfailing gives;  
Thus rain is known the true ambrosial  
    food of all that lives. 1

The rain makes pleasant food  
    for eaters rise;  
As food itself, thirst-quenching  
    draught supplies. 2

If clouds, that promised rain, deceive,  
    and in the sky remain,  
Famine, sore torment, stalks  
    o'er earth's vast ocean-girdled plain. 3

If clouds their wealth of waters  
    fail on earth to pour,  
The ploughers plough  
    with oxen's sturdy team no more. 4

'Tis rain works all: it ruin spreads,  
    then timely aid supplies;  
As, in the happy days before,  
    it bids the ruined rise. 5



Virtue  
Introduction

- If from the clouds  
no drops of rain are shed,  
'Tis rare to see  
green herb lift up its head. 6
- If clouds restrain their gifts  
and grant no rain,  
The treasures fail  
in ocean's wide domain. 7
- If heaven grow dry, with feast  
and offering never more  
Will men on earth  
the heavenly ones adore. 8
- If heaven its watery treasures  
ceases to dispense,  
Through the wide world cease gifts,  
and deeds of 'penitence.' 9
- When water fails, functions  
of nature cease, you say;  
Thus when rain fails, no men  
can walk in 'duty's ordered way.' 10

Chapter III  
THE GREATNESS OF ASCETICS

The settled rule of every code  
requires, as highest good,  
Their greatness who, renouncing all,  
true to their rule have stood. 1

As counting those that  
from the earth have passed away,  
'Tis vain attempt the might  
of holy men to say. 2

Their greatness earth transcends,  
who, way of both worlds weighed,  
In this world take their stand,  
in virtue's robe arrayed. 3

He, who with firmness  
curb the five restrains,  
Is seed for soil  
of yonder happy plains. 4

Their might who have destroyed  
'the five,' shall soothly tell  
Indra, the lord of those in heaven's  
wide realms that dwell. 5

Things hard in the doing  
will great men do;  
Things hard in the doing  
the mean eschew. 6

Taste, light, touch, sound,  
and smell: who knows the way  
Of all the five,--the world  
submissive owns his sway. 7

The might of men whose word  
is never vain,  
The 'secret word' shall  
to the earth proclaim. 8

The wrath 'tis hard  
e'en for an instant to endure  
Of those who virtue's hill  
have scaled, and stand secure. 9

Towards all that breathe, with seemly  
graciousness adorned they live;  
And thus to virtue's sons  
the name of 'Arthanar' men give. 10

## Chapter IV

### ASSERTION OF THE STRENGTH OF VIRTUE

It yields distinction, yields  
    prosperity; what gain  
Greater than virtue can  
    a living man obtain? 1

No greater gain than virtue  
    ought can cause;  
No greater loss than life  
    oblivious of her laws. 2

To finish virtue's work  
    with ceaseless effort strive,  
What way thou may'st, where'er  
    thou see'st the work may thrive. 3

Spotless be thou in mind!  
    This only merits virtue's name;  
All else, mere pomp of idle sound,  
    no real worth can claim. 4

'Tis virtue when, his footsteps sliding  
    not through envy, wrath,  
Lust, evil speech--these four,  
    man onwards moves in ordered path. 5

- Do deeds of virtue now. Say not,  
    'To-morrow we'll be wise';  
Thus, when thou diest, shalt thou  
    find a help that never dies. 6
- Needs not in words to dwell  
    on virtue's fruits: compare  
The man in litter borne  
    with them that toiling bear! 7
- If no day passing idly, good to do  
    each day you toil,  
A stone 't will be to block the way  
    of future days of moil. 8
- What from virtue floweth,  
    yieldeth dear delight;  
All else extern,  
    is void of glory's light. 9
- 'Virtue' sums the things  
    that should be done;  
'Vice' sums the things  
    that man should shun. 10

Chapter V  
DOMESTIC LIFE

- The men of household virtue,  
firm in way of good, sustain  
The other orders three  
that rule professed maintain. 1
- To anchorites, to indigent,  
to those who've passed away,  
The man for household virtue famed  
is needful help and stay. 2
- The manes, God, guests, kindred,  
self, in due degree,  
These five to cherish well  
is chiefest charity. 3
- Who shares his meal with others,  
while all guilt he shuns,  
His virtuous line unbroken  
through the ages runs. 4
- If love and virtue  
in the household reign,  
This is of life  
the perfect grace and gain. 5

Virtue  
Domestic Virtue

If man in active household life  
a virtuous soul retain,  
What fruit from other modes  
of virtue can he gain? 6

In nature's way who spends  
his calm domestic days,  
'Mid all that strive for virtue's crown  
hath foremost place. 7

Others it sets upon their way,  
itself from virtue ne'er declines;  
Than stern ascetics' pains  
such life domestic brighter shines. 8

The life domestic rightly bears  
true virtue's name;  
That other too, if blameless found,  
due praise may claim. 9

Who shares domestic life,  
by household virtues graced,  
Shall, mid the gods, in heaven  
who dwell, be placed. 10

Chapter VI  
THE GOODNESS OF THE HELP TO  
DOMESTIC LIFE

As doth the house beseem,  
    she shows her wifely dignity;  
As doth her husband's wealth befit,  
    she spends: helpmeet is she. 1

If household excellence  
    be wanting in the wife,  
Howe'er with splendour lived,  
    all worthless is the life. 2

There is no lack within the house,  
    where wife in worth excels,  
There is no luck within the house,  
    where wife dishonoured dwells. 3

If woman might  
    of chastity retain,  
What choicer treasure  
    doth the world contain? 4

No god adoring, low she bends  
    before her lord;  
Then rising, serves: the rain  
    falls instant at her word! 5



Virtue  
Domestic Virtue

Who guards herself, for husband's comfort  
cares, her household's fame  
In perfect wise with sleepless soul  
preserves,--give her a woman's name! 6

Of what avail is  
watch and ward?  
Honour's woman's  
safest guard. 7

If wife be wholly true to him  
who gained her as his bride,  
Great glory gains she in the world  
where gods in bliss abide. 8

Who have not spouses that  
in virtue's praise delight,  
They lion-like can never walk  
in scorn's sight. 9

The house's 'blessing,' men pronounce  
the house-wife excellent;  
The gain of blessed children  
is its goodly ornament. 10

Chapter VII  
THE OBTAINING OF SONS

Of all that men acquire,  
    we know not any greater gain,  
Than that which by the birth  
    of learned children men obtain. 1

Who children gain, that none  
    reproach, of virtuous worth,  
No evils touch them, through  
    the sev'n-fold maze of birth. 2

'Man's children are his fortune,'  
    say the wise;  
From each one's deeds  
    his varied fortunes rise. 3

Than gods' ambrosia sweeter far  
    the food before men laid,  
In which the little hands of children  
    of their own have play'd. 4

To parent sweet the touch  
    of children dear;  
Their voice is sweetest  
    music to his ear. 5

'The pipe is sweet' 'the lute is sweet,'  
by them 't will be averred,  
Who music of their infants'  
lispings lips have never heard. 6

Sire greatest boon on son confers,  
who makes him meet  
In councils of the wise  
to fill the highest seat. 7

Their children's wisdom greater  
than their own confessed,  
Through the wide world is sweet  
to every human breast. 8

When mother hears him named  
'fulfill'd of wisdom's lore,'  
Far greater joy she feels,  
than when her son she bore. 9

To sire, what best requital can  
by grateful child be done?  
To make men say, 'What merit  
gained the father such a son?' 10

Chapter VIII  
THE POSSESSION OF LOVE

- And is there bar  
that can even love restrain?  
The tiny tear shall make  
the lover's secret plain. 1
- The loveless to themselves  
belong alone;  
The loving men are others'  
to the very bone. 2
- Of precious soul with body's  
flesh and bone,  
The union yields one fruit,  
the life of love alone. 3
- From love fond yearning springs  
for union sweet of minds;  
And that the bond of rare  
excelling friendship binds. 4
- Sweetness on earth  
and rarest bliss above,  
These are the fruits  
of tranquil life of love. 5

Virtue  
Domestic Virtue

The unwise deem love  
    virtue only can sustain,  
It also helps the man  
    who evil would restrain. 6

As sun's fierce ray dries up  
    the boneless things,  
So loveless beings virtue's power  
    to nothing brings. 7

The loveless soul,  
    the very joys of life many know  
When flowers, in barren soil,  
    on sapless trees, shall blow. 8

Though every outward part complete,  
    the body's fitly framed;  
What good, when soul within, of love  
    devoid, lies halt and maimed? 9

Bodies of loveless men  
    are bony framework clad with skin;  
Then is the body seat of life,  
    when love resides within. 10

Chapter IX  
CHERISHING GUESTS

All household cares and course  
of daily life have this in view,  
Guests to receive with courtesy,  
and kindly acts to do. 1

Though food of immortality  
should crown the board,  
Feasting alone, the guests without  
unfed, is thing abhorred. 2

Each day he tends the coming guest  
with kindly care;  
Painless, unfailing plenty  
shall his household share. 3

With smiling face he entertains  
each virtuous guest;  
'Fortune' with gladsome mind  
shall in his dwelling rest. 4

Who first regales his guest,  
and then himself supplies,  
O'er all his fields, unsown,  
shall plenteous harvests rise. 5

Virtue  
Domestic Virtue

The guest arrived he tends,  
the coming guest expects to see;  
To those in heavenly homes that dwell  
a welcome guest is he. 6

To reckon up the fruit of kindly deeds  
were all in vain;  
Their worth is as the worth  
of guests you entertain. 7

With pain they guard their stores, yet  
'All forlorn are we,' they 'll cry,  
Who cherish not their guests,  
nor kindly help supply. 8

To turn from guests is penury,  
though worldly goods abound;  
'Tis senseless folly,  
only with the senseless found. 9

The flower of the 'Anicha' withers away,  
If you do but its fragrance inhale;  
If the face of the host cold welcome convey,  
The guest's heart within him will fail. 10

## Chapter X

### THE UTTERANCE OF PLEASANT WORDS

Pleasant words are words  
    with all pervading love that burn;  
Words from his guileless mouth  
    who can the very truth discern. 1

A pleasant word  
    with beaming smile's preferred,  
Even to gifts  
    with liberal heart conferred. 2

With brightly beaming smile,  
    and kindly light of loving eye,  
And heart sincere,  
    to utter pleasant words is charity. 3

The men of pleasant speech  
    that gladness breathe around,  
Through indigence shall never  
    sorrow's prey be found. 4

Humility with pleasant speech  
    to man on earth,  
Is choice adornment; all besides  
    is nothing worth. 5



Virtue  
Domestic Virtue

Who seeks out good, words from his lips  
of sweetness flow;  
In him the power of vice declines,  
and virtues grow. 6

The words of sterling sense, to rule  
of right that strict adhere,  
To virtuous action prompting, blessings  
yield in every sphere. 7

Sweet kindly words, from meanness free,  
delight of heart  
In world to come  
and in this world impart. 8

Who sees the pleasure  
kindly speech affords,  
Why makes he use  
of harsh, repellant words? 9

When pleasant words are easy,  
bitter words to use,  
Is, leaving sweet ripe fruit,  
the sour unripe to choose. 10

## Chapter XI

### THE KNOWLEDGE OF BENEFITS CONFERRED: GRATITUDE

Assistance given by those  
    who ne'er received our aid,  
In debt by gift of heaven  
    and earth but poorly paid. 1

A timely benefit, -- though thing  
    of little worth  
The gift itself, -- in excellence  
    transcends the earth. 2

Kindness shown by those who weigh not  
    What the return may be;  
When you ponder right its merit,  
    'Tis vaster than the sea. 3

Each benefit to those of actions'  
    fruit who rightly deem,  
Though small as millet-seed,  
    as palm-tree vast will seem. 4

The kindly aid's extent is  
    of its worth no measure true;  
Its worth is as the worth of him  
    to whom the act you do. 5

Virtue  
Domestic Virtue

Kindness of men of stainless soul  
remember evermore!  
Forsake thou never friends who were  
thy stay in sorrow sore! 6

Through all seven worlds, in seven-fold birth  
Remains in mem'ry of the wise,  
Friendship of those who wiped on earth,  
The tears of sorrow from their eyes. 7

'Tis never good to let the thought  
of good things done thee pass away;  
Of things not good, 'tis good to rid  
thy memory that very day. 8

Effaced straightway  
is deadliest injury,  
By thought of one kind act  
in days gone by. 9

Who every good have killed,  
may yet destruction flee;  
Who 'benefit' has killed,  
that man shall ne'er 'scape free! 10

## Chapter XII

### IMPARTIALITY

- If justice, failing not,  
its quality maintain,  
Giving to each his due, -- 'tis man's  
one highest gain. 1
- The just man's wealth  
unwasting shall endure,  
And to his race  
a lasting joy ensure. 2
- Though only good it seem  
to give, yet gain  
By wrong acquired not e'en  
one day retain: 3
- Who just or unjust lived  
shall soon appear:  
By each one's offspring  
shall the truth be clear. 4
- The gain and loss in life  
are not mere accident;  
Just mind inflexible  
is sages' ornament. 5

If, right deserting,  
    heart to evil turn,  
Let man impending ruin's  
    sign discern! 6

The man who justly lives,  
    tenacious of the right,  
In low estate is never low  
    to wise man's sight. ' 7

To stand, like balance rod  
    that level hangs and rightly weighs,  
With calm unbiassed equity of soul,  
    is sages' praise. 8

Inflexibility in word  
    is righteousness,  
If men inflexibility  
    of soul possess. 9

As thriving trader  
    is the trader known,  
Who guards another's  
    interests as his own. 10

## Chapter XIII

### THE POSSESSION OF SELF-RESTRAINT

- Control of self does man conduct  
to bliss th' immortals share;  
Indulgence leads to deepest night,  
and leaves him there. 1
- Guard thou as wealth the power  
of self-control;  
Than this no greater gain  
to living soul! 2
- If versed in wisdom's lore  
by virtue's law you self restrain,  
Your self-repression known  
will yield, you glory's gain. 3
- In his station, all unswerving,  
if man self subdue,  
Greater he than mountain  
proudly rising to the view. 4
- To all humility is goodly grace;  
but chief to them  
With fortune blessed,--  
'tis fortune's diadem. 5

Like tortoise, who  
the five restrains  
In one, through seven worlds  
bliss obtains.. 6

Whate'er they fail to guard, o'er lips  
men guard should keep;  
If not, through fault of tongue, they  
bitter tears shall weep. 7

Though some small gain  
of good it seem to bring,  
The evil word is parent  
still of evil thing. 8

In flesh by fire inflamed, nature may  
thoroughly heal the sore;  
In soul by tongue inflamed,  
the ulcer healeth nevermore. 9

Who learns restraint, and guards  
his soul from wrath,  
Virtue, a timely aid,  
attends his path. 10

Chapter XIV  
THE POSSESSION OF DECORUM

- 'Decorum' gives especial excellence;  
    with greater care  
'Decorum' should men guard than life,  
    which all men share. 1
- Searching, duly watching, learning,--  
    'decorum' still we find  
Man's only aid: toiling,  
    guard thou this with watchful mind. 2
- 'Decorum' 's true  
    nobility on earth;  
'Indecorum's' issue  
    is ignoble birth. 3
- Though he forget, the Brahman  
    may regain his Vedic lore;  
Failing in 'decorum due,'  
    birthright's gone for evermore. 4
- The envious soul in life  
    no rich increase of blessing gains,  
So man of 'due decorum' void  
    no dignity obtains. 5



- The strong of soul no jot abate  
of 'strict decorum's' laws,  
Knowing that 'due decorum's' breach  
foulest disgrace will cause. 6
- 'Tis source of dignity when  
'true decorum' is preserved;  
Who break 'decorum's' rules endure  
e'en censures undeserved. 7
- 'Decorum true' observed  
a seed of good will be;  
'Decorum's breach' will  
sorrow yield eternally. 8
- It cannot be that they who  
'strict decorum's' law fulfil,  
E'en in forgetful mood,  
should utter words of ill. 9
- Who know not with the world  
in harmony to dwell,  
May many things have learned,  
but nothing well. 10

Chapter XV  
NOT COVETING ANOTHER'S WIFE

- Who laws of virtue  
    and possession's rights have known,  
Indulge no foolish love of her  
    by right another's own. 1
- No fools, of all that stand  
    from virtue's pale shut out,  
Like those who longing lurk  
    their neighbour's gate without. 2
- They're numbered with the dead, e'en  
    while they live,--how otherwise?  
With wife of sure confiding friend  
    who evil things devise. 3
- How great soe'er they be,  
    what gain have they of life,  
Who, not a whit reflecting,  
    seek a neighbour's wife? 4
- 'Mere trifle!' saying thus, invades  
    the home; so he ensnares  
A gain of guilt that  
    deathless eye endures. 5

Virtue  
Domestic Virtue

Who home invades,  
    from him pass nevermore,  
Hatred and sin, fear,  
    foul disgrace: these four. 6

Who sees the wife, another's own,  
    with no desiring eye,  
In sure domestic bliss  
    he dwelleth ever virtuously. 7

Manly excellence, that looks not  
    on another's wife,  
Is not virtue merely,  
    'tis full 'propriety' of life. 8

Who're good indeed, on earth  
    begirt by ocean's gruesome tide?  
The men who touch not her  
    that is another's bride. 9

Though virtue's bounds he pass,  
    and evil deeds hath wrought;  
At least, 'tis good if neighbour's wife  
    he covet not. 10

## Chapter XVI

### THE POSSESSION OF PATIENCE: FORBEARANCE

As earth bears up the men  
    who delve into her breast,  
To bear with scornful men  
    of virtues is the best. 1

Forgiving trespasses  
    is good always;  
Forgetting them hath  
    even higher praise. 2

The sorest poverty is bidding  
    guest unfed depart;  
The mightiest might to bear  
    with men of foolish heart. 3

Seek'st thou honour  
    never tarnished to retain;  
So must thou patience,  
    guarding evermore, maintain. 4

Who wreak their wrath  
    as worthless are despised;  
Who patiently forbear  
    as gold are prized. 5

- Who wreak their wrath  
    have pleasure for a day;  
Who bear have praise till  
    earth shall pass away. 6
- Though others work thee ill,  
    thus shalt thou blessing reap:  
Grieve for their sin, thyself  
    from vicious action keep! 7
- With overweening pride  
    when men with injuries assail,  
By thine own righteous dealing  
    shalt thou mightily prevail. 8
- They who transgressors'  
    evil words endure  
With patience, are  
    as stern ascetics pure. 9
- Though 'great' we deem the men  
    that fast and suffer pain,  
Who others' bitter words endure,  
    the foremost place obtain. 10

Chapter XVII  
NOT ENVYING

As 'strict decorum's' laws,  
that all men bind,  
Let each regard unenvying  
grace of mind. 1

If man can learn  
to envy none on earth,  
'Tis richest gift,--  
beyond compare its worth. 2

Nor wealth nor virtue does that man  
desire, 'tis plain,  
Whom others' wealth delights not,  
feeling envious pain. 3

The wise through envy  
break not virtue's laws,  
Knowing ill-deeds of foul  
disgrace the cause. 4

Envy they have within!  
Enough to seal their fate!  
Though foemen fail, envy  
can ruin consummate. 5

Who scans good gifts to others  
    given with envious eye,  
His kin, with none to clothe  
    or feed them, surely die. 6

From envious man good fortune's  
    goddess turns away,  
Grudging him good, and points him out  
    misfortune's prey. 7

Envy, embodied ill,  
    incomparable bane,  
Good fortune slays,  
    and soul consigns to fiery pain. 8

To men of envious heart,  
    when comes increase of joy,  
Or loss to blameless men, the 'why'  
    will thoughtful hearts employ. 9

No envious men to large  
    and full felicity attain;  
No men from envy free have failed  
    a sure increase to gain. 10

Chapter XVIII  
NOT COVETING

With soul unjust to covet  
    others' well-earned store,  
Brings ruin to the home,  
    to evil opes the door. 1

Through lust of gain, no deeds  
    that retribution bring  
Do they, who shrink with shame  
    from every unjust thing. 2

No deeds of ill, misled  
    by base desire,  
Do they, whose souls  
    to other joys aspire. 3

Men who have conquered sense,  
    with sight from sordid vision freed  
Desire not others' goods,  
    e'en in the hour of sorest need. 4

What gain, though lore refined  
    of amplest reach he learn,  
His acts towards all mankind  
    if covetous desire to folly turn? 5



Virtue  
Domestic Virtue

Though, grace desiring,  
    he in virtue's way stand strong,  
He's lost who wealth desires,  
    and ponders deeds of wrong. 6

Seek not increase  
    by greed of gain acquired;  
That fruit matured yields  
    ever good desired. 7

What saves prosperity  
    from swift decline?  
Absence of lust to make another's  
    cherished riches thine! 8

Good fortune draws anigh  
    in helpful time of need,  
To him who, schooled in virtue,  
    guards his soul from greed. 9

From thoughtless lust of others' goods  
    springs fatal ill;  
Greatness of soul that covets not  
    shall triumph still. 10

Chapter XIX  
NOT BACKBITING

- Though virtuous words his lips speak not,  
and all his deeds are ill,  
If neighbour he defame not, there's  
good within him still. 1
- Than he who virtue scorns,  
and evil deeds performs, more vile  
Is he that slanders friend,  
then meets him with false smile. 2
- 'Tis greater gain of virtuous good  
for man to die  
Than live to slander absent friend,  
and falsely praise when nigh. 3
- In presence though unkindly words  
you speak, say not  
In absence words whose ill result  
exceeds your thought. 4
- The slanderous meanness  
that an absent friend defames,  
'This man in words owns virtue,  
not in heart,' proclaims. 5

Who on his neighbours' sins  
delights to dwell,  
The story of his sins, culled out  
with care, the world will tell. 6

With friendly art who know not  
pleasant words to say,  
Speak words that sever hearts,  
and drive choice friends away. 7

Whose nature bids them faults  
of closest friends proclaim,  
What mercy will they show  
to other men's good name? 8

'Tis charity, I ween, that makes  
the earth sustain their load  
Who, neighbours' absence watching,  
tales of slander tell abroad. 9

If each his own,  
as neighbours' faults would scan,  
Could any evil hap  
to living man? 10

Chapter XX  
THE NOT SPEAKING PROFITLESS WORDS

Words without sense,  
    while chafe the wise,  
Who babbles,  
    him will all despise. 1

Words without sense, where many  
    wise men hear, to pour  
Than deeds to friends ungracious done  
    offendeth more. 2

Diffusive speech  
    of useless words proclaims  
A man who never  
    righteous wisdom gains. 3

Unmeaning, worthless words,  
    said to the multitude,  
To none delight afford,  
    and sever men from good. 4

Gone are both fame  
    and boasted excellence,  
When men of worth speak  
    words devoid of sense. 5

Virtue  
Domestic Virtue

- Who makes display  
    of idle words' inanity,  
Call him not man,--  
    chaff of humanity! 6
- Let those who list speak things  
    that no delight afford,  
'Tis good for men of worth  
    to speak no idle word. 7
- The wise, who weigh the worth  
    of every utterance,  
Speak none but words  
    of deep significance. 8
- The men of vision pure,  
    from wildering folly free,  
Not e'en in thoughtless hour,  
    speak words of vanity. 9
- If speak you will, speak  
    words that fruit afford,  
If speak you will, speak  
    never fruitless word. 10

Chapter XXI  
DREAD OF EVIL DEEDS

With sinful act men cease to feel  
the dread of ill within;  
The excellent will dread  
the wanton pride of cherished sin. 1

Since evils new  
from evils ever grow,  
Evil than fire works out  
more dreaded woe. 2

Even to those that hate  
make no return of ill;  
So shalt thou wisdom's highest law,  
'tis said, fulfil. 3

Though good thy soul forget,  
plot not thy neighbour's fall,  
Thy plans shall 'virtue's Power'  
by ruin to thyself forestall. 4

Make not thy poverty  
a plea for ill;  
Thy evil deeds will make thee  
poorer still. 5

Virtue  
Domestic Virtue

What ranks as evil spare to do,  
if thou would'st shun  
Affliction sore through ill  
to thee by others done. 6

From every enmity incurred  
there is to 'scape a way;  
The wrath of evil deeds  
will dog men's steps, and slay. 7

Man's shadow dogs his steps  
where'er he wends;  
Destruction thus  
on sinful deeds attends. 8

Beware, if to thyself  
thyself is dear,  
Lest thou to aught that ranks  
as ill draw near! 9

The man, to devious way  
of sin that never turned aside,  
From ruin rests secure,  
whatever ills betide. 10

## Chapter XXII

### THE KNOWLEDGE OF WHAT IS BEFITTING A MAN'S POSITION

Duty demands no recompense;  
    to clouds of heaven,  
By men on earth,  
    what answering gift is given? 1

The worthy say, when wealth  
    rewards their toil-spent hours,  
For uses of beneficence  
    alone 'tis ours. 2

To 'due beneficence'  
    - no equal good we know,  
Amid the happy gods,  
    or in this world below. 3

Who knows what's human life's  
    befitting grace,  
He lives; the rest 'mongst  
    dead men have their place. 4

The wealth of men who love  
    the 'fitting way,' the truly wise,  
Is as when water fills the lake  
    that village needs supplies. 5



Virtue  
Domestic Virtue

- A tree that fruits  
    in th' hamlet's central mart,  
Is wealth that falls  
    to men of liberal heart. 6
- Unfailing tree that healing balm  
    distils from every part,  
Is ample wealth that falls  
    to him of large and noble heart. 7
- E'en when resources fail, they  
    weary not of 'kindness due,'--  
They to whom Duty's self  
    appears in vision true. 8
- The kindly-hearted man  
    is poor in this alone,  
When power of doing deeds  
    of goodness he finds none. 9
- Though by 'beneficence'  
    the loss of all should come,  
'Twere meet man sold himself,  
    and bought it with the sum. 10

Chapter XXIII  
GIVING

Call that a gift to needy men  
    thou dost dispense,  
All else is void of good,  
    seeking for recompense. 1

Though men declare it heavenward path,  
    yet to receive is ill;  
Though upper heaven were not,  
    to give is virtue still. 2

'I've nought' is ne'er  
    the high-born man's reply;  
He gives to those who raise  
    themselves that cry. 3

The suppliants' cry for aid  
    yields scant delight,  
Until you see his face  
    with grateful gladness bright. 4

'Mid devotees they're great  
    who hunger's pangs sustain,  
Who hunger's pangs relieve  
    a higher merit gain. 5

Virtue  
Domestic Virtue

Let man relieve the wasting hunger  
men endure;  
For treasure gained thus finds he  
treasure-house secure. 6

Whose soul delights  
with hungry men to share his meal.  
The hand of hunger's sickness  
sore shall never feel. 7

Delight of glad'ning human hearts  
with gifts do they not know,  
Men of unpitying eye, who hoard  
their wealth, and lose it so? 8

They keep their garner's <sup>20</sup>full  
for self alone the board they spread;-  
'Tis greater pain, be sure,  
than begging daily bread! 9

'Tis bitter pain to die!  
'Tis worse to live  
For him who nothing  
finds to give! 10

Chapter XXIV  
RENOWN

- See that thy life the praise  
    of generous gifts obtain;  
Save this for living man  
    exists no real gain. 1
- The speech of all that speak  
    agrees to crown  
The men that give to those that ask,  
    with fair renown. 2
- Save praise alone  
    that soars on high,  
Nought lives on earth  
    that shall not die. 3
- If men do virtuous deeds  
    by world-wide ample glory crowned  
The heavens will cease to laud  
    the sage for other gifts renowned. 4
- Loss that is gain, and death  
    life's true bliss fulfilled,  
Are fruits which only  
    wisdom rare can yield. 5

Virtue  
Domestic Virtue

If, man you walk the stage,  
    appear adorned with glory's grace;  
Save glorious you can shine,  
    'twere better hide your face. 6

If you your days will spend  
    devoid of goodly fame,  
When men despise, why blame them?  
    You've yourself to blame. 7

Fame is virtue's child,  
    they say; if, then,  
You childless live,  
    you live the scorn of men. 8

The blameless fruits of fields'  
    increase will dwindle down,  
If earth the burthen bear  
    of men without renown. 9

Who live without reproach,  
    them living men we deem;  
Who live without renown, live not,  
    though living men they seem. 10

## Chapter XXV

### THE POSSESSION OF BENEVOLENCE

- Wealth 'mid wealth  
    is wealth of 'kindliness':  
Wealth of goods  
    the vilest too possess. 1
- The law of 'grace' fulfil,  
    by methods good due trial made,  
Though many systems you explore,  
    this is your only aid. 2
- They in whose breast  
    a 'gracious kindliness' resides,  
See not the gruesome world,  
    where darkness drear abides. 3
- Who for undying souls of men  
    provides with gracious zeal,  
In his own soul the dreaded guilt  
    of sin shall never feel. 4
- The teeming earth's vast realm,  
    round which the wild winds blow,  
Is witness, men of 'grace'  
    no woeful want shall know. 5

- Gain of true wealth  
oblivious they eschew,  
Who 'grace' forsake,  
and graceless actions do. 6
- As to impoverished men  
this present world is not;  
The 'graceless' in yon world  
have neither part nor lot. 7
- Who lose the flower of wealth, when  
seasons change, again may bloom;  
Who lose 'benevolence', lose all;  
nothing can change their doom. 8
- When souls unwise true wisdom's  
mystic vision see,  
The 'graceless' man may work  
true works of charity 9
- When weaker men you front  
with threat'ning brow,  
Think how you felt in presence  
of some stronger foe. 10

Chapter XXVI  
THE RENUNCIATION OF FLESH

- How can the wont of 'kindly grace'  
to him be known,  
Who other creatures' flesh  
consumes to feed his own? 1
- No use of wealth have they  
who guard not their estate;  
No use of grace have they  
with flesh who hunger sate. 2
- Like heart of them that murderous  
weapons bear. his mind  
Who eats of savoury meat, no joy  
in good can find. 3
- 'What's grace, or lack of grace'?  
'To kill' is this, that 'not to kill';  
To eat dead flesh can never  
worthy end fulfil. 4
- If flesh you eat not, life's abodes  
unharm'd remain;  
Who eats, hell swallows him,  
and renders not again. 5



Virtue  
Ascetic Virtue

'We eat the slain,' you say,  
    'by us no living creatures die';  
Who'd kill and sell, I pray, if none  
    came there the flesh to buy? 6

With other beings' ulcerous wounds  
    their hunger they appease;  
If this they felt, desire to eat  
    must surely cease. 7

Whose souls the vision pure  
    and passionless perceive,  
Eat not the bodies  
    men of life bereave. 8

Than thousand rich oblations,  
    with libations rare,  
Better the flesh of slaughtered beings  
    not to share. 9

Who slays nought,--flesh rejects,--  
    his feet before,  
All living things  
    with clasped hands adore. 10

Chapter XXVII  
PENANCE

- To bear due penitential pains,  
    while no offence  
He causes others,  
    is the type of 'penitence'. 1
- To 'penitents' sincere avails  
    their 'penitence';  
Where that is not,  
    'tis but a vain pretence. 2
- Have other men forgotten  
    'penitence', who strive  
To earn for penitents the things  
    by which they live? 3
- Destruction to his foes,  
    to friends, increase of joy,  
The 'penitent' can cause, if this  
    his thoughts employ. 4
- That what they wish may,  
    as they wish, be won,  
By men on earth are works  
    of painful 'penance' done. 5

Who works of 'penance' do,  
    their end attain,  
Others, in passion's net ensnared,  
    toil but in vain. 6

The hotter glows the fining fire,  
    the gold the brighter shines;  
The pain of penitence, like fire,  
    the soul of man refines. 7

Who gains himself  
    in utter self-control,  
Him worships  
    every other living soul. 8

E'en over death the victory  
    he may gain,  
If power by penance won  
    his soul obtain. 9

The many all things lack!  
    The cause is plain;  
The 'penitents' are few.  
    The many shun such pain. 10

Chapter XXVIII  
INCONSISTENT CONDUCT

- Who with deceitful mind  
    in false way walks of covert sin,  
The five-fold elements his frame compose,  
    deride within. 1
- What gain, though virtue's semblance  
    high as heaven his fame exalt,  
If heart dies down through sense  
    of self-detected fault? 2
- As if a steer should graze  
    wrapped round with tiger's skin,  
Is show of virtuous might  
    when weakness lurks within. 3
- 'Tis as a fowler, silly birds to snare,  
    in thicket lurks,  
When, clad in stern ascetic garb,  
    one secret evil works. 4
- 'Our souls are free', who say,  
    yet practise evil secretly,  
'What folly have we wrought!' by many  
    shames o'erwhelmed, shall cry. 5

In mind renouncing nought,  
in speech renouncing every tie,  
Who guileful live,--no men are found  
than these of 'harder eye' 6

Outward, they shine as 'kunri' berry's,  
scarlet bright;  
Inward, like tip of 'kunri' bead,  
as black as night. 7

Many wash in hallowed waters, living  
lives of hidden shame;  
Foul in heart, yet high upraised  
of men in virtuous fame. 8

Cruel is the arrow straight,  
the crooked lute is sweet,  
Judge by their deeds the many  
forms of men you meet. 9

What's the worth of shaven head  
or tresses long,  
If you shun what all the world  
condemns as wrong? 10

Chapter XXIX  
THE ABSENCE OF FRAUD

Who seeks heaven's joys,  
    from impious levity secure,  
Let him from every fraud  
    preserve his spirit pure. 1

'Tis sin if in the mind  
    man but the thought conceive: "  
'By fraud I will my neighbour  
    of his wealth bereave,' 2

The gain that comes by fraud,  
    although it seem to grow  
With limitless increase,  
    to ruin swift shall go. 3

The lust inveterate  
    of fraudulent gain,  
Yields as its fruit  
    undying pain. 4

    ❧  
'Grace' is not in their thoughts, nor  
    know they kind affection's power,  
Who neighbour's goods desire,  
    and watch for his unguarded hour. 5

Virtue  
Ascetic Virtue

They cannot walk restrained  
in wisdom's measured bound,  
In whom inveterate lust  
of fraudulent gain is found. 6

Practice of fraud's  
dark cunning arts they shun,  
Who long for power  
by 'measured wisdom' won. 7

As virtue dwells in heart  
that 'measured wisdom' gains;  
Deceit in hearts of fraudulent men  
established reigns. 8

Who have no lore save that which  
fraudful arts supply,  
Acts of unmeasured vice  
committing straightway die. 9

The fraudulent forfeit life  
and being here below;  
Who fraud eschew the bliss  
of heavenly beings know. 10

Chapter XXX  
VERACITY

You ask, in lips of men  
    what 'truth' may be:  
'Tis speech from every taint  
    of evil free. 1

Falsehood may take the place  
    of truthful word,  
If blessing, free from fault,  
    it can afford. 2

Speak not a word which  
    false thy own heart knows,  
Self-kindled fire within  
    the false one's spirit glows. 3

True to his inmost soul  
    who lives,--enshrined  
He lives in souls  
    of all mankind. 4

Greater is he who speaks the truth  
    with full consenting mind,  
Than men whose lives have penitence  
    and charity combined. 5



No praise like that of words  
from falsehood free,  
This every virtue yields  
spontaneously. 6

If all your life be utter truth,  
the truth alone,  
'Tis well, though other virtuous acts  
be left undone. 7

Outward purity the water  
will bestow;  
Inward purity from truth  
alone will flow. 8

Every lamp is not a lamp  
in wise men's sight;  
That's the lamp with truth's  
pure radiance bright. 9

Of all good things we've scanned  
with studious care,  
There's nought that can  
with truthfulness compare. 10

Chapter XXXI  
THE NOT BEING ANGRY

- Where thou hast power thy angry will  
to work, thy wrath restrain;  
Where power is none, what matter if  
thou check or give it rein? 1
- Where power is none to wreak  
thy wrath, wrath impotent is ill;  
Where thou hast power thy will to work  
'tis greater evil still. 2
- If any rouse thy wrath,  
the trespass straight forget;  
For wrath an endless train  
of evils will beget. 3
- Wrath robs the face of smiles,  
the heart of joy,  
What other foe to man  
works such annoy? 4
- If thou would'st guard thyself,  
guard against wrath alway;  
'Gainst wrath who guards not,  
him his wrath shall slay. 5

Wrath, the fire that slayeth  
whoso draweth near,  
Will burn the helpful 'raft'  
of kindred dear. 6

The hand that smites the earth  
unfailing feels the sting;  
So perish they who nurse  
their wrath as noble thing. 7

Though men should work thee woe,  
like touch of tongues of fire,  
'Tis well if thou canst save  
thy soul from burning ire. 8

If man his soul preserve  
from wrathful fires,  
He gains with that  
whate'er his soul desires. 9

Men of surpassing wrath are like  
the men who 've passed away;  
Who wrath renounce, equals  
of all-renouncing sages they! 10

Chapter XXXII  
NOT DOING EVIL

Though ill to neighbour wrought should  
glorious pride of wealth secure,  
No ill to do is fixed decree  
of men in spirit pure. 1

Though malice work its worst,  
planning no ill return, to endure,  
And work no ill, is fixed decree  
of men in spirit pure. 2

Though unprovoked thy soul  
malicious foes should sting,  
Retaliation wrought  
inevitable woes will bring. 3

To punish wrong, with kindly benefits  
the doers ply;  
Thus shame their souls; but pass  
the ill unheeded by. 4

From wisdom's vaunted lore  
what doth the learner gain,  
If as his own he guard not  
others' souls from pain? 5

Virtue  
Ascetic Virtue

- What his own soul has felt  
    as bitter pain,  
From making others feel  
    should man abstain. 6
- To work no wilful woe, in any wise,  
    through all the days,  
To any living soul, is virtue's  
    highest praise. 7
- Whose soul has felt  
    the bitter smart of wrong, how can  
He wrongs inflict  
    on ever-living soul of man? 8
- If, ere the noontide,  
    you to others evil do,  
Before the eventide  
    will evil visit you. 9
- O'er every evil-doer  
    evil broodeth still;  
He evil shuns  
    who freedom seeks from ill. 10

Chapter XXXIII  
NOT KILLING

- What is the work of virtue?  
    'Not to kill';  
For 'killing' leads  
    to every work of ill. 1
- Let those that need partake your meal;  
    guard everything that lives:  
This the chief and sum of lore  
    that hoarded wisdom gives. 2
- Alone, first of good things,  
    is 'not to slay';  
The second is,  
    no untrue word to say. 3
- You ask, What is the good  
    and perfect way?  
'Tis path of him who studies  
    nought to slay. 4
- Of those who 'being' dread, and all  
    renounce, the chief are they,  
Who, dreading crime of slaughter,  
    study nought to slay. 5

Ev'n death, that life devours,  
    their happy days shall spare,  
Who law, 'Thou shall not kill,'  
    uphold with reverent care. 5

Though thine own life for that spared  
    life the price must pay,  
Take not from aught that lives  
    gift of sweet life away. 7

Though great the gain  
    of good should seem, the wise  
Will any gain  
    by slaughter won despise. 8

Whose trade is 'killing',  
    always vile they show,  
To minds of them who  
    what is vileness know. 9

Who lead a loathed life  
    in bodies sorely pained,  
Are men, the wise declare,  
    by guilt of slaughter stained. 10

Chapter XXXIV  
INSTABILITY

- Lowest and meanest lore,  
    that bids men trust secure,  
In things that pass away,  
    as things that shall endure! 1
- As crowds round dancers fill the hall,  
    is wealth's increase;  
Its loss, as throngs dispersing,  
    when the dances cease. 2
- Unenduring is all wealth;  
    if you wealth enjoy,  
Enduring works in working wealth  
    straightway employ. 3
- As 'day' it vaunts itself;  
    well understood, 'tis 'knife',  
That daily cuts away  
    a portion from thy life. 4
- Before the tongue lie powerless,  
    'mid the gasp of gurgling breath,  
Arouse thyself, and do good deeds  
    beyond the power of death. 5



- Existing yesterday,  
to-day to nothing hurled!--  
Such greatness owns  
this transitory world. 6
- Who know not if their happy lives  
shall last the day,  
In fancies infinite  
beguile the hours away! 7
- Birds fly away, and leave  
the nest deserted bare;  
Such is the short-lived friendship  
soul and body share. 8
- Death is sinking  
into slumbers deep;  
Birth again is waking  
out of sleep. 9
- The soul in fragile shed  
as lodger courts repose:-  
Is it because no home's  
conclusive rest it knows? 10

Chapter XXXV  
RENUNCIATION

From whatever, aye,  
    whatever, man gets free,  
From that, aye, from that,  
    no more of pain hath he! 1

'Renunciation' made—ev'n here  
    true pleasures men acquire;  
'Renounce' while time is yet,  
    it to those pleasures you aspire. 2

'Perceptions of the five'  
    must all expire;—  
Relinquished in its order  
    each desire. 3

'Privation absolute'  
    is penance true;  
'Possession' brings  
    bewilderment anew. 4

To those who sev'rance seek  
    from being's varied strife,  
Flesh is burthen sore;  
    what then other bonds of life? 5

Virtue  
Ascetic Virtue

Who kills conceit  
that utters 'I' and 'mine,'  
Shall enter realms  
above the powers divine. 6

Who cling to things that cling  
and eager clasp,  
Griefs cling to them  
with unrelaxing grasp. 7

Who thoroughly 'renounce'  
on highest height are set:  
The rest, bewildered, lie  
entangled in the net. 8

When that which clings falls off,  
severed is being's tie;  
All else will then be seen  
as instability. 9

Cling thou to that which He, to Whom  
nought clings, hath bid thee cling,  
Cling to that bond; to get thee  
free from every clinging thing. 10

Chapter XXXVI  
KNOWLEDGE OF THE TRUE

- Of things devoid of truth  
as real things men deem;--  
Cause of degraded birth  
the fond delusive dream! 1
- Darkness departs, and rapture  
springs to men who see  
The mystic vision pure,  
from all delusion free. 2
- When doubts disperse,  
and mists of error roll  
Away, nearer is heav'n  
than earth to sage's soul. 3
- Five-fold perception gained,  
what benefits accrue  
To them whose spirits lack  
perception of the true? 4
- Whatever thing,  
of whatsoever kind it be,  
'Tis wisdom's part in each  
the very thing to see. 5

Virtue  
Ascetic Virtue

Who learn, and here the knowledge  
of the true obtain,  
Shall find the path that hither  
cometh not again. 6

The mind that knows with certitude  
what is, and ponders well,  
Its thoughts on birth again  
to other life need not to dwell. 7

When folly, cause of births, departs;  
and soul can view  
The truth of things, man's dignity--  
'tis wisdom true. 8

The true 'support' who knows--rejects  
'supports' he sought before--  
Sorrow that clings and all destroys,  
shall cling to him no more. 9

When lust and wrath and error's  
triple tyranny is o'er,  
Their very names for aye extinct,  
then pain shall be no more. 10

Chapter XXXVII  
THE EXTIRPATION OF DESIRE

The wise declare, through all the days,  
to every living thing  
That ceaseless round of birth from seed  
of strong desire doth spring. 1

If desire you feel, freedom  
from changing birth require!  
'Twill come, if you desire to 'scape,  
set free from all desire. 2

No glorious wealth is here  
like freedom from desire;  
To bliss like this not even there  
can soul aspire. 3

Desire's decease  
as purity men know;  
That, too, from yearning search  
for truth will grow. 4

Men freed from bonds  
of strong desire are free;  
None other share  
such perfect liberty. 5

- Desire each soul  
    beguiles;  
True virtue dreads  
    its wiles. 6
- Who thoroughly rids his life  
    of passion-prompted deed,  
Deeds of unfailing worth shall do,  
    which, as he plans, succeed. 7
- Affliction is not known  
    where no desires abide;  
Where these are,  
    endless rises sorrow's tide. 8
- When dies away desire,  
    that woe of woes,  
Ev'n here the soul  
    unceasing rapture knows. 9
- Drive from thy soul  
    desire insatiate;  
Straightway is gained  
    the moveless blissful state. 10

Chapter XXXVIII  
FATE

- Wealth-giving fate  
power of unflinching effort brings;  
From fate that takes away  
idle remissness springs. 1
- The fate that loss ordains makes  
wise men's wisdom foolishness;  
The fate that gain bestows  
with ampler powers will wisdom bless. 2
- In subtle learning manifold  
though versed man be,  
The wisdom, truly his,  
will gain supremacy. 3
- Two-fold the fashion of the world:  
some live in fortune's light;  
While other some have souls  
in wisdom's radiance bright. 4
- All things that good appear  
will oft have ill success;  
All evil things prove good  
for gain of happiness. 5



Things not your own will yield no good,  
    howe'er you guard with pain;  
Your own, howe'er you scatter them  
    abroad, will yours remain. 6

Save as the 'sharer' shares  
    to each in due degree,  
To those who millions store  
    enjoyment scarce can be. 7

The destitute might  
    with ascetics merit share.  
If fate to visit with predestined ills  
    would spare. 8

When good things come,  
    men view them all as gain;  
When evils come, why then  
    should they complain? 9

What powers so great as those  
    of Destiny? Man's skill  
Some other thing contrives;  
    but fate's beforehand still. 10

The End of Book I - On Virtue



**BOOK II - WEALTH**

Chapter XXXIX  
THE GREATNESS OF A KING

An army, people, wealth, a minister,  
friends, fort: six things--  
Who owns them all,  
a lion lives amid the kings. 1

Courage, a liberal hand, wisdom,  
and energy: these four  
Are qualities a king  
adorn for evermore. 2

A sleepless promptitude,  
knowledge, decision strong:  
These three for aye to rulers  
of the land belong. 3

Kingship, in virtue failing not,  
all vice restrains,  
In courage failing not,  
it honour's grace maintains. 4

A king is he who treasure gains,  
stores up, defends,  
And duly for his kingdom's  
weal expends. 5

Where king is easy of access,  
    where no harsh word repels,  
That land's high praises  
    every subject swells. 6

With pleasant speech, who gives  
    and guards with powerful liberal hand,  
He sees the world obedient  
    all to his command. 7

Who guards the realm  
    and justice strict maintains,  
That king as god  
    o'er subject peoples reigns. 8

The king of worth, who can  
    words bitter to his ear endure,  
Beneath the shadow of his power  
    the world abides secure. 9

Gifts, grace, right, sceptre,  
    care of people's weal:  
These four a light  
    of dreaded kings reveal. 10

Chapter XL  
LEARNING

So learn that you may  
    Full and faultless learning gain.  
Then in obedience meet  
    to lessons learnt remain. 1

The twain that lore of numbers  
    and of letters give  
Are eyes, the wise declare,  
    to all on earth that live. 2

Men who learning gain  
    have eyes, men say;  
Blockheads' faces pairs  
    of sores display. 3

You meet with joy,  
    with pleasant thought you part;  
Such is the learned scholar's  
    wondrous art! 4

With soul submiss they stand,  
    as paupers front a rich man's face;  
Yet learned men are first;  
    th' unlearned stand in lowest place. 5

In sandy soil, when deep you delve,  
you reach the springs below;  
The more you learn, the freer  
streams of wisdom flow. 6

The learned make each land their own,  
in every city find a home;  
Who, till they die, learn nought,  
along what weary ways they roam! 7

The man who store  
of learning gains,  
In one, through seven worlds,  
bliss attains. 8

Their joy is joy of all the world,  
they see; thus more  
The learners learn to love  
their cherished lore. 9

Learning is excellence  
of wealth that none destroy;  
To man nought else affords  
reality of joy. 10

Chapter XLI  
IGNORANCE

Like those at draughts would play  
without the chequered square,  
Men void of ample lore would  
counsels of the learned share. 1

Like those who doat on hoyden's  
undeveloped charms are they,  
Of learning void, who eagerly  
their power of words display. 2

The blockheads, too, may men  
of worth appear,  
If they can keep from speaking  
where the learned hear! 3

From blockhead's lips, when words  
of wisdom glibly flow,  
The wise receive them not,  
though good they seem to show. 4

As worthless shows  
the worth of man unlearned,  
When council meets,  
by words he speaks discerned. 5



'They are': so much is true  
of men untaught;  
But, like a barren field,  
they yield us nought! 6

Who lack the power of subtle, large,  
and penetrating sense,  
Like puppet, decked with ornaments  
of clay, their beauty's vain pretence.'

To men unlearned, from fortune's  
favour greater evil springs  
Than poverty to men  
of goodly wisdom brings. 8

Lower are men unlearned, though  
noble be their race.  
Than low-born men adorned  
with learning's grace. 9

Learning's irradiating  
grace who gain,  
Others excel, as men  
the bestial train. 10

Chapter XLII  
HEARING

Wealth of wealth is wealth  
    acquired by ear attent;  
Wealth mid all wealth  
    supremely excellent. 1

When 'tis no longer time  
    the listening ear to feed,  
With trifling dole of food  
    supply the body's need. 2

Who feed their ear  
    with learned teachings rare,  
Are like the happy gods  
    oblations rich who share. 3

Though learning none hath he,  
    yet let him hear alway;  
In weakness this shall prove  
    a staff and stay. 4

Like staff in hand of him  
    in slippery ground who strays,  
Are words from mouth of those  
    who walk in righteous ways. 5

Let each man good things learn,  
for e'en as he  
Shall learn, he gains increase  
of perfect dignity. 6

Not e'en through inadvertence speak  
they foolish word,  
With clear discerning mind who 've  
learning's ample lessons heard. 7

Where teaching hath not  
oped the learner's ear,  
The man may listen,  
but he scarce can hear. 8

'Tis hard for mouth to utter  
gentle, modest word,  
When ears discourse of lore  
refined have never heard. 9

His mouth can taste, but ear  
no taste of joy can give!  
What matter if he die,  
or prosperous live? 10

## Chapter XLIII

### THE POSSESSION OF KNOWLEDGE

True wisdom wards off woes,  
A circling fortress high;  
Its inner strength man's eager foes  
Unshaken will defy. 1

Wisdom restrains, nor suffers mind  
to wander where it would;  
From every evil calls it back,  
and guides in way of good. 2

Though things diverse  
from divers sages' lips we learn,  
'Tis wisdom's part in each  
the true thing to discern. 3

Wisdom hath use of lucid speech,  
words that acceptance win,  
And subtle sense of other men's  
discourse takes in. 4

Wisdom embraces frank the world,  
to no caprice exposed;  
Unlike the lotus flower, now opened wide,  
now petals strictly closed. 5

As dwells the world,  
so with the world to dwell  
In harmony--this is  
to wisely live and well. 6

The wise discern,  
the foolish fail to see,  
And minds prepare  
for things about to be. 7

Folly meets fearful ills  
with fearless heart;  
To fear where cause of fear exists  
is wisdom's part. 8

The wise with watchful soul  
who coming ills foresee;  
From coming evil's  
dreaded shock are free. 9

The wise is rich,  
with ev'ry blessing blest;  
The fool is poor,  
of everything possessed. 10

Chapter XLIV  
THE CORRECTION OF FAULTS

Who arrogance, and wrath, and littleness  
of low desire restrain,  
To sure increase  
of lofty dignity attain. 1

A niggard hand, o'erweening  
self-regard, and mirth  
Unseemly, bring disgrace  
to men of kingly birth. 2

Though small as millet-seed  
the fault men deem;  
As palm-tree vast to those who  
fear disgrace 'twill seem. 3

Freedom from faults  
is wealth; watch heedfully  
'Gainst these, for fault  
is fatal enmity. 4

His joy who guards not  
'gainst the coming evil day,  
Like straw before the fire  
shall swift consume away. 5

Faultless the king who first  
his own faults cures, and then  
Permits himself to scan  
the faults of other men. 6

Who leaves undone what should be done,  
with niggard mind,  
His wealth shall perish,  
leaving not a wrack behind. 7

The greed of soul  
that avarice men call,  
When faults are summed,  
is worst of all. 8

Never indulge  
in self-complaisant mood,  
Nor deed desire  
that yields no gain of good. 9

If, to your foes unknown,  
you cherish what you love,  
Counsels of men who wish you harm  
will harmless prove. 10

Chapter XLV  
SEEKING THE AID OF GREAT MEN

As friends the men who virtue know,  
and riper wisdom share,  
Their worth weighed well,  
the king should choose with care. 1

Cherish the all-accomplished men  
as friends,  
Whose skill the present ill removes,  
from coming ill defends. 2

To cherish men of mighty soul,  
and make them all their own,  
Of kingly treasures rare,  
as rarest gift is known. 3

To live with men of greatness  
that their own excels,  
As cherished friends, is greatest power  
that with a monarch dwells. 4

The king, since counsellors  
are monarch's eyes  
Should counsellors select  
with counsel wise. 5



The king, who knows to live  
with worthy men allied,  
Has nought to fear  
from any foeman's pride. 6

What power can work his fall,  
who faithful ministers  
Employs, that thunder out  
reproaches when he errs. 7

The king with none to censure him,  
bereft of safeguards all,  
Though none his ruin work,  
shall surely ruined fall. 8

Who owns no principal,  
can have no gain of usury;  
Who lacks support of friends,  
knows no stability. 9

Than hate of many foes incurred,  
works greater woe  
Ten-fold, of worthy men  
the friendship to forego. 10

Chapter XLVI  
AVOIDING MEAN ASSOCIATIONS

The great of soul  
    will mean association fear;  
The mean of soul regard  
    mean men as kinsmen dear. 1

The waters' virtues change  
    with soil through which they flow;  
As man's companionship  
    so will his wisdom show. 2

Perceptions manifold in men  
    are of the mind alone;  
The value of the man  
    by his companionship is known. 3

Man's wisdom seems  
    the offspring of his mind;  
'Tis outcome  
    of companionship we find. 4

Both purity of mind,  
    and purity of action clear,  
Leaning on staff of pure companionship,  
    to man draw near. 5

- From true pure-minded men  
    a virtuous race proceeds;  
To men of pure companionship  
    belong no evil deeds. 6
- Goodness of mind to lives of men  
    increaseth gain;  
And good companionship doth  
    all of praise obtain. 7
- To perfect men, though minds  
    right good belong,  
Yet good companionship  
    is confirmation strong. 8
- Although to mental goodness joys  
    of other life belong,  
Yet good companionship  
    is confirmation strong. 9
- Than good companionship  
    no surer help we know;  
Than bad companionship  
    nought causes direr woe. 10

## Chapter XLVII

### ACTING AFTER DUE CONSIDERATION

Expenditure, return,  
    and profit of the deed  
In time to come: weigh these--  
    then to the act proceed. 1

With chosen friends deliberate;  
    next use thy private thought;  
Then act. By those who thus proceed  
    all works with ease are wrought. 2

To risk one's all and lose,  
    aiming at added gain,  
Is rash affair, from which  
    the wise abstain. 3

A work of which  
    the issue is not clear,  
Begin not they  
    reproachful scorn who fear. 4

With plans not well matured  
    to rise against your foe,  
Is way to plant him out  
    where he is sure to grow! 5

'Tis ruin if man do  
    an unbecfitting thing;  
Fit things to leave undone  
    will equal ruin bring. 6

Think, and then dare  
    the deed! Who cry,  
'Deed dared, we'll think,'  
    disgraced shall be. 7

On no right system if man  
    toil and strive,  
Though many men assist,  
    no work can thrive. 8

Though well the work be done,  
    yet one mistake is made,  
To habitudes of various men  
    when no regard is paid. 9

Plan and perform no work  
    that others may despise;  
What misbeseems a king  
    the world will not approve as wise. 10

Chapter XLVIII  
THE KNOWLEDGE OF POWER

The force the strife demands,  
the force he owns, the force of foes,  
The force of friends: these should  
he weigh ere to the war he goes. 1

Who know what can be wrought,  
with knowledge of the means, on this  
Their mind firm set, go forth,  
nought goes with them amiss. 2

Ill-deeming of their proper powers,  
have many monarchs striven,  
And midmost of unequal conflict  
fallen asunder riven. 3

Who not agrees with those around,  
no moderation knows,  
In self-applause indulging,  
swift to ruin goes. 4

With peacock feathers light  
you load the wain;  
Yet, heaped too high,  
the axle snaps in twain. 5

Who daring climbs,  
    and would himself upraise  
Beyond the branch's tip,  
    with life the forfeit pays. 6

With knowledge of the measure due,  
    as virtue bids you, give!  
That is the way to guard  
    your wealth, and seemly live. 7

Incomings may be scant;  
    but yet, no failure there,  
If in expenditure  
    you rightly learn to spare. 8

Who prosperous lives  
    and of enjoyment knows no bound,  
His seeming wealth, departing,  
    nowhere shall be found. 9

Beneficence that measures not  
    its bound of means,  
Will swiftly bring to nought  
    the wealth on which it leans. 10

Chapter XLIX  
KNOWING THE FITTING TIME

- A crow will conquer owl  
    in broad daylight;  
The king that foes would crush,  
    needs fitting time to fight. 1
- The bond binds fortune fast  
    is ordered effort made,  
Strictly observant still  
    of favouring season's aid. 2
- Can any work be hard  
    in very fact,  
If men use fitting means  
    in timely act? 3
- The pendant world's dominion  
    may be won,  
In fitting time and place  
    by action done. 4
- Who think the pendant world  
    itself to subjugate,  
With mind unruffled  
    for the fitting time must wait. 5



The men of mighty power  
    their hidden energies repress,  
As fighting ram recoils to rush  
    on foe with heavier stress. 6

The glorious ones of wrath enkindled  
    make no outward show,  
At once: they bide their time, while  
    hidden fires within them glow. 7

If foes' detested form they see,  
    with patience let them bear:  
When fateful hour at last they spy,--  
    the head lies there. 8

When hardest gain of opportunity  
    at last is won,  
With promptitude  
    let hardest deed be done. 9

As heron stands with folded wing,  
    so wait in waiting hour;  
As heron snaps its prey, when fortune smiles,  
    put forth your power. 10

Chapter L  
KNOWING THE PLACE

Begin no work of war,  
despise no foe,  
Till place where you can wholly  
circumvent you know. 1

Though skill in war combine  
with courage tried on battle-field,  
The added gain of fort  
doth great advantage yield. 2

E'en weak ones mightily prevail,  
if place of strong defence  
They find, protect themselves,  
and work their foes offence. 3

The foes who thought to triumph,  
find their thoughts were vain,  
If hosts advance, seize vantage ground,  
and thence the fight maintain. 4

The crocodile prevails  
in its own flow of water wide,  
If this it leaves, 'tis slain  
by any thing beside. 5

- The lofty car, with mighty wheel,  
sails not o'er watery main,  
The boat that skims the sea,  
runs not on earth's hard plain. 6
- Save their own fearless might  
they need no other aid,  
If in right place they fight,  
all due provision made. 7
- If lord of army vast  
the safe retreat assail  
Of him whose host is small,  
his mightiest efforts fail. 8
- Though fort be none, and store  
of wealth they lack,  
'Tis hard a people's homesteads  
to attack! 9
- The jackal slays, in miry paths  
of foot-betraying fen,  
The elephant of fearless eye  
and tusks transfixing armed men. 10

Chapter LI  
SELECTION AND CONFIDENCE

- How treats he virtue, wealth and pleasure?  
How, when life 's at stake,  
Comports himself? This four-fold test  
of man will full assurance make. 1
- Of noble race, of faultless worth,  
of generous pride  
That shrinks from shame or stain;  
in him may king confide. 2
- Though deeply learned, unflecked  
by fault, 'tis rare to see,  
When closely scanned,  
a man from all unwisdom free. 3
- Weigh well the good of each,  
his failings closely scan,  
As these or those prevail,  
so estimate the man. 4
- Of greatness  
and of meanness too,  
The deeds of each  
are touchstone true. 5

Beware of trusting men  
    who have no kith or kin;  
No bonds restrain such men,  
    no shame deters from sin. 6

By fond affection led who trusts  
    in men of unwise soul,  
Yields all his being up  
    to folly's blind control. 7

Who trusts an untried stranger,  
    brings disgrace,  
Remediless,  
    on all his race. 8

Trust no man  
    whom you have not fully tried,  
When tested,  
    in his prudence proved confide. 9

Trust where you have not tried,  
    doubt of a friend to feel,  
Once trusted, wounds inflict  
    that nought can heal. 10

Chapter LII  
SELECTION AND EMPLOYMENT

- Who good and evil scanning,  
    ever makes the good his joy;  
Such man of virtuous mood  
    should king employ. 1
- Who swells the revenues,  
    spreads plenty o'er the land,  
Seeks out what hinders progress,  
    his the workman's hand. 2
- A loyal love with wisdom, clearness,  
    mind from avarice free;  
Who hath these four good gifts  
    should ever trusted be. 3
- Even when tests of every kind  
    are multiplied,  
Full many a man proves otherwise,  
    by action tried! 4
- No specious fav'rite should  
    the king's commission bear,  
But he that knows, and work  
    performs with patient care. 5

- Let king first ask, 'Who shall the deed  
perform?' and 'What the deed?'  
Of hour befitting both assured,  
let every work proceed. 6
- 'This man, this work shall thus work out,'  
let thoughtful king command;  
Then leave the matter wholly  
in his servant's hand. 7
- As each man's special  
aptitude is known,  
Bid each man make  
that special work his own. 8
- Fortune deserts the king  
who ill can bear  
Informal friendly ways  
of men his toils who share. 9
- Let king search out  
his servants' deeds each day;  
When these do right,  
the world goes rightly on its way. 10

Chapter LIII  
CHERISHING ONE'S KINDRED

When wealth is fled,  
    old kindness still to show,  
Is kindly grace  
    that only kinsmen know. 1

The gift of kin's  
    unfailing love bestows  
Much gain of good,  
    like flower that fadeless blows. 2

His joy of life who mingles not  
    with kinsmen gathered round,  
Is lake where streams pour in,  
    with no encircling bound. 3

The profit gained  
    by wealth's increase,  
Is living compassed round  
    by relatives in peace. 4

Who knows the use of pleasant words,  
    and liberal gifts can give,  
Connections, heaps of them,  
    surrounding him shall live. 5



Than one who gifts bestows  
and wrath restrains,  
Through the wide world  
none larger following gains. 6

The crows conceal not, call their friends  
to come, then eat;  
Increase of good such worthy ones  
shall meet. 7

Where king regards not all alike,  
but each in his degree,  
'Neath such discerning rule  
many dwell happily. 8

Who once were his, and then  
forsook him, as before,  
Will come around, when cause  
of disagreement is no more. 9

Who causeless went away, then to return,  
for any cause, ask leave;  
The king should sift their motives well,  
consider, and receive! 10

Chapter LIV  
UNFORGETFULNESS

'Tis greater ill, if rapture  
    of o'erweening gladness to the soul  
Bring self-forgetfulness,  
    than if transcendent wrath control.      1

Perpetual poverty is death  
    to wisdom of the wise;  
When man forgets himself  
    his glory dies!      2

'To self-oblivious men  
    no praise'; this rule  
Decisive wisdom sums  
    of every school.      3

'To cowards is no fort's  
    defence': e'en so  
The self-oblivious men  
    no blessing know.      4

To him who nought foresees,  
    recks not of anything,  
The after woe shall sure  
    repentance bring.      5

Towards all unswerving,  
    ever watchfulness of soul retain,  
Where this is found  
    there is no greater gain. 6

Though things are arduous deemed,  
    there's nought may not be won,  
When work with mind's unslumbering  
    energy and thought is done. 7

Let things that merit praise  
    thy watchful soul employ;  
Who these despise attain  
    through sevenfold births no joy. 8

Think on the men whom scornful mind  
    hath brought to nought,  
When exultation overwhelms  
    thy wildered thought. 9

'Tis easy what thou hast  
    in mind to gain,  
If what thou hast in mind  
    thy mind retain. 10

Chapter LV  
THE RIGHT SCEPTRE

Search out, to no one favour show,  
with heart that justice loves  
Consult, then act; this is  
the rule that right approves. 1

All earth looks up to heav'n  
whence raindrops fall;  
All subjects look to king  
that ruleth all. 2

Learning and virtue  
of the sages spring,  
From all-controlling  
sceptre of the king. 3

Whose heart embraces subjects all,  
lord over mighty land  
Who rules, the world his feet  
embracing stands. 4

Where king, who righteous laws regards,  
the sceptre wields,  
There fall the showers, there rich  
abundance crowns the fields. 5

Not lance gives kings  
the victory,  
But sceptre swayed  
with equity. 6

The king all the whole  
realm of earth protects;  
And justice guards the king  
who right respects. 7

Hard of access, nought searching out,  
with partial hand  
The king who rules, shall sink  
and perish from the land. 8

Abroad to guard,  
at home to punish, brings  
No just reproach;  
'tis work assigned to kings. 9

By punishment of death  
the cruel to restrain,  
Is as when farmer frees  
from weeds the tender grain. 10

Chapter LVI  
THE CRUEL SCEPTRE

Than one who plies the murderer's trade,  
    more cruel is the king  
Who all injustice works,  
    his subjects harassing. 1

As 'Give' the robber cries  
    with lance uplift,  
So kings with sceptred hand  
    implore a gift. 2

Who makes no daily search for wrongs,  
    nor justly rules, that king  
Doth day by day his realm  
    to ruin bring. 3

Whose rod from right deflects,  
    who counsel doth refuse,  
At once his wealth and people  
    utterly shall lose. 4

His people's tears of sorrow  
    past endurance, are not they  
Sharp instruments to wear  
    the monarch's wealth away? 5

- To rulers' rule  
    stability is sceptre right;  
When this is not,  
    quenched is the rulers' light. 6
- As lack of rain  
    to thirsty lands beneath,  
Is lack of grace in kings  
    to all that breathe. 7
- To poverty it adds  
    a sharper sting,  
To live beneath the sway  
    of unjust king. 8
- Where king from right deflecting,  
    makes unrighteous gain,  
The seasons change, the clouds  
    pour down no rain. 9
- Where guardian guardeth not,  
    udder of kine grows dry,  
And Brahmans' sacred lore  
    will all forgotten lie. 10





The tyrant, harsh in speech  
and hard of eye,  
His ample joy, swift fading,  
soon shall die. 6

Harsh words and punishments  
severe beyond the right,  
Are file that wears away  
the monarch's conquering might. 7

Who leaves the work to those around,  
and thinks of it no more;  
If he in wrathful mood reprove,  
his prosperous days are o'er! 8

Who builds no fort  
whence he may foe defy,  
In time of war shall fear  
and swiftly die. 9

Tyrants with fools  
their counsels share:  
Earth can no heavier  
burthen bear! 10

Chapter LVIII  
BENIGNITY

Since true benignity, that grace  
    exceeding great, resides  
In kingly souls, the world  
    in happy state abides. 1

The world goes on its wonted way,  
    since grace benign is there;  
All other men are burthen  
    for the earth to bear. 2

Where not accordant with the song,  
    what use of sounding chords?  
What gain of eye  
    that no benignant light affords? 3

The seeming eye to face  
    gives no expressive light,  
When not with duly meted  
    kindness bright. 4

Benignity is eyes'  
    adorning grace;  
Without it eyes are wounds  
    disfiguring face. 5

Whose eyes 'neath brow  
    infix'd diffuse no ray  
Of grace; like tree  
    in earth infix'd are they. 6

Eyeless are they whose eyes  
    with no benignant lustre shine;  
Who 've eyes can never lack  
    the light of grace benign. 7

Who can benignant smile,  
    yet leave no work undone;  
By them as very own  
    may all the earth be won. 8

To smile on those that vex,  
    with kindly face,  
Enduring long,  
    is most excelling grace. 9

They drink with smiling grace,  
    though poison interfused they see,  
Who seek the praise  
    of all-esteemed courtesy. 10

## Chapter LIX

### DETECTIVES

These two: the code renowned,  
    and spies,  
In these let king  
    confide as eyes. 1

Each day,  
    of every subject every deed,  
'Tis duty of the king  
    to learn with speed. 2

By spies who spies,  
    not weighing things they bring,  
Nothing can victory give  
    to that unwary king. 3

His officers, his friends,  
    his enemies  
All these who watch  
    are trusty spies. 4

Of unsuspected men  
    and all-unfearing eyes,  
'Who let no secret out,  
    are trusty spies. 5

As monk or devotee,  
    through every hindrance making way,  
A spy, whate'er men do,  
    must watchful mind display. 6

A spy must search  
    each hidden matter out,  
And full report must render,  
    free from doubt. 7

Spying by spies,  
    the things they tell  
To test by other spies  
    is well. 8

One spy must not another see:  
    contrive it so;  
And things by three confirmed  
    as truth you know. 9

Reward not trusty spy  
    in others' sight,  
Or all the mystery  
    will come to light. 10

Chapter LX  
ENERGY

'Tis energy gives men  
    o'er that they own a true control;  
They nothing own  
    who own not energy of soul. 1

The wealth of mind man owns  
    a real worth imparts,  
Material wealth man owns  
    endures not, utterly departs. 2

'Lost is our wealth',  
    they utter not this cry distressed,  
The men of firm concentrated energy  
    of soul possessed. 3

The man of energy  
    of soul inflexible,  
Good fortune seeks him out  
    and comes a friend to dwell. 4

With rising flood the rising lotus flower  
    its stem unwinds;  
The dignity of men is measured  
    by their minds. 5

Whate'er you ponder,  
    let your aim be lofty still,  
Fate cannot hinder always,  
    thwart you as it will. 6

The men of lofty mind quail not  
    in ruin's fateful hour,  
The elephant retains his dignity  
    mid arrows' deadly shower. 7

The soulless man  
    can never gain  
Th' ennobling sense  
    of power with men. 8

Huge bulk of elephant  
    with pointed tusk all armed,  
When tiger threatens  
    shrinks away alarmed! 9

Firmness of soul in man  
    is real excellence;  
Others are trees, their human form  
    a mere pretence. 10

Chapter LXI  
UNSLUGGISHNESS

- Of household dignity  
the lustre beaming bright,  
Flickers and dies when sluggish foulness  
dims its light. 1
- Let indolence,  
the death of effort, die,  
If you'd uphold  
your household's dignity. 2
- Who fosters indolence  
within his breast, the silly elf!  
The house from which he springs  
shall perish ere himself. 3
- His family decays,  
and faults unheeded thrive,  
Who, sunk in sloth,  
for noble objects doth not strive. 4
- Delay, oblivion, sloth  
and sleep: these four  
Are pleasure-boat to bear  
the doomed to ruin's shore. 5



Though lords of earth  
    unearned possessions gain,  
The slothful ones  
    no yield of good obtain. 6

Who hug their sloth  
    nor noble works attempt,  
Shall hear reproofs and words  
    of just contempt. 7

If sloth a dwelling find  
    mid noble family,  
Bondsmen to them  
    that hate them shall they be. 8

Who changes slothful habits  
    saves  
Himself from all  
    that household rule depraves. 9

The king whose life  
    from sluggishness is rid,  
Shall rule o'er all  
    by foot of mighty god bestrid. 10

Chapter LXII  
MANLY EFFORT

Say not' 'Tis hard,'  
    in weak, desponding hour,  
For strenuous effort gives  
    prevailing power. 1

In action be thou 'ware  
    of act's defeat;  
The world leaves those  
    who work leave incomplete! 2

In strenuous effort  
    doth reside  
The power of helping others:  
    noble pride! 3

Beneficent intent in men by whom  
    no strenuous work is wrought,  
Like battle-axe in sexless being's  
    hand availeth nought. 4

Whose heart delighteth not in pleasure,  
    but in action finds delight,  
He wipes away his kinsmen's grief  
    and stands the pillar of their might. 5

Effort brings  
    fortune's sure increase,  
Its absence brings  
    to nothingness. 6

In sluggishness is seen misfortune's  
    lurid form, the wise declare;  
Where man unslothful toils,  
    she of the lotus flower is there! 7

'Tis no reproach though unpropitious fate  
    should ban;  
But not to do man's work  
    is foul disgrace to man! 8

Though fate divine  
    should make your labour vain;  
Effort 'its labour's  
    sure reward will gain. 9

Who strive with undismayed,  
    unfaltering mind,  
At length shall leave  
    opposing fate behind. 10

Chapter LXIII  
HOPEFULNESS IN TROUBLE

- Smile, with patient, hopeful heart,  
in troublous hour;  
Meet and so vanquish grief;  
nothing hath equal power. 1
- Though sorrow, like a flood,  
comes rolling on,  
When wise man's mind  
regards it,--it is gone? 2
- Who griefs confront with meek,  
ungrieving heart,  
From them griefs,  
put to grief, depart. 3
- Like bullock struggle on  
through each obstructed way;  
From such an one will troubles,  
troubled, roll away. 4
- When griefs press on, but fail  
to crush the patient heart,  
Then griefs defeated,  
put to grief, depart. 5

Who boasted not of wealth,  
nor gave it all their heart,  
Will not bemoan the loss,  
when prosperous days depart. 6

'Man's frame is sorrow's targe,'  
the noble mind reflects,  
Nor meets with troubled mind  
the sorrows it expects. 7

He seeks not joy,  
to sorrow man is born, he knows;  
Such man will walk unharmed  
by touch of human woes. 8

Mid joys he yields not heart  
to joys' control,  
Mid sorrows, sorrow cannot  
touch his soul. 9

Who pain as pleasure takes,  
he shall acquire  
The bliss to which  
his foes in vain aspire. 10

## Chapter LXIV

### THE OFFICE OF MINISTER OF STATE

A minister is he who grasps,  
with wisdom large,  
Means, time, work's mode,  
and functions rare he must discharge. 1

A minister must greatness own  
of guardian power, determined mind,  
Learn'd wisdom, manly effort  
with the former five combined. 2

A minister is he  
whose power can foes divide,  
Attach more firmly friends, of severed ones  
can heal the breaches wide. 3

A minister has power to see  
the methods help afford,  
To ponder long, then utter  
calm conclusive word. 4

The man who virtue knows, has use  
of wise and pleasant words,  
With plans for every season apt,  
in counsel aid affords. 5

Wealth  
Ministers of State

When native subtilty combines  
    with sound scholastic lore,  
'Tis subtilty surpassing all,  
    which nothing stands before. 6

Though knowing all that books can teach,  
    'tis truest tact  
To follow common sense  
    of men in act. 7

'Tis duty of the man in place  
    aloud to say  
The very truth, though unwise king  
    may cast his words away. 8

A minister who by king's side  
    plots evil things  
Worse woes  
    than countless foemen brings. 9

For gain of end desired  
    just counsel nought avails  
To minister, when tact  
    in execution fails. 10

Chapter LXV  
POWER IN SPEECH

A tongue that rightly speaks the right  
    is greatest gain,  
It stands alone midst goodly things  
    that men obtain. 1

Since gain and loss  
    in life on speech depend,  
From careless slip in speech  
    thyself defend. 2

'Tis speech that spell-bound holds  
    the listening ear,  
While those who have not heard  
    desire to hear. 3

Speak words adapted well  
    to various hearers' state;  
No higher virtue lives,  
    no gain more surely great. 4

Speak out your speech,  
    when once 'tis past dispute  
That none can utter speech  
    that shall your speech refute. 5



Wealth  
Ministers of State

Charming each hearer's ear,  
    of others' words to seize the sense,  
Is method wise of men  
    of spotless excellence. 6

Mighty in word, of unforgetful mind,  
    of fearless speech,  
'Tis hard for hostile power  
    such man to overreach. 7

Swiftly the listening world  
    will gather round,  
When men of mighty speech  
    the weighty theme propound. 8

Who have not skill  
    ten faultless words to utter plain,  
Their tongues will itch  
    with thousand words men's ears to pain. 9

Like scentless flower  
    in blooming garland bound  
Are men who can't their lore acquired  
    to others' ears expound. 10

Chapter LXVI  
PURITY IN ACTION

- The good external help confers  
    is worldly gain;  
By action good men  
    every needed gift obtain. 1
- From action evermore  
    thyself restrain  
Of glory and of good  
    that yields no gain. 2
- Who tell themselves that nobler things  
    shall yet be won,  
All deeds that dim the light  
    of glory must they shun. 3
- Though troubles press,  
    no shameful deed they do,  
Whose eyes  
    the ever-during vision view. 4
- Do nought that soul  
    repenting must deplore,  
If thou hast sinned, 'tis well  
    if thou dost sin no more. 5

Wealth  
Ministers of State

Though her that bore thee  
    hung'ring thou behold, no deed  
Do thou, that men of perfect soul  
    have crime decreed. 6

Than store of wealth  
    guilt-laden souls obtain,  
The sorest poverty of perfect soul  
    is richer gain. 7

To those who hate reproof  
    and do forbidden thing,  
What prospers now, in after days  
    shall anguish bring. 8

What's gained through tears  
    with tears shall go;  
From loss good deeds entail  
    harvests of blessings grow. 9

In pot of clay unburnt  
    he water pours and would retain,  
Who seeks by wrong the realm  
    in wealth and safety to maintain. 10

Chapter LXVII  
POWER IN ACTION

What men call 'power in action'  
    know for 'power of mind';  
Externe to man  
    all other aids you find. 1

'Each hindrance shun,' 'unyielding  
    onward press, if obstacle be there,'  
These two define your way, so those  
    that search out truth declare. 2

Man's fitting work is known  
    but by success achieved;  
In midst the plan revealed  
    brings ruin ne'er to be retrieved. 3

Easy to every man the speech  
    that shows the way;  
Hard thing to shape one's life  
    by words they say! 4

The power in act of men  
    renowned and great,  
With king acceptance finds  
    and fame through all the state. 5

Whate'er \ men think,  
    ev'n as they think, may men obtain,  
If those who think  
    can steadfastness of will retain.           6

Despise not men of modest bearing;  
    Look not at form, but what men are;  
For some there live, high functions sharing,  
    Like linch-pin of the mighty car!           7

What clearly eye discerns  
    as right, with steadfast will,  
And mind unslumbering,  
    that should man fulfil.                   8

Though toil and trouble face thee,  
    firm resolve hold fast,  
And do the deeds  
    that pleasure yield at last.               9

The world desires not men  
    of every power possessed,  
Who power in act desire not, --  
    crown of all the rest.                   10

Chapter LXVIII  
THE METHOD OF ACTING

- Resolve is counsel's end.  
If resolutions halt  
In weak delays, still unfulfilled,  
'tis grievous fault. 1
- Slumber when sleepy work's in hand:  
beware  
Thou slumber not when action  
calls for sleepless care! 2
- When way is clear,  
prompt let your action be;  
When not, watch  
till some open path you see. 3
- With work or foe, when you neglect  
some little thing,  
If you reflect, like smouldering fire,  
'twill ruin bring. 4
- Treasure and instrument and time  
and deed and place of act:  
These five, till every doubt remove,  
think o'ver with care exact. 5

Wealth  
Ministers of State

Accomplishment, the hindrances,  
large profits won  
By effort: these compare,--  
then let the work be done! 6

Who would succeed must thus begin:  
first let him ask  
The thoughts of them  
who thoroughly know the task. 7

By one thing done you reach  
a second work's accomplishment;  
So furious elephant to snare  
its fellow brute is sent. 8

Than kindly acts to friends  
more urgent thing to do,  
Is making foes to cling  
as friends attached to you. 9

The men of lesser realm,  
fearing the people's inward dread,  
Accepting granted terms,  
to mightier ruler bow the head. 10

Chapter LXIX  
THE ENVOY

Benevolence, high birth,  
the courtesy kings love:--  
These qualities the envoy  
of a king approve. 1

Love, knowledge,  
power of chosen words, three things  
Should he possess  
who speaks the words of kings. 2

Mighty in lore amongst  
the learned must he be,  
Midst jav'lin-bearing kings  
who speaks the words of victory. 3

Sense, goodly grace,  
and knowledge exquisite,  
Who hath these three  
for envoy's task is fit. 4

In terms concise, avoiding wrathful speech,  
who utters pleasant word,  
An envoy he who gains  
advantage for his lord. 5



Wealth  
Ministers of State

An envoy meet is he,  
    well-learned of fearless eye,  
Who speaks right home,  
    prepared for each emergency. 6

He is the best who knows what's due,  
    the time considered well,  
The place selects, then ponders long  
    ere he his errand tell. 7

Integrity, resources,  
    soul determined, truthfulness;  
Who rightly speaks his message  
    must these marks possess. 8

His faltering lips must utter  
    no unworthy thing,  
Who stands, with steady eye,  
    to speak the mandates of his king. 9

Death to the faithful one  
    his embassy may bring;  
The envoy gains assured  
    advantage for his king. 10

## Chapter LXX

### CONDUCT IN THE PRESENCE OF THE KING

Who warm them at the fire draw not  
too near, nor keep too much aloof;  
Thus let them act who dwell beneath  
of warlike kings the palace-roof. 1

To those who prize not state  
that kings are wont to prize,  
The king himself  
abundant wealth supplies. 2

Who would walk warily,  
let him of greater faults beware;  
To clear suspicions once aroused  
is an achievement rare. 3

All whispered words  
and interchange of smiles repress,  
In presence of the men  
who kingly power possess. 4

Seek not, ask not, the secret  
of the king to hear;  
But if he lets the matter forth,  
give ear! 5

Wealth  
Ministers of State

Knowing the signs, waiting  
for fitting time, with courteous care,  
Things not displeasing,  
needful things, declare. 6

Speak pleasant things,  
but never utter idle word;  
Not though by monarch's ears  
with pleasure heard. 7

Say not, 'He's young, my kinsman,'  
despising thus your king;  
But reverence the glory  
kingly state doth bring. 8

'We've gained his grace, boots nought  
what graceless acts we do.'  
So deem not sages  
who the changeless vision view. 9

Who think 'We 're ancient friends,'  
and do unseemly things;  
To these familiarity  
sure ruin brings. 10

Chapter LXXI  
THE KNOWLEDGE OF INDICATIONS

Who knows the sign, and reads  
    unuttered thought, the gem is he  
Of earth round traversed  
    by the changeless sea. 1

Undoubting, who  
    the minds of men can scan,  
As deity regard  
    that gifted man. 2

Who by the sign  
    the signs interprets plain,  
Give any member up  
    his aid to gain. 3

Who reads what's shown by signs,  
    though words unspoken be,  
In form may seem as other men,  
    in function nobler far is he. 4

By sign who knows not signs  
    to comprehend, what gain,  
'Mid all his members,  
    from his eyes does he obtain? 5

Wealth  
Ministers of State

- As forms around in crystal  
    mirrored clear we find,  
The face will show  
    what's throbbing in the mind. 6
- Than speaking countenance  
    hath aught more prescient skill?  
Rejoice or burn with rage,  
    'tis the first herald still! 7
- To see the face is quite enough,  
    in presence brought,  
When men can look within  
    and know the lurking thought. 8
- The eye speaks out the hate  
    or friendly soul of man;  
To those who know the eye's  
    swift varying moods to scan. 9
- The men of keen discerning soul  
    no other test apply  
(When you their secret ask)  
    than man's revealing eye. 10

## Chapter LXXII

### THE KNOWLEDGE OF THE COUNCIL CHAMBER

- Men pure in heart, who know  
    of words the varied force,  
Should to their audience known adapt  
    their well-arranged discourse. 1
- Good men to whom the arts  
    of eloquence are known,  
Should seek occasion meet, and say  
    what well they 've made their own. 2
- Unversed in councils,  
    who essays to speak,  
Knows not the way of suasive words,--  
    and all is weak. 3
- Before the bright ones shine  
    as doth the light!  
Before the dull ones be  
    as purest stucco white! 4
- Midst all good things  
    the best is modest grace,  
That speaks not first  
    before the elders' face. 5

Health  
Ministers of State

- As in the way one tottering falls,  
is slip before  
The men whose minds  
are filled with varied lore. 6
- The learning of the learned sage  
shines bright  
To those whose faultless skill  
can value it aright. 7
- To speak where understanding hearers  
you obtain,  
Is sprinkling water on the fields  
of growing grain! 8
- In councils of the good, who speak  
good things with penetrating power,  
In councils of the mean, let them say  
nought, e'en in oblivious hour. 9
- Ambrosia in the sewer  
spilt, is word  
Spoken in presence  
of the alien herd. 10

Chapter LXXIII  
NOT TO DREAD THE COUNCIL

Men, pure in heart, who know  
of words the varied force,  
The mighty council's moods discern,  
nor fail in their discourse. 1

Who what they 've learned,  
in penetrating words have learned to say,  
Before the learn'd, among the learn'd  
most learn'd are they. 2

Many encountering death  
in face of foe will hold their ground;  
Who speak undaunted in the council hall  
are rarely found. 3

What you have learned,  
in penetrating words speak out before  
The learn'd; but learn what men  
more learn'd can teach you more. 4

By rule, to dialectic art  
your mind apply,  
That in the council fearless  
you may make an apt reply. 5



To those who lack the hero's eye  
    what can the sword avail?  
Or science what, to those before  
    the council keen who quail? 6

As shining sword before the foe  
    which 'sexless being' bears,  
Is science learned by him  
    the council's face who fears. 7

Though many things they 've learned,  
    yet useless are they all,  
To men who cannot well and strongly  
    speak in council hall. 8

Who, though they 've learned, before  
    the council of the good men quake,  
Than men unlearn'd  
    a lower place must take. 9

Who what they 've learned,  
    in penetrating words know not to say,  
The council fearing, though they live,  
    as dead are they. 10

Chapter LXXIV  
THE LAND

- Where spreads fertility unfailing,  
    where besides a band  
Of virtuous men, and those of ample wealth  
    call that a 'land'. 1
- That is a 'land' which men desire  
    for wealth's abundant share,  
Yielding rich increase,  
    where calamities are rare. 2
- When burthens press, it bears;  
    yet, with unfailing hand,  
To king due tribute pays:  
    that is the 'land.' 3
- That is a 'land' whose  
    peaceful annals know,  
Nor famine fierce, nor wasting plague,  
    nor ravage of the foe. 4
- From factions free, and desolating  
    civil strife, and band  
Of lurking murderers that king afflict,  
    that is the 'land.' 5

Wealth  
The Essentials of a State

Chief of all *lands* is that,  
    where nought disturbs its peace;  
Or, if invaders come,  
    still yields its rich increase. 6

Waters from rains and springs,  
    a mountain near, and waters thence;  
These make a *land*,  
    with fortress' sure defence. 7

A country's jewels are these five:  
    unfailing health,  
Fertility, and joy,  
    a sure defence, and wealth. 8

That is a *land* that yields  
    increase unsought,  
That is no *land* whose gifts  
    with toil are bought. 9

Though blest with all these  
    varied gifts' increase,  
A *land* gains nought that is not  
    with its king at peace. 10

Chapter LXXV  
THE FORTIFICATION

A *fort* is wealth to those  
    who act against their foes;  
Is wealth to them who, fearing,  
    guard themselves from woes. 1

A *fort* is that which owns a fount  
    of waters crystal clear,  
An open space, a hill, and shade  
    of beauteous forest near. 2

Height, breadth, strength,  
    difficult access:  
Science declares a *fort*  
    must these possess. 3

A *fort* must need but slight defence,  
    yet ample be,  
Defying all  
    the foe's energy. 4

Impregnable, containing  
    ample stores of food,  
A *fort*, for those within must be  
    a warlike station good. 5

Wealth  
The Essentials of a State

A fort, with all munitions  
    amply stored,  
In time of need should  
    good reserves afford. 6

A fort should be impregnable  
    to foes who gird it round,  
Or aim their darts from far,  
    or mine beneath the ground. 7

Howe'er the circling foe  
    may strive access to win,  
A fort should give the victory  
    to those who guard within. 8

At outset of the strife  
    a fort should foes dismay;  
And greatness gain by deeds  
    in every glorious day. 9

Howe'er majestic  
    castled walls may rise,  
To craven souls no fortress  
    strength supplies. 10

Chapter LXXVI  
WAY OF ACCUMULATING WEALTH

Nothing exists, save  
    wealth, that can  
Change man of nought  
    to worthy man. 1

Those who have nought  
    all will despise;  
All raise the wealthy  
    to the skies. 2

Wealth, the lamp unfailing,  
    speeds to every land,  
Dispersing darkness  
    at its lord's command. 3

Their wealth, who blameless means  
    can use aright,  
Is source of virtue  
    and of choice delight. 4

Wealth gained by loss  
    of love and grace,  
Let man cast off  
    from his embrace. 5

Wealth  
The Essentials of a State

Wealth that falls to him as heir,  
    wealth from the kingdom's dues,  
The spoils of slaughtered foes:  
    these are the royal revenues. 6

'Tis love that kindliness  
    as offspring bears;  
And wealth as bounteous nurse  
    the infant rears. 7

As one to view the strife of elephants  
    who takes his stand,  
On hill he's climbed, is he who works  
    with money in his hand. 8

Make money' Foeman's insolence  
    o'ergrown  
To lop away no keener steel  
    is known. 9

Who plenteous store of glorious wealth  
    have gained,  
By them the other two  
    are easily obtained. 10

Chapter LXXVII  
THE EXCELLENCE OF AN ARMY

A conquering *host*, complete in all  
its limbs, that fears no wound,  
Mid treasures of the king  
is chiefest found. 1

In adverse hour, to face undaunted  
might of conquering foe,,  
Is bravery that only  
veteran *host* can show. 2

Though, like the sea, the angry mice  
send forth their battle cry;  
What then? The dragon breathes  
upon them and they die! 3

That is a *host*, by no defeats,  
by no desertions shamed,  
For old hereditary  
courage famed. 4

That is a '*host*' that joins its ranks,  
and mightily withstands,  
Though death with sudden wrath  
should fall upon its bands. 5



Wealth  
The Essentials of a State

- Valour with honour, sure advance  
in glory's path, with confidence:  
To warlike host these four  
are sure defence. 6
- A valiant army bears  
the onslaught, onward goes,  
Well taught with marshalled ranks  
to meet their coming foes. 7
- Though not in war offensive  
or defensive skilled;  
An army gains applause  
when well equipped and drilled. 8
- Where weakness,  
clinging fear and poverty  
Are not, the host  
will gain the victory. 9
- Though men abound,  
all ready for the war,  
No army is  
where no fit leaders are. 10

Chapter LXXVIII  
MILITARY SPIRIT

- Ye foes! stand not before  
    my lord! for many a one  
Who did my lord withstand,  
    now stands in stone! 1
- Who aims at elephant, though dart  
    should fail, has greater praise  
Than he who woodland hare  
    with winged. arrow slays. 2
- Fierceness in hour of strife  
    heroic greatness shows;  
Its edge is kindness  
    to our suffering foes. 3
- At elephant he hurls the dart  
    in hand; for weapon pressed,  
He laughs and plucks the javelin  
    from his wounded breast. 4
- To hero fearless must it not  
    defeat appear,  
If he but wink his eye  
    when foeman hurls his spear. 5

Wealth  
The Essentials of a State

The heroes, counting up their days,  
    set down as vain  
Each day when they  
    no glorious wound sustain. 6

Who seek for world-wide fame,  
    regardless of their life,  
The glorious clasp adorns,  
    sign of heroic strife. 7

Fearless they rush where'er  
    'the tide of battle rolls';  
The king's reproof damps not  
    the ardour of their eager souls. 8

Who says they err,  
    and visits them with scorn,  
Who die and faithful guard  
    the vow they 've sworn? 9

If monarch's eyes o'erflow  
    with tears for hero slain,  
Who would not beg such boon  
    of glorious death to gain? 10

Chapter LXXIX  
FRIENDSHIP

- What so hard for men  
to gain as friendship true?  
What so sure defence 'gainst  
all that foe can do? 1
- Friendship with men fulfilled of good  
Waxes like the crescent moon;  
Friendship with men of foolish mood,  
Like the full orb, waneth soon. 2
- Learned scroll the more you ponder,  
Sweeter grows the mental food;  
So the heart by use grows fonder,  
Bound in friendship with the good. 3
- Not for laughter only friendship  
all the pleasant day,  
But for strokes of sharp reproving,  
when from right you stray. 4
- Not association constant,  
not affection's token bind;  
Tis the unison of feeling friends  
unites of kindred mind. 5

Wealth  
The Essentials of a State

Not the face's smile of welcome  
shows the friend sincere,  
But the heart's rejoicing gladness  
when the friend is near. 6

Friendship from ruin saves,  
in way of virtue keeps;  
In troublous time, it weeps  
with him who weeps. 7

As hand of him whose  
vesture slips away,  
Friendship at once  
the coming grief will stay. 8

And where is friendship's royal seat?  
In stable mind,  
Where friend in every time of need  
support may find. 9

Mean is the friendship  
that men blazon forth,  
'He's thus to me,'  
and 'such to him my worth,' 10

## Chapter LXXX

### INVESTIGATION IN FORMING FRIENDSHIPS

To make an untried man your friend  
is ruin sure;  
For friendship formed  
unbroken must endure. 1

Alliance with the man you have not  
proved and proved again,  
In length of days will give you  
mortal pain. 2

Temper, descent, defects,  
associations free  
From blame: know these,  
then let the man be friend to thee. 3

Who, born of noble race, from guilt  
would shrink with shame,  
Pays any price, so you as friend  
that man may claim. 4

Make them your chosen friends  
whose words repentance move,  
With power prescription's path to show,  
while evil they reprove. 5

Wealth  
The Essentials of a State

- Ruin itself one  
blessing lends:  
'Tis staff that measures out  
one's friends. 6
- 'Tis gain to any man,  
the sages say,  
Friendship of fools  
to put away. 7
- Think not the thoughts  
that dwarf the soul: nor take  
For friends the men who friends  
in time of grief forsake. 8
- Of friends deserting us  
on ruin's brink,  
'Tis torture e'en in life's  
last hour to think. 9
- Cling to the friendship  
of the spotless ones; whate'er you pay,  
Renounce alliance  
with the men of evil way. 10

Chapter LXXXI  
FAMILIARITY

Familiarity is friendship's  
    silent pact,  
That puts restraint  
    on no familiar act. 1

Familiar freedom friendship's  
    very frame supplies;  
To be its savour sweet is  
    duty of the wise. 2

When to familiar acts men  
    kind response refuse,  
What fruit from ancient  
    friendship's use? 3

When friends unbidden do  
    familiar acts with loving heart,  
Friends take the kindly deed  
    in friendly part. 4

Not folly merely,  
    but familiar carelessness,  
Esteem it, when your friends  
    cause you distress. 5



Wealth  
The Essentials of a State

Who stand within the bounds quit not,  
    though loss impends,  
Association with the old  
    familiar friends. 6

True friends, well versed  
    in loving ways,  
Cease not to love, when friend  
    their love betrays. 7

In strength of friendship rare  
    of friend's disgrace who will not bear,  
The day his friend offends will day  
    of grace to him appear. 8

Friendship of old  
    and faithful friends,  
Who ne'er forsake,  
    the world commends. 9

Ill-wishers even wish them well,  
    who guard,  
For ancient friends,  
    their wonted kind regard. 10

Chapter LXXXII  
EVIL FRIENDSHIP

Though evil men should  
all-absorbing friendship show,  
Their love had better  
die away than grow. 1

What though you gain or lose friendship  
of men of alien heart,  
Who when you thrive are friends,  
and when you fail depart? 2

These are alike: the friends  
who ponder friendship's gain,  
Those who accept whate'er you give,  
and all the plundering train. 3

A steed untrained will leave you  
in the tug of war;  
Than friends like that  
to dwell alone is better far. 4

'Tis better not to gain  
than gain the friendship profitless  
Of men of little minds, whose succour  
fails when dangers press. 5

Wealth  
The Essentials of a State

Better ten million times incur  
the wise man's hate,  
Than form with foolish men  
a friendship intimate. 6

From foes ten million fold  
a greater good you gain,  
Than friendship yields  
that's formed with laughs vain. 7

Those men who make  
a grievous toil of what they do  
On your behalf,  
their friendship silently eschew. 8

E'en in a dream  
the intercourse is bitterness  
With men whose deeds are other  
than their words profess. 9

In anywise maintain not  
intercourse with those,  
Who in the house are friends,  
in hall are slandering foes. 10

Chapter LXXXIII  
UNREAL FRIENDSHIP

Anvil where thou shalt smitten be,  
when men occasion find,  
Is friendship's form  
without consenting mind. 1

Friendship of those who seem our kin,  
but are not really kind,  
Will change from hour to hour  
like woman's mind. 2

To heartfelt goodness men  
ignoble hardly may attain,  
Although abundant stores  
of goodly lore they gain. 3

'Tis fitting you should dread  
dissemblers' guile,  
Whose hearts are bitter  
while their faces smile. 4

When minds are not in unison,  
'tis never just,  
In any words men speak  
to put your trust. 5

Wealth  
The Essentials of a State

Though many goodly words  
    they speak in friendly tone,  
The words of foes  
    will speedily be known. 6

To pliant speech from hostile lips  
    give thou no ear;  
'Tis pliant bow that shows  
    the deadly peril near! 7

In hands that worship  
    weapon often hidden lies;  
Such are the tears  
    that fall from foeman's eyes. 8

'Tis just, when men make much of you,  
    and then despise,  
To make them smile,  
    and slay in friendship's guise. 9

When time shall come  
    that foes as friends appear,  
Then thou, to hide a hostile heart,  
    a smiling face may'st wear. 10

Chapter LXXXIV  
FOLLY

- What one thing merits  
    folly's special name?  
Letting gain go,  
    loss for one's own to claim! 1
- 'Mid follies chiefest folly  
    is to fix your love  
On deeds which to your station  
    unbefitting prove. 2
- Ashamed of nothing, searching nothing out,  
    of loveless heart,  
Nought cherishing, 'tis thus  
    the fool will play his part. 3
- The sacred law he reads and learns,  
    to other men expounds,--  
Himself obeys not:  
    where can greater fool be found? 4
- The fool will merit hell  
    in one brief life on earth,  
In which he entering sinks  
    through sevenfold round of birth. 5

Wealth  
The Essentials of a State

- When fool some task attempts  
    with un instructed pains,  
It fails; nor that alone,  
    himself he binds with chains. 6
- When fools are blessed  
    with fortune's bounteous store,  
Their foes feed full, their friends  
    are prey to hunger sore. 7
- When folly's hand grasps  
    wealth's increase, 'twill be  
As when a madman raves  
    in drunken glee. 8
- Friendship of fools  
    is very pleasant thing;  
Parting with them  
    will leave behind no sting. 9
- Like him who seeks his couch  
    with unwashed feet,  
Is fool whose foot intrudes  
    where wise men meet. 10

Chapter LXXXV  
IGNORANCE

Want of knowledge, 'mid all wants  
the sorest want we deem;  
Want of other things  
the world will not as want esteem. 1

The gift of foolish man, with willing  
heart bestowed, is nought  
But blessing by receiver's  
penance bought. 2

With keener anguish foolish men  
their own hearts wring,  
Than aught that even malice  
of their foes can bring. 3

What is stupidity?  
The arrogance that cries,  
Behold, we claim  
the glory of the wise.' 4

If men what they have never learned  
assume to know,  
Upon their real learning's power  
a doubt 'twill throw. 5



Wealth  
The Essentials of a State

Fools are they  
    who their nakedness conceal,  
And yet their faults  
    unveiled reveal. 6

From out his soul who lets  
    the mystic teachings die,  
Entails upon himself  
    abiding misery. 7

Adv'sed, he heeds not;  
    of himself knows nothing wise;  
This man's whole life is all  
    one plague until he dies. 8

That man is blind to eyes that will not  
    see who knowledge shows:--  
The blind man still  
    in his blind fashion knows. 9

Who what the world affirms  
    as false proclaim,  
O'er all the earth receive  
    a demon's name. 10

Chapter LXXXVI  
HOSTILITY

Hostility disunion's  
    plague will bring,  
That evil quality,  
    to every living thing. 1

Though men disunion plan,  
    and do thee much despite,  
'Tis best no enmity to plan,  
    nor evil deeds requite. 2

If enmity, that grievous plague,  
    you shun,  
Endless undying praises  
    shall be won. 3

Joy of joys  
    abundant grows,  
When malice dies,  
    that woe of woes. 4

If men from enmity can keep  
    their spirits free,  
Who over them  
    shall gain the victory? 5

Wealth  
The Essentials of a State

The life of those who  
cherished enmity hold dear,  
To grievous fault  
and utter death, is near. 6

The very truth that greatness gives  
their eyes can never see,  
Who only know to work men woe,  
fulfilled of enmity. 7

'Tis gain to turn  
the soul from enmity;  
Ruin reigns  
where this hath mastery. 8

Men think not hostile thought  
in fortune's favouring hour,  
They cherish enmity  
when in misfortune's power. 9

From enmity  
do all afflictive evils flow;  
But friendliness  
doth wealth of kindly good bestow. 10

Chapter LXXXVII  
THE MIGHT OF HATRED

With stronger than thyself,  
    turn from the strife away;  
With weaker shun not,  
    rather court the fray. 1

No kinsman's love, no strength  
    of friends has he;  
How can he bear his  
    foeman's enmity? 2

A craven thing! knows nought,  
    accords with none, gives nought away;  
To wrath of any foe  
    he falls an easy prey. 3

His wrath still blazes,  
    every secret told; each day  
This man's in every place  
    to every foe an easy prey. 4

No way of right he scans,  
    no precepts bind, no crimes affright,  
No grace of good he owns;  
    such man's his foes' delight. 5

Wealth  
The Essentials of a State

Blind in his rage, his lustful  
passions rage and swell;  
If such a man mislikes you,  
like it well. 6

Unseemly are his deeds, yet,  
proffering aid, the man draws nigh;  
His hate--'tis cheap at any price--  
be sure to buy! 7

No gracious gifts he owns,  
faults many cloud his fame;  
His foes rejoice, for none  
with him will kindred claim. 8

The joy of victory is never  
far removed from those  
Who've luck to meet with  
ignorant and timid foes. 9

The task of angry war  
with men unlearned in virtue's lore  
Who will not meet,  
glory shall meet him never more. 10

Chapter LXXXVIII  
KNOWING THE QUALITY OF HATE

For Hate, that ill-conditioned thing,  
not e'en in 'jest,  
Let any evil longing  
rule your breast. 1

Although you hate incur of those  
whose ploughs are bows,  
Make not the men whose ploughs  
are words your foes! 2

Than men of mind diseased,  
a wretch more utterly forlorn,  
Is he who stands alone,  
object of many foeman's scorn. 3

The world secure on his  
dexterity depends,  
Whose worthy rule can change  
his foes to friends. 4

Without ally, who fights  
with twofold enemy o'ermatched,  
Must render one of these  
a friend attached. 5

Wealth  
The Essentials of a State

Whether you trust or not,  
in time of sore distress,  
Questions of diff'rence  
or agreement cease to press. 6

To those who know them not,  
complain not of your woes;  
Nor to your foeman's eyes  
infirmities disclose. 7

Know thou the way, then do  
thy part, thyself defend;  
Thus shall the pride of those  
that hate thee have an end. 8

Destroy the thorn, while tender point  
can work thee no offence;  
Matured by time, 'twill piece  
the hand that plucks it thence. 9

But breathe upon them,  
and they surely die,  
Who fail to tame the pride  
of angry enemy. 10

Chapter LXXXIX  
ENMITY WITHIN

Water and shade, if they unwholesome prove,  
    will bring you pain;  
And qualities of friends, who treacherous act,  
    will be your bane. 1

Dread not the foes  
    that as drawn swords appear;  
Friendship of foes,  
    who seem like kinsmen, fear! 2

Of hidden hate beware,  
    and guard thy life;  
In troublous time 'twill deeper  
    wound than potter's knife. 3

If secret enmities arise  
    that minds pervert,  
Then even kin unkind  
    will work thee grievous hurt. 4

Amid one's relatives  
    if hidden hate arise,  
'Twill hurt inflict  
    in deadly wise. 5



Wealth  
The Essentials of a State

- If discord finds a place  
    midst those dwelt at one before,  
'Tis ever hard to keep  
    destruction from the door. 6
- As casket with its cover,  
    though in one they live alway,  
No union to the house where hate  
    concealed hath sway. 7
- As gold with which the file  
    contends is worn away,  
    strength of house declines  
    where hate concealed hath sway. 8
- Though slight as shred  
    of 'sesame' seed it be,  
Destruction lurks  
    in hidden enmity. 9
- Domestic life with those  
    who don't agree,  
Is dwelling in a shed  
    with snake for company. 10

Chapter XC  
NOT OFFENDING THE GREAT

The chiefest care of those  
    who guard themselves from ill,  
Is not to slight the powers of those  
    who work their mighty will. 1

If men will lead their lives  
    reckless of great men's will,  
Such life, through great men's powers,  
    will bring perpetual ill. 2

Who ruin covet, let them  
    shut their ears, and do despite  
To those who, where they list,  
    to ruin have the might. 3

When powerless men 'gainst men  
    of power will evil deeds essay,  
'Tis beck'ning with the hand  
    for Death to seize them for its prey. 4

Who dare the fiery wrath  
    of monarchs dread,  
Where'er they flee,  
    are numbered with the dead. 5

Wealth  
The Essentials of a State

Though in the conflagration caught,  
    he may escape from thence;  
He 'scapes not, who in life  
    to great ones give offence. 6

Though every royal gift, and stores  
    of wealth your life should crown,  
What are they, if the worthy men  
    of mighty virtue frown? 7

If they, Whose virtues like a mountain rise,  
    are light esteemed;  
They die from earth who, with their  
    households, ever-during seemed. 8

When blazes forth the wrath  
    of men of lofty fame,  
Kings even fall from high estate  
    and perish in the flame. 9

Though all-surpassing wealth  
    of aid they boast,  
If men in glorious virtue great  
    are wrath, they 're lost. 10

Chapter XCI  
BEING LED BY WOMEN

Who give their soul to love of wife  
    acquire not nobler gain;  
Who give their soul to strenuous deeds  
    such meaner joys disdain. 1

Who gives himself to love of wife,  
    careless of noble name,  
His wealth will clothe him  
    with o'erwhelming shame. 2

Who to his wife submits,  
    his strange, unmanly mood  
Will daily bring him shame  
    among the good. 3

No glory crowns  
    e'en manly actions wrought  
By him who dreads his wife, nor gives  
    the other world a thought. 4

Who quakes before his wife  
    will ever tremble too,  
Good deeds to men  
    of good deserts to do. 5

Wealth  
The Essentials of a State

Though, like the demi-gods, in bliss  
    they dwell secure from harm,  
Those have no dignity who fear  
    the housewife's slender arm. 6

The dignity of modest  
    womanhood excels  
His manliness, obedient  
    to a woman's law who dwells. 7

Who to the will of her with beauteous brow  
    their lives conform,  
Aid not their friends in need,  
    nor acts of charity perform. 8

No virtuous deed, no seemly wealth,  
    no pleasure, rests  
With them who live obedient  
    to their wives' behests. 9

Where pleasures of the mind, that dwell  
    in realms of thought, abound,  
Folly, that springs from overweening  
    woman's love, is never found. 10

Chapter XCII  
WANTON WOMEN

- Those that choice armlets wear,  
    who seek not thee with love,  
But seek thy wealth, their pleasant words  
    will ruin prove. 1
- Who weigh the gain, and utter  
    virtuous words with vicious heart,  
Weighing such women's worth,  
    from their society depart. 2
- As one in darkened room,  
    some stranger corpse inarms,  
Is he who seeks delight  
    in mercenary women's charms. 3
- Their worthless charms,  
    whose only weal is wealth of gain,  
From touch of these the wise,  
    who seek the wealth of grace, abstain. 4
- From contact ith their worthless charms,  
    whose charms to all are free,  
The men with sense of good  
    and lofty wisdom blest will flee. 5

Wealth  
The Essentials of a State

From touch of those who worthless charms,  
    with wanton arts, display,  
The men who would their own  
    true good maintain will turn away.      6

Who cherish alien thoughts while folding  
    in their feigned embrace,  
These none approach save those  
    devoid of virtue's grace.      7

As demoness who lures to ruin,  
    woman's treacherous love  
To men devoid of wisdom's  
    searching power will prove.      8

The wanton's tender arm,  
    with gleaming jewels decked,  
Is hell, where sink degraded  
    souls of men abject.      9

Women of double minds, strong drink,  
    and dice: to these giv'n o'er  
Are those on whom the light  
    of Fortune shines no more.      10

Chapter XCIII  
NOT DRINKING PALM-WINE

Who love the palm's intoxicating  
    juice, each day,  
No rev'rence they command,  
    their glory fades away. 1

Drink not inebriating draught.  
    Let him count well the cost  
Who drinks. By drinking,  
    all good men's esteem is lost. 2

The drunkard's joy is sorrow  
    to his mother's eyes;  
What must it be in presence  
    of the truly wise? 3

Shame, goodly maid, will turn her back  
    for aye on them  
Who sin the drunkard's grievous sin,  
    that all condemn. 4

With gift of goods who  
    self-oblivion buys,  
Is ignorant of all that  
    man should prize. 5



Wealth  
The Essentials of a State

Sleepers are as the dead,  
no otherwise they seem;  
Who drink intoxicating draughts,  
they poison quaff, we deem. 6

Who turn aside to drink  
and droop their heavy eye,  
Shall be their townsmen's jest,  
when they the fault espy. 7

No more in secret drink,  
and then deny thy hidden fraud;  
What in thy mind lies hid  
shall soon be known abroad. 8

Like him who, lamp in hand, would seek  
one sunk beneath the wave,  
Is he who strives to sober drunken man  
with reasonings grave. 9

When one, in sober interval,  
a drunken man espies,  
Does he not think, 'Such is my folly  
in my revelries?' 10

Chapter XCIV  
GAMING

Seek not the gamester's play;  
    though you should win,  
Your gain is as the baited hook  
    the fish takes in. 1

Is there for gamblers, too, that gaining one  
    a hundred lose, some way  
That they may good obtain,  
    and see a prosperous day? 2

If prince unceasing speak  
    of nought but play,  
Treasure and revenue  
    will pass from him away. 3

Gaming brings many woes,  
    and ruins fair renown;  
Nothing to want brings men  
    so surely down. 4

The dice, and gaming-hall,  
    and gamester's art, they eager sought,  
Thirsting for gain--the men in other days  
    who came to nought. 5

Wealth  
The Essentials of a State

Gambling 's Misfortune's other name:  
    o'er whom she casts her veil,  
They suffer grievous want,  
    and sorrows sore bewail. 6

Ancestral wealth and noble fame  
    to ruin haste,  
If men in gambler's halls  
    their precious moments waste. 7

Gambling wastes wealth, to falsehood  
    bends the soul; it drives away  
All grace, and leaves the man  
    to utter misery a prey. 8

Clothes, wealth, food, praise,  
    and learning, all depart  
From him on gambler's gain  
    who sets his heart. 9

Howe'er he lose, the gambler's  
    heart is ever in the play;  
E'en so the soul, despite its griefs,  
    would live on earth away. 10

Chapter XCV  
MEDICINE

The learned books count three,  
    with wind as first; of these,  
As any one prevail, or fall,  
    'twill cause disease. 1

No need of medicine to heal  
    your body's pain,  
If, what you ate before  
    digested well, you eat again. 2

Who has a body gained  
    may long the gift retain,  
If, food digested well,  
    in measure due he eat again. 3

Knowing the food digested well,  
    when hunger prompteth thee,  
With constant care, the viands choose  
    that well agree. 4

With self-denial take  
    the well-selected meal;  
So shall thy frame  
    no sudden sickness feel. 5

wealth  
The Essentials of a State

On modest temperance  
as pleasures pure,  
So pain attends  
the greedy epicure. 6

Who largely feeds, nor measure  
of the fire within maintains,  
That thoughtless man  
shall feel unmeasured pains. 7

Disease, its cause,  
what may abate the ill:  
Let leech examine these,  
then use his skill. 8

The habitudes of patient and disease,  
the crises of the ill;  
These must the learned leech  
think over well, then use his skill. 9

For patient, leech, and remedies,  
and him who waits by patient's side  
The art of medicine must  
fourfold code of laws provide. 10

Chapter XLV  
NOBILITY

Save in the scions of a noble house,  
you never find  
Instinctive sense of right  
and virtuous shame combined. 1

In these three things the men  
of noble birth fail not:  
In virtuous deed, and truthful word,  
and chastened thought. 2

The smile, the gift, the pleasant word,  
unfailing courtesy:  
These are the signs, they say,  
of true nobility. 3

Millions on millions piled  
would never win  
The men of noble race  
to soul-degrading sin. 4

Though stores for charity  
should fail within, the ancient race  
Will never lose its  
old ancestral grace. 5

Whose minds are set to live as fits  
    their sire's unspotted fame,  
Stooping to low deceit, commit no deeds  
    that gender shame. 6

The faults of men of noble race  
    are seen by every eye,  
As spots on her bright orb  
    that walks sublime the evening sky. 7

If lack of love appear in those  
    who bear some goodly name,  
'Twill make men doubt  
    the ancestry they claim. 8

Of soil the plants that spring thereout  
    will show the worth;  
The words they speak declare  
    the men of noble birth. 9

Who seek for good the grace  
    of virtuous shame must know;  
Who seek for noble name  
    to all must reverence show. 10

Chapter XCVII  
HONOUR

Though linked to splendours man  
no otherwise may gain,  
Reject each act that may  
thine honour's clearness stain. 1

Who seek with glory to combine  
honour's untarnished fame,  
Do no inglorious deeds, though men  
accord them glory's name. 2

Bow down thy soul, with increase blest,  
in happy hour;  
Lift up thy heart, when stript  
of all by fortune's power. 3

Like hairs from off the head  
that fall to earth,  
When fall'n from high estate  
are men of noble birth. 4

If meanness, slight as 'abrus' grain,  
by men be wrought,  
'Though like a hill their high estate,  
they sink to nought. 5



It yields no praise, nor to the land  
of gods throws wide the gate:  
Why follow men who scorn,  
and at their bidding wait? 6

Better 'twere said,  
'He 's perished!' than to gain  
The means to live,  
following in foeman's train. 7

When high estate has lost  
its pride of honour meet,  
Is life, that nurses this poor flesh,  
as nectar sweet? 8

Like the wild ox that, of its tuft bereft,  
will pine away,  
Are those who, of their honour shorn,  
will quit the light of day. 9

Who, when dishonour comes, refuse  
to live, their honoured memory  
Will live in worship and applause  
of all the world for aye! 10

Chapter XCVIII  
GREATNESS

- The light of life is mental energy;  
disgrace is his  
Who says, 'I'll lead a happy life  
devoid of this.' 1
- All men that live are one  
in circumstance of birth;  
Diversities of works  
give each his special worth. 2
- The men of lofty line, whose souls  
are mean, are never great;  
The men of lowly birth, when high  
of soul, are not of low estate. 3
- Like single-hearted women,  
greatness too,  
Exists while to itself  
itself is true. 4
- The man endowed  
with greatness true,  
Rare deeds in perfect wise  
will do. 5

- 'As votaries of the truly great  
    we will ourselves enroll,'  
Is thought that enters not  
    the mind of men of little soul. 6
- Where'er distinction lights  
    on some unworthy head,  
Then deeds of haughty insolence  
    are bred. 7
- Greatness humbly bends,  
    but littleness always  
Spreads out its plumes,  
    and loads itself with praise. 8
- Greatness is absence of conceit;  
    meanness, we deem,  
Riding on car  
    of vanity supreme. 9
- Greatness will hide  
    a neighbour's shame;  
Meanness his faults  
    to all the world proclaim. 10

Chapter XCIX  
PERFECTNESS

All goodly things are duties  
to the men, they say,  
Who set themselves to walk  
in virtue's perfect way. 1

The good of inward excellence  
they claim,  
The perfect men; all other good  
is only good in name. 2

Love, modesty, beneficence,  
benignant grace,  
With truth, are pillars five  
of perfect virtue's resting-place. 3

The type of 'penitence' is virtuous good  
that nothing slays;  
To speak no ill of other men  
is perfect virtue's praise. 4

Submission is the might of men  
of mighty acts; the sage  
With that same weapon stills  
his foeman's rage. 5

- What is perfection's test?  
The equal mind,  
To bear repulse from even  
meaner men resigned. 6
- What fruit doth your perfection  
yield you, say!  
Unless to men who work you ill  
you good repay? 7
- To soul with perfect virtue's  
strength endued,  
Brings no disgrace the lack  
of every earthly good. 8
- Call them  
of perfect virtue's sea the shore,  
Who, though the fates should fail,  
fail not for evermore. 9
- The mighty earth its burthen  
to sustain must cease,  
If perfect virtue  
of the perfect men decrease. 10

## Chapter C

### COURTESY

Who easy access give  
to every man, they say,  
Of kindly courtesy will learn  
with ease the way. 1

Benevolence  
and high-born dignity,  
These two are  
beaten paths of courtesy. 2

Men are not one because their members  
seem alike to outward view;  
Similitude of kindred quality  
makes likeness true. 3

Of men of fruitful life,  
who kindly benefits dispense,  
The world unites to praise  
the 'noble excellence.' 4

Contempt is evil though in sport.  
They who man's nature know,  
E'en in their wrath,  
a courteous mind will show. 5

- The world abides; for 'worthy' men  
its weight sustain.  
Were it not so,  
'twould fall to dust again. 6
- Though sharp their wit as file,  
as blocks they must remain,  
Whose souls are void  
of 'courtesy humane.' 7
- Though men with all unfriendly acts  
and wrongs assail,  
'Tis uttermost disgrace  
in 'courtesy' to fail. 8
- To him who knows not  
how to smile in kindly mirth,  
Darkness in daytime broods  
o'er all the vast and mighty earth. 9
- Like sweet milk soured because  
in filthy vessel poured,  
Is ample wealth in churlish man's  
unopened coffers stored. 10

Chapter CI  
WEALTH WITHOUT BENEFACTION

Who fills his house with ample store,  
    enjoying none,  
Is dead. Nought with the useless heap  
    is done. 1

Who giving nought, opines  
    from wealth all blessing springs,  
Degraded birth that doting miser's  
    folly brings. 2

Who lust to heap up wealth,  
    but glory hold not dear,  
It burthens earth when on the stage  
    of being they appear. 3

Whom no one loves,  
    when he shall pass away,  
What doth he look  
    to leave behind, I pray? 4

Amid accumulated millions  
    they are poor,  
Who nothing give and nought enjoy  
    of all they store. 5



Their ample wealth is misery  
to men of churlish heart,  
Who nought themselves enjoy,  
and nought to worthy men impart. 6

Like woman fair in loneliness  
who aged grows,  
Is wealth of him on needy men  
who nought bestows. 7

When he whom no man loves  
exults in great prosperity,  
'Tis as when fruits in midst of the town  
some poisonous tree. 8

Who love abandon, self afflict,  
and virtue's way forsake  
To heap up glittering wealth,  
their hoards shall others take. 9

'Tis as when rain-cloud  
in the heaven grows dry,  
When generous wealthy man  
endures brief poverty. 10

Chapter CII  
SHAME

To shrink abashed from evil deed  
is 'generous shame;'  
Others is that of bright-browed ones  
of virtuous fame. 1

Food, clothes, and other things  
alike all beings own;  
By sense of shame the excellence  
of men is known. 2

All spirits homes of flesh  
as habitation claim,  
And perfect virtue  
ever dwells with shame. 3

And is not shame an ornament  
to men of dignity?  
Without it step of stately pride  
is piteous thing to see. 4

As home of virtuous shame  
by all the world the men are known,  
Who feel ashamed for others' guilt  
as for their own. 5

- Unless the hedge of shame  
    inviolate remain,  
For men of lofty soul the earth's  
    vast realms no charms retain. 6
- The men of modest soul for shame  
    would life an offering make,  
But ne'er abandon virtuous shame  
    for life's dear sake. 7
- Thou know'st no shame,  
    while all around ashamed must be:  
Virtue will shrink away  
    ashamed of thee! 8
- 'Twill race consume  
    if right observance fail  
'Twill every good consume  
    if shamelessness prevail. 9
- 'Tis as with strings a wooden puppet  
    apes life's functions, when  
Those void of shame within  
    hold intercourse with men. 10

## Chapter CIII

### THE WAY OF MAINTAINING THE FAMILY

Who says 'I'll do my work,  
nor slack my hand,'  
His greatness, clothed  
with dignity supreme, shall stand. 1

The manly act and knowledge full,  
when these combine  
In deed prolonged,  
then lengthens out the race's line. 2

'I'll make my race renowned,'  
if man shall say,  
With vest succinct  
the goddess leads the way. 3

Who labours for his race  
with unremitting pain,  
Without a thought, spontaneously,  
his end will gain. 4

With blameless life who seeks  
to build his race's fame,  
The world shall circle him,  
and kindred claim. 5

- Of virtuous manliness  
the world accords the praise  
To him who gives his powers, the house  
from which he sprang to raise. 6
- The fearless hero bears the brunt  
amid the warrior throng;  
Amid his kindred so the burthen  
rests upon the strong. 7
- Wait for no season, when you would  
your house uprear;  
'Twill perish, if you wait supine,  
or hold your honour dear. 8
- Is not his body  
vase that various sorrows fill,  
Who would his household  
screen from every ill? 9
- When trouble the foundation saps  
the house must fall,  
If no strong hand be nigh  
to prop the tottering wall. 10

## Chapter CIV

### AGRICULTURE

Howe'er they roam, the world must  
follow still the plougher's team;  
Though toilsome, culture of the ground  
as noblest toil esteem. 1

The ploughers are the linch-pin  
of the world; they bear  
Them up who other works perform,  
too weak its toils to share. 2

Who ploughing eat their food,  
they truly live;  
The rest to others bend subservient,  
eating what they give. 3

O'er many a land  
they'll see their monarch reign,  
Whose fields are shaded  
by the waving grain. 4

They nothing ask from others,  
but to askers give,  
Who raise with their own hands  
the food on which they live. 5

For those who've left what all men love  
no place is found,  
When they with folded hands remain  
who till the ground. 6

Reduce your soil to that dry state  
When ounce is quarter-ounce's weight;  
Without one handful of manure,  
Abundant crops you thus secure. 7

To cast manure  
is better than to plough;  
Weed well;  
to guard is more than watering now. 8

When master from the field  
aloof hath stood;  
Then land will sulk,  
like wife in angry mood. 9

The earth, that kindly dame,  
will laugh to see,  
Men seated idle  
pleading poverty. 10

Chapter CV  
POVERTY

You ask what sharper pain  
    than poverty is known;  
Nothing pains more than poverty,  
    save poverty alone. 1

Malefactor matchless!  
    poverty destroys  
This world's  
    and the next world's joys. 2

Importunate desire,  
    which poverty men name,  
Destroys both old descent  
    and godly fame. 3

From penury will spring,  
    'mid even those of noble race,  
Oblivion that gives birth  
    to words that bring disgrace. 4

From poverty,  
    that grievous woe,  
Attendant sorrows  
    plenteous grow. 5



Though deepest sense, well understood,  
the poor man's words convey,  
Their sense from memory  
of mankind will fade away. 6

From indigence devoid  
of virtue's grace,  
The mother e'en that bare,  
estranged, will turn her face. 7

And will it come to day  
as yesterday,  
The grief of want  
that eats my soul away? 8

Amid the flames  
sleep may men's eyelids close,  
In poverty  
the eye knows no repose. 9

Unless the destitute  
will utterly themselves deny,  
They cause their neighbour's salt  
and vinegar to die. 10

Chapter CVI  
MENDICANCY

When those you find from whom  
    'tis meet to ask, -- for aid apply;  
Theirs is the sin, not yours,  
    if they the gift deny. 1

Even to ask an alms  
    may pleasure give,  
If what you ask  
    without annoyance you receive. 2

The men who nought deny, but know  
    what's due, before their face  
To stand as suppliants  
    affords especial grace. 3

Like giving alms, may even  
    asking pleasant seem,  
From men who of denial  
    never even dream. 4

Because on earth the men exist,  
    who never say them nay,  
Men bear to stand before their eyes  
    for help to pray. 5

If those you find from evil  
of 'denial' free,  
At once all plague  
of poverty will flee. 6

If men are found who give  
and no harsh words of scorn employ,  
The minds of askers, through and through,  
will thrill with joy. 7

If askers cease, the mighty earth,  
where cooling fountains flow,  
Will be a stage  
where woden puppets come and go. 8

What glory will there be to men  
of generous soul,  
When none are found  
to love the askers' role? 9

Askers refused  
from wrath must stand aloof;  
The plague of poverty itself  
is an ample proof. 10

Chapter CVII  
THE DREAD OF MENDICANCY

Ten million-fold 'tis greater gain,  
    asking no alms to live,  
Even from those, like eyes in worth,  
    who nought concealing gladly give. 1

If he that shaped the world desires  
    that men should begging go,  
Through life's long course,  
    let him a wanderer be and perish so. 2

Nothing is harder than  
    the hardness that will say,  
'The plague of penury by asking alms  
    we 'll drive away.' 3

Who ne'er consent to beg  
    in utmost need, their worth  
Has excellence of greatness  
    that transcends the earth. 4

Nothing is sweeter than to taste  
    the toil-won cheer,  
Though mess of pottage as tasteless  
    as the water clear. 5

E'en if a draught of water  
for a cow you ask,  
Nought's so distasteful  
to the tongue as beggar's task. 6

One thing I beg of beggars all,  
'If beg ye may,  
Of those who hide their wealth  
beg not, I pray.' 7

The fragile bark  
of beggary  
Wrecked on denial's rock  
will lie. 8

The heart will melt away  
at thought of beggary;  
With thought of stern repulse  
'twill perish utterly. 9

E'en as he asks,  
the shamefaced asker dies;  
Where shall his spirit hide  
who help denies? 10

Chapter CVIII  
BASENESS

The base resemble men  
    in outward form, I ween;  
But counterpart exact  
    to them I've never seen. 1

Than those of grateful heart  
    the base must luckier be,  
Their minds from every anxious thought  
    are free! 2

The base are as the gods;  
    they too  
Do ever  
    what they list to do! 3

When base men those behold  
    of conduct vile,  
They straight surpass them,  
    and exulting smile. 4

Fear is the base man's virtue;  
    if that fail,  
Intense desire  
    some little may avail. 5

The base are like the beaten drum;  
for, when they hear,  
They sound the secret out  
in every neighbour's ear. 6

From off their moistened hands  
no clinging grain they shake,  
Unless to those with clenched fist  
their jaws who break. 7

The good to those will profit yield  
fair words who use;  
The base, like sugar-cane,  
will profit those who bruise. 8

If neighbours clothed  
and fed he see, the base  
Is mighty man some hidden  
fault to trace? 9

For what is base man fit,  
if griefs assail?  
Himself to offer,  
there and then, for sale! 10

The End of Book II - On Wealth





### **BOOK III - LOVE**

## Chapter CIX

### MENTAL DISTURBANCE CAUSED BY THE BEAUTY OF THE PRINCESS

Goddess? or peafowl rare?

She whose ears rich jewels wear,  
Is she a maid of human kind?

All wildered is my mind!

1

She of the beaming eyes,

To my rash look her glance replies,  
As if the matchless goddess' hand  
Led forth an armed band.

2

Death's form I formerly knew not;

but now 'tis plain to me;

He comes in lovely maiden's guise,  
With soul-subduing eyes.

3

In sweet simplicity,

A woman's gracious form hath she;  
But yet those eyes, that drink my life,  
Are with the form at strife!

4

The light that on me gleams,

Is it death's dart? or eye's bright beams?  
Or fawn's shy glance? All three appear  
In form of maiden here.

5

Love  
The Gandharva Marriage

If cruel eye-brow's bow,  
    Unbent, would veil those glances now;  
The-shafts that wound this trembling heart  
    Her eyes no more would dart. 6

As veil o'er angry eyes  
    Of raging elephant that lies,  
The silken cincture's folds invest  
    This maiden's panting breast. 7

Ah! woe is me! my might,  
    That awed my foemen in the fight,  
By lustre of that beaming brow  
    Borne down, lies broken now! 8

Like tender fawn's her eye;  
    Clothed on is she with modesty;  
What added beauty can be lent  
    By alien ornament? 9

The palm-tree's fragrant wine,  
    To those who taste yields joys divine;  
But love hath rare felicity  
    For those that only see! 10

Chapter CX  
RECOGNITION OF THE SIGNS  
(OF MUTUAL LOVE)

- A double witchery have glances  
of her liquid eye;  
One glance is glance that brings me pain;  
the other heals again. 1
- The furtive glance, that gleams  
one instant bright,  
Is more than half of love's  
supreme delight. 2
- She looked, and looking  
drooped her head:  
On springing shoot of love  
'tis water shed! 3
- I look on her; her eyes  
are on the ground the while;  
I look away: she looks on me  
with timid smile. 4
- She seemed to see me not;  
but yet the maid  
Her love, by smiling  
side-long glance, betrayed. 5

Love  
The Gandharva Marriage

Though with their lips  
    affection they disown,  
Yet, when they hate us not,  
    'tis quickly known. 6

The slighting words that anger feign,  
    while eyes their love reveal,  
Are signs of those that love,  
    but would their love conceal. 7

I gaze, the tender maid  
    relents the while;  
And, oh the matchless grace  
    of that soft smile! 8

The look indifferent,  
    that would its love disguise,  
Is only read aright  
    by lovers' eyes. 9

When eye to answering eye  
    reveals the tale of love,  
All words that lips can say  
    must useless prove. 10

Chapter CXI  
REJOICING IN THE EMBRACE

All joys that senses five -- sight, hearing,  
taste, smell, touch--can give,  
In this resplendent armlet-bearing  
damsel live! 1

Disease and medicine antagonists  
We surely see;  
This maid, to pain she gives,  
herself is remedy. 2

Than rest in her soft arms  
to whom the soul is giv'n,  
Is any sweeter joy in his,  
the Lotus-eyed-one's heaven? 3

Withdraw, it burns; approach,  
it soothes the pain;  
Whence did the maid this  
wondrous fire obtain? 4

In her embrace, whose locks  
with flowery wreaths are bound,  
Each varied form of joy  
the soul can wish is found. 5

Love  
The Gandharva Marriage

Ambrosia are the simple maiden's arms;  
    when I attain  
Their touch, my withered life  
    puts forth its buds again! 6

As when one eats from household store,  
    with kindly grace  
Sharing his meal:  
    such is this golden maid's embrace. 7

Sweet is the strict embrace of those  
    whom fond affection binds,  
Where no dissevering breath  
    of discord entrance finds. 8

The jealous variance, the healing  
    of the strife, reunion gained:  
These are the fruits  
    from wedded love obtained. 9

The more men learn, the more their lack  
    of learning they detect;  
'Tis so when I approach the maid  
    with gleaming jewels decked. 10

Chapter CXII  
THE PRAISE OF HER BEAUTY

O flower of the sensitive plant!  
    than thee  
More tender's the maiden  
    beloved by me. 1

You deemed, as you saw the flowers,  
    her eyes were as flowers, my soul,  
That many may see; it was surely  
    some folly that over you stole! 2

As tender shoot her frame; teeth, pearls;  
    around her odours blend;  
Darts are the eyes of her whose  
    shoulders like the *bamboo* bend. 3

The lotus, seeing her, with head demiss,  
    the ground would eye,  
And say, 'With eyes of her,  
    rich gems who wears, we cannot vie.' 4

The flowers of the sensitive plant  
    as a girdle around her she placed,  
The stems she forgot to nip off;  
    they 'll weigh down the delicate waist. 5



Love  
The Gandharva Marriage

The stars perplexed are rushing  
wildly from their spheres;  
For like another moon  
this maiden's face appears. 6

In moon, that waxing waning shines,  
as spots appear,  
Are any spots discerned  
in face of maiden here? 7

Farewell, O moon!  
If that thine orb could shine  
Bright as her face,  
thou shouldst be love of mine. 8

If as her face, whose eyes are flowers,  
thou wouldst have charms for me,  
Shine for my eyes alone,  
O moon, shine not for all to see! 9

The flower of the sensitive plant,  
and the down on the swan's white breast,  
As the thorn are harsh, by the delicate feet  
of this maiden pressed. 10

Chapter CXIII

DECLARATION OF LOVE'S SPECIAL EXCELLENCE

I - He

The dew on her white teeth,  
whose voice is soft and low,  
Is as when milk and honey  
mingled flow. 1

Between this maid and me  
the friendship kind  
Is as the bonds  
that soul and body bind. 2

For her with beauteous brow, the maid  
I love, there place is none;  
To give her image room,  
O pupil of mine eye, begone! 3

Life is she to my very soul  
when she draws nigh;  
Dissevered from the maid  
with jewels rare, I die! 4

I might recall, if I could once forget;  
but from my heart  
Her charms fade not, whose eyes  
gleam like the warrior's dart. 5

Love  
The Gandharva Marriage

II-Six

My loved one's subtle form  
    departs not from my eyes,  
I wink them not, lest I should  
    pain him where he lies. 6

My love doth ever  
    in my eyes reside;  
I stain them not,  
    fearing his form to hide. 7

Within my heart my lover dwells  
    from food I turn  
That smacks of heat,  
    lest he should feel it burn. 8

I fear his form to hide,  
    nor close my eyes:  
'Her love estranged is gone!'  
    the village cries. 9

Rejoicing in my very  
    soul he ever lies;  
'Her love estranged is gone far off!'  
    the village cries. 10

## Chapter CXIV

### THE ABANDONMENT OF RESERVE

I-He

To those who've proved love's joy,  
and now afflicted mourn,  
Except the helpful '*horse of palm*,'  
no other strength remains. 1

My body and my soul,  
that can no more endure,  
Will lay reserve aside,  
and mount the '*horse of palm*.' 2

I once retained reserve  
and seemly manliness;  
To-day I nought possess  
but lovers' '*horse of palm*.' 3

Love's rushing tide  
will sweep away the raft  
Of seemly manliness  
and shame combined. 4

The maid that slender armlets wears,  
like flowers entwined,  
Has brought me '*horse of palm*,'  
and pangs of eventide! 5

Love  
The Gandharva Marriage

Of climbing 'horse of palm'  
in midnight hour, I think;  
My eyes know no repose  
for that same simple maid. 6

There's nought of greater worth  
than woman's long-enduring soul,  
Who, vexed by love like ocean waves,  
climbs not the 'horse of palm.' 7

II-She

In virtue hard to move,  
yet very tender, too, are we;  
Love deems not so, would rend the veil,  
and court publicity! 8

'There's no one knows my heart,'  
so says my love,  
And thus, in public ways,  
perturbed will rove. 9

Before my eyes the foolish  
make a mock of me,  
Because they ne'er endured  
the pangs I now must dree. 10

Chapter CXV

THE ANNOUNCEMENT OF THE RUMOUR

I-He

By this same rumour's rise,  
    my precious life stands fast;  
Good fortune grant  
    the many know this not! 1

The village hath to us this rumour giv'n,  
    that makes her mine;  
Unweeting all the rareness  
    of the maid with flower-like eyne. 2

The rumour spread within the town,  
    is it not gain to me?  
It is as though that were obtained  
    that may not be. 3

The rumour rising makes  
    my love to rise;  
My love would lose its power  
    and languish otherwise. 4

The more man drinks,  
    the more he ever drunk would be;  
The more my love's revealed  
    the sweeter 'tis to me! 5

Love  
The Gandharva Marriage

II-She

- I saw him but one single day:  
    rumour spreads soon  
As darkness, when the dragon  
    seizes on the moon. 6
- My anguish grows apace:  
    the town's report  
Manures it; my mother's word  
    doth water it. 7
- With butter-oil extinguish fire!  
    'Twill prove  
Harder by scandal  
    to extinguish love. 8
- When he who said 'Fear not!'  
    hath left me blamed,  
While many shrink, can I  
    from rumour hide ashamed? 9
- If we desire, who loves will grant  
    what we require;  
This town sends forth  
    the rumour we desire! 10

Chapter CXVI  
SEPARATION UNENDURABLE

- If you will say, 'I leave thee not,'  
    then tell me so;  
Of quick return tell those  
    that can survive this woe. 1
- It once was perfect joy  
    to look upon his face;  
But now the fear of parting  
    saddens each embrace. 2
- To trust henceforth is hard,  
    if ever he depart,  
E'en he, who knows his promise  
    and my breaking heart. 3
- If he depart, who fondly said,  
    'Fear not,' what blame's incurred  
By those who trusted  
    to his reassuring word? 4
- If you would guard my life,  
    from going him restrain  
Who fills my life! If he depart,  
    hardly we meet again. 5



To cherish longing hope  
    that he should ever gracious be,  
Is hard, when he could stand,  
    and of departure speak to me. 6

The bracelet slipping from my wrist  
    announced before  
Departure of the Prince  
    that rules the ocean shore. 7

'Tis sad to sojourn in the town  
    where no kind kinsmen dwell;  
'Tis sadder still to bid  
    a friend beloved farewell. 8

Fire burns the hands that touch;  
    but smart of love  
Will burn in hearts  
    that far away remove. 9

Sorrow's sadness meek sustaining,  
    Driving sore distress away,  
Separation uncomplaining  
    Many bear the livelong day! 10

Chapter CXVII  
COMPLAININGS

I would my pain conceal,  
but see! it surging swells,  
As streams to those that draw  
from ever-springing wells. 1

I cannot hide this pain of mine,  
yet shame restrains  
When I would tell it out  
to him who caused my pains. 2

My soul, like porter's pole,  
within my wearied frame,  
Sustains a two-fold burthen poised,  
of love and shame. 3

A sea of love, 'tis true,  
I see stretched out before,  
But not the trusty bark  
that wafts to yonder shore. 4

Who work us woe  
in friendship's trustful hour,  
What will they prove  
when angry tempests lower? 5

A happy love's sea of joy;  
    but mightier sorrows roll  
From unpropitious love  
    athwart the troubled soul. 6

I swim the cruel tide of love,  
    and can no shore decry,  
In watches of the night, too,  
    'mid the waters, only I! 7

All living souls  
    in slumber soft she steeps;  
But we alone kind night  
    for her companion keeps! 8

More cruel than the cruelty  
    of him, the cruel one,  
In these sad times are lengthening hours  
    of night I watch alone. 9

When eye of mine would as my soul  
    go forth to him,  
It knows not how through floods  
    of its own tears to swim. 10

Chapter CXVIII  
EYES CONSUMED WITH GRIEF

They showed me him,  
    and then my endless pain  
I saw: why then  
    should weeping eyes complain? 1

How glancing eyes,  
    that rash unweeting looked that day,  
With sorrow measureless  
    are wasting now away! 2

The eyes that threw  
    such eager glances round erewhile  
Are weeping now. Such folly  
    surely claims a smile! 3

Those eyes have wept  
    till all the fount of tears is dry,  
That brought upon me pain  
    that knows no remedy. 4

The eye that wrought me  
    more than sea could hold of woes,  
Is suffering pangs  
    that banish all repose. 5

Oho! how sweet a thing  
    to see! the eye  
That wrought this pain,  
    in the same gulf doth lie. 6

Aching, aching, let those  
    exhaust their stream,  
That melting, melting  
    that day gazed on him. 7

Who loved me once,  
    unloving, now doth here remain;  
Not seeing him,  
    my eye no rest can gain. 8

When he comes not, all slumber flies;  
    no sleep when he is there;  
Thus every way my eyes  
    have troubles hard to bear. 9

It is not hard for all the town  
    the knowledge to obtain,  
When eyes, as mine, like beaten tambours,  
    make the mystery plain. 10

Chapter LXIX  
THE PALLID HUE

- I willed my lover  
absent should remain;  
Of pining's sickly hue  
to whom shall I complain? 1
- 'He gave': this sickly hue  
thus proudly speaks,  
Then climbs, and all my frame  
its chariot makes. 2
- Of comeliness and shame  
he me bereft,  
While pain and sickly hue,  
in recompense, he left. 3
- I meditate his words, his worth  
is theme of all I say,  
This sickly hue is false  
that would my trust betray. 4
- My lover there  
went forth to roam;  
This pallor of my frame  
usurps his place at home. 5

As darkness waits till lamp expires,  
    to fill the place,  
This pallor waits till I enjoy no more  
    my lord's embrace. 6

I lay in his embrace,  
    I turned unwittingly;  
Forthwith this hue,  
    as you might grasp it, came on me. 7

On me, because I pine,  
    they cast a slur;  
But no one says,  
    'He first deserted her.' 8

Well! let my frame, as now,  
    be sicklied o'er with pain,  
If he who won my heart's consent,  
    in good estate remain! 9

'Tis well, though men deride me  
    for my sickly hue of pain;  
If they from calling him unkind,  
    who won my love, refrain. 10

Chapter CXX  
THE SOLITARY ANGUISH

The bliss to be beloved  
by those they love who gains,  
Of love the stoneless,  
luscious fruit obtains. 1

As heaven on living men showers  
blessings from above,  
Is tender grace by lovers  
shown to those they love. 2

Who love and are beloved,  
to them alone  
Belongs the boast, 'We 've made  
life's very joys our own.' 3

Those well-beloved  
will luckless prove,  
Unless beloved  
by those they love.. 4

From him I love  
to me what gain can be,  
Unless, as I love him,  
he loveth me? 5



Love on one side is bad;  
    like balanced load  
By porter borne,  
    love on both sides is good. 6

While Kaman rushes  
    straight at me alone,  
Is all my pain  
    and wasting grief unknown? 7

Who hear from lover's lips  
    no pleasant word from day to day,  
Yet in the world live out their life,--  
    no braver souls than they! 8

Though he my heart desires  
    no grace accords to me,  
Yet every accent of his voice  
    is melody. 9

Tell him thy pain  
    that loves not thee?  
Farewell, my soul,  
    fill up the sea! 10

Chapter CXXI  
SAD MEMORIES

I - He

From thought of her  
    unfailing gladness springs,  
Sweeter than palm-tree wine  
    the joy love brings. 1

How great is love!  
    Behold its sweetness past belief!  
Think on the lover,  
    and the spirit knows no grief. 2

II - She

A fit of sneezing threatened,  
    but it passed away:  
He seemed to think of me,  
    but do his fancies stray? 3

Have I a place  
    within his heart?  
From mine, alas!  
    he never doth depart. 4

Me from his heart  
    he jealously excludes:  
Hath he no shame who ceaseless  
    on my heart intrudes? 5

Love  
Wedded Love

How live I yet?  
I live to ponder o'er  
The days of bliss  
with him that are no more. 6

If I remembered not,  
what were I then? And yet,  
The fiery smart of what my spirit  
knows not to forget! 7

My frequent thought no wrath excites.  
Is it not so?  
This honour doth my love  
on me bestow. 8

Dear life departs, when his ungracious deeds  
I ponder o'er,  
Who said erewhile, 'We 're one  
for evermore.' 9

not, so may'st thou prosper, moon!  
at eyes may see  
My love who went away,  
but ever bides with me. 10

Chapter CXXII  
THE VISIONS OF THE NIGHT

It came and brought to me,  
that nightly vision rare,  
A message from my love, --  
what feast shall I prepare? 1

If my dark, carp-like eye  
will close in sleep, as I implore,  
The tale of my long-suffering life  
I'll tell my loved one o'er. 2

Him who in waking hour  
no kindness shows,  
In dreams I see:  
and so my lifetime goes! 3

Some pleasure I enjoy  
when him who loves not me  
In waking hours, the vision searches out  
and makes me see. 4

As what I then beheld  
in waking hour was sweet,  
So pleasant dreams in hour of sleep  
my spirit greet. 5

And if there were  
no waking hour, my love  
In dreams would never  
from my side remove. 6

The cruel one, in waking hour,  
who all ungracious seems,  
Why should he thus torment  
my soul in nightly dreams? 7

And when I sleep  
he holds my form embraced;  
And when I wake  
to fill my heart makes haste! 8

In dreams who ne'er  
their lover's form perceive,  
For those in waking hours  
who show no love will grieve. 9

They say, that he in waking hours  
has left me lone;  
In dreams they surely see him not, --  
these people of the town! - 10

Chapter CXXIII  
LAMENTATIONS AT EVENTIDE

Thou art not evening,  
    but a spear that doth devour  
The souls of brides:  
    farewell, thou evening hour! 1

Thine eye is sad; Hail, doubtful hour  
    of eventide!  
Of cruel eye, as is my spouse,  
    is too thy bride? 2

With buds of chilly dew  
    wan evening's shade enclose;  
My anguish buds apace,  
    and all my sorrow grows. 3

When absent is my love,  
    the evening hour descends,  
As when an alien host  
    to field of battle wends. 4

O morn, how have I won thy grace?  
    thou bring'st relief!  
O eve, why art thou foe?  
    thou dost renew my grief. 5

The pangs that evening brings  
I never knew,  
Till he, my wedded spouse,  
from me withdrew. 6

My grief at morn a bud,  
all day an opening flower,  
Full-blown expands  
in evening hour. 7

The shepherd's pipe is like  
a murderous weapon, to my ear,  
For it proclaims the hour  
of ev'ning's fiery anguish near. 8

If evening's shades,  
that darken all my soul, extend;  
From this afflicted town  
will sound of grief ascend. 9

This darkening eve, my darkling soul  
must perish utterly;  
Remembering him who seeks for wealth,  
but seeks not me. 10

Chapter CXXIV  
WASTING AWAY

I-She

- Thine eyes grown dim are now ashamed  
the fragrant flow'rs to see,  
Thinking on him, who wand'ring far,  
leaves us in misery. 1
- The eye, with sorrow wan,  
all wet with dew of tears,  
As witness of the lover's  
lack of love appears. 2
- These withered arms,  
desertion's pangs abundantly display,  
That swelled with joy  
on that glad nuptial day. 3
- When lover went, then faded  
all their wonted charms,  
And armlet's golden round slips off  
from these poor wasted arms. 4
- These wasted arms, the bracelet  
with their wonted beauty gone,  
The cruelty declare  
of that most cruel one. 5



I grieve, 'tis pain to me  
to hear him cruel chid,  
Because the armlet  
from my wasted arm has slid. 6

My heart! say ought of glory  
wilt thou gain,  
If to that cruel one thou  
of thy wasted arms complain? 7

W-H

One day the fervent pressure  
of embracing arms I checked,  
Grew wan the forehead of the maid  
with golden armlet decked. 8

As we embraced a breath of wind  
found entrance there;  
The maid's large liquid eyes  
were dimmed with care. 9

The dimness of her eye  
felt sorrow now,  
Beholding what was done  
by that bright brow. 10

Chapter CXXV  
SOLILOQUY

My heart, canst thou not  
    thinking of some med'cine tell,  
Not any one, to drive away  
    this grief incurable? 1

Since he loves not,  
    thy smart  
Is folly, fare thee well,  
    my heart! 2

What comes of sitting here  
    in pining thought, O heart? He knows  
No pitying thought,  
    the cause of all these wasting woes. 3

O rid me of these eyes,  
    my heart; for they,  
Longing to see him  
    wear my life away. 4

O heart, as a foe,  
    can I abandon utterly  
Him who, though I long for him,  
    longs not for me? 5

My heart, false is the fire that burns;  
    thou canst not wrath maintain,  
If thou thy love behold, embracing,  
    soothing all thy pain. 6

Or bid thy love,  
    or bid thy shame depart;  
For me, I cannot bear them both,  
    my worthy heart! 7

Thou art befooled, my heart,  
    thou followest him who flees from thee;  
And still thou yearning criest:  
    'He will nor pity show nor love to me.' 8

My heart! my lover lives  
    within my mind;  
Roaming, whom dost thou think  
    to find? 9

If I should keep in mind the man  
    who utterly renounces me,  
My soul must suffer  
    further loss of dignity. 10

Chapter CXXVI  
RESERVE OVERCOME

Of womanly reserve love's axe  
    breaks through the door,  
Barred by the bolt  
    of shame before. 1

What men call love is the one thing  
    of merciless power;  
It gives my soul no rest,  
    e'en in the midnight hour. 2

I would my love conceal,  
    but like a sneeze  
It shows itself, and gives  
    no warning sign. 3

In womanly reserve  
    I deemed myself beyond assail;  
But love will come abroad,  
    and casts away the veil. 4

The dignity that seeks not him  
    who acts as foe,  
Is the one thing that loving heart  
    can never know. 5

My grief how full of grace,  
I pray you see!  
It seeks to follow him  
that hateth me. 6

No sense of shame  
my gladdened mind shall prove,  
When he returns  
my longing heart to bless with love. 7

The words of that deceiver,  
versed in every wily art,  
Are instruments that break through  
every guard of woman's heart! 8

'I'll shun his greeting'; saying thus  
with pride away I went;  
I held him in my arms, for straight  
I felt my heart relent. 9

'We 'll stand aloof and then embrace':  
is this for them to say,  
Whose hearts are as the fat  
that in the blaze dissolves away? 10

Chapter CXXVII  
MUTUAL DESIRE

I-She

My eyes have lost their brightness,  
    sight is dimmed, my fingers worn,  
With noting on the wall the days  
    since I was left forlorn. 1

O thou with gleaming jewels decked,  
    could I forget for this one day,  
Henceforth these bracelets from my arms  
    will slip, my beauty worn away. 2

On victory intent,  
    His mind sole company he went;  
And I yet life sustain,  
    And long to see his face again! 3

'He comes again, who left my side,  
    and I shall taste love's joy,' --  
My heart with rapture swells, when thoughts  
    like these my mind employ. 4

O let me see my spouse again  
    and sate these longing eyes!  
That insant from my wasted frame  
    all pallor flies. 5

O let my spouse but come  
again to me one day!  
I 'll drink that nectar:  
wasting grief shall flee away. 6

Shall I draw back, or yield myself,  
or shall both mingled be,  
When he returns, my spouse,  
dear as these eyes to me. 7

II-He

O would my king would fight,  
o'ercome, divide the spoil;  
At home, to-night, the banquet spread  
should crown the toil. 8

One day will seem like seven,  
to those who watch and yearn  
For that glad day when wanderers  
from afar return. 9

What's my return, the meeting hour,  
the wished-for greeting worth,  
If she heart-broken lie,  
with all her life poured forth? 10

Chapter CXCVIII  
THE READING OF THE SIGNS

Thou hid'st it, yet thine eye,  
    disdaining all restraint,  
Something I know not what,  
    would utter of complaint. 1

The simple one whose beauty fills mine eye,  
    whose shoulders curve  
Like bambu stem, hath all a woman's  
    modest sweet reserve. 2

As through the crystal beads is seen  
    the thread on which they 're strung,  
So in her beauty gleams some thought  
    that cannot find a tongue. 3

As fragrance in the opening bud,  
    some secret lies  
Concealed in budding smile  
    of this dear damsel's eyes. 4

The secret wiles of her  
    with thronging armlets decked,  
Are medicines by which  
    my rising grief is checked. 5



While lovingly embracing me,  
his heart is only grieved;  
It makes me think that I again  
shall live of love bereaved. 6

My severance from the lord  
of this cool shore,  
My very armlets told me  
long before. 7

My loved one left me,  
was it yesterday?  
Days seven  
my pallid body wastes away? 8

She viewed her tender arms, she viewed  
the armlets from them slid;  
She viewed her feet:  
all this the lady did. 9

To show by eye the pain of love,  
and for relief to pray,  
Is womanhood's most womanly device,  
men say. 10

Chapter CXXIX  
DESIRE FOR REUNION

Gladness at the thought,  
    rejoicing at the sight,  
Not palm-tree wine, but love,  
    yields such delight. 1

When as palmyra tall,  
    fulness of perfect love we gain,  
Distrust can find no place .  
    small as the millet grain. 2

Although, his will his only law,  
    he lightly value me,  
My heart knows no repose  
    unless my lord I see. 3

My friend, I went prepared  
    to show a cool disdain;  
My heart, forgetting all,  
    could not its love restrain. 4

The eye sees not the rod that paints it;  
    nor can I  
See any fault, when I behold  
    my husband nigh. 5

When him I see,  
    to all his faults I'm blind;  
But when I see him not,  
    nothing but faults I find. 6

As those of rescue sure,  
    who plunge into the stream,  
So did I anger feign,  
    though it must falsehood seem? 7

Though shameful ill it works,  
    dear is the palm-tree wine  
To drunkards; traitor,  
    so to me that breast of thine! 8

Love is tender as an opening flower,  
    In season due  
To gain its perfect bliss  
    is rapture known to few. 9

Her eye, as I drew nigh one day,  
    with anger shone;  
By love o'erpowered,  
    her tenderness surpassed my own. 10

Chapter CXXX  
EXPOSTULATION WITH ONESELF

You see his heart  
    is his alone:  
O heart, why not  
    be all my own? 1

'Tis plain, my heart,  
    that he 's estranged from thee;  
Why go to him as though  
    he were not enemy? 2

'The ruined have no friends,'  
    they say; and so, my heart,  
To follow him, at thy desire,  
    from me thou dost depart. 3

'See, thou first show offended pride,  
    and then submit,' I bade;  
Henceforth such council  
    who will share with thee, my heart? 4

I fear I shall not gain,  
    I fear to lose him when I gain;  
And thus my heart endures  
    unceasing pain. 5

My heart consumes me  
    When I ponder lone,  
And all my lover's  
    cruelty bemoan. 6

Fall'n neath the sway  
    of this ignoble foolish heart,  
Which will not him forget,  
    I have forgotten shame. 7

If I condemn him, then disgrace  
    awaits me evermore;  
My soul that seeks to live  
    his virtues numbers o'er. 8

And who will aid me  
    in my hour of grief,  
If my own heart comes not  
    to my relief? 9

A trifle is unfriendliness  
    by aliens shown,  
When our own heart itself  
    is not our own! 10

Chapter CXXXI  
FOUTING

- Be still reserved,  
    decline his proffered love;  
A little while his sore distress  
    we'll prove. 1
- A cool reserve is like the salt  
    that seasons well the mess;  
Too long maintained,  
    'tis like the salt's excess. 2
- 'Tis heaping griefs on those  
    whose hearts are grieved;  
To leave the grieving one  
    without a fond embrace. 3
- To use no kind conciliating art  
    when lover grieves,  
Is cutting out the root  
    of tender winding plant that droops. 4
- Even to men of good and worthy mind,  
    the petulance  
Of wives with flowery eyes  
    lacks not a lovely grace. 5

Love without hatred is  
as ripened fruit;  
Without some lesser strife,  
fruit immature. 6

A lovers' quarrel brings its pain,  
when mind afraid  
Asks doubtful, 'Will reunion sweet  
be long delayed?' 7

What good can grieving do,  
when none who love  
Are there to know the grief  
thy soul endures? 8

Water is pleasant  
in the cooling shade;  
So coolness for a time  
with those we love. 9

Of her who leaves me thus  
in variance languishing,  
To think within my heart with love  
is fond desire. 10

Chapter CXXXII  
FEIGNED ANGER

I-She

From thy regard all womankind  
Enjoys an equal grace;  
O thou of wandering fickle mind,  
I shrink from thine embrace! 1

One day we silent sulked; he sneezed:  
The reason well I knew;  
He thought that I, to speak well pleased,  
Would say, 'Long life to you!' 2

II-He

I wreathed with flowers one day my brow,  
The angry tempest lowers;  
She cries, Pray, for what woman now  
Do you put on your flowers? 3

'I love you more than all beside,'  
'Twas thus I gently spoke;  
'What all, what all?' she instant cried,  
And all her anger woke. 4

'While here I live, I leave you not,'  
I said to calm her fears.  
She cried, 'There, then, I read your thought,  
And straight dissolved in tears. 5



- 'Each day I called to mind your charms.'  
'O, then, you had forgot,'  
She cried, and then her opened arms,  
Forthwith embraced me not. 6
- She hailed me when I sneezed one day;  
But straight with anger seized,  
She cried, 'Who was the woman, pray,  
Thinking of whom you sneezed?' 7
- And so next time I checked my sneeze;  
She forthwith wept and cried,  
(That woman difficult to please,)  
'Your thoughts from me you hide.' 8
- I then began to soothe and coax,  
To calm her jealous mind;  
'I see,' quoth she, 'to other folks  
How you are wondrous kind.' 9
- I silent sat, but thought the more,  
And gazed on her. Then she  
Cried out, 'While thus you eye me o'er,  
Tell me whose form you see.' 10

Chapter CXXXIII

THE PLEASURES OF 'TEMPORARY VARIANCE.'

I-She

Although there be no fault in him,  
the sweetness of his love  
Hath power in me a fretful  
jealousy to move.

1

My 'anger feigned' gives  
but a little pain;  
And when affection droops,  
it makes it bloom again.

2

Is there a bliss in any world  
more utterly divine,  
Than 'coyness' gives,  
when hearts as earth and water join?

3

Within the 'anger feigned,'  
that close love's tie doth bind,  
A weapon lurks,  
which quite breaks down my mind...

4

Though free from fault,  
from loved one's tender arms  
To be estranged awhile  
hath its own special charms.

5

'Tis sweeter to digest your food  
than 'tis to eat;  
In love, than union's self  
is anger feigned more sweet. 6

In lovers' quarrels, 'tis the one  
that first gives way,  
That in re-union's joy  
is seen to win the day. 7

And shall we ever more  
the sweetness know of that embrace  
With dewy brow; to which 'feigned anger'  
lent its piquant grace. 8

Let her, whose jewels brightly shine,  
aversion feign!  
That I may still plead on;  
O night, prolong thy reign! 9

A 'feigned aversion' coy  
to pleasure gives a zest;  
The pleasure's crowned  
when breast is clasped to breast. 10

The End of Book III - On Love.

