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AN INTRODUCTION TO
THE STUDY OF TIRUVALLUVAR

A lecture by

Prof. Avvai S. Duraiswamy Pillai

with a Foreword
by

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DT. GOVERNOR, 304, SOUTH, LIONS' INTERNATIONAL,
MADURAI.

VISALAKSHI PATHIPAGAM,
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FOREWORD

T. Sundaram Chettiar, B. Com.,
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It will not be an exaggeration if we say that of all the great poets, philosophers and thinkers of the ancient as well as modern times, Thiruvalluvar stands foremost. But it is a matter for regret that his immortal work, Thirukkural, perhaps the greatest and noblest literary creation the human intellect has ever produced, is not so much known to the outside world as those of Homer or Virgil, Plato or Aristotle, Dante or Goethe and Shakespeare or Milton.

Even in India, beyond the boundaries of Tamil Nad, the knowledge and study of Thirukkural is deplorably meagre and though it far exceeds in its grand and noble conception of the philosophy of life, both material and spiritual, and in its scientific treatment of the four branches, viz., Aram, Porul, Inbham and Veedu, it has not become as much popular as Ghita or Upanishads.

The reason for this sorry state of affairs is not far to seek. Despite the fact that Thirukkural, according to one of its titles – Podhumarai – is common to all nations, all religions and acceptable for all times, it still remains a sealed book and a forbidden fruit to many of the Indians and to the foreigners. We have to blame ourselves for this, because, while people of other countries, why even our brethren like Bengalis, are propagating their language and literature throughout the world, we are vainly indulging in our glorious past.

Yet it it is gratifying to note that attempts are now being made by Tamil scholars, educational and other cultural bodies to spread the knowledge of Thirukkural among the peoples of the world and it is being translated in different languages by competent authors. I am particularly glad that one of such attempts by my esteemed and learned friend Professor Avvai S. Doraiswami Pillai has resulted in the form of a paper entitled as "An Introduction To The Study of Thiruvalluvar", which he has been now brought out in a book form with a view to help the non-Tamils to have access to the greatest, most valuable and inexhaustible treasure – Thirukkural. While congratulating Professor Avvai S. Doraiswami Pillai

on his achievement, I wish that he and other Scholars of Tamil should offer many more such treatises to non-Tamils especially to Europeans and Americans.

T. SUNDARAM.

AN INTRODUCTION TO THE STUDY OF THIRUVALLUVAR

Mr. President, ladies and gentlemen,

I have great pleasure in expressing at the outset my grateful thanks for the kind opportunity, you, the Lions of Madurai, have given me to address you on Thiruvalluvar. This opportunity is noteworthy for the reason that our Union Government has recognised the greatness of Thiruvalluvar and has issued Postal-Stamps with his image.

The present trend of thinking among the educated is quite different from that of those in my younger days; the outlook of our young men now is broad and international. It looks upon man as man; his colour, caste and creed are ignored. The uplift of man, as Tolstoy puts it, lies in the endeavour to raise the super element of human aspect and curb and control "the animal man" in him.

It is therefore proper and legitimate that the Lions club of Madurai takes up for its study Thiruvalluvar whose object and aim of study centre in and around the human society. Valluvar, you know, lived in Madurai when the Egyptian and Athenian civilizations were at zenith. Great thinkers and philosophers like Plato, Aristotle and a host of others were shining bright and influencing the human society to a greater extent.

Ancient Grecian writers inform us of the import of Tugi (தோகை-மயில்) from Indies; Thiruvalluvar also points out the export of the same Tugi in one of his couplets,

1 மயிலெப் சாகாடும் அச்சிறும் அப்பண்டம்
சால மிகுத்துப் பெயின்.

Our Bharat was not wanting in thinkers like Thirualluvar in those days. There were Bodhayana, Apasthamba, Asvalayana, Koutilya and Parasara, besides Manu, the law giver. But the mind of these thinkers was so saturated with communal feelings called Varnashrama Dharma that they could not extricate themseves from bias. They thought and did every thing in terms of caste and community. Even the author of the famous

Bhagavat Gita, who devotes a separate chapter to the castes and the respective communal duties and Birthru Hari, the author of Neethi Sathagam, are not free from this mental distemper.

That is why Prof. Sundaram Pillai went to the extent of saying,

2 வள்ளுவர்செய் திருக்குறளை மறுவற நன்கு
உணர்ந்தோர்கள்
உள்ளுவரோ மனுவாதி ஒருகுலத்துக்கு ஒருநீதி

i e if anybody studies Thirukkural in detail he will never like the code of Manu and Smirities which mete out justice on the basis of caste and community.

From these we can see that Thiruvalluvar is the only great thinker superior to those law givers and moralists mentioned before and his views are in tune with the modern sociological trends which tend to a formation of a casteless and classless community, free from all types of distinctions by virtue of birth or practice. Sublimation of life by following the natural rules of conduct is the sole aim of Tirukkural and it does not place any religious or political faith or

thought, as the be-all and the end-all of life. It is in pursuance of this aim that Valluvar takes the whole human society into consideration and wants to establish it on the bed-rock of moral virtue. The unit of society according to him consists of husband and wife. If the man and woman of a family-unit are well qualified to lead a virtuous life, the whole human society, on the other hand, will make an ideal society enjoying permanent peace and pleasure.

In the introductory chapters of Tirukkural, human society is viewed both materially and morally. In the first chapter, Thiruvalluvar explains the importance of prayer to God as the only solution for the cares and anxieties, pangs of birth and deaths, the ambitious longing for wealth and pleasure and the last, if not the least, the innate ignorance which is responsible for all the deeds, good or bad.

The drama of human life is to be enacted on the face of the earth. The material aspect of life rests upon the food-stuff, which is the immediate product of the rain; but just like

the grace of God, rain is also beyond the control of man.

The exixtence of worldly life is dependent upon the rain; it is the only thing responsible to ensure living for all beings. Thiruvalluvar has thought very minutely of the importance of the rain and declares that even though the earth is surrounded by expansive seas and oceans, it will be as useless as the poet says, "water water eveywhere, not a drop to drink." Modern science can provide us with distilled water when our water cans go dry in the midst of the sea, but this artificial distilled water is tasteless and hence incapable of quenching our thirst; that is why Thiruvalluvar says that even the watery oceans will shrink in their importance, if there is no rain at all.

3 நெடுங்கடலும் தன்னீர்மை குன்றும் தடிந்து எழிலி
தான்நல்கா தாகிவிடின்

Man maintains his power of elevating his human spirit to super human and divine level simply because his physical activities are crowned with pleasure and plenty on account of the rain. Consequently, penance and patience help him

to raise his spiritual existence up and above ordinary human level.

4 தானம் தவம் இரண்டும் தங்கா வியனுலகம்
வானம் வழங்கா தெனின்.

Even when the human society, by the grace of Lord God and the heavenly rain, is provided with peace and plenty, its worldly social life has to be governed by the most experienced and wise men of keen intellect and broad spiritual outlook. They are gifted with keen insight so that with the philosophic process of analysis and synthesis they are able to analyse the universe into five and more elements mentally and apperceive psychologically the inner working of each element. This is put in a nutshell as

5 சுவை யொளி ஊறுஓசை நாற்றம் என்றைந்தின்
வகைதெரிவான் கண்ணதே உலகு.

Having lived their life most profitably both for others and for themselves, they take to asectic life and devote their time to give pieces of advice to the experienced and to guide the inexperienced.

The ascetic life they had adopted gives ample opportunities for introspection and self

negation and ripens their mind to render all possible help to their fellow beings. That is why their actions are considered to be the greatest which no other human being can do. This our Valluvar says :

6 செயற்கரிய செய்வார் பெரியர் சிறியர்
செயற்கரிய செய்க லாதார்.

They are embodiments of love and sympathy. They are called அந்தணர் (Andhanar) because their love is towards the welfare of all living beings. As such, they become the accredited leaders of the human society. Every word they utter is held as law for human conduct. Their words and ideas of virtues, morals, laws and regulations are incorporated in this work Kural.

In the last chapter of the Introductory part Thiruvalluvar gives the general scope of the அறம் (Aram) which he wants to present to us in the following chapters.

Aram in Tamil is a very comprehensive term and it includes all virtues, morals, laws both individual and social and regulations of conduct both in the private and public sector. The first

and foremost object of any individual is to attain glory and obtain wealth. He desires that his life graph must always be straight and on the positive side i. e. plus side, and so Thiruvalluvar says to him that this is possible and attainable if Aram is adhered to strictly and followed most faithfully.

Man's actions, good or bad, are first conceived in the mind and then put into action. Aram can be worth doing only when it is conceived in the mind which is pure. Therefore the first requisite he enjoins on us is to be pure in mind.

7 மனத்துக்கண் மாசு இலனுதல் அனைத்து அறன்
ஆகுல நீர பிற.

In putting this Aram into action one must be careful in eschewing uncharitable envy, illegitimate desire, unscrupulous anger and mischievous offensive speech. The purpose of man's life on earth is to attain pleasure; no power or pelf is capable of bringing lasting peace and pleasure; history tells us in its true verasity, that sceptre and crown have tumbled down and rich diadems have been thrown away rejected on the ground that they were incapable of yielding happiness with

peace. Man's burning desire is to attain unalloyed, untroubled and everlasting pleasure and peace. Even this is not impossible provided you are an ardent devotee of Aram; Aram is the only source of that everlasting pleasure and nothing else.

8 அறத்தான் வருவதே இன்பம் மற்று எல்லாம்
புறத்த புகழும் இல.

PART I

Gentlemen,

Having introduced Aram in this way, Thiruvalluvar begins to enlarge his subject of Aram and exhorts the human society to follow it.

In the beginning, he begins with the household life, because, according to Valluvar and his predecessors as we have already seen, family is the unit of the human society. But our modern politicians advocate individuals as the unit of the soceity and they base all the Governmental activities taking the individual, male or female, as the unit. According to our traditions and culture, family-unit is indissoluble and sacred. Splitting family into individuals has torpedoed peace and tranquility at home. This reduces the house to a temporary lodging for the male and the female individuals. There is another school of thought professing the village community as the unit of the human society. Here, the unit is heterogeneous in its structure and the active are absent on account of their exodus to urban areas. Thus we can see how realistic our Valluvar is and true to our culture; he gives a lead to the entire human community.

The domestic life of each family or the unit of the human society is replete with duties and services to be rendered to the community at large. Human life on earth is always interdependent; physical, economical, social and intellectual inder-dependance is the summum bonum of life. With this in his view, Valluvar says that every house-holder must be of help, assistance, and guidance to his fellowmen besides being a mainstay of the ascetics, poor and needy, and those who are too old and feeble to shift for themselves. Ancestral worship, devotion to duty, hospitality to the guests and timely help to relatives are the general duties imposed upon each householder. In discharging these duties, the male and female of the family-unit must on no account forget to preserve their person by attending to its needs and comforts. It is the human body which is the most indispensable instrument of carrying out the various Arams, the essence of existence. The wife of the house-holder is called the life-partner and she occupies the supreme position of the family in its internal affairs. In the days of Valluvar their union was not separable by any law or regulation. No government had the right to cut asunder their

partnership in life. The government of the family was entirely in the hands of the wife and her family budget never ran into deficit. She was the home and finance minister to the government of the family.

Every duty of the family is discharged in consistent with the dignity of the house. And the domestic expenditure is in proportion to its income. The name and fame of the family rests entirely in the virtuous conduct of the wife. Among the most glorious things on earth, nothing is superior to a woman who upholds her chastity with firmness of mind.

9 பெண்ணிற் பெருந்தக்க யாவுள கற்பென்னும்
திண்மை யுண்டாகப் பெறின்.

To her the loving husband is the Lord God, and bowing low at his feet she controls the entire elements of nature, and commands them to execute her wish. Valluvar says that rains will pour down if she desires. She is vigilent in guarding herself and her chastity, always attentive to her husband's comfort, ever anxious to safeguard the tradition and dignity of the family and unfailing in the discharge of her domestic

duties. It is her sincere conviction that if her husband, her life partner, attains everlasting glory and bliss, she will, in turn, without any doubt, be deified in the world where gods live.

10 பெற்ருன் பெறிற் பெறுவர் பெண்டிர் பெருஞ்சிறப்புப்
புத்தேளிர் வாழும் உலகு.

She therefore directs her thought, word and deed towards raising the right reputation of her husband in the paths of domestic virtue.

Any lacking in this aspect of her life will not only drive the whole family to docks but her poor husband will lose his manly appearance, lion-like walk, before his scorning foes.

11 புகழ்புரிந்த இல்லிலோர்க்கு இல்லே இகழ்வார்முன்
ஏறுபோல் பீடு நடை.

From these we come to the conclusion that a virtuous wife is a real blessing to a house. But this is not sufficient. She must bring forth brilliant children. They are fine ornaments to the household. She is not only responsible for the prevalence of peace and pleasure but should beautify the household life by bringing up good children. It must be clearly understood that

procreating children is not the sole purpose of the family life; according to Valluvar, Tholkappiar and other ancient Tamil saints, the children were true ornaments as well as wealth to the family and to that effect they were brought up.

Of all the valuable acquisitions a husband and wife of a family can have, nothing is greater than begetting intelligent children. Sons and daughters of irreproachable character will enable their parents to enjoy all pleasure not only in this life but in the seven-fold births they may take in future and that is because great thinkers of the past declared one's children as one's fortune. The wishes and the best thing that a father can do to his children is to educate them to such an extent as would elevate them to the forefront of the councils of the wise.

The parents feel that, by the education they give, if their sons and daughters possess for higher degree of knowledge than themselves, it would do immense good to all beings at large. When the society recognises the greatness of her son and offers him the foremost of its place, the mother's heart is filled with pride and happiness

exceedingly greater than what she enjoyed when she gave birth to him. Having shown the true extent of the parental care and love towards the intellectual growth of the son, Valluvar exhorts the son that the best requittal that a greatful son could offer to his father is to make the wise men praise the parent for presenting so noble and virtuous a son for the benefit of the human society. With this chapter Valluvar completes the structure of the unit of the human society.

These family-units are bound together by the sacred bond of genuine love; this love is spontaneous and and nothing can obstruct it from its flow. From love springs affection to all and that in turn results in real friendship with others.

12 அன்பு ஈனும் ஆர்வமுடைமை அது ஈனும்
நண்பு என்னும் நாடாச் சிறப்பு.

This genuine, spontaneous flow of love not only encourages virtue but is of utmost importance to avoid and remove evil from the minds of the wicked and cruel. The very existence of the living beings is due to this love; but for this love, the whole universe will be devoid of entire beings and it will be full of skin-clad bones. We thus understand that love is nothing but a binding

force pulling all the members together to form a solid human entity called family. This love-bound family comes in contact with the other units and by mutual love, these units of the human society are linked and knit together. Thus the life of the human beings becomes the movement of love, affection and friendship.

In 17 chapters, Valluvar deals with the *positive* and *negative* characteristics of the working of the family units along with the whole human society. Instead of entering into the details, let me confine myself to the presentation of the general scope for your thought at present.

Reception and cordial entertainment of guests and other fellowmen, utterance of kind and sincerely sweet words, gratefulness to people who are of help, assistance and guidance and sense of uprightness and equity in transactions are the main positive elements for success in family life. Of course, experience of our life on earth tells us that the course is not smooth. There are some negative forces arising out of our movement in the society at large. Failure to control our mind and speech, covetuousness, lack of forbearance and fortitude, evil tendency of enjoying others'

possessions and back-biting, indulgence in frivolous and vain talks are the most important negative characteristics which impede the pursuit of the house-holder to achieve his object. In order to overcome these anti-social negative elements, Valluvar points out the importance of the generosity of mind, liberality of help to others without any thought of recompense, feeding the hungry and helping the poor and needy.

The ultimate fruit of a life devoted to the various duties already enunciated is earthly name and fair renown; otherwise life is not worth living. As regards the reception of people, Valluvar says that the love that has hitherto been confined within the family — husband, wife and child — begins to manifest itself when a guest arrives to the family. No matter whether the guest is a stranger or not, he is received with courtesy and affection. The householder thinks that the sole object of running a family is to receive and serve others whether they are already known or otherwise.

13 இருந்து ஓம்பி இல்வாழ்வ தெல்லாம் விருந்தோம்பி
வேளாண்மை செய்தற் பொருட்டு

In order to achieve this object every individual must speak sweet and kind words. Only such words are declared sweet which come out from righteous persons with heart full of love and speech completely guileless.

14 இன்சொலால் ஈரம்அளைஇப் படிறு இலவாம்
செம்பொருள் கண்டார் வாய்ச்சொல்

Speaking always kind and pleasant words born of humility, not only serves as an ornament but protectes one from falling a prey to indigence which produces misery.

15 துன்புறூஉம் துவ்வாமை இல்லாகும் யார்மாட்டும்
இன்புறூஉம் இன்சொலவர்க்கு

It helps every man to maintain friendly relation with all. The next allied Aram that brings an individual into the fold of the society is his gratefulness to the help and assistance he receives from others. As every human being is interdependent, helping and being helped by others are not infrequent. Some of the helps received might have been done without any expectation of return, some may be in times of need and some might have been without any thought of its high value. Even when the help done is as

small as millet's seed, wise men who realise the fruits of the act, will only think of the benefit derived by such help and be grateful. The true value of the help received does not lie in its quantity; but it depends entirely upon the worth and quality of the person who receives it.

16 உதவி வரைத்தன்று உதவி உதவி
செயப்பட்டார் சால்பின் வரைத்து.

The quality of being grateful is quite essential for the proper working of the human society; it helps us to wipe out from our memory any wrong done to us however deadly it may be.

17 கொன்றன்ன இன்ன செயினும் அவர் செய்த
ஒன்று நன்றுஉள்ளக் கெடும்.

The next factor that makes an individual indispensable to the society is the sense of uprightness or equity. Man is apt to be biassed on account of various interests in the midst of which he lives and moves. Sense of equity and uprightness must be above all kinds of bias and partiality. Opportunities to swerve from uprightness are greater in earning wealth as the comforts of worldly life depend more upon it and neglect of equity and justice also becomes

necessary in protecting the ill - gotten wealth. Therefore, Valluvar averes that wealth acquired by proper and fair means never dwindles away but passes safely to the posterity.

18 செப்பம் உடையவன் ஆக்கம் சிதைவின்றி
எச்சத்திற்கு ஏமாப் புடைத்து.

If a slight deviation from justice were to fetch you the most maximum amount of wealth and power, Valluvar strongly condemns it saying that it must be rejected with cotemptuous disregard instantaneously.

19 நன்றே தரினும் நடுவிகந்து ஆம் ஆக்கத்தை
அன்றே ஒழிய விடல்.

i. e. Give up all wealth however good and pleasant it may be, if it is acquired by dubious means. Trade and Commerce will flourish only when people engaged in it are upright in their dealings. Unjust and unfair transactions in trade will result in the fall of the society in the estimation of other peoples of the world.

20 வாணிகம் செய்வார்க்கு வாணிகம் பேணிப்
பிறவும் தமபோல் செயின்.

Supposing a businessman or a judge in a court of law entertains a thought which fails to equipoise

his mind, then he must take it for granted, that it is a sure sign of disaster and destruction awaiting to befall himself and the nation he belongs to.

21 கெடுவல்யான் என்பது அறிக தன் நெஞ்சம்
நடுவொரீஇ அல்ல செயின்.

In the routine of our life, especially when we come in contact with men and matters highly beneficial, there is every likelihood for our mind to go beyond our control, and our words more excessive. Self-restraint or control is the only weapon to guard us from consequential downfall.

22 காக்க பொருளா அடக்கத்தை ஆக்கம்
அதனின் ஊஉங்கில்லை உயிர்க்கு.

Of course, self control is excellent in all, but it most befits those whom fortune smiles upon. If the mind sometimes break the control, it will begin to roam about in thought and its harm will not be so serious as the unrestrained word; when it loses its control over the tongue, words become harsh and hot and cause grievous wounds to others. Thiruvalluvar says :

23 தீயினுல் சுட்டபுண் உள்ளாறும் மாருதே
நாவினுல் சுட்ட வடு.

i. e. 'The wound may heal though from a burning brand, And be forgotton; but the wound never heals a burning tongue inflicts.' (Ellis). Even though a person may be unrestrained in all else, he must have effective control over his tongue; otherwise he will be degraded by licentious speech and put to trouble by his indiscreet words. Control of mind and restraint over tongue of an individual contribute a good deal to the well-being of the human society.

Then comes the conduct and discipline of each householder. He must conform to the general discipline and decency the society requires He cannot isolate himself from the social structure and its laws. If he fails to understand, in spite of all his extensive learning, that he is a part and parcel of the society and that, as is the society so he must move, he will be looked down upon as one devoid of any refined culture. This conformity to social requirements is called ஒழுக்கம் (Olukkam) in Tamil by Valluvar. Adherence to *Olukkam* raises one to the exalted place in life and therefore it must be protected well and prized above one's life.

24 ஒழுக்கம் விழுப்பம் தரலால் ஒழுக்கம்
உயிரினும் ஓம்பப் படும்.

Proper observance of the social conduct will be considered good, and will be crowned with peace plenty and pleasure; if wrong course is adopted the person will be undone for ever.

25 ஒழுக்கம் உடைமை குடிமை இழுக்கம்
இழிந்த பிறப்பாய் விடும்.

The best mark of a person having Olukkam (ஒழுக்கம்) is that he will never utter evil words even in the moment of forgetfulness.

26 ஒழுக்க முடையவர்க்கு ஒல்லாவே தீய
வழுக்கியும் வாயால் சொலல்.

In moving about in the human society, the householder has ample opportunities to come across men and women belonging to other families. Man's attention is arrested, and desire kindled, when beauty confronts him. The observing mind may be influenced and try to covet the thing of beauty; if it is the person of a female, the degree of its pull may be great. Here, you see that the success of the householder lies in controlling his mind. If the householder is really a a wise man, he will at once overrule his mind that the particular woman is the sole property of

another individual over whom he has no claim. No Dharma Sastra or Artha Sastra pronounces any such claim. Even if the husband of the particular lady is such a close friend that he will never suspect if anything untoward takes place, the fellow who commits the outrage will be counted as living dead. Close friendship, high and influential position in life, economic and physical strength - these things intoxicate fools to tresspass others' houses. According to Thiruvalluvar, any other sin commited by any individual may be tolerated but not adultery, as he condemns it as the mother of all sins.

Another thing that upsets the mind of the disciplined householder is the insult inflicted by others. One can face any amount of praise; but it will be too unbearable for one to receive insults. Having been exasperated with undue insults, if a householder begins to retaliate, he loses his self-control and descends to the level of the person who insulted him either out of ignorance or foolishness. If a person wants to keep always his mind subservient to his will, he should guard his patience very zealously. If at all, any man resorts to retaliation, it will fetch him a satisfaction which will be momentary; but

if he forgives the evildoer, all glory and honour will be then to him throughout the ages the world lives. Encouraged by the pride of immense wealth and exceeding valour, if the miscreant commits insult after insult, forbearance is the only weapon to conquer him decisively. Among the unpleasant words heard, those which cause insult are capable of destroying the peace of mind. Even ascetics of high order lose their control and punish the evildoers. If a householder bears with patience the insolent words thrown at him, he will be far greater than those noble ascetics.

27 உண்ணாது நோற்பார் பெரியர் பிறர் சொல்லும்
இன்னாச் சொல் நோற்பாரின் பின்.

i. e. ascetics who fast and practise yoga are of course great; but any person who puts up with the insults is greater than those ascetics. Hence it will be found that forbearance is another factor which binds an individual with the society and is a source of mental tranquility. In the life of a householder, the wealth and high status of his neighbour or fellowman may kindle the fiery emotions of envy and bring ruins to his household. A well disciplined and virtuous house holder

will therefore instead of envying others feel immensely pleased with the wealth of his fellowmen. He thinks that true virtue called *Olukkam* (ஒழுக்கம்) is to be free from envy and that ஒழுக்கம் in its turn gives Viluppam (விழுப்பம்) i. e. the highest moral satus in the society.

28 ஒழுக்காருக் கொள்க ஒருவன் தன் நெஞ்சத்து
அழுக்காறு இலாத இயல்பு

29 விழுப்பேற்றின் அஃது ஒப்பது இல்லை யார்மாட்டும்
அழுக்காற்றின் அன்மை பெறின்.

If, by mistake, any householder allows his mind to be usurped by the evil tendency of envying others, he will at once try to break the common law and covet wealth by iniquitious means. The blind covetousness will in turn drive him to complete destruction:

30 இறல் ஈனும் எண்ணுது வெஃகின் விறல் ஈனும்
வேண்டாமை என்னும் செருக்கு

A covetous mind instigates one to conspire against his neighbour and derive cruel pleasure at the fall caused by his envy. Some fall a prey to this inhuman crime simply because they do not possess the particular object of their covetous

desire. At times a highly educated individual, even when he is placed above wants, becomes illegally covetous and does great havoc to his neighbour.

Another characteristic of certain anti-social elements is indecent back-biting, which is worse than covetousness. There is a section of people who have made it their profession to speak ill of others; this at times carries them to the extent of black-mailing But it must be understood that this defect is not incorrigible. If the individual who engages himself in speaking ill of others in their absence, inquires into his own faults as he does unto others, he can free himself from this serious anti-social drawback.

Just like back-biting, indulgence in frivolous and vain-talks destroys the relationship of the householder with the other members of the society. Even if he is good-natured and highly honoured on account of his station in life, the futility of his speech will reduce him to nothing and he will be neglected as good for nothing.

In the discharge of the multifarious daily duties of a householder, he is apt to err and as

such there is room for evil to creep in his thought, word and deed. So, evey householder should always be careful to guard himself from doing evil to others. Poverty is one of the mischievous forces which may at times drive an individual to do evil which, instead of rescuing one from the pangs of penury, will throw him down headlong into its dark depths of misery.

31 இலன் என்று தீயவை செய்யற்க செய்யின்
இலனுகும் மற்றும் பெயர்த்து.

When once a person commits evil, there is no escape at all; it will pursue him till he meets the consequent destruction like his shadow which follows him wherever he goes.

32 தீயவை செய்தார் கெடுதல் நிழல் தன்னை
வீயாது அடியுறைந் தற்று

It must therefore be understood that if a man wants to lead a peaceful and pleasant life, he must never make himself an object of the onslaught of misfortunes caused by doing evil to others.

In the ordinary life of a man heading a family, there may be occasions when he may

unconsciously be driven to entertain evil thoughts and words. Realising the consequences, if he wants to control his mind, he must resort to helping the needy without expecting any return just as the heavenly clouds pour down rain without any thought of recompense.

33 கைம்மாறு வேண்டா கடப்பூாடு மாரிமாட்டு
என்னுற்றுங் கொல்லோ உலகு.

Thus his mind expurgates the black thoughts of evil and ponders over the plight of others. He must think that the purpose of wealth acquired by hard toil and effort must be diverted to redress the grievances of those who live around him.

34 தாளாற்றித் தந்த பொருள் எல்லாம் தக்கார்க்கு
வேளாண்மை செய்தற் பொருட்டு.

By thus doing, the grateful recepients are brought closer and they serve as a strong army of virtuous protection from evil and sin. Help and assistance rendered to those who deserve form themselves into a social virtue Oppuravu (ஒப்புரவு) in Tamil.

Really rich people are those who are extraodinarily wise, whose heart is full of sympathy

and who are generous in their outlook. Their riches are compared to a tank full of sweet water fit for drinking, a full-grown tree of sweet fruits standing in the heart of a free village and a medicinal tree each part of which is more efficacious in curing diseases. This ஒப்புரவு (Oppuravu), helping all deserving cases, may drain his resources but the house-holder who is steadfast in exercising this *Aram* will rather be ready to succumb to the poverty caused by it.

35 ஒப்புரவினால் வரும் கேடு எனின் அஃது ஒருவன்
விற்றுக்கோள் தக்க துடைத்து.

The mental bent towards helping deserving people gradually broadens in its outlook and stretches itself to those who are penniless; that is called *Igai* (ஈகை) in Tamil. Of course being begged by the poor and needy is painful; but it is less severe than feeding the hungry, because even the so called ascetics who conquer nature by penance bear the pangs of hunger. Feeding the hungry is srongly advocated by Valluvar; for he was not unaware of the fact that hunger kindles the ferocious animal spirit in man and instigates him to rise in revolt against the kings and the governments established by law. History tells us

how kingdoms had been shattered to pieces by the hungry mob.

If a single pie is lost, we take it seriously to our heart and feel very sorry; on the other hand if we give the same to a beggar, we are pleased with his smile. Smile is a contagion and if a beggar smiles on receipt of anything from you, you yourself begin to smile and that smile spreads miles and miles.

On both occasions we part with our money, but yet there is pleasure in parting with it to a beggar. The man who hoards money parts with it when he dies with a heart too heavy. People of this type are numberless; Thiruvalluvar asks us; "Do they not experience the pleasure they could enjoy in helping the beggars with the money they now lose?" To a person, who has tasted the pleasure of helping the needy and the hungry, death will not be painful. The pain caused by inability to help the poor is experienced as worse than death.

36 சாதலின் இன்னாதது இல்லை இனிது அதூஉம்
ஈதல் இயையாக் கடை

The ultimate fruit of a life devoted to all kinds of household duties hitherto enunciated is earthly name and fame and nothing else. This renown is obtained by helping the poor and needy.

After all man is mortal: neither the members of his family nor the society to which he has been attached accompany him, when he leaves once and for all the earth and its worldly life. The only thing that remains after him is his renown, *Pugal* (புகழ்.) The best qualification for a living individual is to achieve fame; otherwise his life becomes worthless. According to Valluvar, his dispisable existence will spoil the fertility of the land where he lives.

37 வசையிலா வண்பயன் குன்றும் இசையிலா
யாக்கை பொறுத்த நிலம்

The people without glory or fame will simply condemn themselves for this drawback and in the end they will 'go down to the vile dust from whence they are sprung unwept, unhonoured and usung'. The unblemishd glorious man lives truly long after his death but the inglorious is dead even when he is alive.

38 வசையொழிய வாழ்வாரே வாழ்வார் இசையொழிய
வாழ்வாரே வாழா தவர்.

By the time a man attains glory and fame by proper conduct in family and society, he gets ripened in his worldly experience and entertains a kind of mental rejection of certain comforts

he enjoyed in his youth. He feels that he has played his part in the drama of life, and that he should retire soon. As this thought takes root deeper in him, his feelings which were hitherto tethered to the family get loosened and spread towards all living beings. He looks upon the pain and pleasure of all beings as if they are all his own, becomes an embodiment of sympathy and compassion and begins to abstain from eating flesh and doing any harm to others. He realises the meat as the flesh of another being and every time he takes it, an animal is killed and deprived of its life. He realises that he has no right to remove a life from its body which is not made by him; the flesh of an animal is as precious to it as his to him. Thus he enters into the path of penance. Just as the craving for flesh-eating is controlled and irretrievably buried in the mind, so also he brooks all pains physical, mental or phenomenal and never does any harm to any being. The misfortunes that come to him successively are looked upon as fire that melts gold and makes it glitter brightly.

39 சுடச்சுடரும் பொன்போல் ஒளி விடும் துன்பம்
சுடச்சுட நோற்கிற்ப வர்க்கு.

In the time of Thiruvalluvar the retired householders took up ascetic life to spend the rest of their days in the service of the human society. Interpretation of laws regulating the earthly life, assistance and guidance to kings and leaders of various walks of life and divine wisdom were in their hands. People therefore respected them very highly and treated them as earthly gods. They felt that it was the duty of every householder to render whatever help they needed. Failure to harbour them most kindly and respectfully was considered to be a grave sin. Impropriety in conduct, stealth, robbery and other crimes should be out of their province, they should never utter falsehood because they lived for unsullied truth. Valluvar declared that among all the holy scriptures he studied he found no virtue greater than truth. Truth cleanses the mind just like water cleanses the body.

40 புறம்தூய்மை நீரால் அமையும் அகம்தூய்மை
வாய்மையால் காணப்படும்.

At times naked truth causes harm to others and in such a case Valluvar permits untruth provided it does not cause in any way any trouble

to any body. As these wise ex-householders are exceedingly kind and compassionate they are not susceptible to anger. They know their anger is so effective that nothing on the face of the earth could defend itself from it. So the wrath of these gentlemen is always under restraint. Real control of anger is recognised only if and when vented it does harm.

41 இல்லிடத்துக் காப்பான் சினம் காப்பான் அல்லிடத்துக் காக்கில் என் காவாக்கால் என்.

This aggressive emotion called anger, before it finds vent, subdues the soft aspect of the human nature and supresses the benevolent nature of one's intellect and thus reverts one to the brutal region of one's heart. It kills the feeling of joy and pleaure; it is a deadly enemy to the peace loving compassion of the soul.

Physical weakness and nervous debililty are the two main factors for the presence of short tempered anger among the retired old people, however learned and gentle they may be. Therefore, they readily resort to do evil in their provocation. As this will affect very seriously their pursuit of divine knowledge and freedom from the cycle of brith and death, they should guard them-

selves from iniflicting suffering on others. It is a firm belief among those who are spotlessly pure in their heart that no evil on any account should be done to others. By doing evil to others they cannot obtain heavenly pleasure and glory. An individual may do any evil out of malice or a person may inflict injury out of sheer ignorance but no evil must be thought of against him. If the evil doer is to be punished, the best thing is to do him good in order that he may blush out of shame and disgrace.

Next injunction issued is against killing other beings. All moral laws promulgate two essential duties; they are hospitality and creed of non-violence

42 பகுத்துண்டு பல்லுயிர் ஓம்புதல் நூலோர்
தொகுத்தவற்றுள் எல்லாம் தலை.

Killing of beings is a deliberate controvention of the fundemental law of virtue. Killing by any means animal or bird even for the defence of one's life must not be done.

43 தன்னுயிர் நீப்பினும் செய்யற்க தான்பிறிது
இன்னுயிர் நீக்கும் வினை.

Valluvar ridicules and rejects summarily the heavenly or divinely life, were it to be the prize of killing a living being.

Abidance in these injunctions enables the retired family man or the recluse to observe the impermanency of the lives of the worldly beings. Wealth amassed disappears as freely and quickly as possible; as longevity of life is graduated into days and nights, passing of each day and night diminishes the span of life and in no moment it reaches the zero point. "Yesterday he was alive. Alas! To-day he is no more; Such is the greatness of the human world".

44 நெருநல் உளன் ஒருவன் இன்று இல்லை என்னும்
பெருமை யுடைத்து இவ்வுலகு.

Death is just like falling asleep and again birth is waking up from sleep. Here a question is raised; when our body dies where does our soul which was residing in it go? Thiruvalluvar says "My dear man, don't think that there is no permanent habitation for the soul. There is one. Till it finds its permanent abode, it will be flying like a bird that goes away deserting its nest so beautifully built and protected".

45 குடம்பை தனித்து ஒழியப் புள் பறந்தற்றே
உடம்போடு உயிரிடை நட்பு.

These observations give rise to subjective thinking and introspection takes him deep into his life. Life appears to be a store-house of misery; the more he renunciates the more free he feels from misery. A dislike towards birth and rebirth sets in and the ex-householder comes to the conclusion that his physical body is also redundant and a handicap against his attempt to gain relief from misery. He discovers the two fundamental factors of bondage that fetters his legs to march towards the land of no-birth and death. They are the so called "I" and "Mine". They are sometimes called the *subjective ego* and *possessive ego*. Severance of the connection of these two is the only solution for the problem of reaching the goal. To achieve this successfully "We are advised to cling to the Almighty who is by nature immune to these bonds," so that our endeavour for liberation will be crowned with success.

46 பற்றுக பற்றற்றான் பற்றினை அப்பற்றைப்
பற்றுக பற்று விடற்கு.

The pre-requisite for achieving liberation of our souls from these egocentric bondages is a clear

knowledge of the sublime truth. This knowledge removes the innate ignorance covering the soul. Any doubt in our insight will land us in darkness and even the control of the five senses will not help us if we are not well enlightened by the supreme knowledge. By dint of ardent learning and subjective thinking, the acquisition of this know ledge is possible. Desire, anger and delusion caused by the self concentring egoism are the three obstacles on the way of our goal and if they are destroyed comletely leaving no trace in the mind, success is sure and certain.

We know fully well that the sphere of the activities of the human intellect is limited and consequently it is disabled to enjoy the pleasure stored up in the vast inexhausitable extensive Nature and even though the mind of the ascetic rests contented with this limited amount of pleasure and pain, the fiery desire caused by the previous experiences still flickers in and at times flares up and deflects his mind towards those pleasures. Valluvar realises its insatiable nature and sounds a note of warning that if the deisre (அவா) which is otherwise called the eternal seed of birth is left to survive, endless sorrows will befall. He says :

47 இன்பம் இடையருது ஈண்டும் அவா என்னும்
துன்பத்துள் துன்பம் கெடின்.

i. e. the desire called *Ava* in Tamil prompts man to do sin and if that dreadful desire which is responsible for all misery is rooted out, continuous flow of happiness is certain in our living present.

Thiruvalluvar is a strong believer in the working of the cause and effect of every event of human lives; this is called ஊழ்வினை by the ancient Tamils. ஊழ் is effect and வினை or action is cause. Many of our people have not understood the real purport of this phrase and have identified it with the theory of fatalism. Suppose a man undertakes to do a work, then when he commences the work or வினை, its effect or பயன் begins to grow simultaneously. By the time he finishes it, his வினை becomes ripened and bears its fruit. The word ஊழ்த்தல் means ripening; in this very sense this word is used by the learned scholars of the Sangam literature *e g.* ஊழ்மலர் (அகம். 199), ஊழ்முகை (நற். 115), ஊழ் கோடு (புறம். 322). Valluvar also uses it in the same sense. *vide* his couplet.

48 இணர் ஊழ்த்தும் நாரு மலர் அனையர் தாம் கற்றது
உணர விரித்துரையா தார்.

When the work has been completed and the wage due to the work is paid, we say that the objective nature of the work done is its product செயப்படு பொருள். The pleasure derived at the completion of the work is வினைப்பயன். *i, e.* the fruit of the வினை. The pleasure the labourer enjoys on receipt of the wage is the fruit of his work or வினை. Till the வினைப்பயன் is enjoyed, it stands aloof waiting for the opportunity to afford enoyment. In that state it is called ஊழ்வினை or ஊழ். If the வினைப்பயன், the fruit of Karma, is pleasure, it is called ஆகூழ், and if it is otherwise, it is போகூழ். When ஆகூழ் (Fortune) presents pleasure, our mind becomes clear and brisk in preparation to receive it in good spirits. If it is போகூழ், it preposes laziness and indifference in us.

49 ஆகூழால் தோன்றும் அசைவின்மை கைப்பொருள்
போகூழால் தோன்றும் மடி.

When our faculty of intellect thus gets dimmed and our mind deludes itself and produces folly, it should be understood that it foretells some misfortune. If on the other hand our mental state becomes different and its out-look and thought get broadened and bright, we can be sure of fortune waiting upon us. Valluvar therefore says,

50 பேதைப் படுக்கும் இழவூழ் அறிவு அகற்றும்
ஆகலூழ் உற்றக் கடை.

The mysterious position this law of causation or ஊழ் occupies is such that it reveals itself to us when we sincerely exhaust all our legitimate means to do a particular work, no matter whether it is thought, speech or deed. But Valluvar advises us not to be perturbed or discouraged when misfortune confronts us. We should understand that we are the real authors of our actions past or present and our eligibility and right to reap the fruit can never be averted or obstructed just like the falling of the ripened fruit cannot be prevented or postponed. Valluvar proclaims,

51 ஊழின் பெருவலி யாவுள மற்றொன்று
சூழினும் தான் முந்துறும்.

And we must calmly receive and put up with it. Any attempt to divert or prevent it will be a sad failure.

The law of causation called ஊழ்வினை operates through any act of ours or any of our fellowmen connected directly or indirectly with us. Suppose a boy throws a stone at a dog, then it is the stone that hits it and causes pain; but the dog does not bark at the stone but frowns only at the boy. Similarly the pleasure or pain,

profit or loss, come to us through some intermediaries, and we also should recognise that it is ஊழ் that works behind and we are the real masters and not the intermediaries who simply act like the stone that hit the person of the dog.

According to the Tamil philosophers, the law of causation is inanimate and insensible and it is directed towards us by the All Knowing Almighty Being who knows as to whom the profit or loss and pleasure or pain, are due. That is why Valluvar says that even this invincible law of causation can be averted and rendered powerless by earnest prayer and intensive devotion to God, the Almighty.

52 இருள்சேர் இருவினையும் சேரா இறைவன்
பொருள்சேர் புகழ்புரிந்தார் மாட்டு.

We should also note with care the difference between the Fatalist theory and the Tamilian ஊழ்வினை. The Fatalist theory is based on the past Karma done in the previous births, and ஊழ்வினை refers to all the karmas done in the past as well as in the present birth.

PART II

Gentlemen,

Next comes the second part entitled as பொருட்பால் (Porutpal) which deals with the political, economic and social working of the human society, which ensures the proper attainment of earthly pleasure, which, in turn, leads human souls to the everlasting life of infinite pleasure, peace and plenty. No nationalism or racialism ever existed in the period of Thiruvalluvar and he therefore took the human society as a whole and its mundane life into consideration.

We already saw in the first part that the family which is the unit of the society was headed by the husband and moved with the other units of the society as per the rules of conduct prescribed for the household life. In like manner the entire society has to be headed and led by an individual who is capable of looking after each and every unit of the Society. He was named as monarch or king and under his governance, the society was brought to function. So monarchy

was the rule of the day of Thiruvalluvar. Here, Valluvar has dealt with in 70 chapters this aspect of human life i.e. the kingship and the government. The government is divided into six departments such as

53 படை குடி கூழ் அமைச்சு நட்பு அரண் ஆறும்
உடையான் அரசருள் ஏறு

and let me condense them without leaving the essential and salient points as far as possible.

The Government of the country was responsible to the King and not to the people and he was all in all in every walk of life. But personal qualifications for kingship were also prescribed and he was required to satisfy them. Acquisition of knowledge by learning from books and from learned scholars was not discriminatory but common to kings and their subjects. The king was trained both theoretically and practically to safeguard himself by preventing occurance of faults in his royal conduct. He should not take decisions independently without consulting the experts. Administration of justice was in the hands of the king. It was the primary duty of the king to maintain law and order in the state. The council

of ministers and the ministry of the state formed the head and heart of the Government. Though the king was the supreme head of the society, he must secure the hearty co-operation of the people.

54 குடிதழீஇக் கோலோச்சும் மாநில மன்னன்
அடிதழீஇ நிற்கும் உலகு

It must be remembered in this conection that most of the powers of the monarch were so decentralised that villages enjoyed a kind of political autonomy. These villages were grouped as Nadu (நாடு) on the basis of self-sufficiency.

55 நாடு என்ப நாடா வளத்தன நாடல்ல
நாட வளம் தரும் நாடு

and the administration was carried on by assemblies of elders and learned men. Any how, in the days of Thiruvalluvar, Governments could not be stable and so every monarch was very keenly interested in the defence of the country by building and protecting forts and fortresses and strengthening the miltary service.

National wealth of the country was freely allowed to grow and nationalisation of the sources of income was never dreamt of. As the monarchs

were engaged in governing the civil life, the administration of justice and defence, people enjoyed freedom of speech, freedom of worship and freedom of movement; trade, commerce and industry were thriving independently in the hands of the public. But the kings were keenly watching the acquisition of wealth; instructions regulating the ways and means of earning wealth were issued, so that no deviation from the paths of virtue took place. Unclaimed properties, tolls and customs duties, tributes paid by the sub-ordinate and subdued kings and chieftains were added to the exchequer besides the regular land mountain and forest revenues from the people.

56 உறுபொருளும் உல்கு பொருளும் தன்ஒன்னார்த்
தெறுபொருளும் வேந்தன்பொருள்

Every taxation was direct and there is no mention of any kind of indirect taxation. The Government and the governed were conscious of the fact that the wealth acquired by legal and virtuous means served the society to do its duties properly and enjoy life to the fullest extent.

57 ஒண்பொருள் காழ்ப்ப இயற்றியார்க்கு எண்பொருள்
ஏனை இரண்டும் ஒருங்கு

Amassing wealth by illicit and unlawful means was ruthlessly condemned.

The relationship with the neighbouring and other kingdoms was maintained by employing able ambassadors and talented spies. The service of the spies was utilised to know the mind of the public and ascertain the opinion of the people on the working of the various departments and services of the government. Corruption, favouritism, nepotism and other anti-governmental and anti-social misdeeds were detected and eradicated then and there by these exceedingly clever spies. Meritorious services of the public men and those of the members of the Government were recognised, appreciated and rewarded both publicly and privately.

Medical relief was rendered by the Government and the public; the medical science was taught under four heads; the patient, the physician, the medicine and the recipe; as a preventive measure, propaganda on the regulation of diet was beautifully done. The evils of over feeding and underfeeding were taught under medical and health education.

The Goverment was very attentive in maintaining high ethical standard of life among the

people. Valluvar bestows more of his thoughts upon the general morale of the public. The evils of the demoralising elements like disrespect for the elders, infatuated sexual life, prostitution, intoxicating drinks and gambling were clearly pointed out and condemned. Importance of preserving the high traditions of the family and society, protecting the honour of the individual as well as the society, paying respect to the greatness of thought, word and deed of every member of the society, and safeguarding the nobility of conduct and courteousness was duly recognised.

The economic uplift of a country must start from each family and go on spreading first to the co-existing village society and then to the country. The welfare of the family stands on two important requisites: they are untiring industry and clear worldly knowledge:

58 ஆள்வினையும் ஆன்ற அறிவும் எனஇரண்டின்
நீள் வினையால் நீளும் குடி.

The head of the family must take pleasure in the service of others, and does not think of his bodily effort which though painful will disappear when he feels the joy in making the members happy.

If this kind of mentality spreads throughout the country, the economic need is easily met with. Production of food and commercial crops are the two economic fundamentals; agriculture is the only source for these two and if it is properly attended to, production increases and thereby distribution takes place in the form of trade and commerce. With this view in his mind, Valluvar speaks about the agriculture in a pleasant instructive language; he proclaims that agriculture and production stand as noblest of all economic professions and the fame and name of a country rest upon the self sufficiency caused by production. When the country is full of natural resources, instead of taking its full advantage, if the people feel sorry for their inability to meet the demand, Thiruvalluvar says that the lady earth will simply laugh at them in contempt.

59 இலம் என்று அசைஇ இருப்பாரைக் காணின்
நிலம் என்னும் நல்லாள் நகும்.

Poverty sets in and begging increases in its magnitude when the country does not produce sufficiently and supply properly to the full extent of the demand of the countrymen. In the chapter on poverty, Thiruvalluvar is very graphic

in describing its evil; the poverty destroys the noble charateristic elements of the parentage and glory of the family in which the particular person is born. His mind becomes wild without any trace of virtue and even his mother looks down upon him as a wretch.

Begging is honourable when it is undertaken for a noble cause. For the propagation of spiritual knowledge, for feeding the enfeebled, for running an orphanage of children etc, mendicancy is allowed. Then it becomes the duty of the agriculturist who is engaged in the production of goods and of the traders who serve the country by distributing these products, to relieve these mendicants. Those who have enough and to spare must also feel it their duty to help them. In this connection Valluvar says that if there is no beggary, people on earth will be inhuman, like a dramatic stage wherein wooden-puppets are brought to play.

60 இரப்பாரை யில்லாத ஈர்ங்கண் மாஞாலம்
மரப்பாவை சென்று வந்தற்று.

There are people who adopt beggary as a profession; the existence of such professional beggars is a stigma on the country and it should

not be allowed to spoil the healthy development of the society. Valluvar condemns begging as beneath the human dignity. Even though begging is for a noble cause, say, of rescuing an innocent cow from death, it brings disgrace to the tongue which spells it. Some go to the extent of saying that beggary was already destined to them by the Creator himself. But Valluvar refuses to accept it and if it has been ordained already, the Creator who did it must be a fool and He must suffer and perish like the beggar 'unto whom the wrong He has done'. But he emphasises that nothing is sweeter and more enjoyable than what is earned, let it be some watery gruel, by the sweat of one's brow.

In spite of wealth and other comforts, there are persons who are mean in their outlook and ignoble in their word and deed. They can do nothing and are never mindful of their own lives. Unless they are physically attacked with blows, nothing can be had from them. If any thing untoward happens, these mean men (கயவர்) with readiness sell themselves to anything. They possess no individuality and are good for nothing.

In those ancient days we learn that the kings were aspiring for might and power. Survival

of the mightiest was the rule of the day. So, it psychologically led them to wage war with their neighbouring kings and establish their supremacy. The geographical position of the Chera and Pandya kingdoms induced them always to take up arms to expand their territories. That the main cause of wars in those days among the Tamil Kings was territorial expansion is noticed very often in the anthologies of the Sangam age. It is therefore proper that Thiruvalluvar assigned primary importance to the military department of the Government (படை, குடி, கூழ், அமைச்சு, நட்பு, அரண் ஆறு) i. e. army, law and order, wealth, ministry, friendly relations with other kings and defence of the strategic points in the state are the six main departments under the Government of the monarchs. A well-trained and well-equipped army with spirits dauntless and inexorable desire for military glory and fame, was considered to be the foremost of the constituents of the royal wealth.

61 உறுப்பு அமைந்து ஊறஞ்சா வெல்படை வேந்தன்
வெறுக்கையுள் எல்லாம் தலை.

As no artillery or any other scientific weapons was known to the people in those days, man-power

alone was felt important and the kings were interested only in the number and strength of the warriors they employed. Unassailable faith in the kings and insusceptibility to any kind of sabotaging by enemies were the prominent qualities of the army. Heroism, sense of honour, sincere attachment to high traditions of military life and clear knowledge of the science and technique of warfare were the necessary qualifications of the army.

62 மறம் மானம் மாண்ட வழிச்செலவு தேற்றம்
என நான்கே ஏமம் படைக்கு

Valluvar exphasises upon the role and the efficiency of the generals of each battalian, however well equipped and magnificiently constituted it may be. Success in action and victory in defeating the army are dependent upon the lead or command of the military generals. Valluvar of course recognises that the essential quality of a true warrior is fearlessness but at the same time he affirms that the chivalry of the warrior attains glory when his action is attended with mercy and devotion to the weak and enfeebled. Ruthless killing of the enemy is indeed the main objective of the warfare and

the mind of every warrior who is engaged in the battle becomes ferocious with feelings of animal spirit. When the enemy is perforce enfeebled or disabled, the fighting warrior must at once subdue his murderous attitude and with human feelings, render to him such help as would be necessary then. In the couplet,

63 பேராண்மை என்ப தறுகண் ஒன்று உற்றக்கால்
ஊராண்மை மற்றதன் எஃகு

Valluvar prescribes this act of chivalry as the most important characteristic of each warrior. Supposing the advancing warrior winks at the approach of the spear thrown at him by his antagonist, then Valluvar pronounces that it tantamounts to defeat and retreat.

The next department of the State called *Kudi* (குடி) is responsible for the maintenance of law and order. The real authors of making and breaking of law and order are the people of the state. If their civic-consciousness is properly trimmed and fostered, permanent peace and order will ultimately prevail and the running of the Government will be smooth and pleasant. To this effect each member of the society must realise his responsibility and duty towards

his family which is the basic unit of the society and to the state which is the real defender of his rights for life on earth. It is therefore prescribed that a good citizen must possess proper conduct of social virtue, truthfulness and modesty. His civic environment must always be full of cheerfulness, charity, sweet and soft exchange of thoughts and words and equal treatment of the fellow members of the society. No individual who wants to safeguard the noble position his family enjoys in the society and the respectability of its members will never stoop to do mean things even though they fetch him riches beyond avarice.

Tamilian Society attaches foremost importance to wealth and it considers that wealth is the vital aspect of life, but for which earthly life will be miserable. The might and power of kingdoms are judged by the amount of wealth in possession of both the Government and the public. Valluvar insists that every individual must work hard and acquire wealth. According to Valluvar, wealth is a mighty weapon of defence and its possession in large amounts proselytises the enemy. The wealth provides the country with strong defence and

enables the people to establish their name and fame in far off countries.

The importance and the amount of wealth of a people depend entirely upon the productivity of the country and the integrity of the country men. It is therefore said that the true factors that constitute a properly wealthy country are the undiminishing fertility of the soil and the unblemished character of the people and the untiring industry of the rich.

64 தள்ளா விளையுளும் தக்காரும் தாழ்விலாச்
செல்வரும் சேர்வது நாடு.

The production must be enough and to spare so that people of other countries may regard and love it as a sincere source of help. An ideally rich country is that which is full of unfailing resources even when the surrounding countries face insufficiency and famine. In pre-historic days earth was considered to be created as the common place of all human beings and no king has any exclusive right over it, and hence no Tamil state ever raised any objection against migrations of people from one state to another. The immigration itself was not felt as a burden but on the other hand the natives received the

immigrants warmly and provided them with houses to live in and lands to till and toil to eke their livelihood honourably. The kings most willingly extended their protection to these new-comers till they settled themselves to pay the revenue and other taxes. In the mean - while the people of the country shared the additional burden of the Government.

65 பொறையொருங்கு மேல்வருங்கால் தாங்கி இறைவற்கு
இறையொருங்கு நேர்வது நாடு.

The Government of each state or country was striving its utmost to achieve complete absence of extreme hunger which, if allowed to exist, will be detrimental to the peace and tranquillity of life, eradication of uncontrollable disease among the people and freedom from implacable enmity with other kingdoms. A healthy as well as wealthy country was defined as one having no room for cliquism or communalism among the people, or for any kind of internal dissensions which will destroy the solidarity of the society, or for any formation of rebellious groups of anti-governmental murderous elements.

As regards the physical conditions of a country, unfailing seasonal rains and subsoil

water were the two important requisites for irrigation; a high mountain range densely clad with rich forests is not only a strategic protection but serves as a perennial source of income and water flow. For defence purposes the country must have strong invincible forts and fortresses in all vulnerable points of attack from the army. To put it short, Thiruvalluvar says that health, wealth, production, peace and security are the five kinds of ornaments which adorn the national life of a country. In fine, Valluvar reiterates the indispensability of the self-sufficiency of production and the unimpeachable governance of the country; for the former raises the economic prestige and honour of the country and the latter renders life secure and pleasant.

MINISTRY: In all monarchical governments, we all know that the king was all in all, but yet the real executive head was the minister. It was therefore expressed in clear terms that the minister must be well educated and extraordinarily intelligent. Technical correctness and legality of disposal of governmental transactions do not count for the success of a ministry but its each and every action must be in accordance with the public opinion.

66 செயற்கை யறிந்தக் கடைத்தும் உலகத்து
இயற்கை அறிந்து செயல்.

In maintaining the *status quo* of the Government, the minister must be dauntless in his advocacy. If the king in council refuses to listen and wants to carry on the business by execrising his royal prerogative, Valluvar says that it must be the duty of the minister to cling to the principle for which the Government and country stood and on no account he should allow his personal interest or the royal favour to corrupt his mind.

67 அறிகொன்று அறியான் எனினும் உறுதி
உழையிருந்தான் கூறல் கடன்

Further, the successful discharge of duties of a minister lies in the eloquence of his speech. Logical arrangement and psychological presentation of facts clothed in persuasive and impressive language ensures complete success in all debates. Eloquence of speech, and fearlessness in facing the opponents make an individual indefatigable and it is no wonder the whole country moves at his beck and call. The sword, the gun powder and the modern atomic energy, every thing has subjected itself to the control of man and man in turn is controlled by thought. Word is a

vehicle of his thought. When the word is eloquent and sugar-coated, the thought is easily conveyed to the mind of the hearer and produces the required effect. It is because of that that the present leadership thrives upon its eloquence.

Being the executive head of the Government the minister must choose such actions as will fetch fame and honour to the king and his country. If he is really interested in the reconstruction of the state, uneconomic and protracting profitless works should not be undertaken. Even by way of relieving the people from poverty, the ministry must not take up works which are not remunerative and which on the other hand may drive the country to more misery in the future.

In the case of taxation which is nothing but a contribution of the people to the proper running of the Government, the ministry is required to consider the incidence and the paying capacity of the people. The levy and collection of taxes must not be felt as a heavy burden and the people must be educated to pay them willingly. A clear explanation of the expediency of the particular tax will convince the tax payer of its necessity. Payment of taxes with heart heavy and eyes full

of tears breeds contempt and hatred against the Government.

68 அழக்கொண்ட எல்லாம் அழப்போம் இழப்பினும்
பிற்பயக்கும் நற்பா லவை.

The deliberations in the council must necessarily culminate in decisions and they must in turn be implemented without undue delay. The public works both civil and military, when undertaken by the Government, must serve as stepping stone for further chain of activities and they should not be left incomplete. Otherwise they will develop themselves into causes for misunderstanding and revolt in the minds of the public against the Government. In dealing with the neighbouring kings, such as will ensure friendly relations have to be done as quickly as possible; but quicker must be those which help to placate the enemies. It is but natural that kings of weak stuff get terror-struck at the sight of the big powers and in order that the king may be relieved of the fear, the ministers must not hesitate to bend their knees before those powers and win their friendly alliance.

69 உறைசிறியார் உண்ணடுங்கல் அஞ்சிக் குறைபெறின்
கொள்வர் பெரியார்ப் பணிந்து

The Royal Council is the place where topics relating to the domestic and foreign policies of the Government are discussed and the ambassadors and other members of the embassies take part in the deliberations. As the peaceful co-existence with the nighbouring kingdoms is the only means for the proper security of any state, Valluvar is very careful in prescribing the necessary qualifications of an efficient ambassador. Lovableness, noble parentage, possession of such highly polished qualites as will endear the kings must be innate characteristics of an ambassador. Sympathy, intelligence and critical insight with captivating eloquence are indispenable for an ambassador. Above all, an ambassador must be a man of extensive learning and in the midst of the scholars of the Royal courts he should ascend to the top most rank leaving none to excel him.

70 நூலாருள் நூல்வல்லன் ஆகுதல் வேலாருள்
வென்றி வினையுரைப்பான் பண்பு

He who is gifted with sound knowledge of men and matters, imposing personality and well matured in the analytic and synthetic process of political education is best fitted for going abroad as an ambassadar. The envoy who carries message

to other kings must be of spotless character, capable of making friends with others and be firm and courageous in achieving his end even at the risk of his life. His utterance in the Council of foreign kings must be completely free from irrelevancy and impertinence. Cogency of ideas and regimentation of arguments are especial characteristics of his speech."

Valluvar feels that certain rules of conduct for those who move more closely with kings are necessary. The king's presence must be treated as fire side and the ministers and other officers who are privileged to be in closer contact should go neither too near nor remove themselves too far; the former will breed contempt and the latter will create suspicion on their loyalty. Neither age nor close relationship should impair the respects due to the kings by the ministers ambassadors and other officers. Officers occupying exalted positions in the Government and enjoying the royal favour and respect must avoid doing any thing against the wish of the king. If any thing repugnant to the royal desire is done under the cover of old acquiantance, the consequence will be irredeemable loss of liberty and privilege enjoyed till now.

The conduct of these officers must be above any suspicion; suspicion once entertained will become indelibly so impressed that nothing on earth could remove it.

71 போற்றின் அரியவை போற்றல் கடுத்துபின்
தேற்றுதல் யார்க்கும் அரிது.

Of all the intellectual equipments of these officers the capacity of reading one's hidden intentions from one's face, according to Valluvar, is an ornament to himself and to the kings' court and the particular talented officer is considered to be a divine being in human frame. As direct recruitment to services was in vogue, the men of divine talents were appointed on attractively higher salary. Valluvar is of opinion that the reading of human faces and divining the intentions concealed in the mind can be acquired by proper training. Human faces are like reflecting crystals capable of exposing the nature of the contents of the mind within. Valluvar declares that face being the index of the mind, a sharp look at the face will be enough for the diviner to read the under-current running in the mind. As a sure weapon of safeguard as well as defence, the kings have to be well trained in the study of

facial experessions of people whom he comes across very often.

Another important requisite of ministers is a sound knowledge of the procedure and conduct of business in the council of the state. When the house is ready for business, the consensus of the opinion of the members must be judged beforehand, and the subject must be introduced. In addressing the council, the language of each member has to be polite and decent; every word must be weighed and nothing superfluous. Uncouth and faulty language will not only fall flat but pull down the personal honour and respect of the member. In this connection, Valluvar says, self restraint and voluntary silence must be carefully maintained. One's power of judgement and brilliance of expression will be recognised and appreciated in an assembly of enlightened members, but it will be casting pearls before the swine if the audience is uncultured and illiterate. Thoughts delivered in an audience of wise men become well possessed. There are some who become afraid and feel shy when they are required to address an assembly of learned men. But these defects can be rectified if they are trained properly in

the art of eloquence. Taking part in the deliberations of an enlightened assembly affords beautiful opportunity to acquire more and more of the ever extending knowledge. It is the duty of the ministers to learn the art of dialectics through the study of logic so as to refute fearlessly the arguments advanced by the members of opposition. No purpose will be served by keeping all authentic records on hand if the member shudders at the sight of the council. This may be due to his nervousness and want of dialectical skill. Such persons, however highly learned, will be considered worse and their presence in the assembly will be useless.

FRIENDLY RELATIONSHIP:

That life on earth will be pleasant only when we are surrounded and supported by good friends is a general rule applicable to one and all of the human beings. Even mighty kingdoms will fall down if they fail to be in friendly relations with other countries. The friendship being the necessary requisite for a peaceful and pleasant life, it requires fore-thought and careful consideration beforehand. Character, noble parentage, nature of faults committed, and

association are the main factors to be considered before making friends with others. Hasty formation of friendship results in endless troubles and disaster.

71 ஆய்ந்தாய்ந்து கொள்ளாதான் கேண்மை கடைமுறை
தான்சாம் துயரம் தரும்.

The friendship of persons born of noble family and who are too sensitive to do anything disrespectful must be acquired voluntarily even if it costs something. By frank exposure of the defects and thereby causing repentance on the part of the friends, true friendship serves as an immediate loving corrective and it will never tolerate guilty conduct among friends. Longstanding friendship bound by mutual love is really an asset, and its longevity is based upon the generous forbearance towards one another. Longer and closer the friendship, the more identical are the feelings and thinking among friends. The liberty accrued by longstanding friendship induces a person to do without previous permission a work on his friend's behalf and even if it by chance results in a great loss, it will be readily condoned. If, in spite of many defects and drawbacks, a king or his minister is

undiminished in his affections towards his old and longstanding friends, it will raise him high in the estimation of even his enemies and convert their enmity into friendship. Realising that the constancy in old friendship is dynamic in its force, Valluvar attaches great importance to this attitude of the victorious monarchs.

72 விழையார் விழையப்படுப பழையார்கண்
ணுண்பில் தலைப்பிரியா தார்.

This omnibus section called *Natpu* (நட்பு) by Valluvar includes evil friendship, false friendship, friendship of fools, silly persons, and persons of hostile temperament, merits and demerits of enemies, enmity in the garb of friendship and misbehaviour towards great men. Those whose words and deeds are at variance are evil friends and they will undo things assigned to them however light they may be. They will always be calculative of the benifits they gain by their friendship and prove treacherous when occasion warrants their assistance or guidance. Falsity of friendship can be easily defeated by the way in which they move with us; friendly in our presence and hostile in our absence are the main characteristic behaviour of these false friends. And

therefore it is said that when an opportunity occurs they must be got rid of immediately by putting on the same sweet and smiling face. Fools are those who are devoid of any sense of humour and incapable of discriminating between right and wrong. Lack of interest in anything good and complete indifference to personal safeguards form unique defect in them. When a fool happens to obtain wealth, all its benefits will go to his foes and make them thrive while his close friends as well as his kith and kin starve for food. Even among the educators of high ethical principles, there are fools who do not conform to what they teach and their friendship will cause ruin and disgrace. High degree of education fails to train the mind properly of certain individuals who are by nature not amenable.

Separation from friends is indeed painful but Valluvar declares that it is exceedingly pleasant when we part with the friendship of fools once for all.

73 பெரிதினிது பேதையார் கேண்மை பிரிவின்கண்
பீழை தருவதொன்று இல்

Among our friends there are some who fail to realise the lack of their knowledge and attain-

ments whose imperfection is deliberate but think very highly of themselves. This silly assumption is called *Venmai* (வெண்மை) in Tamil and it discredits their true wisdom.

74 வெண்மை எனப்படுவது யாதெனின் ஒண்மை
யுடையம்யாம் என்னும் செருக்கு

This foolish arrogance renders them incorrigible and incapacitates them to accept either the advice of wise men or to understand things themselves.

There is also a tendency among some of our friends to contradict consciously or unconsciously whatever is said or suggested. This is called *Ihal* (இகல்) in Tamil. In some it appears to be an intrinsic disease causing antagonism among all. If it is allowed to develop, the consequence will be painful misery and helplessness. The person who is prone to this evil of promoting feelings of antagonism loses clearness of intellectual vision and fails to discover truth.

75 மிகல்மேவல் மெய்ப்பொருள் காணார் இகல்மேவல்
இன்ன அறிவி னவர்

If the friendship of a person of this temperament is felt necessary, one must suppress one's opposing feelings and win his co-operation by proper

accommodation and mild adjustment. Any attempt to excel him by counter argument or retaliation will result in open enmity. To put it short, the antagonistic temperament is the primary cause for all ruins of warfare both internal and external, civil, criminal and political, whereas cordial friendliness is of vital importance for peace and prosperity in life.

76 இகலானும் இன்னாத எல்லாம் நகலானும்
நன்னயம் என்னும் செருக்கு

In dealing with the enemies, we need not be anxious about the success if the foe is not loved by his kinsmen or supported by mighty allies or is not strong himself; if he is cowardly, ignorant of the techniques of warfare, not trained in the tactics employed in the battle-front and is niggardly, he will fall an easy prey to the enemy. He who does not abstain from anger and who babbles all the secretes of diplomatic and military character is completely incompetent to launch war against anybody. The king who does not take advantage of the knowledge of the past history and refuses to adopt such means as will ensure victory and who is callous to public odium is ungracious and he cannot dream of any success

over his enemies. If he is blind in his wrath and inordinately lecherous, his fall is undoubtedly certain.

Great kings will always try to avoid enmity with other kings and it is therefore averred by Valluvar that the feelings of enmity ought not to be entertained even in a playful mood. It should be the policy of every king to convert his enemies into allies and it will bring subsequently the whole world, according to Valluvar, under his sovereignty. Negligence in this respect may be tolerable in the days of prosperity, but when the country is facing the evils of adversity, kings must diligently avert wars at any cost. If the enemy is not aware of the difficulties, the king must not on any account complain to him; for it will betray his weakness and pave way for his downfall. If proper and timely measures are taken to strengthen the forces with all the sinews of war, the pride of the enemy will certainly fade away.

77 வகையறிந்து தற்செய்து தற்காப்ப மாயும்
பகைவர்கட் பட்ட செருக்கு

Enmity may take shelter in the mind of the disgruntled friends and remain there till an opportunity to do its havoc occurs. Hidden

enmity is far more dangerous than an open one. Enemies in the guise of friendship can be found in the circle of close relations and friends and unless they are detected and eradicated immediately, no king or an individual can be safe from destruction. Similarly, if the subjects of a country harbour any hatred or hostility in their minds against the king, the solidarity of the people will wear out and in no time the kingdom will be shattered to pieces. Living with the members of a family or a state having no harmony at all is just like residing together with venomous snakes in a dungeon.

78 உடம்பாடு இலாதவர் வாழ்க்கை குடங்கருள்
பாம்போடு உடனுறைந் தற்று

Of all the safeguards of a king nothing is stronger than the company and friendship of greatmen of learning and noble character. At times the insolence of certain kings has provoked them to reject the royal favour and put the kings out of gear. Valluvar insists upon the imperative necessity of the friendship of the great men, but at the same time he does not fail to point out the delicacy of obtaining and maintaining their companionship. Of course a king can

provide himself with all artificial safeguards but that of great men he must gain by sincere love and respect. Neither his kingship nor his material forces can compel this company. Those who want to taste misery and disaster may offend these great men and thereby incur their displeasure. Valluvar says that such a foolish conduct on the part of a king or a rich man will be nothing but falling in the icy hands of Dealth.

79 கூற்றத்தைக் கையால் விலித்தற்றுல் ஆற்றுவார்க்கு
ஆற்றுதார் இன்னு செயல்

According to Valluvar, escape from a wild fire is possible, whereas, against the fiery wrath of these great men of supreme spiritual power, neither the mightiest of the kings nor the wealthiest of the people of inexhaustible resources can withstand.

80 எரியால் சுடப்படினும் உய்வுண்டாம் உய்யார்
பெரியார்ப் பிழைத் தொழுகுவார்

PART III.

Gentlemen,

The third and the last part of Thirukural is *Kamatthuppal* (காமத்துப்பால்) and I am sorry to say that this has been the topic of mischievous propaganda against Valluvar carried on by a section of people in our State. Their speeches and writings betray that they have neither studied this part nor understood the central idea enshrined in this part of Thirukural. For a clear understanding and appreciation of this part of Valluvar, one must have studied Tholkappiyam and particularly its chapters dealing with the household life of the ancient Tamils. As most of the translators and even commentators failed to have a clear knowledge of the life of the Tamils depicted in the Sangam literature, their translations have gone to the extent of "exposing the translator to infamy."

We remember that Valluvar commences his Kural with household life in the beginning. The family unit consists of husband and wife and the duties of the household are discharged

by both with a common object and ideal. The minds of the husband and wife think alike and function alike.

It is a known fact that both the husband and wife were born and brought up in different atmospheres and in different families. When the period of mating sets in, they meet each other by chance and their minds are attracted. In two or three such meetings their minds become united by love and they feel that either of them are indispensable to each other and in the end they decide themselves to be partners of life. This aspect of selecting life partners was left free to the option of individuals in those good old days. The section that deals with the selection of life-mates is called *Kalaviyal*. In *Karppial*, the selection is conveyed to the parents and they celebrate the marriage and thus confirm their partnership. The newly wedded couple set up a separate family of theirs and commence to do the duties pertaining to the household life. Immediately after the marriage, the union of their mind and the love that binds them together develop themselves to form an indissoluble admixture of psychical elements. This psychological bondage is tried and solidified by the on-

slaughts of familiarity and partings caused by duties. The husband realises that

81 உடம்போடு உயிரிடை என்னமற் றன்ன
மடந்தையொடு எம்மிடை நட்பு.

i.e. the friendship that exists between him and his wife is exactly identical with that of the soul and the physical body; thât means there is no severance during life time. On another occasion the husband declares:

82 வாழ்தல் உயிர்க்கன்னள் ஆயிழை சாதல்
அதற்கு அன்னள் நீங்கு மிடத்து

i.e. living with my wife is as pleasant as my life is to me that parting with her even for a short time is as unbearable as the pangs of death. The enjoyment of the cordial friendship of these life-partners is being explained in a couplet as the enjoyment of a householder who, living in his own house, derives pleasure in co-sharing his earned income with his fellowmen.

83 தம்மில் இருந்து தமது பாத்து உண்டற்றுல்
அம்மா அரிவை முயக்கு.

Thus we see that this part of Kural is completely devoted to the psychological development of the

conjugal love which is of fundamental importance to lead a virtuously ideal life on earth and after.

As the result of the false propaganda of a section of people unfortunately ill disposed towards the Tamil literature and its antiquity, the study of Kamathupal has been deliberately neglected and wantonly ignored, It is really a wonder when learned ascetics like Rev. G. U. Pope and other scholars of his order express their deep regret for their inability to grasp fully the subject matter so beautifully dealt with, how these people have come forward to inveigh against Valluvar in public and on platforms. I therefore feel that I must be a little elaborate in this part of my speech.

The section Kalaviyal is dealt with in seven chapters. As Valluvar wants to explain the gradual psychological development of love in the minds of two youths, male and female, destined to become partners of life as husband and wife, its every stage in the developing process is to be inferred by the reader; so he adopts a dramatic method by introducing the lad and the maiden as hero and heroine.

In the first meeting, they look at each other and by her captivating looks, the lad is conquered and his soul and mind are subdued. He feels that he is physically powerless on account of the piercing look cast at him by the maiden and exclaims that his physical prowess which created terror in the mind of his foes when met in the battle, had broken down completely at the very sight of the bright forehead of the young lady, and at the end he concludes that love has the peculiar quality of evoking pleasure by mere sight unlike drinks which intoxicate people only when they are taken in.

84 உண்டார்கண் அல்லது அடுநருக் காமம்போல்
கண்டார் மகிழ்செய்தல் இன்று

In subsequent meetings, he gains her looks, glances and hears her words and expresses his experience that when he had a look at her, she modestly bent her head down and raised it and cast her looks upon him when he did not see her. Instead of looking straight at him she simply glanced at him once but it spoke volumes about her love. In the midst of a company of friends and others, she uttered some words as if she was unfriendly to him but after-thought confessed to

him that it was a prudent warning lest anybody should learn the secrecy of their love. In another context, he had to hear some hot words from her lips though, at the same time, her looks were full of love and encouragement. In course of time he understands that the looks of lovers pretend to be strange and their words appear to be unfriendly only in the presence of others.

The secret meetings and exchange of looks are of course physical and physiological, but the psychological development of love caused by those two factors takes them to the intimate region of the sexual pleasure and the ultimate result is pressure of hands or a chaste kiss or warm embrace. The lover is pleased to express his experience fo the embrace, in a couplet :

86 பிணிக்கு மருந்து பிறமன் அணியிழை
தன்நோய்க்குத் தானே மருந்து

i. e. disease and medicines are two different things incompatible with each other, but in the case of sickness caused by the love of a lady, she is the only efficacious remedy. Of course, the embrace of a lover is warm but when withdrawn it burns like a fire and when embraced again it is soothing. As the lad has had no previous experience, he was

surprised and then he exclaimed that his lady love had a wonderful fire which burnt him 'when left and cooled him when met' and he further inquired of himself as to where she could have obtained it. The embraces never affect the ever increasing strangeness of pleasure derived at any and every time just like the study of great books sheds forth new light every time we read.

87 அறிதோறு அறியாமை கண்டற்றுல் காமம்
செறிதோறும் சேயிழை மாட்டு.

The smiling looks, loving words and soothing embraces enshrine the lady love in the heart of the lover, and he at once begins to adore her in his mimd. The flowers and the full moon provoke the feelings of love in him, and his utterances under this atmosphere are full of similes, metaphors and personifications.

Here a clarification is necessary in respect of the lady love. Even though her mind is overwhelmed with love she is by virtue of her sex incapaciated to give expression openly to her feelings and that is why Valluvar has not said anything on her behalf in these chapters dealing with secret meetings.

When they are separated and left alone in their respective places, solitude kindles the fire of

love and hence she is granted relief to give vent to her feelings. The lad in his soltiude brings to his mind the pleasure he enjoyed in the previous meeting and avers that the sweetness of her saliva was exactly like that produced by the admixture of milk and honey. Again he says that he never forgets her for a moment and if at all any duty removes her from his memory for a short time, her qualities of excellence remain permanently in his mind. When the lady love is alone, her intimate companion speaks about her lover's absence and unto her she replies that he is residing both in her eyes and heart and that is why she neither paints her eyes with collyrium nor takes in hot things lest they should hurt him.

88 நெஞ்சத்தார் காதலவ ராக வெய்துண்டல்
அஞ்சுதும் வேபாக்கு அறிந்து.

This sort of constant thinking of love raises it to the climax and the lover being unbearable of the painful delay in getting the consent of parents of his ladylove thinks of proclaiming his love in public. This is called *Madal* (மடல்) in Tamil. Marriage celebrations among Tamils were preceded by the open consent of the maiden and her parents and therefore the lover insisted upon the

preparation of the mind of the parents to accept his proposal. In most cases the companion herself would prevail upon him to initiate the marriage proposal. Anyhow, a considerable period of time is required for their endeavours to bear fruit. In the meantime the feeling of love in the hearts of the lovers swell to the point of bursting. He says that he was once an embodiment of the high sense of honour and manly vigour and hence he restrained himself from transgressing the social conventions but then he had nothing but stoop to accept the *madal*—the last resort to effect forcible marriage.

When the love of the lady is communicated to her parents and they are ready to accord consent, the lover may take sometime by way of preparation to go to her house with the elite of the village. This period of suspense may aggravate the intensity of her love and even drive her to consider herself the feasibility of the *madal* but in those days ladies were exclusively forbidden to adopt madal or express their love publicly. Considering her limitations the lady love bewails that she is unable to control her feelings and too frail to withstand the pain of love, but her love on the other hand takes off the veil and proclaims itself in public.

The limited sphere of the movements of the lovers at times affords ample opportunity for the women folk of the village to know and talk openly about their love affair and this may reach both the lovers through their companions. This kind of open talk of love affair is called *Alar* in Tamil. Though this is capable of affecting the conduct of the lady love, the lover will be in his heart of hearts glad because it indirectly confirms his relationship with the lady and thereby compels the parents to consent to the marriage. It is in this light that the lover says that his dear life is sustained by this open talk of scandal which fortunately many people do not understand:

89 அலர்எழ ஆருயிர் நிற்கும் அதனைப்
பலர் அறியார் பாக்கியத்தால்.

And further he adds that the mischievous rumour set afloat by the village people nourishes the love that binds him with his lady love; otherwise, he thinks, the intensity of the love may languish.

90 கவ்வையாற் கவ்விது காமம் அதுவின்றேல்
தவ்வென்னும் தன்மை யிழந்து

On hearing this rumour, the lady love enquires her companion as to the object of these scandalous

talks and learns that it was done purposely to stifle her love. Then she announces that the attempt to extinguish the love she bears to her lover by mischievous scandal is as foolish as pouring of ghee over a burning fire to put it out.

89 நெய்யால் எரிநுதுப்பேம் என்றற்ருல் கவ்வையால்
காமம் நுதுப்பேம் எனல்.

From these points dealt with by Valluvar in the chapters on Kalaviyal, we understand how would-be householders come in contact with each other, how love sets in and binds them inseparably together, how it effects the state of indispensability of each and how it prepares them to form themselves as partners of life. Instead of *you* and *I* they become *we*.

Newly married life is entitled as Karppiyal (கற்பியல்) and being the solid foundation for the edifice of the household life, it is dealt with in 18 chapters. Marriage removes those restrictions which in pre-marital days stood in the way of the lovers to come openly in close touch with each other and move freely as husband and wife as they do at present. They live in a separate house with all comforts at their command. They

are free from any interference and nothing interrupts the proper working of the family. They study each other and by mutual sacrifice and adjustment equip themselves for the new life of responsibility. Reciprocal love and mutual admirations transform their minds to think and act alike.

In the course of their life, duty intervenes and effects separation of the newly wedded husband for some months. He wants to inform his wife and take leave but she replies that if his talk is not of his parting, she is ready to hear him but if it be about his return, he can inform those who survive his absence.

90 செல்லாமை யுண்டேல் எனக்கு உரை மற்றுநின்
வல்வரவு வாழ்வார்க்கு உரை.

In support of her statement she further continues that love and fire are alike in burning others but the difference lies in that that fire can scorch only those who touch it whereas love burns like anything when the loved are at a distance. At last the tug-of-war between love and duty ends in yielding decisive success to the latter. During his absence loneliness kindles her feelings but

she tries to suppress them with all her might; to her sad disappointment, love increases in its intensity. She says that the pleasure of love is indeed immeasurable as ocean but when it begins to torment, on account of partings, greater and vaster still are the sorrows that fill up the melancholy mind. The pain of love becomes acute and tears roll down from her eyes. She looks at her eyes in the mirror and blames them for the lack of fore-thought on their part in showing the person of her husband at the outset and causing her to fall in love with him. Sleeplessness sets in during nights and its stamp is apparent in her eyes. On noticing this she complains to her companion that her eyes do not sleep when her husband is absent and even when he returns back, they refuse to sleep a wink out of fear that he would leave her once again.

91 வாராக்கால் துஞ்சா வரின் துஞ்சா ஆயிடை
ஆரஞர் உற்றன கண்.

Constant thinking of love, continuous weeping and sleeplessness reduce her body and she appears pale and sickly. Her pallid colour becomes the topic of the talk of her companions

and when questioned by them, she answers that the pallor of her body is due to her consent for the departure of her husband and the blame therefore falls on herself. Further she says that in spite of her mind always remembering his words and herself speaking very eloquently of his loving qualities, the pallor stealthily spreads throughout her body. One of her friends accuses her husband of negligence for causing the pallid colour over her person whereas she being unable to brook it, prefers herself to be called pallor provided her friends refrain from accusing her husband for unkind desertions.

The period of absence of the householder depends entirely upon the nature of work or business undertaken and the pain of the love of the lady due to his separation prolongs accordingly. As days pass away the love-sick wife gets dejected with her loneliness and goes even to the extent of suspecting the sincerity of her husband's love and friendsip. She proclaims that the love shown by the lovers to their beloved men are quite similar to the blessings showered by the timely rain from heavens on people who expect it eagerly and further adds that nothing is more bitter than unrequited love. When she does not receive

any information from her husband, she is restless with grief and bewails that, of all the women living on earth, none are so miserably afflicted as those who do not get any word of consolation from their loved ones. A message from the husband apprises her of the laurels he had won but fails to specify the date of his return and when questioned by the companion, she replies that though her husband does not satisfy her desire by intimating beforehand the time of his return, every word from his lips rings melodiously sweet in her ears.

92 நசைஇயார் நல்கார் எனினும் அவர்மாட்டு
இசையும் இனிய செவிக்கு.

The prospects of meeting of lovers after separation engage their mind in thinking of the pleasures of love and their company. The more they think of their love the more intoxicated with joy becomes their intellect. Strong liquors intoxicate the mind in proportion to the volume taken in, whereas the pleasure of love exhilerates the mind the moment it is thought of; it is therefore declared as sweeter than any intoxicants. When the thoughts of love reign supreme in the mental zone, all sufferings from physical, social

and economial disabilities disappear and as such, love is bound to be good for all people even though it is transient. With these observations Valluvar cites some utterances of lovers and eloquently expatiates on the irresistible influence of love over the human intellect. Mind according to Tamils is like a lotus flower wherein things perceived through the senses are stored up. The wife thinks that her beloved husband resides in her mind and so she confesses that every time his thought occurs he appears before her mental eye. When she is steeped in thoughts about his loving words and manners, an innocent doubt rises whether she resides in her husband's heart as he is always present in hers.

93 யாமும் உளேம் கொல் அவர் நெஞ்சத்து எம்நெஞ்சத்து
ஓஒ உளரே அவர்.

It is also common among the Tamils to interpret sneezing as a psycho-physical indication of the thought rising in the mind of the lovers, friends and relatives living in distant places. Once the wife was about to sneeze but suddenly it passed away. As per the Tamilian conception of sneezing, her husband would have wished to think at first about her but it must have been

given up immediately. As the heroine of Valluvar is a well accomplished lady, she could not rely upon its truth and asks her companion whether her husband instead of continuing to think of her, diverts his mind at once towards something else.

94 நினைப்பவர் போன்று நினையார் கொல் தும்மல்
சினைப்பது போன்று கெடும்.

Her friend's reply fails to convince her, and thereupon she gets heated and utters that her husband who excluded her from his mind should feel ashamed of appearing frequently in her mental vision.

95 தம்நெஞ்சத்து எம்மைக் கடிகொண்டார் நாணுர்கொல்
எம்நெஞ்சத்து ஓவா வரல்.

Again she remembers the words he spoke both at the time of the proposal of his love and on supsequent occasions and thinks that his present desertion of his beloved wife falsifies his promises and loving words. She gets frightened at the thought of the disaster that invariably ensues from all falsehood and insincerities.

96 விளியும் என் இன்னுயிர் வேறல்லம் என்பார்
அளியின்மை ஆற்ற நினைந்து.

Unlike hard physical work which produces sound sleep, the intense thinking of love troubles the sleep of the young people with dreams. When the young wife was advised to save herself from disturbing dreams which will in due course affect her health, she refutes her companions saying that the dreams of love which present before her mind her loving husband who does not favour her with his physical presence on account of his stay in far off places serve as elixir of her life.

97 நனவினுல் நல்காதவரைக் கனவினுல்
காண்டலின் உண்டு என் உயிர்.

When she is haunted very much by love dreams, she angrily expresses to herself that her husband who does not show any compassion on her has no right to disquiet her sleep by his appearance in dreams. Her companion pitying at her plight condemns her husband for prolonging his absence, but, on the other hand, she feels mortified and, out of love to her lord, retorts that only those who do not know how compassionately her husband moves with her in her sweet dreams will speak strongly of his separations. And then she expresses her regret for the ignorance of her friends.

Experience has taught us that all pains both physical and mental appear acute and virulent during night time; the sickness of love is no exception to it. The setting sun, the fading light of day, the ringing of the bells of the cattle on their homeward march in the evening, the flute of the cowherd, the sweet fragrance of the blooming flowers and the bright cool light of the fullmoon intensify the poignancy of the feelings of love. So, the love-sick lady frowns at the approach of the evening and even scolds it as the fatal time of killing the parted lovers, particularly women. In the absence of her husband, the incoming of the evening appears to her as that of a merciless executioner to the platform whereon stands the scaffold. In the day time, as her mind engages itself in attending to the regular discharge of the daily duties of the household life, her feelings of love are dormant; but when the sun sets and darkness comes in throwing every thing out of sight, her mind retires from its sensorial region and reverts to think of her lover and his love. Loneliness and the separation of her beloved husband arouse the feelings of love, and their irrepressibility forces her to utter that the pain of love is just like a flower which buds in

the morning hours, blooms during day time and blossoms in the evening:

98 காலை அரும்பிப் பகல் எல்லாம் போதாகி
மாலை மலரும்இந் நோய்.

Thus the sorrows of love consequent upon the absence of the husband consume her physical essence and result in the loss of colour and reduction of beauty of the face, eyes and other parts of her body. When the friendly talk of her companion turns towards the change that has taken place in her, she simply says that her husband has caused this separation purposely to effect these changes in her. She says "Even if I am silent, my eyes streaming with tears, shoulders shrunken and armlets slipping proclaim the callousness and cruetly of the heart of my parted husband". At the same time, her husband is also not unware of the change of her complexion and form caused immediately by his separation. In one of his sollioquies he says that when once he loosened his hands from the ecstatic embrace he avails of her, being unbearable of this slight separation, her lustrous forehead changed itself into pallid and immediately her looks also became pale.

99 முயங்கிய கைகளே ஊக்கப் பசந்தது
பேதை பெருமழைக் கண்.

On seeing this his keen intellect begins to rationalize the change, the after-effect of the slight release of his arms and he speaks out in his usual philosophic language that the pallor of her eyes is due to their sympathy with the fading brightness of her forehead.

100 கண்ணின் பசப்போ பருவால் எய்தின்றே
ஒன்னுதல் செய்தது கண்டு.

The pain of love gets intensified by loneliness and even breaks off the control of her self. She requests her mind to suggest any remedy for her sickness caused by love. The loving words her husband spoke and the sweet caresses he lavished flash upon her mind and produce a strong craving to see him in person. She implores her mind to take with it her eyes also to her lord because, she says, they eat her vitals in the fiery desire to see him personally.

101 கண்ணும் கொளச்சேறி நெஞ்சே இவை என்னைத்
தின்னும் அவர்க்காண லுற்று.

If her mind succeeds in its attempt to see him, she advises it in her innocent girlish tone not to succumb to his loving caresses but to make a mock

quarrel with him which according to her line of thinking sweetens the pleasure of the meeting. In another mood, she asks her mind which is burning with desire to see her husband as to where it wants to go while he is residing in her heart.

Modesty and maidenly reserve are two prominent traits of the youth of the fair-sex. When the feelings of love are intense, self-restraint and womanly reserve are rendered too impotent to withstand. Even if the love is suppressed, anyhow it breaks out like a sudden sneeze.

102 மறைப்பென்மன் காமத்தை யானே குறிப்பின்றித்
தும்மல்போல் தோன்றி விடும்.

Her companion intervenes with the remark that love becomes painful and dishonourable when it is not requited with equal compassion but she replies that the noble attitude of rejecting oneself to hang on those who are not inwardly well disposed of is unknown in the case of lovers.

103 செற்றார் எனக் கைவிடல் உண்டோ நெஞ்சே யாம்
உற்றால் உறுஅ தவர்.

Further she adds that the maidenly reserve which is the protecting guard of honour of her

sex is shattered to pieces by the sweet appeasing words of the lover.

104 பன்மாயக் கள்வன் பணிமொழி யன்றே நம்
பெண்மை உடைக்கும் படை.

The incessant thinking of love and the lover infuses the mind with a distressingly burning desire to meet each other. She loses her patience and becomes erotic. She says that her existence is solely dependent upon the return of her husband and therefore she cannot avoid thinking of him even though it is the only course of easing her mind from grief. If she forgets him, she fears that her colour and beauty will be irrecoverably lost and asserts herself that the pallor which eclipses the beautiful colour of her shoulders will disappear at the very sight of her lord. In her erotic mood, she regrets that she is not clear whether she would maintain her womanly reserve and be glum or rush forth and embrace him and vacillates between the two when her beloved husband returns. Though it is incumbent on the householder to be hospitable to all guests and strangers, the housewife is prohibited to receive them when her husband is absent from head-quarters. This primary duty is suspended on

account of his long absence and hence the wife is very eager to resume it because she knows that the family life is imperfect by its suspension. She receives a message from her husband informing her of his victory in the warfare and return. She rejoices on its receipt and says,

105 வினைகலந்து வென்றீக வேந்தன் மனைகலந்து
மாலை அயர்கம் விருந்து.

i. e. let my kingly husband return victorious and let us honour him with a feast in the evening. Unfortunately the return journey of the equally impatient husband is delayed by a short period and hence he gets disheartened. In a pessimistic tone, he utters then that his beloved wife will be broken-hearted and perhaps lose her life and his return to the house, the sight of her face and the cold embrace of her person will be of no avail.

106 பெறின் என்னும் பெற்றக்கால் என்னும் உறின் என்னும்
உள்ளம் உடைந்துக்கக் கால்.

The husband returns home and the domestic life resumes its full vigour and regularity. In her sexual life which is but the natural consummation of love, her blooming young mind enter-

tains a suspicion that her enjoyment of love will be interrupted by further partings. Her modesty and womanly reserve do not permit her to express it in words. But, any how, it is detected by her judicious husband and he says to her that in spite of her attempt to hide, her eyes are capable of disclosing that there is something in her mind. To a shrewd observer, it appears like a thread running through transparent crystal beads and the bud of a flower holding within its characteristic sweet fragrance.

107 மணியுள் திகழ்தரு நூல்போல் மடந்தை
அணியுள் திகழ்வதொன்று உண்டு.

108 முகைமொக்குள் உள்ளது நாற்றம் போல் பேதை
நகை மொக்குள் உள்ளது ஒன்று உண்டு.

In like manner, she is also very discreet in studying the mental contents implied in the art of his love making. Exceeding caresses, extraordinarily sweetened words and excessively rapturous embraces and fervent kisses of her husband indicate that she should prepare herself to endure another parting in the immediate future. With care and delicacy, his departure is conveyed to her through her companion. The companion returns with the words:

109 தொடிநோக்கி மென்றோளும் நோக்கி அடிநோக்கி
அஃது ஆண்டு அவள் செய்தது.

i. e. "On hearing your departure, she did not utter any word but simply looked at first her armlets, then at her tender arms and lastly she arrested her looks at her feet; this is what she did."

The sexual union between two people who love each other is the true sacrament of marriage, the outward and visible sign of inward and spiritual unity. At the moment of the union, their spirits as well as the physical bodies rise together to a flame of indescribable ecstasy. Sexualogists say that it is an experience which seems to have nothing to do with worldly attributes; it is shared alike by rich and poor, by those who are clever and those who are not; it cannot be acheived by will power. Money cannot buy it. It is one of the most precious gifts that love can bring to marriage. Ellen Key describes it as "harmony between body and soul in relation to love". According to Havlock Ellis, "it is the natural instinct of dignity and temperance". When the companion of the lady suggested to her to dismiss from her mind the love which was the cause of all her sorrows when

her husband was away, the gentle lady replies that her love towards her husband is such that even when he is indifferent and does whatever he likes without any regard for her, she cannot have peace without seeing him in person. Just as her eyes do not see the point of the brush, when she paints them with colliriyum, so also, she says, she forgets all his indifference and disregard.

110 எழுதுங்கால் கோல்காணாக் கண்ணேபோல் கொண்கன்
பழி காணேன் கண்ட விடத்து.

Once she decided herself to be glum to her husband, but, when he approached her with bended knees and looks beaming with love, her determination melted away and she at once fell into his arms. During a conversation with her companion who instructed her to be strong and firm in her attitude towards her husband, at least when he craved for her love, she, with a view to show the futility of the piece of her advice, replied,

111 உய்த்தல் அறிந்து புனல் பாய்பவரே போல்
பொய்த்தல் அறிந்தேன் புலந்து.

i. e. like one who knowing fully well that the rapidly flowing flood will carry one away, jumps

deep into it and drowns, my attempt to deny him becomes ridiculously baffled. When shy tries to feign anger, he enlightens her by saying that true love is like a blossoming tender flower full of sweet fresh fragrance and only very few take advantage of it.

112 மலரினும் மெல்லிது காமம் சிலர் அதன்
செவ்வி தலைப்படு வார்.

The advice, suggestions and instructions of the companions and the influence of her intense love create a contrarious tendency in her. She thinks that her husband is indifferent and does not requite his love. When love kindles her desire, a regular conflict between her mind and action breaks out and she accuses her mind of its inconsistency and questions as to why it does not remain with her even on seeing that the mind of her husband never leaves him.

113 அவர்நெஞ்சு அவர்க்காதல் கண்டும் எவன் நெஞ்சே
நீ எமக்கு ஆகாதது.

She ponders over her plight and bewails that those who are economically ruined in life are deserted even by their close friends, and in like manner, her mind forsakes her and runs after him affec-

tionately. In another mood, she sympathises with her mind and says that her mind is haunted with constant fear, because it is afraid that he may withdraw his affections and even when he displays his compassion, it fears that he would leave it alone

114 பெருஅமை அஞ்சும் பெறின்பிரிவு அஞ்சும்
அருஅ இடும்பைத்து என் நெஞ்சு.

Further she realises that none will be worthy of sincere friendship, if one's mind is otherwise disposed, and the reason why her mind which is desperately in love with her soul, always thinks of the noble virtue of her husband is that it will ultimately bring disgrace if he is spoken ill of.

115 எள்ளின் இளிவாம் என்றெண்ணி அவர்திறம்
உள்ளும் உயிர்க்காதல் நெஞ்சு

Most of the romantic novels written by our contemporary writers begin with the love of the hero and heroine and after dealing with the obstacles on their way, conclude in the winning of the heroine by the hero or in the reconciliation of the hero and heroine. But, in our practical life, this is the beginning and not the end. As a matter of fact, "people in love usually marry an idealised

image of each other and afterwards they have to learn the real person they have married". The newly married couple must gradually adapt their personalities to each other and their mental love helps them with patience and understanding. Of these two, to be coquettish is the natural instinct of the wife and, like all women in general, she desires always to be pursued and conquered, but at the same time, she is too contrarious or too shy to be able to show it. This tendency very often makes the loving couple treat each other with a kind of cold reserve of sulkiness or petulence. In the beginning, the sulkiness formed by the innate desire of being pursued intensifies the love in the mind of the loving wife and the husband and increases the pleasure of their physical union. In this sulking mood, a wife may be cold and almost antagonistic but she can be thawed by the skilful art of love making. Valluvar, we know, is dead against entertaining any kind of hostility even in a playful mood. He therefore examines the propriety of this petulance and pronounces his opinion. He compares this to the seasoning of food with salt. Just as adequate seasoning renders the food very palatable and any excess completely spoils it, so also the sulkiness on the part of the

wife, if prolonged, defeats its purpose and perhaps leads to danger.

116 உப்பு அமைந்தற்றுல் புலவி அது சிறிது
மிக்கற்றுல் நீள விடல்.

On the other hand the intelligent husband is fully aware of this feminine trait of coquettishness and its healthy reaction in his heart. When she is adamant in her caustic sulkiness, he appraises her that it is worthy of the excellence of the noble qualities of the fair-sex in general.

117 நலத்தகை நல்லவர்க்கு ஏஎர் புலத்தகை
பூவன்ன கண்ணுர் அகத்து.

On hearing these words, she gets frightened that he would neglect her to droop without installing the sweet thrill of joy by his warm embrace. She gives vent to her feelings that the leaving carelessly of the love of sulking ladies to languish is nothing but cutting away the tender root of an already withering creeper.

118 ஊடியவரை உணராமை வாடிய வள்ளி
முதல் அரிந் தற்று.

As love and hatred are closely allied, people who have been in love tend to flare up over

trifles. Jealousy also plays an equal part in disturbing the pleasure of the young couple. Every friendship not only with the other sex is regarded with suspicion; every word and action is misinterpreted. On account of these groundless suspicion, jealousy and hatred, if any word or deed gives room, drive her to think that her husband is not faithful and responsive. She becomes nervy and emotional and feels herself that her pride and self-esteem are hurt and insulted. In the case of young couple bound by pure and sincere love, this false suspicion, groundless jealousy and affected hatred help to prolong the congenial atmosphere to their sex life. When the husband approaches her earnestly, she is influenced by these love nourishing jealousy, suspicion and misunderstanding and refuses his warm embrace. She says that his broad chest is looked at covetously by the womenfolk and therefore she cannot suffer herself to his arms. One day she picked up a groundless quarrel and was resolute in her silence. With a view to break her silence and reserve, he voluntarily aroused in himself a sneeze. Immediately she pronounced "long life to you". This incident is narrated briefly with all the literary embellishments in the couplet,

119 ஊடி யிருந்தேமாத் தும்மினீர் யாம் தம்மை
நீடுவாழ் கென்பாக் கறிந்து.

On the other other hand, the young loving husband is more eloquent in describing her petulant words and behaviour. Once he plucked some blossoming beautiful flowers from the branches of a tree and adorned the tresses of her hair; but, instead of being pleased, she burst out in anger and said that he purposely did this to show his skill in the adornment of flowers to some other lady in love with him.

120 கோட்டுப்பூச் சூடினும் காயும் ஒருத்தியைக்
காட்டிய சூடினீர் என்று.

In another couplet, he says that when he sneezed, she, as usual, wished him long life and in the next moment, she changed her mind and cried bitterly requesting him to say as to who his lady friend was, whose thought gave rise to this sneeze.

121 வழுத்தினுள் தும்மினேனுக அழித்து அழுதாள்
யார் உள்ளித் தும்மினீர் என்று.

Here a genuine doubt may arise as to the disconcerting tendency of picking up groundless quarrels in the minds of love-bound householders and may create an unhealthy atmosphere and impair the proper discharge of the domestic duties;

but practical experience has proved it otherwise. It has enriched the pleasures of love, the ultimate fruit of setting up a peaceful family. It must be clearly understood that the temporary pleasant misunderstandings and mock-quarrels occuring in the sexual life tend to tame the latent animal spirit which shows its ugly head, when the male individual gets heated with violent feelings of passion. This is beautifully substantiated in a couplet in the form of a reply of a young wife to her companion who objects to her teasing attitude of unwarranted petulance. She states that even though her husband is entirely free from any fault, the petulance on her part is capable of exposing the true nature of his love on her.

122 இல்லே தவறு அவர்க்கு ஆயினும் ஊடுதல்
வல்லது அவர் அளிக்கும் ஆறு.

Her companion is persistent in pointing out that by her petulant attitude towards her loving husband, hatred which is allied to love, may of course enter in his mind, and however smaller in measure, it will mar the free flow of his compassion. The wife accepts the truth of the statement of her friend but excuses herself saying that though her frequent sulking disturbs his love, it rises high in the esteem of lovers.

But at the same time she reiterates her conviction of the petulance in her behaviour before her husband that there is a kind of pleasure in the short severance from his sweet embrace, even though he does not deserve to be treated so.

123 தவறு இலராயினும் தாம் வீழ்வார் மென்றோள்
அகறலின் ஆங்கு ஒன்று உடைத்து.

She further says that, in taking food, to see what was eaten has been digested well is pleasant; similarly, in love, wantonly picking up groundless quarrels is more pleasurable than the erotic embrace which is ultimate.

124 உணலினும் உண்டது அறல் இனிது காமம்
புணர்தலின் ஊடல் இனிது.

These love quarrels make love enjoyable and the love subsequently makes their physical union sublime.

125 ஊடுதல் காமத்திற்கு இன்பம் அதற்கு இன்பம்
கூடி முயங்கப் பெறின்.

Thus we come to the conclusion that sublimation is the sole object and purpose of both the psychical harmony and physical union of the husband and wife of an ideal family, the fundamental unit of the human society.

Gentlemen,

By way of concluding my speech, I feel it is my legitimate duty now to dispel the erroneous doubt caused by some scholars by pronouncing very deliberately that Thiruvalluvar has only translated the Kama Sutra of Vatsayana. We know of course that one of the old commentators of Kural, Parimelalagar, is a great scholar in Sanskrit and if it is a fact, he would have certainly mentioned this in his introduction to Kamathupal as he has referred to the Sanskrit works of the famous king Bhoja. But I do admit that the absence of any reference to Vatsayana cannot be a sound reason to reject their view. I therefore beg to be permitted to give a brief summary of the content of the Kama Sutra of Vatsyana for favour of your kind and fair judgment.

Vatsayana's Kama Sutra consists of seven chapters called Adhikaranas, namely, Sadharana, Samprayogika, Kanya Samprayuktaka, Bharyadhikarika, Paradarika, Vaisika and Oupanishadha.

In the Sadharana Adhikarana, there are seven prakaranas or topics, the first of which is but a brief sketch of the book just as we find chapters like Prachna Mala in some of the Bashyams in Sanskrit. The acquisition of Trivarga (Dharma, Artha, Kama) and an account of lores are given in the succeeding two Prakaranas. A clear description of the various qualities of a gallant gentleman and those of his friends and messengers who go between him and his mistress is given in the last two prakaranas, Nagaraka Vruttam and Nayaga Sahya Dutikarma Vimarsa.

The second adhikarana called Samprayogika deals with sexual union under seventeen topics such as embracing, kissing, gentle scratching, mild biting, Samvesana (Cohabitation) and the various forms of coition. Here, Vatsayana goes to the extent of enunciating certain rules for the commencement and termination of coitus, and treats about love-quarrel (Pranaya Kalahah) which breaks out at the height of ecstacy.

In the Kanya Samprayuktaka adhikarana, choosing of the brides, confirmation of the marrital alliance, winning of the confidence of the bride, indication of the physical manifestation

of the psychic emotions, Solo-efforts, acceptance of the bride by necessary means and the different kinds of marriages are discussed in detail.

The fourth adhikarana describes the various duties and conduct of the loyal wife during her conjugal state and the separation from her of her husband, the duties of the first and the second wives, those of the re-married virgin widow (Punarbhu Vrutham) and those of an unlucky wife and the inmates of the harem (Antah purikam). It is on this account, this adhikarana is entitled as Bharyadhi Karika.

The fifth section, Paradharika, deals with the different good qualities of men and women, causes for dislike of each other, people who succeed in seducing others' wives, women who are easily seduced, means by which the acquaintance of other women are made, testing of their mental attitude, duties of the messengers, love towards women in higher status (Isvara Kamitam) and the protection of one's wife from being seduced.

The sixth adikarana on Vaisika (Harlots) consists of nine prakaranas : they are (1) consideration of friends both fit and unfit and causes

for their approach (Sahaya gamya gamya gamana karana chintha), (2) winning over the fit (gamyopa Varttanam), (3) gratification of the lover (Kanthanu Varttanam), (4) ways and means for earning money (artha gamyopayah) (5) attitude towards the displeased (Vrakta prathipathih), (6) methods of expulsion (Nishkasana prakarah), (7) re-union with the expelled person (Visirna prathisanthanam), (8) special advantages (Laba Viseshah) and (9) judging of the advantages and disadvantages, consequences and doubts (Arthanarthana bandha somsaya Vicharah) and the special harlots (Vesya Viseshah).

The seventh and the last adhikarana, Oupanishadha, deals with some secret formulas under six headings, namely, (1) recipes for making one charming (Subha gangankaranam), (2) means of making oneself attractive (Vasikaranam), (3) recipes on stimulants (Vrushya yogah), (4) revival of lost love (Nashta raga pratya nayanam), (5) means for development (Vrudhi vidhayah) and (6) strange recipes (Chitra yogah).

A cursory reading of the topics and the contents of Kama Sutra cited above and a superficial comparision with the contents of the Kamatthu Pal of Kural will expose to you the fallacy of the

argument and the falsity of the statement that Tiruvalluvar's Kamathu Pal is a translation of Vatsayana's Kama Sutra. On the other hand it must be clearly understood that Tiruvalluvar's treatment of Kamatthu Pal in Tirukural is completely orginal and the thoughts and ideas found in it are expressed purely in accordance with the indigenous spirit and concept of the Tamilans. Tiruvalluvar is precisely psychological and entirely free from the vulgar and indecent sexualities such as found in other books dealing with sex.

It is a great misfortune for the Tamils to have in their midst some scholars who in the name of research dare not hesitate to misrepresent things and utter falsehood to impress both the unlettered people of the Tamil land and the influential non-Tamils that nothing is original in Tamil. That day is fast approaching when the political, social, economic, cultural and lilerary history will be brought to light and the false attempt to belittle the cultural eminence of the Tamils will be frustrated. Thanks to the ardent love being evinced towards the study of Kural, people are becoming enlightened. Thanks. Long live Tiruvalluvar.

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