

TIRUKKURAL

WITH ENGLISH TRANSLATION AND COMMENTARY
AND AN INTRODUCTION

BY

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social organisation based on this principle, guaranteeing social and economic justice and equality.) It is not necessary to emphasise the denominational aspect of the religious background, because the ideal of *ahimsa* is now accepted by all the Indian religions irrespective of their denominational difference. It is a good augury that the modern free Indian Republic has accepted this basic principle of *ahimsa*, and let us hope that it will gradually leaven the thought of the modern world.

I must acknowledge my deep debt of gratitude to the following two persons—Marcella Hardy and Mrs. E. W. Wilder; the former undertook the onerous task of correcting the proofs throughout, and the latter wrote out for me the Tamil stanzas in Roman script.

Madras, 1953

A. CHAKRAVARTI.

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roman thamiḥ eṇuthukal

அ இ உ எ ஒ ஐ ஓய் ஏய் ஔ	a i u e o ai oi ei āu	ammi idhu upu eli oli aiyā poi sei vāuvāl	ஆ ஈ ஊ ஏ ஓ ஆய் ஓய் ஏய்	ā ī ū ē ō āi ōi ēi	kāl īsal ūr ēlam ōlai pāi nōi thēi
க, க் ஃ, க, ஹ ங் ஸ, ச ஐ ச் ந, ன ஞ்ச ப், ப் ப ம ய ர ற ழ	k h ng s j j n nj p b m y r r I	kal kāham engē sila janam ājam nān anju pon bakthi malai vayal aram nīram ēai	ல வ ன்ற ற்ற ட்ச, ஃ ஷ த த, த்த ஞ ட ட்ட ண ண்ட ள	l v ndr tr Ij sh dh th gn Id It In Ind Il	pul vil endru sutri sāIji visham andha pathu gnānam āIdu perti maIn vaIndi muIl

INTRODUCTION

THE general belief that the history of Indian civilisation begins with the Aryan invasion into India is now given up because of the discoveries by archaeologists in Mohenjodaro and Harappa. The excavations in these places have revealed the existence of beautifully planned cities built thousands of years ago, before the Aryan invasion. These excavations have brought to light a civilisation of a very high culture about 4,000 B.C. Judged from the all-India standard of culture, the people of the Indus Valley must have possessed a culture much superior to that of the Aryans who invaded the country much later. It is interesting to note that these cities of the Indus Valley had no protective walls around them or protective ramparts, and fortifications are altogether absent. Though many objects of interest were found therein, still no weapons of offence or defence were found. From the absence of these weapons of warfare and protective fortifications, scholars have come to the conclusion that the people of the Indus Valley Civilisation had no occasion to wage war on others nor had they occasion to defend themselves against external aggression. They feared no violence nor did they inflict any violence on others. This is a surprise to the research scholars who are accustomed to come across various weapons of offence and defence associated with ancient cities known to the archaeologists. How was it that the Indus Valley Civilisation, though entirely free from any sort of violence, was able to maintain a well-organised society, and was able to carry on with efficient government?

A successful government on the basis of non-violence appears to be a contradiction in terms to most of the modern scholars to whom the history of civilisation means merely the history of various wars. Trying to clear this puzzle, Gerald Heard, the author of *Sources of Civilisation*, offers an interesting suggestion. 'It consists in the development of the psychological technique which was discovered very early in India. By virtue of this technique, the people had developed their consciousness in such a way that violence of any kind was abhorrent to it.' The suggestion is that whereas the personality of most people is today split into two parts, the conscious and the unconscious, which are separated by a definite gulf, the personalities of the men of these early civilisations were integrated wholes in which no such fissure occurred.

The suggestion translated in the language of Indian thought means that the people were accustomed to the practice of yoga. The term yoga is defined thus *Chitta Varitti Norodha—Yogaha*. Yoga means arresting the flow of the stream of ideas in consciousness. What does it mean? Ordinarily, the behaviour of an organism is merely an adjustment to the environment. Human behaviour is also of this type. As man progresses in his development, he tries to extricate himself from his environment. He does not remain merely pliable clay to be shaped by the touch of environment. When he is able to withdraw himself into his consciousness from various vibrating stimuli in the environment, he will be able to arrest the aimless flow of the series of ideas. When he is able to turn away from the environment by this psychological process, he comes to possess the wonderful secret key which gives him access to the chamber of the sub-conscious, containing an un-dreamt of wealth which he can have according to his pleasure. When once he has acquired the privilege of entering the secret chamber of the sub-conscious, he finds himself in possession of various super-sensuous experiences; he is able to perceive things in distant places. Events occurring in far off places appear to him as if they were occurring in front of him. He is able to read into the minds of others. His experience thereafter transcends the limitation of space and time. He is able to realise the extraordinary strength which he acquires through this super-sensuous experience. Equipped with this spiritual strength, man's fear and hatred appear to him merely as a mark of weakness. There is no place for such emotions in him. Instead of fear and hatred, his strength acquired by the practice of yoga equips him with the universal love which he is able to exhibit towards all living beings. The civilisation based on the *ahimsa dharma* or universal love cannot accommodate any idea of war and cannot be encouraged in preparing for war.

Among the various objects discovered in these excavations, two must be specially mentioned: the figure of a bull found on a seal, and the figure of a Yogi engaged in contemplation. Besides these, there are a number of inscriptions. Father Heras, who made a special study of these inscriptions and objects, has come to the conclusion that the people of the Indus Valley Civilisation were Dravidians. Their civilisation and culture was similar to that of Sumeria and Babylonia. Dr. Premnath interprets some of these inscriptions and concludes that this civilisation was based upon the Jain doctrine of *ahimsa*. According to him, some of these inscriptions read '*Jinayana-maha*' and '*Rhishabhaya Namaha*'. Thus the interpretation of inscriptions and seals is in harmony with the general inference based upon the absence of weapons of warfare referred to above.

Thus we may conclude that the civilisation of the Indus Valley was obviously based upon the principle of *ahimsa* which is the central principle of Jaina culture.

Reference to the People Living in India prior to the Aryan Invasion

When the Aryans invaded India, they had no easy walk-over. The people of the land offered violent resistance to the invading Aryans. The opposition was not merely geographical and political. Military invasion by people from foreign countries would naturally be resisted by the people of the land; but, in this case, the resistance was inspired by a much more important idea: there was a cultural difference. The invading Aryans were mainly pastoral, depending on their wealth in cattle. They were always in the habit of driving their cattle in search of new pastures. When they entered into India through north-west passes, the people of the land did not like the entrance of these foreigners. The religious practices of these invading Aryans were revolting to them. The invading Aryans had as their religion the worship of the natural elements such as fire and air. Among these various deities of the natural elements, they worshipped Indra as the most important of their gods. The worship consisted in sacrificing animals to these deities to invoke their aid in the struggle against enemies. Besides the sacrifice of various animals, they also offered to these deities large quantities of an intoxicating drink called *soma* juice. Many of the hymns addressed to Indra were an appeal to him to destroy the harvest and cattle of their enemies and to promote their own, for which service, they promised to offer casks of *soma* juice, and sacrifice of goats and other animals. This animal sacrifice to the gods is known as *yagna*. Sacrifice of animals in *yagna* forms the central religious ceremony of the Aryans. The people of the land who opposed the invaders were not accustomed to this kind of worship. Since their faith was based on non-violence, or *ahimsa*, they naturally resisted the invading hordes who had such religious practices that were revolting to them. The invading Aryans described in uncomplimentary terms the people who resisted them: they are called *ayagnas*, the people opposed to *yagna*, or the Vedic sacrifices; they are called *anindras*, people opposed to the worship of Indra; they are referred to as *avratas* and *anyavratas*, people who do not accept the ceremonies of the Aryans, having their own entirely different ceremonies. There is also a reference to their physical features as compared to the fair complexion of the Aryans: they are dark in colour. Against the sharp nose of the Aryans,

the people of the land were snub-nosed. The name applied to these people by the Aryans is most uncomplimentary. They were called *Dasyus*, a term interpreted to mean sometimes enemies and sometimes slaves. We can very well understand the use of this term: they were certainly the enemies of the Aryans since they resisted their invasion. The Aryans, though inferior in culture, were very powerful; they were able to defeat the resisting people and capture them as slaves. Another epithet used by the Aryans to describe their enemies, the people of the land, is *puravasis*, i.e. the city-dwellers. That the people lived in well-planned cities was evidently a matter for surprise to the Aryans. They were not accustomed to building huge new cities, because they were mostly nomads driving their cattle from place to place. In the Vedic references to the people of the land, there is a mention of their language and of their worship: they are described as *mrudravacha*, speaking a soft language; they are said to worship *Shishna Devas*, nude figures of a Yogi. Some of the Oriental scholars interpreted this term as the worship of *linga*. This interpretation is not quite accurate. The term *shishna* only refers to the generating organ of the male, whereas, the term *linga* represents the generating organ of the male and female, symbolising the act of generation. Thus, the cultural conflict was the main reason for their opposition. Though in the struggle they were defeated militarily, the conflict between their ideologies has persisted throughout the history of India. When the invading Aryans settled down in the land of the Punjab and in the Gangetic valley, the original people of the land were pushed to the extreme east as well as south of the Peninsula, beyond the Vindhya.

Ahimsa Dharma and Lord Rishabha

According to Jaina tradition, Lord Rishabha was the first to preach *ahimsa dharma* to the people at the beginning of the present *yuga*. The story of Lord Rishabha is given in detail in the Hindu *Bhagavata purana*, 5th *scanda*. King Nabhi and his queen Marudevi had no child. They prayed to Lord Narayana to bless them with a son to be the heir to the throne. Lord Narayana promised that he himself would be born as their son. According to the divine promise, a son was born to Marudevi, and he was named Rishabha. This avatara of Narayana took place long, long ago, before the 10 avatars of Lord Vishnu, generally recognised by the Hindu *puranas*. When Prince Rishabha came of age, he inherited the kingdom from his father. He ruled over the kingdom for a long period. He had a son, by name Bharata, and it is after him that the land is called *Bharata-*

varsha. King Rishabha, after ruling over his kingdom for many years, abdicated it in favour of his son Bharata. Then he cast away all the ornaments and robes and such other royal insignia, and went to the forest to perform *tapas*. The ordinary people could not understand the significance of his behaviour. His wandering in the forests quite naked, without any protective covering against the inclemencies of the weather, his silent practice of *yoga*, were all taken by the common man as the vagaries of a mad man. Nevertheless, he continued the practice of *tapas* till he achieved complete self-realisation as the fruit of his *yoga*. He became omniscient. Thereafter he went from place to place preaching the *dharma* of non-violence or *ahimsa*. His preaching of *ahimsa dharma* was accepted by many people. His followers became more and more numerous.

After giving this story, the author of *Bhagavata purana* contradicts himself for, how can Lord Rishabha, avatara of Narayana, go about preaching *ahimsa dharma* which is intrinsically contradictory to the Vedic ceremonies of *yagna*. The author gives an interesting explanation. The very purpose of Narayana in being born as Rishabha is to punish the wicked people of the world, by sending them to hell. The easiest way to achieve this is to preach to them non-violence or *ahimsa dharma* which would naturally make them antagonistic to Vedic sacrifices and would settle their fate. But the explanation offered by the author of *Bhagavata purana* simply exhibits his own religious prejudices against the *dharma* of non-violence. The story given there is repeated in the various Hindu puranas such as *Vishnu purana*, *Vayu purana*, etc. This story of Lord Rishabha given in the Hindu puranas is practically a verbatim reproduction of the life of Lord Rishabha, the first Thirthankara, who preached *ahimsa dharma* to the world so that the people could achieve their life's ideal.

The Jains maintain that the *ahimsa dharma* or universal love to all living things, is the foundation of the Jains' sacred life leading to the goal of liberation and self-realisation, called *moksha*. The story occurring in Jain literature as well as in Hindu literature must be based upon a common account of great importance in order that it could be accepted by all. We are able to assert that this *ahimsa dharma* preached by Lord Rishabha was probably the religious faith accepted by the people of the land during the pre-Aryan period. In the religious tradition of the Jains, the sign of the bull is associated with Lord Rishabha. This tradition is preserved even in the present Jain iconography; we can see this even now in Jain temples. The idol of Lord Rishabha is placed on a pedestal which is generally in the form of a lotus. At the base of the pedestal there is a figure of the

bull. The figure of the bull is said to be a symbol associated with the first Lord Rishabha. Probably, the figure of the yogi and the figure of the bull found in the excavations of Mohenjodaro and Harappa may be closely connected with Lord Rishabha, whose cult of ahimsa was the faith of the people living in the Indus valley. This Rishabha cult of ahimsa or non-violence must have had a setback after the Aryan invasion. As already mentioned, the religious practices of the Aryans are diametrically opposed to the Rishabha cult of *ahimsa*. We have to mention here that this ahimsa cult was preached to all people, irrespective of race or birth. It was intended to be the universal principle. When the Aryans successfully defeated their enemies, they settled down in the plains of the Punjab and in the western portion of the Gangetic plain. The Aryans after settling down in these places introduced the various changes in the social organisation. When they entered into India, they must have been a homogenous group without great social distinctions. During the long period of peace secured by military victory, the Aryans introduced social distinctions dividing the people into four distinct *varnas*, the priests occupying the top-most place in the social structure. This social organisation with four distinct *varnas* became an important part of the Vedic faith of the Aryans. This social organisation was given as much importance as the Vedic *yagna*. This became a fundamental principle of Vedic faith in the subsequent stages of Indian history. The priests living in the Kuru-Panchala countries, claimed to be the orthodox representatives of Vedic culture. Hence they considered the people of the eastern countries of the Gangetic plain, such as Kasi, Kosala, Videha and Magadha, as extremely heterodox. The leaders of these eastern countries were opposed to the orthodox Vedic faith from both the points of view. They retained their non-violent *ahimsa* culture and, secondly, they were not prepared to recognise the social organisation based on *varnashrama*. Hence, they were not prepared to recognise the social supremacy of the priests.

Divisions of the Vedas

The Vedas of the Aryan consist of 3 main groups: (1) Samhitas, (2) Brahmanas, and (3) Upanishads. The *samhitas*, otherwise known as *mantras*, are 4 in number, Rig Veda, Yajur Veda, Sama Veda and Atharva Veda. The last one, evidently, is a later development, because in ancient literature, only three Vedas are recognised. These *mantras* of the Vedas are mainly in the form of poetic verses or hymns. The second section, called Brahmanas, is mainly prose literature; it elaborately describes the procedure to be adopted in conducting the various sacrifices.

It is in the form of instructions to the priests who are employed to perform the various ceremonies and sacrifices. These Brahmanas are several in number, the *Sathapatha Brahmana*, *Itreya Brahmana*, *Pauchavimsa Brahmana*, etc. The third group is called Upanishads, the most important Vedic literature. This group is otherwise known as Vedanta, the end or the culmination of the Vedas. The Upanishads are important philosophical treatises which form the basis of the various Hindu *Dharsanas* of the later period.

Parallel to the development of Vedic literature, there was a corresponding social organisation among the Aryans. Though the Aryans initially subjugated the people of the land by achieving military victory over them, still they were themselves greatly influenced by the culture of the vanquished. This is a general phenomenon in the history of the world. In Europe, when the Greeks were conquered by the Romans, the victorious Romans were themselves conquered by the *Hellenic* culture, which they appropriated for themselves. Similarly, there must have been an inter-mixture of culture very early in the history of India. Some of the victorious Aryans must have adopted the doctrine of ahimsa which was the central doctrine in the culture of the vanquished people of the land. We are led to this conclusion because of certain significant facts mentioned in the Brahmana literature. There were evidently two important sections of the people: one led by the priests championing the ceremonies of *yagna*, and the other led by a few princes or ruling chiefs, championing the ahimsa doctrine and condemning animal sacrifice. Whenever the second group became dominant, the king championed ahimsa and prohibited Indra worship and the Vedic sacrifices. Whenever the other group became dominant again, it crushed the enemies and restored Indra worship and Vedic sacrifices. Whenever the kings of this group captured power, they persecuted the leaders belonging to the opposite group. In one of the Brahmanas, there is a reference to this fact. Persons who were opposed to Indra worship and Vedic sacrifices are spoken of as *yatis*, with heads clean shaven like palmyrah fruit; and when the orthodox Vedic people were in power, the heads of these *yatis* were cut off and thrown to the wolves. Thus we see in this conflict of cultures, sometimes the ahimsa group became dominant, and sometimes the group which stood by Indra worship and Vedic sacrifices became dominant. After some time, the group which championed Indra worship and Vedic sacrifices became supreme, completely suppressing the other group.

In this connection, we must make a note of one important point relating to Krishna. Krishna, who played an important part in the epic *Mahabharata*, took a prominent part in the

cultural conflict of the earlier period. Krishna Devaki Putra, figures in Vedic literature. Evidently, he did not sympathise with the Aryan practices. He led a strong movement against Indra worship and Vedic sacrifices. This early Krishna-cult was also based upon ahimsa. Krishna, a prince of the Yadhava clan, was black in colour as his very name implies. His place Dwaraka must have retained its independence to lead the non-violent culture of the people of the Indus Valley. The Yadhavas must have been a branch of this ancient Dravida race. Though the Aryans firmly established their creed, championed by the priests, as far as the Kuru-Panchala countries are concerned, they had to reckon with the opposition of the people of the eastern countries.

The *Sathapatha Brahmana* refers to these people as extremely heterodox. They did not perform the Vedic sacrifices of *yagna*. They condemned the shedding of blood in the name of religion. On the other hand, they praised 'not killing' as true dharma. Further, they did not recognise the social organisation, preserved by the priests of the Kuru-Panchala countries. They openly challenged the social supremacy of the priests. The princes claimed that privilege for themselves. They did not invite the priests for the performance of ceremonies. They had their ceremonies conducted without the priests. The ceremonies which were recognised as important by the priests were all discarded by the kings of the eastern countries. In the *Rajasuya* ceremonies which they considered as very important, they never engaged a priest. For these reasons, the priests of the Kuru-Panchala countries were advised not to travel in the eastern countries because they would not be respected there. This reference in the *Sathapatha Brahmana* clearly emphasises the cleavage between the two, the west and the east of the Gangetic valley; the former being the citadel of Vedic culture and championing animal sacrifice and *varnashrama dharma*, and the latter being the citadel condemning both animal sacrifice and *varnashrama dharma*, and preaching non-violence.

When we come to the period of *Upanishads*, we again find an attempt to compromise. The ruling chiefs in the eastern countries virtually maintaining the non-violent culture of ahimsa, concentrated their attention on the spiritual development based upon yoga. This concentration on the spiritual development and the practice of yoga, resulted in the wonderful blossoming forth of Upanishad culture whose central doctrine was *Atma Vidya* or *Brahma Vidya*. This philosophic wisdom of *Atma Vidya* was entirely unknown even to the most scholarly priests of the Kuru-Panchala countries. Numerous Vedic scholars from the west rushed to the east to obtain knowledge of this *Brahma Vidya*, which was entirely unknown to them. It is therefore in the Upanishad

period that the cultural centre of gravity shifted towards the eastern countries, to the Kasi, Kosala, Videha and Magadha kingdoms.

The Age of the Upanishads

The Upanishadic ideal was developed in the eastern countries of the Gangetic Valley. The centre of intellectual activity was the court of Janaka, king of Videha. The kings were mainly responsible for cultivating the Upanishadic ideal. It is not necessary to emphasise the fact that the Upanishadic ideal was mainly opposed to the early Vedic ideal. While the latter maintained that the Vedic sacrifices and *Varnashrama Dharma* were the fundamental ideas of their Vedic culture, the Upanishadic culture nurtured by the kings repudiated both. The Vedic school emphasised the performance of *yajna* to obtain the goal of life, the happiness in *swarga*, '*Swarga Kama Yajetavyaha*', those who desire the happiness of *swarga* let them perform the sacrifices. The Upanishadic thinkers had an entirely different attitude towards life. They did not attach much importance to *swarga*, the world of Indra. They did not look upon Indra as the saviour or the protector. To the Upanishadic thinkers, Indra did not appear with any extraordinary powers. He shared with men their human weaknesses, to a much greater degree. Hence, he was easily given up as unworthy of worship. Then what was the ideal the Upanishadic thinkers aimed at?

They thought of a certain principle of vitality quite different in nature from the ordinary existence. They spoke of a life principle which is present throughout the organic kingdom, from the plant world to the higher human being. The vital principle that is present in the smallest of seeds which grows into a huge tree is not perceived by the senses. This unperceived certain principle is responsible for the seed growing to a plant, then into a huge tree. The same subtle vital principle is supposed to be present in all the other living beings, and also in man. This vital principle which cannot be seen by the eyes, which cannot be heard by the ears and which transcends touch, taste, and smell, is called *atma* or *brahman*. It is this *atma* or *brahman* that the Upanishadic thinkers tried to understand and realise. How to achieve this ideal? Certainly by the non-violent principle—*ahimsa*, completely eschewing the cruel practice of shedding blood, and animal sacrifice by the Vedic priests, since animals also have the same vital principle in them. If the ultimate unity of all living beings is realised, then to think of sacrifice would be extremely repulsive. Instead of the old Vedic sacrifices in which the priests sacrificed animals in fire, the Upanishadic thinkers offered a new form of sacrifice based upon

ahimsa as a principle of non-violence. The fire they kindled in this spiritual sacrifice was the psychological fire of *dhyana* or contemplation. The objects offered as sacrifice in this fire were not living beings, but impurities generally associated with the inner spirit or *atma* which have to be burnt in this fire of *dhyana*. As a result of this non-violent sacrifice, the pure *atma* is to emerge without any association with non-spiritual impurities. Thus the realisation of the pure *atma* through yogic *dhyana* was the ideal aimed at by the Upanishadic thinkers.

This ideal of *Atma Vidya* attracted scholars from all over the country. Even the Vedic scholars from the orthodox Kuru-Panchala countries rushed to the kings' courts in the eastern countries with the earnest request to be initiated into this new *vidya*. King Janaka and King Ajatasatru, who were supposed to be the custodians of this new *Atma Vidya*, were approached by the Vedic priests with the humble request to be initiated in the new *vidya*. Philosophical discussions were held in the courts of Janaka and Ajatasatru. It was a period of great intellectual activity. Everyone expressed an intense desire to be initiated into this new Upanishadic cult. Nothing in this world was more worthy of pursuit than this new wisdom. Nothing valuable in the world was comparable to the value of this knowledge.

The story of Nachiketas clearly brings out the supreme value of the Upanishadic ideal. Nachiketas wants to meet the Lord of Death, Yama, and desires to be instructed about the nature of death and what remains thereafter. The boy Nachiketas declines the offer made by Yama. Yama offers him a powerful sovereignty over the world and asks him to withdraw his request. The boy rejects the tempting prize. He insists on knowing what survives after death. Finally, he succeeds in obtaining the information from the Lord of Death, Yama, as to the nature of the spiritual principle that survives bodily death. Similarly, when Yagnyavalkya offered his worldly wealth to his wife Maithreyee, she coolly spurns his gift; she would prefer to be with him in search of the nature of *atma*, in which Yagnyavalkya wants to devote the rest of his lifetime. These instances narrated in the Upanishads clearly prove that the Upanishadic thinkers considered the riches of the world as worthless trash compared to the valuable spiritual wealth of *Atma Vidya*.

The Upanishadic thinkers did not attach any importance to *varnashrama dharma*, which was the dominant social ideal among the Vedic priests. The story of Jabala Satyakama is to the point. Jabala Satyakama, a bastard born to a poor servant-maid, did not know who his father was. Nevertheless, he was accepted as a fit disciple to receive *Atma Vidya* by his Guru who recognised that the boy's heart was pure. All these clearly prove that the Upanishadic

nishadic thinkers did not attach any importance to birth or wealth or social status. According to them, the social differences were purely man-made distinctions. From the point of view of this spiritual principle of *Atma Vidya*, the man-made distinctions and social cleavage were absolutely meaningless. Ultimately, there is no distinction based upon *varnashrama dharma* or the wealth possessed by the individuals. The Upanishadic period thus saw a wonderful readjustment of social distinction, and enthroned the philosophical ideal of *Atma Vidya* in the place of *yagna* or the Vedic sacrifices.

The learned priests themselves had admitted that this non-violent Upanishadic culture was certainly superior to the Vedic culture of sacrifice. In acknowledging the inferiority of their own culture, they succeeded in bringing about the cultural compromise in which they appropriated and assimilated the Upanishadic *Atma Vidya*, based on the non-violent ideal; thus accepting the Upanishadic culture as superior to Vedic culture. But this compromise was effected in such a way that the final result was found unacceptable to the followers of *ahimsa* or non-violence. The priests after mastering this new wisdom and after effecting a compromise to their satisfaction, did not give up altogether their own doctrine of sacrifice. We see in many of the Upanishads that, after elaborately describing the nature of the *atma*, the spiritual principle which should be realised by the yogic *dhyana*, they close the discussion by slyly introducing the exception to this *ahimsa* principle by saying that the *ahimsa* principle does not apply to the Vedic sacrifices. This means championing the principle of the old school, and a readiness to avoid violence in all other cases. When it came to Vedic sacrifices, they quietly withdrew into their own orthodox fold, rejecting any sort of association with the absolute principle of non-violence. It was in this confused intellectual and religious atmosphere, B.C. 600, that there appeared two great Kshatriya heroes: Mahavira and Gautama Buddha, championing the ideal of *ahimsa* without any limitation.

This marks the rebirth of non-violent faith. These two divine personalities, who spent their period of spiritual probation by performing *tapas* and *yoga* after attaining wisdom, went about from place to place preaching *Ahimsa Dharma* to all people of all grades of society without any restriction. Thus the ancient ideal of *ahimsa* or non-violence, which was the ruling ideal of the people in the Indus Valley Civilisation, was once again restored in Maghadha and in the eastern-most countries of the Gangetic valley. This new birth of the *ahimsa* cult was followed by a great political awakening. King Bimbisara adopted this creed of non-violence as his State religion. His successors, the Nandas and Mauryas, followed his example. Chandra-

gupta Maurya conquered the whole of Northern India, drove away the foreigners from the land, and established a powerful empire on the principle of *ahimsa* or non-violence. Once again, the Vedic culture of sacrifice and *Varnashrama dharma* was submerged during the Mauryan period, which continued upto the time of Asoka. Thereafter, we do not find the same staunch faith to the creed of non-violence in the history of India.

Let us direct our attention to the south of the Peninsula, beyond the Vindhya hills.

The people living in the southern half of the Peninsula, this side of the Vindhya hills, must be racially allied to the people of the Indus Valley Civilisation. Because of this racial identity, they preserved the non-violent culture of the earlier race. We do not have any reference to these people in early literature. The information we get about these people is obtained from the epic *Ramayana* by Valmiki, and the *Padma Charita*, the story of Rama by Jaina writers. According to Valmiki, the southern peninsula and the island of Lanka were inhabited by the tribes of Rakshasas and Vanaras. The Vanaras are described as being sub-human species of monkeys and the Rakshasas are described as being a cruel tribe of savages. In spite of their sub-human status, they are described as living in magnificent cities and possessing culture of a very high order. It is surprising how a monkey could be an expert in grammar and literature and how Rakshasas could be well versed in fine arts such as music. This conflicting account of the period can be explained by the fact that their description is from the hostile camp. The author of *Ramayana*, Valmiki, is speaking as an enemy and therefore cannot give a fair description of these people, or recognise their cultural importance.

The information we gather from the Jaina writers is quite different from this. The Vanaras and the Rakshasas are all considered as human beings of a very high order of culture. These two tribes are called Vidyadharas by the Jaina writers. The term 'Vidyadhara' implies persons possessing expert knowledge on applied sciences. Vidyadharas were able to travel in the air, in a peculiar aerial vehicle constructed by themselves. Hence they were called *Khecharas*, those that move in the air. The race of Vanaras described as monkeys, is surely the victim of ignorance. The ruling dynasty of the Vanaras had the figure of a monkey on their national flag. Their army had as its national emblem a monkey. Whenever ordinary people saw their army marching with their national emblem, they used to say that the monkey army was marching. This designation was misunderstood and, out of ignorance, people imagined that the soldiers constituting the army were all monkeys. Similarly, the term Rakshasa merely expresses

the spirit of hostility and the hatred felt by the alien writers. According to the Jaina tradition, both these sections of the Vidyadharas were staunch followers of Lord Rishabha and his non-violent cult, *ahimsa*. This fact is indirectly recognised by the writers belonging to the hostile group: according to Valmiki, the Rakshasas were always against the performance of *yagna*. Whenever there was any preparation for performing a Vedic sacrifice, the Rakshasas appeared there and disturbed the arrangements, preventing the performance of sacrifice. This is clearly evident from the fact that Viswamitra had to secure the help of Dasaratha's sons, Rama and Lakshmana, to protect the sacrifice from the mischievous Rakshasa. Valmiki does not explain why these Rakshasas were always bent upon creating mischief and preventing the performance of sacrifice. The only reasonable explanation must be that they were opposed to animal sacrifice as this was revolting to them in accordance with their ideal of *ahimsa*. This explanation is fully borne out by an instance described in the Jaina work called *Padma Purana* which deals with the life history of Padma or Rama. In this work, there is a chapter called *Marutha Yagna Dvamsa*. In this chapter, is described how all preparations for the performance of *yagna* by a prince called Marutha were made ready. Narada, who happened to pass by that way, espied the elaborate preparations for sacrifice being conducted by the priests. He came down from his aerial travel and found it disgusting to see a number of animals tied down as the victims of sacrifice. Narada, champion of the non-violent cult of *ahimsa*, openly condemned the prince Marutha and his priest because they were going to sacrifice a number of animals in the Vedic *yagna*. But prince Marutha and his men threatened Narada for interfering with their work, and wanted to assault him. Immediately, information was sent to Ravana about the preparation of animal sacrifice on the border of his empire. Ravana personally appeared there and prince Marutha and his priests were frightened. Ravana ordered the release of all the animals and rebuked the prince for attempting to sacrifice animals, which was contrary to the established Rishabha cult of non-violence or *ahimsa*. The priest was asked to go away and prince Marutha was persuaded to follow the non-violent cult of *Ahimsa Dharma* as the only right *dharma* for the kings to adopt. Thus Marutha became a convert to *Ahimsa Dharma* and gave an assurance to Ravana that he would no more indulge in this cruel practice of animal sacrifice. According to this account, the Vidyadhara clan which was called Rakshasas by Valmiki, had the non-violent cult of *ahimsa* as the national faith.

The other branch of Vidyadharas called Vanaras, had the same non-violent faith or *ahimsa*. For several centuries, this non-

violent cult of *ahimsa* was preserved by the people of the southern Peninsula, undisturbed by invaders from the North, who had a different faith altogether. Even after Rama's invasion of Lanka to liberate his queen Sita, and the consequent war of destruction, the two dynasties of the Vidyadharas continued their rule in their respective kingdoms of Lanka and Kishkinda. These newly established kingdoms were completely approved of by the victorious Rama. Thus these Vidyadhara kings must have preserved their culture and civilisation undisturbed for several centuries. These Vidyadharas must have been proto-Dravidians, allied to the people of the Indus Valley Civilisation, racially and culturally. These people must have been the forefathers of the later Dravidians called Tamils, who preserved their ancient culture of non-violence or *ahimsa* in the southern Peninsula. Inspired by this noble ideal of *ahimsa*, the Tamils devoted all their resources to the promotion of arts and literature. Some of the fragments of early Tamil culture now available constitute a clear testimony to the high and noble ideal of the early Dravidian culture, which was the inspiring force of the several early Tamil works. We shall see what was the nature of social organisation and the cultural ideas of the Dravidians in the centuries before the Christian era.

Tamilian Civilisation and Culture

The earliest Tamil work available to us in complete form is '*Tholkappiam*.' It is mainly a work on grammar, but it contains a lot of other information relating to the social organisation of the Tamils, their main occupation and social customs and habits. From this work, we are able to gather useful information about the early civilisation and culture of the Tamils. After dealing with the necessary grammatical rules on composition and rhetoric, the author begins to deal with the social structure then existing in the southern Peninsula. The author of the work is a Jain ascetic and therefore emphasizes, on important occasions, the ideas peculiar to the Jaina faith of non-violence. Speaking about society in general, he adopts an extremely modern and scientific approach to the problem. He assumes that the geographical conditions are the main factors shaping the form and function of the social structure of the people living in that particular geographical area. The country according to the geographical criterion is divided into 5 distinct areas—the hilly tracts, the forest area, the river valley plains, the coastal area and the barren desert area. Each of these geographical divisions has its own peculiar fauna and flora. Similarly, the people living in these different areas have distinct characteristics according to the geographical

conditions. Persons living in the hilly tracts cannot have much agriculture. Their staple food seems to be mainly millet and honey. Their social customs are influenced by their hilly habitation. The people living in the other areas are entirely different from the hill tribes. The main occupation of the people of the forest area is rearing cattle. From their cattle wealth, they obtain a lot of milk. Out of this milk they produce a lot of milk preparations such as curd, butter and ghee. The surplus of the milk produce they sell to the people of the plains. These must have been mainly cow-herds by occupation. Their religious practices centre round their tribal deity, Kanna, the great cow-protector. This term Kanna is the Tamil form of Krishna, the god Gopala of Northern India. We referred to the Krishna cult before as one opposed to the Indra worship and Vedic animal sacrifice. The cow-herds in the southern lands of the Peninsula, mainly living in the forest area, must have been the followers of that early Krishna cult, and a branch of the early Dravidians.

People living in the plains irrigated by rivers were mainly agriculturists. According to the *Tholkappiam* account, the people living in the fertile plains and engaged in the occupation of agriculture were called Velirs or Vellalas. These were evidently the main descendants of the early Dravidians who were living in accordance with the ideal of non-violence associated with the Rishabha cult. They were landed aristocrats. Naturally, they were the leaders of the society in the Tamil land. As descendants of the early people with the culture of non-violence, they were opposed to some of the practices of Vedic sacrifice, and the social organisation peculiar to the Vedic culture. The Vellalas did not recognise any caste distinction. Hence, they were not prepared to acknowledge the social supremacy of the priests. In fact, they took up any profession according to their inclination. They devoted themselves to the study of literature and arts which was the monopoly of the priests. Some of them might take to military profession, and become officers in the State army. Some of them might take to trade. South India, unlike Northern India, developed very early a sea-borne trade. Thus, they claimed the privilege to engage according to their inclination, in any profession, which Vedic social organisation reserved to a distinct caste or *varna*. Because of the social importance of these Vellalas, they had the privilege of entering into matrimonial alliance with royal families. While the different tribes had their own deities, the people living in the river valley plains had a religious conception peculiar to them: their ideal of divinity was much higher than the tribal gods adored by the hill tribes, and the people of the various other areas. They worshipped 'Kandazi', a Tamil term which means 'destroyer of all bonds'.

This term is explained by the commentators of *Tholkappiam* as the one who reached the highest spiritual stage after destroying all the shackles of karma.

In another place, the author of *Tholkappiam* defines this idea thus: 'the Lord is one who liberates his soul from karmas and who becomes the omniscient Self'. This is exactly the religious ideal associated with the Rishabha cult of *ahimsa*. The practice of yoga enjoined by the Rishabha cult is to be practised for the purpose of burning out all the impurities associated with pure self. Thus we may say in short, that the Vellalas of the big early Tamil land inherited the Rishabha cult from their forefathers, and maintained it in a pure form for several centuries. We have to point out at this stage that, about the time of the composition of *Tholkappiam*, the social structure in South India was a mixed one. We cannot assert that society in South India was a close and compact body of Dravidians alone, because *Tholkappiam* speaks of Aryans also as residents in South India. After completely occupying the whole of Northern India, some of the Aryans must have migrated to South India because the lands were very fertile and prosperous in those days. The Aryan infiltration in South India must have been for the purpose of finding easy living in a land of plenty. According to the social organisation of the Aryans, the topmost status in society was held by the priests. They claimed the same privilege of asking for and accepting free gifts from others. Thus they must gradually have trickled into the country without much difficulty. Their presence in this society was not of such great importance as to claim the social supremacy which they had asserted in Northern India. Evidently, they lived in the South on sufferance. The landed aristocrats of Tamil land, the Vellalas, still maintained their social and economic supremacy.

India just prior to the Beginning of the Christian Era

The establishment of the Mauryan Empire by Chandragupta is a glorious event in the history of India. Chandragupta Maurya completely liberated North India from foreign domination and established a powerful Indian Empire. Chandragupta Maurya accepted the non-violent cult of *ahimsa* as his State religion. The ancient Rishabha cult of *ahimsa* in India was once again revived in his kingdom by the revival movement initiated by Lord Mahaveera, the last of the Jaina Thirthankaras. Gautama Buddha, who was a contemporary of Mahaveera, also adopted the same cult of *ahimsa* and established his own faith of Buddhism, which maintained the fundamental principle of *ahimsa* with slight differences philosophically and socially. The combined force of these two schools made the *ahimsa* faith once again a predominant factor in

the North Indian culture. About the time of Chandragupta, South India was ruled by three different kings, the Chera, Chola and Pandiya kings. These three Dravidian kings of South India were also maintaining as their State religion the same faith of non-violence. Thus, throughout the whole of India from the Himalayas to Cape Comorin, from Gandhara, the western-most part to Rajahgraha in the east, the dominant faith of the people was non-violence; it was also maintained as a State religion by the rulers. The leaders of the Vedic school with their faith in animal sacrifice and *varnashrama dharma* were in the background. During the reign of Chandragupta, the prominent Jaina leader, Bhadra Bahu, was the personal Guru of Chandragupta. Chandragupta, after completing his political work of consolidation and establishing his empire on a sound economic basis, concentrated his attention on religion. He renounced his empire in favour of his son and became a Jaina ascetic and joined the *Sangha* under the leadership of Bhadra Bahu. About this time, there was a terrible famine in Northern India which continued for 12 years. On the advice of the leader Bhadra Bahu, the whole Sangha, consisting of several thousands of Jaina ascetics, migrated to South India. Jaina ascetics had to depend upon the Jaina householders for their sustenance. Hence, a large Sangha consisting of thousands of Jaina ascetics could not obtain their food in the famine-stricken area, and they decided to go to South India, which was ruled by Jaina kings. The country was very prosperous. Agriculture was mainly in the hands of Jaina laymen who formed a prominent section of society. These people received the ascetics from the North with warm sympathy. During their stay in the South, the ascetics belonging to the Bhadra Bahu Sangha whole-heartedly devoted themselves to the cultivation of literature and art in Tamil, which was the language of the South. During their journey to the South, their leader, Bhadra Bahu, fell ill and stayed in Mysore Province near the hill at Sravana Belugulla. His disciple, Chandragupta, stayed with the Guru during his illness and the rest of the Sangha travelled to the South into the Pandya kingdom. This migration of the ascetics from the North continued to give additional vigour to the non-violent cult which was the prominent faith with the people in the South. Several oriental scholars are of the opinion that the Jaina religion was introduced into South India by the migration of Jaina Sangha under the leadership of Bhadra Bahu. This theory cannot be accepted for the following reasons.

From time immemorial, the people of the South had maintained intact their national faith of non-violence and *ahimsa*, as was pointed out above. Secondly, the Sangha, consisting of several thousands of ascetics, would not dare to enter into an alien land if they were not sure of hearty welcome and sympathetic

support. Chandragupta Maurya when he was a ruling emperor in the North, after conquering the whole of Northern India, never thought of conquering South India, for the simple reason that the South Indian rulers were all considered by him as friendly allies championing the same faith of non-violence or *ahimsa*. Hence he was content to treat them as friends and allies. His wider imperial outlook evidently accepted the idea of universal love and non-violence as more important than the military conquest. From this higher standpoint, evidently, he did not want to disturb the South Indian kings, because they were pursuing an ideal identical with his own. It was with this confidence of receiving a hearty welcome by men of the same faith, that he must have migrated to South India.

After the migration of the Jaina ascetics, there must have happened similar migrations by Buddhist ascetics from Northern India. In the centuries immediately prior to the beginning of the Christian era, society in South India had a mixed population. The dominant section of society was no doubt the landed aristocrats who were the champions of the Rishabha cult. There were also some Buddhists who also subscribed to the same cult of *ahimsa*. Besides these two sections, there was also the section led by the priests of the Vedic school, championing its ideals of sacrifice and *varnashrama dharma*. The period immediately prior to the beginning of the Christian era, from the second century B.C. onwards, these three intellectual forces, Jainism, Buddhism and the Vedic faith were operating in the social sphere in South India, each following its own way to strengthen its influence and if possible to gain supremacy. In this period of conflicting ideas, while the ancient Rishabha cult of *ahimsa* continued its stability and supremacy along with the two other schools, is placed the composition of *Tirukkural*, which was considered by the Tamils as sacredly important as the Vedas of the Aryans. In fact, it has been regarded for several centuries as the Vedas of the Tamils, to whom it has remained as the authority and sacred guide in their conduct of life.

The Three Religious Faiths and Their Characteristic Doctrines

In the first century B.C. and during the first century A.D. three schools of thought were prevalent in South India: the Rishabha cult of *ahimsa*, Buddhism, and the Vedic School. Each had its own characteristic doctrines and practices. The Rishabha cult which was based upon the principle of *ahimsa* or non-violence was very strict in its observance. It strictly prohibited the sacri-

fice of animals in the name of religion. It would never allow shedding of blood on the altar of god or goddess. The followers of non-violence were expected to completely abstain from this practice. They were also expected to make active propaganda among others whose religion enjoins them to perform such sacrifices. Hence from the very beginning, there was an inherent conflict between the Vedic religion and the non-violent religion of the Rishabha cult. As a consequence of this fundamental doctrine, the Jainas had to observe their practice very strictly. They were bound to be strictly vegetarian in their dietic habits. They would not allow or accept any sort of compromise. In this also, there was an inherent clash between the Vedic school and the school of non-violence preached by Rishabha. The fundamental doctrine of the Vedic school is the performance of sacrifice. The followers of the Vedic school cannot claim to be orthodox if they give up their faith in animal sacrifice. Belief in the Vedas naturally implies strict conformity to religious practices in which various sacrifices are also enjoined. Hence, there could be no exception to this. Sacrificing of animals in *yagna* implies that the meat obtained from the sacrifice becomes sacred and the persons belonging to that school will eagerly expect a share in the sacred *prasada*. This means that the men of the Vedic school had as their daily practice eating meat as an ordinary diet. This practice of meat-eating was kept on for many centuries. Even now the priests belonging to the Vedic school, who consider themselves of the higher caste, are in the habit of eating meat in different parts of India, though they have given up this practice in South India. Why they have given it up in South India, we shall see later on.

From Bhavabhuti's *Uttararamacharita*, we learn that Vasishtha was entertained in the ashrama, and a fat calf was killed to feast him. The comic play called '*Matta Vilasa Prahasana*', a Sanskrit drama written by the great Pallava emperor, Mahendravarma, gives a similar account. A priest belonging to the Kapalika school is the central figure in this drama. As a follower of the Kapalika sect, he carries always in his hand a *kapala* or skull in which he accepts meat as *bhiksha*. This Kapalika priest while drinking toddy in a toddy shop, forgetfully leaves there his *kapala*. A Kapalika priest will always live with his wife. He and his wife, fully drunk, dance and enjoy themselves in the bazaar street of Kancheepuram. After a while, he becomes sober. Then he finds his *kapala* missing. He fears that without *kapala*, he will have to loose his *kapalika vrata*, the vow of Kapalika ascetic. Then his wife reminds him that the *kapala* must have been left in the toddy shop. They then turn back to the toddy shop. While on their way, they meet a Buddhist

bhikshu who carries his own *bhiksha patra*, the vessel in which he accepts food from the Buddhist householders. The Kapalika priest suspects the Buddhist bhikshu of having stolen his *kapala*. There is some quarrel between the two and the Kapalika priest falls to the ground. The Buddhist bhikshu helps him to get up and all the three become reconciled. The Kapalika priest offers the Buddhist bhikshu a drink. All the three then drink and dance together. While enjoying their drink and dance, the Kapalika priest praises his faith and indirectly condemns Jainism. Meat, drink and women, according to him, are the main ways to paradise. Eating meat, drinking wine and sexual intercourse with women automatically convert this world into heaven. Jains, who are ignorant of this truth, speak of a future heaven and preach this conduct: not to eat meat, not to drink wine and to maintain strict celibacy. Fools are they who deny themselves the happiness here in the hope of securing a future heaven. While they have been discoursing the merits of their faith, a dog runs before them carrying the *kapala* in its mouth and pursued by a mad man. Their attention is diverted. The Kapalika priest gets back his skull. All disperse as friends, each pursuing his own faith. From this comic play, we clearly see that the Kapalika School was in practice, a complete contradiction of the Jaina faith. Meat eating, drinking wine and sexual intercourse, which are condemned by the Jains, are accepted by the Kapalikas as a fundamental practice of their faith.

The Buddhist faith rejected animal sacrifice enjoined by the Vedas. Though they rejected the authority of the Vedas, yet they did not give up meat-eating. Buddhist bhikshus and the laymen though they observed the principle of *ahimsa* were all meat eaters. They observed the principle of non-violence only to this extent that they did not kill any animal with their own hands. They have no objection to purchase meat from the butchers so long as they do not themselves kill. This practice they seem to have from early days. Even while Gautama Buddha was alive, this practice was prevalent. Whenever Gautama Buddha and his disciples were entertained by rich merchants or princes they were freely served with meat diet which they gladly accepted. This we learn from the Buddhist Scriptures. The practice was observed by Buddhists throughout the centuries and even now the Buddhist priests in Ceylon and Burma are meat-eaters. When that is the case with the Buddhist bhikshus, the Buddhist laymen have no restriction in eating meat. If we are to mention a distinctive characteristic of the Jainas, not accepted by the others, we have to say that it is their strict vegetarian diet. This distinguishes the Jains from others.

From the Vedic *Dharma Sastras* of Manu, Bodhayana and

the later law-makers belonging to the Vedic school, we notice the following points.

Bodhayana in the sutras speaks about entertaining guests. In the chapter *Madhuparka*, he gives a list of 25 or 26 animals beginning with the cow that are fit to be killed for entertaining guests. If the guest is of a very high status, we have to prepare meat of all these animals. If the guest is of ordinary status, the number of animals to be killed may be reduced. Another prominent fact about the *Dharma Sastras* of the Vedic school is the place given to agriculture in the scheme. Agriculture is considered to be the meanest profession and only the Sudras of the fourth *varna* are fit to be engaged in this profession. It is beneath the dignity of the *dvijas* to engage themselves in agricultural occupation. Certainly, the priests of the higher *varna* cannot think of touching the plough. How the state of South India was about the first century B.C. we can easily imagine. The main section of society in the Tamil land had agriculture as its occupation, which was condemned by the Vedic school as a mean occupation. Further, the followers of the Rishabha cult not only opposed the animal sacrifice practised by the others, but were strict vegetarians in their dietic habit. In this respect, they fundamentally differed from the Buddhists and members of the Vedic school who openly accepted a meat diet. In the mixed society of South India, while others were not strict about their diet, the followers of the non-violent cult who formed the main important section in the Tamil land strictly maintained their vegetarian habit. Such were the habits and customs of the people in South India about the first century before the Christian era when Kural was composed.

The Spread of Ahimsa Cult Beyond India

The non-violent ideal which was a central doctrine of the Rishabha cult was periodically revived by great teachers called Thirthankaras by the Jainas. We mentioned Lord Mahavira, the last of the 24 Thirthankaras. Some Oriental scholars who are not well acquainted with Jaina literature once held the erroneous view that Jainism was an offshoot of Buddhism and Hinduism. This erroneous view is now given up, mainly due to the researches of Dr. Hermann Jacobi. Now the Oriental scholars accept the view that Lord Parswa who lived about 250 years prior to Mahavira was a historical personage, i.e. about 800 B.C. The *ahimsa* cult was revived and strengthened by the Lord Parswa. About the time Lord Mahavira began his mission, there was already in existence the order of Parswa who preached the ideal of non-violence and enforced vegetarianism. Gautama Buddha himself was a mem-

ber of this order, which is clear from the following passage in *Majjima-Nikaya*.

' Thus far, Sariputta, did I go in my penance. I went without clothes, I licked my food from my hands. I was no complier with invitations of "come in, your reverence! Stay, your reverence!" I took no food that was brought or meant specially for me. I accepted no invitations to a meal. I took no alms from pot or dish. I took no food from within a threshold, or through window-bars, or within the pounding-place, nor from two people eating together, nor from a pregnant woman, nor from a woman suckling a child, nor from one in intercourse, nor from food collected here and there; nor food where a dog stood by, nor from places where flies were swarming, nor fish nor flesh, nor drink fermented, nor drink distilled, nor yet sour gruel did I drink.'

The apostles of the non-violence cult must have travelled beyond India preaching their doctrine through propaganda. They must have travelled through Persia, Syria and as far as Egypt. They were evidently very successful in their preaching of the ideal of non-violence. The Mitras in Persia, and the Essenes in Syria have accepted this religious idea of *ahimsa*. In Persia, there were two Zoroasters, the former lived about 6000 B.C. and the other about 500 B.C. The former represented the early Aryans in Central Asia. There, they proclaimed that it was necessary to propitiate God by sacrificing hundreds of horses, thousands of cows and tens of thousands of small cattle at his altar. But the second Zoroaster proclaimed a bloodless altar. They attempted to destroy the teachings of the earlier Zoroastrians. This clearly proves that the second Zoroaster was already under the influence of the cult of non-violence or *ahimsa* preached by the followers of Parswa. A study of the religion of the Mitras in Persia also shows the influence of the non-violent cult of *ahimsa* because their religion also was associated with a bloodless altar. The Essenes, the mystical group of Israel, were also influenced by the ascetics who were called Gymnosophists who were preaching in Alexandria in Egypt. The term Gymnosophist means nude philosopher. The term Gymnosophist is used by the Greek scholars to denote the Digambara sect. These Digambara teachers must have travelled up to Egypt preaching their doctrine of *ahimsa*. They must have influenced these people to give up meat-eating and drinking wine, because they considered the abstinence from meat-eating and drinking wine as the important ethical aspect of their religion. These Essenes were ascetics, strictly following the tenets of *ahimsa*. Immediately prior to Jesus, the Essenes were very strong in Palestine. John the Baptist was an ascetic teacher belonging to this school of essenism. As an ascetic, he was very austere in his life, completely abstaining from meat and drink. On ac-

count of the influence of the Indian teachers of *ahimsa* doctrine, the Essenes of Palestine did not recognise the racial discrimination which the orthodox Jews practised. Jews made a sharp distinction between man and man. In order to keep the Jewish sect exclusive, the Jews adopted a system of circumcision. All the members of this sect must undergo the ceremony of circumcision. John the Baptist evidently did not recognise this distinction. Hence he did not recognise even the ceremonial circumcision. He introduced a new method of purification, baptism. Anyone, irrespective of race or creed could accept and undergo this ceremonial practice. It is merely a purification by water. This purification by water is only symbolic, representing the real purification of the heart. Equality of all human beings in the field of religion, completely abstaining from animal food and intoxicating drink were the fundamental items of religious reform introduced by John the Baptist.

Jesus, the founder of Christianity, must have accepted this doctrine when he received baptism under John the Baptist before he began preaching his new reformed religion. Jesus also strongly repudiated the racial discrimination which was the central doctrine of orthodox Judaism. He preached against the rituals and sacrifices enjoined by orthodox Judaism. Before Jesus began his new movement, he must have absorbed a good deal of the non-violent cult from John the Baptist and other teachers of Essenism. The doctrine of *ahimsa* spread beyond Syria and Palestine in 600 B.C.

Pythagoras, who lived about 532 B.C., was a great philosopher in the pre-Socratic period. Speaking about Pythagoras, Bertrand Russell says in his HISTORY OF EUROPEAN PHILOSOPHY 'I do not know of any other man who has been as influential as he was in the sphere of thought. I say this because what appears to be Platonism is, when analysed, found to be in essence pythagoreanism. The whole conception of an eternal world revealed to the intellect but not to the senses, is derived from him. But for him, Christians would not have thought of Christ as the Word. But for him, theologians would not have sought logical proofs of God and immortality.' This great philosopher, Pythagoras, besides being a scientist and mathematician was also a religious teacher. As a religious teacher, he taught that the soul is an immortal thing, that it is transformed into other kinds of beings, that what would not be the case in its existence is borne out again in the revolution of a certain cycle, and that all things that are adorned with life ought to be treated as kindred. We can see in this teaching of Pythagoras, the central doctrine of *ahimsa*, universal love to all living beings. As a religious teacher, he insisted that his disciples should completely abstain from meat and

intoxicating drink. The members of the Pythagoras School were ridiculed by the later Greek writers. The comic play of the 4th century B.C. had as a favourite pastime to ridicule the Pythagoreans and their religious practices. They are made fun of for their squalid and penurious ways. They have abstained from meat and fish eating. According to the critics who ridiculed them, they ate vegetables and washed them down with water. From these facts, it is clear that Essenism and Pythagoreanism were the result of the influence of the *ahimsa* cult of Indian origin. We need not emphasize the fact that Christianity was also influenced by this *ahimsa* cult which was preached by the Gymnosophists who were the followers of the Rishabha School of India.

The Basic Principles of Jainism, the Religion of Non-Violence

Let us now consider some of the fundamental doctrines which constitute the religion of non-violence. The principle of *ahimsa* or universal love is based upon the recognition of the kinship of all organisms. Living organisms of different grades exhibit certain common characteristics peculiar to life. Jaina thinkers classify all living beings into different groups according to the sense-organs possessed by the living beings. The lowest grade of the organic world consists of the botanical kingdom. The plants and trees are living organisms possessing only one sense, the sense of contact or touch. These one-sensed organisms are not capable of moving from one place to another. Hence they are stationary. Next, above this class are placed the organisms of the two senses, touch and taste. These organisms are capable of movement. Hence they are called *Trasa Jivas* or moving organisms. Insects like earthworms which have two senses, awareness of touch and taste, are brought under this class. Next above this, are placed animals with the three senses: touch, taste and smell. Next above this class, come all those animals which are endowed with four senses. They have, in addition to touch, taste and smell, the sense of sight. Next above this class are placed all those organisms which have five senses: the sense of hearing besides touch, taste, smell and sight. Under this class, come all the higher animals. Above this class of five-sensed organisms, come all those beings which have a mind besides these five kinds of sense-awareness. Man comes under this class, a five-sensed being with a mind in addition.

This classification is obviously based upon the evolution of the sense organs taken as a criterion of biological development. This classification of the organisms emphasises the ultimate kin.

ship of all living beings. According to their development they are capable of reacting to the environmental pressure, and experience pleasure or pain. All organisms in their own way are capable of expressing their pleasure or pain according to their adjustment to their environment. In the case of man, his life is not limited to the adjustment to the present environmental conditions. He is able to remember his past experience and is also able to project into the future according to what he wants to achieve. Because of this relationship, the past and the future, man is able to elevate himself above the present environment which consists of sense-perceived objects, and he is able to live in an ideal environment in which he is able to achieve a plan and a course of conduct fitting him to the projected future ideal. This places man in a unique position. While all the other organisms are placed in an environment in which they have to adjust their activities necessarily and inevitably in order to live on, man has a unique privilege of changing and re-ordering the items of environment to suit his plan of life. This endows him with the creative activity by which he can create a suitable environment in which he can live in harmony. In short, man alone has the privilege of being an architect of his own life, whereas all the other organisms have to passively submit to the shaping influence of the environment. This higher capacity in man makes him realise his kinship to the other animals. This realisation of kinship of all organisms imbues man with an ethical sense of love and sympathy to all living creatures. Whenever he finds any being in trouble and suffering, he tries to remove the cause of their suffering and to place the matter out of danger. This love and sympathy towards all living creatures is the necessary ethical outcome of the ultimate philosophical principle, the fundamental unity of living beings.

The Ultimate Ideal of Life According to Jainism

Jainism postulates an ultimate ideal in life which is called *moksha* or liberation. In this respect, the other Indian systems of thought which came into existence after the Upanishadic period also agree with it. This concept of liberation naturally implies the precondition of bondage. All living beings are associated with an organic body which in its turn seems to be operated by a non-material principle which is variously called the spirit or the *atma*. The body is generally considered to be the abode of the spirit or soul. This state of embodied existence is considered by the Jaina thinkers to be the result of karmic conditions. The spirit or *atma* in its pure nature cannot have an embodied state of existence. Just as a silk worm spins a cocoon round itself of its

own activity, so also the spirit after its own karmas builds up the material nucleus which forms the basis of its organic body. It is this embodied existence of living organisms that is associated with birth, old age and death. These characteristic changes of appearance and disappearance are the intrinsic characteristics of the body and they are not applicable to the spirit which is the ultimate personality of man. Man hopes to have as a spiritual ideal, a life that transcends these changes of birth, old age and death. The state of pure existence which knows no birth or old age or death is the immortal existence of the spirit. Man in his religious life has already aspired to attain that goal from which there is no chance of returning to this organic world of birth, old age and death. This is what the religious philosophers in India have stated as the ultimate goal of life: transcending *samsara* and reaching the spiritual goal of *moksha*.

Religious life, therefore, means how to escape from *samsara* and how to reach *moksha*. In this respect, Jaina thinkers have formulated their own path of spiritual life called *Moksha Marga*. '*Samyag Darsana Gnyana Charitani Moksha Marga*'; *Samyag Darsana*, right faith, *Samyag Gnyana*, right knowledge, and *Samyag Charitra*, right conduct; these three together constitute the path of *moksha* or salvation. This statement represents the fundamental doctrine of Jainism, the doctrine which differentiates it from the other religious systems. The condition of life characterised by birth, old age and death is generally assumed to be the unhealthy state from the spiritual point of view and hence must be got rid of. In order to get rid of the disease which impairs your health, you must seek remedy from a doctor qualified to treat you. To obtain relief and gain back your health, implies three conditions. You must have implicit faith in the doctor. You must clearly know what the medicine is which is prescribed by the doctor, and finally you must take the medicine according to the prescription. Unless these three conditions are satisfied, there is no chance of healing. Mere faith in the doctor will not cure you. Full knowledge of the medicine is not enough unless you actually take the medicine as advised by the doctor. Some religions promise salvation by mere faith. Others postulate knowledge as a condition of salvation. Some others insist on right course of conduct as the means of salvation. But Jainism, insists on the co-operation of all these three: right faith, right knowledge and right conduct, as the necessary elements constituting the path to salvation.

In this description of the path of salvation, the important word is *samyak*—right—an adjective qualifying all the three elements of faith, knowledge and conduct. Faith cannot be faith in anything. The term right qualifying faith naturally excludes

some superstitious beliefs which may not be based upon ultimate truth. Such false faith must necessarily be got rid of. Right faith therefore implies belief in the ultimate reality. Similarly right knowledge naturally excludes all types of erroneous knowledge. Knowledge vitiated by error or illusions cannot be considered as a proper guide to the path of salvation. Similarly, any kind of conduct cannot be considered as a necessary equipment to walk the path of salvation. Hence, all the elements must be based upon the ultimate reality and any deviation from this leads men from the straight path.

Jain Conception of Divinity

According to Jainism, divinity is associated with the revelation of this *moksha marga* or path of salvation. Apatha or the Lord is the one who reveals the *moksha marga* or the path of salvation, for the benefit of mankind. Out of love and mercy for the multitude suffering with *samsara*, the Lord reveals *moksha marga* or the path of liberation. What is the nature of the divine personality who is thus actuated by universal love and mercy in revealing the *moksha marga*? What are his qualifications to adopt this divine mission? He must be an omniscient being; space and time impose no limitations on his knowledge. This infinite knowledge he acquires by an elaborate process of *yoga* or spiritual discipline. By the practice of *yoga* and developing *dhyana* or contemplation on the pure self, he is able to destroy all the bondage due to *karmas*. So long as his pure self is hidden by the dense cloud of *karmas*, its brilliance and its true nature is completely hidden. When the karmic bondage is broken by *tapas* or *yoga*, the cloud that hides the intrinsic brilliance and purity of the self is dispersed. Then the pure self shines forth in all its brilliance which is in the form of infinite knowledge. Then, the divine personality becomes the All Knowing, *Sarvagnya*. In different periods of the world's history, such divine persons appear on the stage. They revive the *dharma*. They reveal the path of salvation to people submerged in *samsara* who, out of ignorance, revel in sensual pleasures. The divine personality who, after destroying the karmaic bondage, obtains infinite knowledge, does not quit the world satisfied with his personal achievement. On the other hand, he spends the rest of his life in teaching people the truth which he realised; he devotes his time and energy going from place to place inspiring people to turn to the right path so that they may save themselves ultimately. This period of his life is called *dharmaprabhavana*, propounding the Dharma to men and women. Such a divine personality who,

after destroying the *karmas*, obtains omniscience and is engaged in preaching *dharma*, leading the people in the path of salvation, is considered *Aptha*, or the divine Lord, by the Jains. He is worshipped by them as God :

Moksha margasya netaram
Bhetaram karma bhubrutam
Gnyataram visva thathvanam
Vande tatguna labdhaye

This is the adoration of God expressed by one of the great Jain saints.

Him who is the leader in the path of salvation

Him who destroys the huge mountain of karmas

Him whose knowledge apprehends the whole of reality

I worship with the object of obtaining similar qualities for myself.

Such divine personalities are called Thirtankaras by the Jains. After performing the merciful duties of preaching *dharma* to the people, this divine person quits the body and becomes pure self or *paramatma*. While attaining this *paramatmasvarupa* or *nirvana*, he is called *siddha*. When the self attains its pure nature and is completely liberated from all bonds of *karma*, he becomes *siddha* or the perfect self.

This conception of divinity, according to Jainas, is quite different from the gods conceived by the other faiths. The conception of gods according to puranic Hinduism pictures divinity as an existing human being, with all the foibles characteristic of an ordinary human being. He has got the qualities and the weaknesses of an ordinary human personality to an exaggerated extent. He is conceived as a great householder with wife and children and concubines, actuated by emotions, anger and hatred, while exhibiting intense affection towards his kith and kin. Such a conception of divinity is rejected by the Jains because it is not in conformity with their conception of spiritual purity and perfection. Because Jaina thinkers rejected such a popular conception of divinity, Hindu writers on religion accused the Jains of being irreligious and atheistic. But, judged from the higher philosophical standpoint of Sankara or Ramanuja, the Jaina conception of divinity is not far different from Sankara's *paramatma* or *para-brahma*. The only difference between the Jaina thinkers and the other Hindu thinkers is this: the Hindu thinkers, while postulating the higher spiritual ideal of *paramatma*, also accommodate the popular deities in their pantheon, whereas the Jaina thinkers completely reject such a compromise as entirely inconsistent with the higher spiritual ideal.

Social Organisation According to Jainism

Society is divided into two main groups: the householders and the ascetics. The householder is the main supporter of society as a whole. The householders are engaged in various occupations, the most important of which is agriculture. The householders are thus engaged in production and distribution. Engaged in agriculture, trade and industry, the householders' section is responsible for the economic stability of society as a whole. The householder is expected to set up the family which is the unit of the society. A family implies husband, wife and children. Setting up a family therefore implies marriage. Every individual male member of society thus engaged in some occupation or other, is expected to marry a suitable partner in life. Marrying a wife therefore is an indispensable condition of a successful family life. The householders' group in society must consist of men and women. The men are called *śrāvakas* and the women *śrāvakīs*. Besides these two groups, of *śrāvakas* and *śrāvakīs*, there is a section of ascetics. The ascetics are those who have severed all connections with the world. They have renounced all their possessions. They have no property. They have no wealth of their own. They have renounced even their household. They have no attachment to wife and children. They are mainly engaged in self-development and self-discipline. They constitute the homeless section of society. As ascetics engaged in spiritual discipline, they have no occupation like the householder. They have no place of their own to live in. They have no special attachment to any persons, such as kith and kin. They consider the whole society as their kith and kin. Nay, they consider the whole living kingdom as their household. Their life is based upon universal love. Beasts of the forests and birds of the air form their associates. Hence, renouncing all their possessions, how are ascetics to live?

They are supported by householders. The ascetic, whenever he feels hungry, leaves his solitary abode in a forest area or hilly tract and enters a town or village. The ascetic will not go into any house asking for food. He will merely walk along the street. Seeing him, any householder will consider it a privilege to offer him food. Whatever food one has at home, it will be offered to the ascetic; thus appeasing the hunger, the ascetic will turn back to the solitary place to continue his discipline of *yoga* or *tapas*.

The ascetics who are thus supported by the householders should not be considered as a mere burden on society. On the other hand, their services to society as a whole are inestimable; for, though they are not engaged in the production and distribu-

tion of any goods having economic value, still they engage themselves in intellectual activity by enriching literature, art and philosophy. Their contribution to the general culture is so important and the cultural value is so supreme that it forms the basis of the general development of the society as a whole. The ascetic section also consists of two groups, monks and nuns. The male ascetics are called *yatis*, and the female ascetics are called *aryanganas*. Thus, according to Jainas, society consists of four different groups, two groups: *sravaka* and *sravaki* constituting the householders, and *yatis* and *aryanganas*, constituting the ascetics. Thus the two main groups of householders and ascetics are guided in their life by the respective code of ethics prescribed by the Lord who revealed the *dharma* for the benefit of mankind.

The Ethical Code According to Jainism

Jainism prescribes five moral principles to be observed by all the members of society. These are called *pancha vratas*, five vows: *ahimsa* or non-violence, *satya* or truth, *astheya* or non-stealing, *brahmacharya* or chastity, and *aparigraha* or non-possession. Of these five principles, the first, *ahimsa* or non-violence, is the most important vow. Though the term is negative, implying abstinence from killing any living beings, it is really a positive virtue based upon universal love and mercy towards all living beings. Abstinence from killing other animals must be observed by thought, word and deed—*mana*, *vachana* and *kaya*, respectively. The mere thought of killing is as much a moral evil as actually killing. Similarly, any word expressing the desire to kill is also deemed as killing. Hence, the principles of *ahimsa*, non-violence, naturally imply purity of thought, word and deed actuated by universal love and mercy.

Further, it is not enough if one abstains from inflicting pain on other beings. How can you excuse yourself by saying 'I do not kill' if you engage an agent to carry out your desire. You are morally responsible for the evil deed committed by your agent, because he acts through your instigation. You cannot either remain self-satisfied by saying 'Neither do I act myself nor do I have it done through my agent.' If you indirectly approve of such an evil conduct in others, that approval makes you responsible for the cruelty of killing, practised by others. Thus, one is oneself expected not to kill, nor to kill through an agent, nor should one approve the evil deed. In short, *ahimsa* should be observed by *mana*, *vachana*, and *kaya*—thought, word and deed; and violence should be avoided in all aspects: *kritya*, *karita* and *anumodha*—acting oneself, making the agent to act, and passively

approving the action wherever the principle of violence is practised.

Thus, *ahimsa vrata* is binding on all members of society whether householder or ascetic. In the case of the householder, it is applicable with a limitation. In the case of the ascetics, it is to be observed absolutely without any limitation. It is obvious that its application should be limited in the case of the householder. Since the vegetable kingdom is also admitted to be constituted by living beings, i.e. one-sensed organisms, destroying this living being is prohibited in the case of the ascetics; but it cannot be enforced in the case of householders. In that case, the householder cannot engage himself in agriculture because harvesting would imply the destruction of one-sensed organisms. Without agriculture, there would be no food for the members of society to consume. Hence, the householder is expected to observe this principle of *ahimsa* only with reference to the other organisms, beginning with the two-sensed ones which are generally called animals capable of moving, or *trasajivas*. Thus limited, the ethical principle is called *anuvrata*, a minor vow, to be observed by the householder. The same, applicable absolutely without any limitation, is called *mahavrata*, the great vow binding upon the ascetics.

This interpretation of the principle of *ahimsa* naturally rejects the principle of *ahimsa* observed by the non-Jains. The Buddhists excuse themselves for eating meat, though they preach *ahimsa*, by saying that they do not kill but only purchase meat from the butchers. This is condemned by the Jains because butchers act merely as agents to the meat-eaters and kill the animal to supply meat to the meat-eating customer. Hence, the person who eats meat though he does not himself kill the animal, kills the animal through an agent and approves his action. Similarly, Jainism condemns the Vedic *dharma* which enjoins the killing of animals as a religious ritual. Sacrificing of animals implies wilful killing and the blame is not removed because it is done in the name of religion. Hence, according to the Jains, sacrifice of animals in the name of religion does not remove the responsibility of killing, because it is certainly a moral evil.

Next, *satya* or truth. This second principle also applies with limitations to the householder and absolutely to the ascetics or *yatis*. Since the whole moral code is based upon *ahimsa*, every subordinate moral principle must necessarily be consistent with the primary principle of *ahimsa* or non-violence. For example, speaking the truth should not result in pain to any other living being, e.g., a person running for his life hides himself in a secret place; if the enemy who pursues him to kill, asks you whether you know where the victim is hiding, then you

are not expected to reveal the truth which would result in the death of the victim. Under such circumstances, you are not expected to speak the truth. Similarly, when a hunter is pursuing an animal, you are not expected to reveal to him the bush under which the animal hides itself to escape from the hunter. We are expected to save the animal from being killed though we are to utter an untruth.

The third vow is *astheya*, non-stealing. The taking of any object which is not your own and which is not given by the owner thereof is the definition given for stealing. Abstinence from this evil practice is *astheya*. Using false weights and measures by a merchant will be a violation of this principle of non-stealing. Besides this kind of cheating, a person may have recourse to black-marketing. Since this is the method of robbing society of its legitimate rights and privileges, this also comes under the violation of the same principle of non-stealing.

The fourth principle is *brahmacharya*. This refers to purity of personal conduct, in the matter of sex. This vow when applied to ascetics implies absolute celibacy, since a saint who has renounced all possible connections with the outside world is expected to practise strict celibacy. In order to secure complete isolation of the self which is the necessary condition for the practice of *tapas* and final self-realisation, an ascetic is therefore expected to observe this principle by thought, word and deed. Even the mere thought of sexual enjoyment will be considered as a sure violation of this vow. In the case of the householder, such a rigorous discipline cannot be, and must not be expected because then it would be a contradiction of his life and domestic happiness. Hence, this vow when applied to the householder is intended to be a strict monogamic life, which is called *ekadharavrata*, a moral principle enjoining domestic life with a single wife. Having more than one wife in the same household, having clandestine connection with another man's wife and having intimacy with other women, will all come under violation of this strict principle of monogamy enjoined for the householder. Even in the case of the householder, he is expected to maintain this normal discipline from all aspects: thought, word and deed. Even coveting other women will amount to adultery with another's wife. Hence, the householder is expected to observe this principle strictly and maintain his sex purity in order to secure domestic happiness for himself and promote the same in others in society.

The fifth principle, *aparigraha*, refers to personal possession of property and wealth. In the case of the ascetic, he cannot have any property of any type since he has to renounce every such possession before adopting asceticism. Though he has renoun-

ced all his possessions and though he has severed his relationship with his wife and children, still he may retain some sort of little attachment to his former possessions of land and wealth and his former kith and kin. Because of this attachment he may experience psychological reactions of pleasure or pain whenever anything happens to objects and persons to which he was formerly attached. If the ascetic is subjected to such reactions of pleasure or pain, he cannot be said to have achieved a complete renunciation. He must by practice secure complete renunciation of all attachment to outward things and persons. He must keep before his mind the goal of realising the true self. He must consider every other thing as an hindrance to his path. Even his own body is alien to his true self. Hence he must practise non-possession strictly by thought, word and deed.

But in the case of the householder, such a complete renunciation will be meaningless. His function in society is quite different. Economic stability in society and social solidarity will depend upon the life of the householder. If the householder fails in his duty, the social structure will crumble. He must cultivate his land and produce enough food for himself and others. Similarly a trader is expected to devote himself whole-heartedly to his profession. He must obtain wealth by right methods. If he does not do his duty faithfully, he will be bringing poverty not only to his household but ultimately to the whole society. In short, a householder whatever be his profession, cannot observe this principle of non-possession, though no doubt it has to be observed strictly by the ascetics. The householder's life and this principle of *aparigraha* appear to be a contradiction in terms. Then what does it mean when applied to the householder? Since the householder also is expected to keep in mind the ultimate goal of life, the realisation of the true self, he must also practise it by isolating himself as far as possible from attachment to external things. Such a complete mental detachment, though the person is living among other things and persons, in householder's life would be considered far superior to that of an ascetic who is practising in strict solitude without severing his mental attachment from his kith and kin. Such a happy isolation of mental detachment of living in the world and not of the world is extremely difficult to achieve. Therefore, every householder is expected to practise this principle of non-possession in a modified form to suit his condition of life. In his case, it is not *aparigraha* or complete non-possession, it is *parimita parigraha*, limited personal possession. He is expected to set up a limit in his income in either land or wealth.

While seriously and enthusiastically working in his own field of occupation, whatever accrues to him beyond his self-imposed limit, must be set apart for the benefit of the whole society. He

is expected to consider that surplus income not as his own, but the property of society as a whole. This self-imposed limit to his possession or income will be a necessary step in his spiritual development so that he may ultimately secure complete isolation from his possessions, living and non-living. This principle of limited possession is extremely significant and valuable to the present world conditions. Jaina thinkers who formulated the ethical code of the householders, thousands of years ago, imposed this principle of voluntary limitation to one's own property and income with the object of securing complete economic stability in society. The social order based upon that principle will certainly prevent unnecessary accumulation of wealth in a few hands, and an undesirable accumulation of misery, poverty and wretchedness in many others in society. The economic conflict will be automatically solved by adjustments in matters of wealth, health and prosperity. It will be a welfare society based on sound economic foundations. The present world order based upon a scramble for wealth and economic standards has resulted in conflicting ideologies of capitalism and communism. In Europe, after the French revolution and the destruction of feudal systems of social organisation, there appeared an industrial development resulting in competition for acquiring wealth. Throughout the whole of the 19th century, this complicated principle of industrial development resulted in the accumulation of wealth by the owners of the industries and plants, and the managers and owners of machineries had power in their hands to employ labour according to their own dictates. The machinery and other sources of production produced enormous wealth, flowing in to their coffers while the labourers who actually worked the machinery had just enough for their subsistence. While this thing was going on for several decades, labourers organised themselves into unions in order to strengthen their position and eliminate as far as possible unhealthy competition in the labour market.

But the most important development was the new theory of economic value propounded by Karl Marx, who pointed out that the really economic value of things produced, is the contribution of labour and hence it is created by the labourer himself by his hard work. Out of this economic value, which he produces, he gets only a fraction, whereas the major portion of the value is appropriated by the person who controls the producing machinery. The implication of this new theory of economic value is that the producer of wealth must have a control over it. As a result of this changing attitude in the economic world, there appeared a few persons who eagerly and enthusiastically worked for this ideal, and had the control in the hands of the proletariat; this has been successfully working in Russia for several decades. So in the

modern world, conflicting ideologies, capitalism and communism, have crept in. This undesirable conflict and struggle cannot occur in human society if it is based upon the healthy economic principle of limited personal possession, surrendering all the surplus to society as a whole.

Karma Theory in Jainism

The conception of *karma* is a special feature of Jaina thought. The term *karma* is used in different senses by different philosophical systems. The Vedic Schools of thought speak of *karmakanda* as different from *gyanakanda*. There, the term *karma* is synonymous with action. The term has the same significance in *karmayoga* as distinct from *gyanayoga*. The term *karma* used in the *karma* theory, according to Jainism, has a different significance. It is used in Jainism as an important factor in the development of the organic world. In the *Purva Mimamsa* and Buddhism, every action is supposed to leave behind its effect in the form of *adrishta* or *vasana*. The term *adrishta* was used by the *Purva Mimamsa* School to signify the after-effect of a sacrifice performed by an individual. This after-effect or *adrishta*, which means 'not perceived', is supposed to shape the future destiny of the individual who performs the sacrifice or *karma*. Similarly, the Buddhist thinkers who do not postulate self or *atma*, speak of the *vasana*, the after-effect of the psychic life. The only reality according to Buddhist philosophy is the series of psychic stages experienced by an individual. Neither the external world of objective reality nor the self is accepted by the Buddhist thinkers. They introduced the conception of *vasana* or the after-effect of a particular stage in order to explain the causal relation of the psychic stages to one another. In all these cases, the theory of *karma* has not been fully analysed as it is done in Jaina thought. Most of the Indian systems of philosophy do not accept the theory of creation; hence they do not postulate the creator who is responsible for producing the world of things and persons. *Purva Mimamsa*, *Sankhya* and *Yoga*, among the Vedic systems, and Buddhism and Jainism among non-Vedic systems, have openly rejected the theory of creation. According to this theory, the world is produced by Iswara. Even *Uttara Mimamsa* or *Vedanta* does not recognise the theory of a Creator creating the world out of nothing. Only two schools of thought, *Nyaya* and *Vaisesika*, speak of Iswara as Creator. Even here, the term 'creation', does not mean the same thing and does not have the same meaning as it has in Semetic schools of thought. All the Indian systems postulate that the world of things and persons is permanent, uncreated and indestructible. Even

the two Indian systems of *Nyaya* and *Vaisesika*, which postulate a Creator, assign to him the very simple function. He does not create any thing in the sense of bringing it into existence out of nothing by the fiat of his will. Material things already exist: the particles of matter, the atoms also exist uncreated. Similarly, the psychic beings, the souls also exist uncreated. It is the function of the Creator to build a material body suitable to and consistent with the nature of each soul. It is this activity of *Iswara* that is responsible for the appearance of the organic being which is the combination of the material body with a conscious entity or self. The other Vedic systems stoutly reject this theory. In this respect, Jainism is at one with them. The *Purva Mimamsa* school assumes the permanence of the world and has no problem to explain as to its origin. The *Sankya* and *Yoga* schools of thought explain all the changes in the world, material and psychical, as a result of the action of *prakriti*, which only has the potency to act. In the case of Buddhist and *Advaita vedanta*, there is no problem to solve because, according to them, the world of things and persons is merely an illusion. And the only problem for them is how this illusion arises. But Jainism assumes the reality of the concrete world consisting of organic beings. This world of concrete reality is undergoing change. Especially in the organic world, we observe the birth, growth, decay and death of organisms. These changes must be satisfactorily explained. Since the Jaina thinkers do not accept the theory of a Creator, there cannot be satisfaction by referring these changes to the will of the creating deity. Hence, they have to provide a rational explanation for all the changes observed in the concrete world. How are the organisms born? What are the factors which contribute to their growth and development? Why do they cease to exist after a certain period of life? What happens to them after the disintegration of their bodies? All these problems are explained by the theory of *karma*, which is a theory of the origin of species similar to that of Charles Darwin, who attempted to give a rational and scientific explanation to the '*Origin of Species*'.

The term *karma* implies two things. Certain material particles which constitute the different *karmas* are called *dravya karma*. The impure physical conditions which form the causal factors for the accumulation of *karmic* material particles, constitute *bhava karma*. These two classes are inter-related to each other. Organisms in the concrete world are all characterised by the interplay of these two kinds of *karmas*. Jaina philosophy postulates two distinct types of reality, *chetana* and *achetana*, spiritual and non-spiritual. Organisms in the world of living beings have both these aspects. The body of the organism is

constituted by material particles, and the body is associated with conscious being which operates through the body, the body being a suitable vehicle for the manifestation of the conscious Ego. The Ego in its pure form is not related to the material body in any form. But in the concrete world, the *chetana* spirit and *achetana* matter, are found in association. What is the cause of this unholy alliance? When did the pure Ego first entangled itself in the material meshes? This question has no meaning for the Indian thinkers in general. Irrespective of their different philosophical systems, all of them assume that the embodied existence of the Ego has no beginning. According to them, *samsara* is *anadi*. The term '*samsara*' is used to denote the world of organisms characterised by birth, growth and development and decay and death. This world of *samsara* is considered to be *anadi* – without beginning. Though this world of *samsara* is taken as *anadi*, still an individual in this world may hope to achieve a state of existence which is not subject to the changes of birth, growth and death, the characteristic changes of *samsaric* existence. This state of existence which knows no rebirth, is assumed to be the goal of life, the state of liberation or *moksha*. An individual living being whether human or sub-human, is subjected to birth and death. But after death, which results in the dissolution of the body, there still survives the spiritual entity, the Ego, which has to be born again in the world of *samsara* and continue its life of birth, growth and death once again. This must go on indefinitely till the self attains its final liberation. What is the characteristic of the Ego at the time of the death of the organism. Except for the Indian materialistic school of *Charvakas*, all the other Indian systems of philosophy believe that the soul survives after death. The Jaina system also accepts this doctrine that the soul survives death; at the disintegration of the body, the surviving soul is still associated with a subtle body constituted by karmic particles. This subtle body is called *karmana sarira*, body constituted by subtle karmic material particles. This *karmana sarira* is inalienable, associated with the soul throughout its career of births and deaths in the world of *samsara*. This *karmana sarira* will be broken up and destroyed at the last stage when the soul attains its pure nature. The causes by which this *karmana sarira* is built up, how this affects the nature of the pure self, how the pure self is obscured and prevented from its free expression, are all connected with and explained by the theory of *karma*, according to Jaina thought.

The karmic particles which constitute this subtle body are said to be of 8 different kinds. Some of these karmic particles grouped together form a distinct class which has the characteristic of obstructing or preventing the knowledge which is an

intrinsic quality of the pure Ego or self. This is called *gnana-varniya karma*, the *karma* which covers and obstructs *gnana* or knowledge of the self. The second kind of *karma* is that class which obstructs the pure perception which is also an intrinsic quality of the pure self. This is called *darsanavarniya karma*. The third is *vedaneya karma*, which determines the pleasure-pain experience of the self. On account of the operation of this *karma*, the individual may have his life characterised by pleasurable experience throughout or, conversely, an unpleasant experience, according to the operation of this *karma*—positive or negative. The fourth is *mohaniya karma*. This term implies illusion and ignorance. The operation of this *karma* results in making the soul completely ignorant of its own true nature. The self becomes confounded and begins to act in a way detrimental to its own welfare.

Besides these, there are four other kinds of *karmas* recognised by the Jaina faith. They are, *ayushya* which pertains to the age of an organism, the *nama* which is responsible for the building up of the organic body, the *gotra* which determines the birth of an individual either noble or mean, and lastly *antaraya*, which interferes with the normal activity of the individual by creating accidents. Let us examine these in detail.

The *ayushya karma* which determines the age, is responsible for the duration of the life of any particular living being. In the case of living beings whether botanical, zoological or human, there is generally a fixed period of duration of time for the life of the individual organism. From birth to death, there is a fairly constant duration of time for any particular animal or human being. It is this constant period of duration that is called *ayush* or age. This will be different for each different genus of organisms. The period of life for a human being may be different from the period of life for the other lower animals. Even among the lower animals each genus will have its own fixed period of life. This constant period of duration of life is determined in each case by a certain group of karmic molecules which form the *ayush karma* of that particular being. As the age of the organisms is necessarily determined by this factor, no animal can extend this period of existence indefinitely beyond the limit of duration. The life will come to an end according to the action of this particular age-karma.

The second, *nama karma*, is an extremely interesting principle, almost anticipating many elements of the modern biological theory. Modern biology tries to explain the origin and growth of organisms, postulating the enzymes and genes, microscopic factors which determine the growth of the organic body. Similarly, the theory of *nama karma* formulated by the Jaina thinkers, thousands

of years ago, tries to explain many of the biological problems, such as the difference between one genus and another genus of organisms, the bodily structure as vertebrate or invertebrate, the different method of bone joints in the body, the symmetrical arrangements of the members in the body, the structure of the sensory organisms in the body, etc. These sense organs in the body, whether completely developed and functionally effective, or whether imperfectly developed and functionally inefficient, all these factors are explained by different kinds of *nama karmas*, which operate and guide the construction of the organism of the body in each individual living being.

Third, the *gotra karma* evidently implies the theory of heredity. After the discovery by Mandel, modern biologists accept the principle of heredity as a distinct operative factory in the life of animals and human beings. The characteristics of the individual, whether he is going to be a useful member of society, whether he is going to develop his intellectual and moral qualities and be a valuable asset to society or, conversely, whether the individual, is going to be a misfit in society, developing undesirable qualities in himself which may drive him into a life of crime making him an undesirable burden on the resources of society—are all explained by the theory of heredity in modern biology and sociology. The same idea is implied by this *gotra karma* which is supposed to determine the birth of the individual, whether it is to be noble, healthy and desirable, or ignoble, unhealthy and undesirable.

These three *karma* groups are mainly responsible for shaping the organisms in their physical and psychological development. The last, *antaraya karma*, refers to an implicit conflict in the individual's life on account of which smooth operation is impeded by an accident. Whenever a person desires to offer some gift to a deserving individual, his desire may be obstructed and he may change his mind and may not be willing to offer the gift. Such a sudden change in the attitude is supposed to be the result of the operation of this *antaraya karma*. Conversely an individual is at the point of obtaining something valuable for himself. He may be confronted with an impediment which prevents his securing the benefit, thus creating a slip between the cup and the lip. Again, a person may live in plenty and prosperity and yet, because of this *karma*, he may not be able to enjoy the benefit of his own prosperity or plenty. Such a tantalising experience is also said to be the operation of this *antaraya karma*. All these eight different kinds of *karmas* are operating in the life of any particular individual according to the genus to which he belongs.

These eight kinds are brought into two classes of *karmas* by

the Jaina thinkers. The first group consists of 4 kinds which are called destructive and harmful. They are technically called *khati karma*—destructive karma. They are so called because they destroy the intrinsic quality of the pure self, and they dip the self in the ocean of *samsara* of birth and death. These four karmas are, *gyanavarniya karma*, *darsanavarniya karma*, *mohaniya karma* and *antaraya karma*. The other four, *vedaniya*, *ayushya*, *nama* and *gotra karmas*, are harmless karmas technically called *akhati karmas*. These do not interfere with the intrinsic qualities of the self, but merely shape the subtle body for the manifestation of the self already vitiated by the operation of these four destructive karmas.

The emphasis which Jaina thought lays on its *karma* does not make it a fatalistic theory. The self caught in the shackles of *karma* is not entirely helpless, though it reacts to the influence of the *karmas*. The whole purpose of Jaina ethics is to prepare the way and the method by which the self can extricate itself from such untoward circumstances. As pointed out already, the path of liberation is constituted by right faith, right knowledge and right conduct, which are called *ratna traya* or the three jewels. This has been explained elaborately by Jaina ethics which prescribes an austere method of self-discipline—*tapas* or *yoga*. By the practice of such a self-discipline, the individual is expected to acquire a habit of concentration or the yogic *dhyana*. By such a practice of concentration, the contact with *karma* can be gradually broken. Impure emotions such as anger, hatred and avarice are supposed to be the primary cause for dragging the karmic material particles towards the self. As far as possible by concentration of thought, these impure emotions of anger, hatred and avarice can be controlled gradually and be eliminated altogether. When such a desirable psychic attitude is attained, the causes for dragging the karmic particles are broken. But still there will remain karmic particles clinging to the self as a result of the previous birth. Even this residual *karma* can be got rid of by yogic *dhyana* or concentration. In order to acquire this capacity of yogic *dhyana*, the individual is made to realise his own nature. Every individual human being is supposed to consist of three different constituents of ego. Human personality consists of the body, the consciousness and the self which are respectively called *bahiratma*, *antaratma*, and *paramatma*. The body is the external self or *bahiratma*; the person ignorant of the true nature of things identifies himself with his own body. This is sheer ignorance. Thus ignorantly identifying himself with the body, he imagines that the various changes in the body are the changes in his self. Such an identification of his self with the body due to his ignorance of things may vitiate a man's

life in such a way that he identifies the bodily expressed things as his own. Man is expected to give up this false identification.

Next, what about consciousness, *antaratma*? To identify his ego with his consciousness is also erroneous. The concrete consciousness is subject to various emotional changes, good and bad again, as a result of one's own ignorance. Nevertheless, the spiritual concentration can be achieved only through the help of this consciousness. Hence man is expected to make use of this self or *antaratma*, as an instrument to realise his own pure self. But at the end when the individual attains yogic *dhyana* or concentration, he is firmly established in the transcendental self or *paramatma*. Then the instrumental psychic self is cast away as of no more use. Thus, the Jaina thinkers, while explaining the nature and operation of the *karmas* have also devised means to get rid of these *karmas* and teach the path to the realisation or *paramatma*. Thus man is taught to cast away his belief in *bahiratma*, identifying ego with body, and to make use of the *antaratma*, the empirical self and the spiritual discipline, and attain his true nature of *paramatma* or the transcendental self. This is the way to cross the ocean of *samsara* and to achieve the sovereignty of the self.

Jainism and Tirukkural

The book TIRUKKURAL, which was composed about the first century B.C., is an exposition of the fundamental principles of Jainism. A reader will easily be able to perceive that important Jaina doctrines relating to religion and ethics form the basis for various chapters. The first chapter contains the adoration of both *Arhat Paramesti* and *Siddha Paramesti*. We have mentioned before that the *Aptha* or Lord, as adored by Jains, is called Thirthankara, one who provides the ship to cross the ocean of *samsara*. The ship which he provides for the benefit of mankind is the *dharma* which is identical with *ahimsa* or universal love. Such a divine personality is also called *Arhan* or the fit object for worship. We have also mentioned before that in the world's history such divine persons appear to revitalise the *dharma* of the world. Such a divine person by performing *tapas* qualifies himself to lead the world in the right path. This qualification consists in his destroying the four harmful *karmas* called *khati karmas*. By the destruction of these four *karmas*, the divine personality attains four eminent qualities of *ananta gnyana*, infinite knowledge; *ananta darsana*, infinite perception; *ananta virya*, infinite power, and *ananta sukha*, infinite bliss. Endowed with such spiritual qualities of an infinite nature, he becomes an omniscient being immersed in his own infinite spiritual

bliss. Such an omniscient divine personality, called Arhan, does not quit the world because of self-satisfaction. His real function as an Arhat Paramesti only begins thereafter. He spends the rest of his life in the world for the benefit of mankind. He goes about from place to place preaching the *dharma*. According to the Jaina tradition, Devendra constructs for the Lord an edifice called *samavasarana*. This structure serves two different purposes. It moves from place to place as a vehicle for Sarvagnya or the omniscient Lord. When it reaches a particular town, it also serves as an audience-hall where people gather to listen to the *dharma* revealed by the Lord. Devendra further provides paraphernalia symbolising the spiritual sovereignty of the omniscient Lord. Two of these are worth mentioning; the divine lotus and the wheel of *dharma*. At the feet of the divine Lord lotus is provided by Devendra. The Lord's feet are to rest upon this divine lotus when he travels in this vehicle or when he preaches *dharma* to the people assembled in the hall. While travelling in this divine vehicle of *samavasarana*, the wheel of *dharma* or *dharma chakra* is supposed to move in front of this *samavasarana*; the *dharma chakra* thus symbolising the spiritual sovereignty of the Lord over the three worlds: the world of Devas above, the world of man and other living beings in the middle, and the world of pitiful beings living in the hell below. The omniscient Lord thus equipped with four infinite qualities remains in the world as a *jeevan mukta* engaged in *dharma prabhavana*. In the course of time, the four harmless *karmas* called *akhati karma*, are also got rid of. When these are destroyed, there is no rebirth for the self. When there is no rebirth, certainly there can be no body built up for the soul. Consequently, there can be no age associated with the body. Since there is no future rebirth or appearance of the body, there is no sex differentiation either, whether a person is a male or female or non-sexual neuter—a distinction associated with the structure of the body and hence it cannot be applied to the pure self. When the self realises its true nature, it is called *Siddha Paramesti*, the perfect being. He cannot be spoken of as a male, female or neuter. Sex distinctions are not applicable to him. Hence he is sexless. Therefore the self in the *siddha* state, besides having the four infinite qualities arising from the destruction of the four *khati karmas*, has in addition four qualities arising after the destruction of the four *akhati karmas*. Thus the *siddha* in his perfect state is said to have eight divine qualities.

The first chapter in TIRUKKURAL consists of some stanzas specially addressed to the *Arhat Paramesti*, and other stanzas addressed to *Siddha Paramesti*. Hence it is the worship of both Arhan and Siddhan. Arhat is worshipped because of his

merciful gift of *dharma* to the people in the world. Siddha is worshipped because it represents the final spiritual perfection which is the goal of life. To the readers of the first chapter in TIRUKKURAL, this fact will be found evident. The author tries to point out the importance of the worship of these two great divine ideals. He emphasises the fact that the only way to escape from *samsara* is to reach the goal of life and to accept and adopt in life the *dharma* revealed by the Jina or the conqueror of *samsara*.

It is a tradition among Jaina thinkers to consider the Jaina Sangh, the group of saints, and the Jaina Dharma, revealed by the omniscient Lord, as also worthy of adoration. Thus the four ideal existences, the Arhat, the Siddha, the Sangha, and the Dharma, are the four objects of supreme value worthy of adoration. Man, aiming at the goal of life, has to take refuge and surrender himself to these four ideal entities. Thus in one of the prayers in the Prakrit language, the author of TIRUKKURAL himself emphasises this aspect in the following :—

Chatari Mangalam—the four pure auspicious things which are called Arhanta, Siddha, Sangha and Dharma.

Chatari Lokotama—Four super eminent things in the world which are Arhanta, Siddha, Sangha and Dharma, revealed by Kevali,

Therefore I take refuge in these four :—

ARHANTA SARANAM PAVAJJAMI

SIDDHA SARANAM PAVAJJAMI

SADHU SARANAM PAVAJJAMI

KEVALI PANNATHO DHANMO SARANAM PAVAJJAMI.

Following this prayer, which the author himself has composed in Prakrit, he takes two more chapters to complete the divine adoration. The worship of the Sangha is given in the chapter on the noble saints who renounce the world, and he adores *dharma* in the fourth chapter where he emphasises the potency of Dharma. Thus, the first, the third and the fourth chapters are devoted to the worship of four great divine entities: Arhat, Siddha, Sangha, and Dharma. A similar method of worship is adopted by Tirutthaka Devar, the author of JIVIKA CHINTAMANI. In the beginning of the work, he devotes two stanzas in adoration of Arhanta and Siddha, and in the third stanza, he adores Sangha and Dharma.

Thus, after worshipping the four supreme eminent spiritual beings, the author begins to deal with the real work of TIRUKKURAL, expounding the *ahimsa dharma* in detail.

Before we proceed further, we have to notice that the conception of *dharma* found in TIRUKKURAL has no relation to the *varnashrama dharma* formulated by the authors of the Vedic

school. *Manu Dharma Sastra* formulates the different characteristic *dharma*s for the different castes or *varnas*. The author of TIRUKKURAL defines *dharma* in terms of purity of heart. To be faultless in heart is just *dharma*. Any other form of *dharma* is a mere camouflage. Real happiness in the world is to be obtained only by living according to *dharma*, which means faultless life with a pure heart. This conception of *dharma* strictly emphasises the moral ideal which every human being ought to have in his life. This ideal does not recognise any social distinction between man and man. It will be obvious to the reader of the work that this conception of *dharma* is entirely different from the *varnashrama dharma* which is the basis of Vedic *dharma*. Chapter II about the utility of rain, forms really an introduction to the work TIRUKKURAL. The arrangement ought to place this as the fourth after the chapters devoted to the adoration of the four great divine ideas. The ancient Tamil culture was mainly based upon agriculture. Agriculture was the foundation of the social organisation of the Tamil land. Hence, it was a custom among the ancient Tamil authors to emphasise the importance of rain. Agriculture cannot get on without rain. Rain is an indispensable necessity for the agriculturists. We cannot have food and other agricultural produce without timely rain. Without rain, man cannot have foodgrains to eat. Rain is therefore the real life principle of man and it is more so in an agricultural country.

The author divides the ethical code into two sections; one relating to the householder and the other relating to the ascetic. Life in both these ethical aspects is made possible only by sufficient and timely rain. The householder who has the responsibility of producing foodgrains for the whole society must depend on rain for discharging his duties satisfactorily. He has to sustain not only himself but the whole society. Hence, the responsibility on his shoulders is very great. The satisfactory fulfilment of this responsibility therefore depends on rain. The section of ascetics in society is dependent upon the householder. The ascetic has to get his food from the householder. The spiritual discipline, the ideal chosen by the ascetic, will not be possible without the support of the householder. Hence, the life of man in society whether we look at it from the point of view of the householder or the ascetic, is found ultimately dependent upon rain. Rain is the ultimate foundation of social economy. This fact is emphasised in early Tamil classical literature. It is not surprising therefore that the author of TIRUKKURAL introduces this chapter as a sort of synopsis at the beginning, technically called *Payiram*. At the beginning of the great work dealing with the ethics of human society, the author starts with the ethics of the householder

defining *dharma* as a guide for the householder in society. Speaking generally about the householders' life, the author emphasises the importance of the householder in the social organisation. The householders form the pillars of society. Without these pillars, the whole social structure will collapse. The life of the saint, though it is considered higher from the point of view of spiritual discipline, cannot get on without the support of the householder. Hence, the solidarity of the whole society depends upon the support given by the householder. Therefore, the author considers that the householder's life is really more important than the life of the ascetic who, by adopting the life of renunciation, severs all connections with the world. A householder though he is fully immersed in social life, if he is guided by the ideal of universal love and purity of heart, must be considered as having a nobler life than the ascetic who for the purpose of achieving this spiritual discipline departs from society altogether. After describing the intrinsic worth of the householder's life, the author further describes in detail the nature of home life, its constituent elements and its aim and ideal.

Home life naturally implies two persons, husband and wife. No person can think of home life without a life-mate. Hence the author emphasises the fact that the importance of the home life purely depends upon the quality of the life-mate. The work of the home life mainly depends upon the nature and quality of the wife who is the mistress of the house. The wife by her chastity and loyalty to her husband, makes her home practically a temple of worship. If the house has become a divine temple of worship, this divine atmosphere of the home is mainly dependent upon the mistress of the house. She need not go to any temple beyond her home for the purpose of worshipping the divine being, since her home itself has become the holy abode of divinity.

In describing home life, the author emphasises next the importance of children without whom the home will be empty. Husband and wife, to have satisfactory happiness in their home life, must have children. Only when they beget children will they have full scope for their parental affection. The wife cannot develop fully her maternal love if she is not blessed with a child. It is equally true with the male member of the household. Unless he has a child on which to bestow his paternal affection, he will be purely self-centred and isolated. Hence the first step in the full development of human personality is to have a chance of experiencing parental affection by which it learns to love somebody besides itself. Thus husband and wife learn to break the self-centred wall of isolation by including their children. A child born in the household is an event of happiness to the mother and father. Every stage in its development adds further happiness to its parents. It

is a pleasure to them to listen to its first utterances of a few words. When the father takes interest in the education of his children it is the son who is given sufficient education to enable him to occupy the foremost place in society. That is the first duty of the father: when the son is so equipped with wide learning it is a symbol of culture. He must equip himself in society in a fitting manner. People who are impressed by his noble behaviour and admirable conduct in society, would exclaim that his father must be an extraordinarily lucky man to have the privilege of having such an exemplary person as his son. Thus, the husband and wife, while becoming the father and mother of such a son, enjoy complete domestic happiness.

What more is necessary for them? It is not enough for them to be satisfied with the circle of domestic happiness containing the parents and children alone. They must learn to have a wider interest. They must include in their circle of life a large number of living beings. In the chapter on 'Universal Love and Benevolence', the author of TIRUKKURAL describes the positive content of the great ethical principle of *ahimsa* or non-violence. Non-violence does not consist merely in abstaining from injury to other living beings. It is much more positive than that. A person is expected to show kindness and sympathy to all living beings. If a living being is found in pain and suffering, a person out of sympathy and kindness must try to remove the source of its suffering. This character of universal love and mercy to all living beings is the intrinsic human virtue, according to the author of TIRUKKURAL. A person not endowed with such a quality is not far different from the ordinary animal, in common with which he has an organic body and nothing more. To justify his human nature, he must try to transcend his human personality. This unbounded kindness and mercy, the intrinsic divine element in man, must be fully developed so that the human personality may grow to its full stature, expressing the divine element in human personality. Equipped with such universal kindness and mercy, the householder is expected to show this element of love by the way in which he entertains the needy persons. He must show his hospitality by being a generous host to all those guests who approach him. The person who may be the prospective guest may be classified under two heads. One, he may be an ordinary layman seeking food to appease his hunger. Or, he may be an ascetic passing down the street expecting food from some generous household. In any case, the householder is expected to welcome such guests and satisfy them by stintless generosity. For this, he must have the complete cooperation of his wife. Absence of harmony between husband and wife may act as a deterrent to the would-be guests. A person who eats his food with self-satisfaction leaving

his hungry guests outside his door, will be failing in his elementary duty as a householder. In a well-ordered home-life, a good householder is expected to share his food with the deserving and needy person.

A householder who thus welcomes the needy and satisfies them, need not worry himself about his land and agriculture. The produce from his agricultural land will be plentiful and his home-life will be prosperous as a result of his kindness and generosity shown to guests.

As mentioned before, the five vows or *pancha vratas* are not killing, not speaking untruth, not stealing, maintaining sexual purity, and curbing avarice by putting a limit to one's possessions. These are called *ahimsa*, *satya*, *astheya*, *brahma-charya* and *parimita parigraha*. These five ethical principles, when applied to the ascetics, are to be observed without any limitation. Hence these are called *maha vratas*, when applied to the *yatis*, whereas they are called *anuvratas*, when applied to the householder. These ethical principles are described by our author very elaborately. Since these are common to the householder and the ascetic, the author devotes a chapter to each of these, intending that this should be applied to both cases. In arranging these chapters it is found that most of these principles are brought under the head of the ascetics and their life. Though they are so arranged, it should not be understood that they are peculiar to the saints who have completely renounced everything. Hence we have to take it as properly applicable to the householder. Hence it is proper that these are discussed when dealing with the ethics of the householder.

Speaking about avoiding meat-eating, the author emphasises the fact that it is quite incompatible in principle with universal love. How can a man show mercy and kindness to animals, he exclaims, if he kills and eats the flesh of those animals, for the purpose of sustaining his own flesh. The Buddhist who accepts the principles of *ahimsa*, but does not give up meat-eating, justifies his conduct by saying that he does not kill but only purchases meat from a butcher. This excuse of the Buddhist is rejected by our author who points out that it is the meat-eater who creates a demand for the butcher's trade. If the meat-eater does not purchase meat from the butcher, the butcher whose intention is merely to make money will take to some other profession. Hence the responsibility rests upon the shoulders of the meat-eater who creates the demand. Similarly in the very same chapter the author condemns the Vedic *yagna* involving animal sacrifice. He emphasises that it is far better not to kill a single animal for food, than performing a thousand *yagnas* according to the Vedic rites. According to Vedic *dharma* a person who performs one thousand

yagnas will be born as Indra, enjoying the pleasures of *swarga*. Even this status of Indra in *swarga* is not as good as avoiding meat obtained by slaughtering an animal. After condemning the attitude of the Vedic ethics as well as Buddhist ethics, the author points out the role of the spiritual greatness of abstaining from meat by saying that he who does not kill and who does not eat meat will be worshipped by the whole world.

In the chapter on 'Not Killing', the author clearly points out that conduct according to *dharma* is not to kill any living being because killing an animal will bring in its strain all the possible evils. He who avoids shedding the blood of an animal must be considered more than the ascetic who renounces all his possessions. If you are placed in a critical situation while your whole life is in danger, it is far better to lose your life than to kill another living being. Dr. Pope's note under this couplet is as follows:—'A man may not kill even in self-defence. The reasoning in Bhagavat Gita—chapter two—is averse to this.' Animal sacrifices enjoined by the Vedas are performed to appease the Vedic deities. Even though great wealth and happiness are promised as a result of this sacrifice, wise men will never think of killing an animal, even in the name of religion. Those that indulge in slaughtering living beings on any account must be considered despicable Chandalas. Pope's note under this couplet is that the sacrificing priest and soldiers are not to be honoured. Thus the author points out in unmistakable terms that killing is the worst type of evil conduct, whereas abstaining from killing is the best type of noble conduct.

The chapter on 'Not to Cause any Injury to Living Beings' also forms a part of this *ahimsa dharma*. Causing pain to other living beings will also be a violation of this non-violence. Persons whose aim is to walk the path of righteousness will never think of causing injury to others even though they may achieve greatness and wealth by that method. Even in the case of a person who, out of ignorance, causes injury to other living beings, still if he cares for his spotless character, he should not return evil for evil. According to our author the best method of punishing one who has done evil to you is to make him ashamed of his conduct by returning good for his evil. Even in thought you should not entertain the idea of causing injury to others. If you cause pain to any living being in the morning, its results will appear on the very same evening, by which you have to suffer a similar pain.

In the chapter on 'Truth' the author defines truth as that which does not cause any pain to anybody else. Further, he explains this idea that even falsehood if it produces good to others, become truth. Even in thought one should not desire to make untrue statements. If truth is maintained in thought and

word he would really be greater than an ascetic who is engaged in *tapas*. It is truth that cleanses the heart, just as water cleanses the body.

In the chapter on 'Not Stealing', the author condemns stealing because a person who is addicted to theft will be despised by society at large and be punished by the State according to law. Further, it would result in the spiritual degradation of the individual. Even the thought of stealing another man's property is as bad as actually stealing. Even though society and the State cannot take his thought of stealing as sufficient ground for punishment, still the thought punishes the man sufficiently by bringing about moral fall in the individual.

In the chapter on 'Not to Covet another Man's Wife', the author interprets the principle of brahmacharya as applicable to the householder. The householder is expected to maintain the householder's *dharma* while living a strict monogamous life. To give up this principle and run after another man's wife, will result in disgrace. The strict sexual purity or celibacy prescribed for the ascetic is relaxed in the case of the householder, who is expected to live faithfully and loyally with his own wife. It is the monogamous life that will contribute to his domestic happiness and purity.

In the chapter on 'Not to be Avaricious', the author deals with the fifth vow of the householder who voluntarily puts a limit to his wealth and possessions. Without putting such a limit to his income from land or trade, he will become slave to an inordinate desire to have more and more wealth. What will happen then? Certainly, this will destroy his ideal of universal love. Such a desire will block his path to righteousness. Hence, it is necessary for the householder who adopts the ideal of universal love as his goal in life to certainly avoid this avarice for wealth. It would be a stumbling block in his path.

Then let us see what the author has said about some special characteristics of the ascetic. An ascetic is one who renounces his home life and vows to perform *tapas* or *yoga*. What is *tapas*? It is just this: to patiently suffer the pain that happens to you and to scrupulously avoid causing pain to others. This short definition of *tapas* contains the essence of spiritual discipline. From the environment, there may come to you pain which you have to suffer. When you are engaged in yogic *dhyana*, you are completely isolated and detached from your bodily changes. Hence, these changes, however painful they may be, will not be felt by the yogi who remains undisturbed and peaceful. It is not necessary to point out that a person so engaged in *tapas* will never cause injury to other beings even in thought. Just as gold becomes pure and brilliant the more it is treated with fire,

his soul which is subjected to the constant fire of suffering will become brilliant, shining in its intrinsic purity. Hence, the author concludes that he who is engaged in *tapas* is really engaged in achieving his own goal. All others who are guided by desire will pursue the path of worldly pleasure. Him who has realised his self to perfection, the whole world will worship.

Then the author condemns the false ascetic who puts on the outward garb of an ascetic without achieving spiritual purity. He compares such a false ascetic to an ox which puts on the skin of a tiger before entering into the field for grazing. The personal appearance of an ascetic who is engaged in *tapas* is irrelevant. He may appear clean shaven like a Buddhist bhikshu or he may have a long *jata* like a Sanyasi of the Vedic school. But this appearance will not make him a true saint when his inner self is not purified. Hence, it is pointed out that true renunciation must not stop with detachment from external things. Things living and non-living which you are accustomed to call your own, must all be set aside as utterly irrelevant to your spiritual life. Such ties to external things must be completely snapped in order to obtain undisturbed spiritual peace. Not merely the external things which constitute your wealth, ought to be cast away, but even the body of the Yogi will be felt by him as an unnecessary encumbrance. Such a complete renunciation is an inevitable condition for achieving life's goal and thus to avoid rebirth into *samsara*. In order to completely liberate oneself of all the ties to the external world, you have to surrender yourself to the Lord who has achieved such a liberation by destroying all attachment.

In the chapter on 'True Knowledge of Reality', the author describes the three jewels of right belief, right knowledge, and right conduct, which together constitute the path of salvation. Being born as a man with the useful five organs of senses and also the mind, will be worthless if he does not understand and appreciate these three elements of *moksha margā*. He who has spotless belief as to the nature of reality, will have his life in the world quite happy. Free from doubt, equipped with staunch belief, he must understand the nature of reality. Such an understanding constitutes right knowledge. A man equipped with true faith and true knowledge will try to purify his soul from such defects as desire, anger and delusion. When he rids himself of such defects, he will be able to achieve right conduct.

Thus, stating the path of salvation, the author emphasises that desire is the seed of *samsara*. To transcend *samsara*, this seed must be destroyed. When the seed of *samsara* is destroyed, there is no chance for rebirth. When the self reaches that stage, where there is no rebirth, it may be said to have realised its true

nature which is marked by spiritual perfection. This, in short, is the author's account of *dharma*. It will be seen to be naturally different from the Vedic *dharma* formulated by Manu and further elaborated by the law-givers of the Vedic school.

The second book deals with the nature and function of the State. The component parts of the State and the qualifications of each, form the subject matter of the second book. It is, in general terms, called wealth. Here also the plan adopted by the author is very different from the views expressed in the Hindu *Dharma Sastras*. The ruler, according to the Hindu *Dharma Sastras*, is always assumed to be a representative of the divinity. The organisation of the State is also based upon the characteristic *varnashrama dharma*. The ruler, as a representative of divinity on earth, is assumed to be the second *varna*, *kshatriya*. The priests claimed to be of the highest *varna*. About the period of the Upanishads, this claim was challenged by the ruling kings, who claimed the higher social status for themselves. But in the later period of Indian history, this challenge was liquidated. The *varnashrama dharma* structure of society was established in its traditional form. According to this, the priests remained the custodians of Vedic culture. The Kshatriyas supplied the fighting force to the State. The Vysyas formed the financial backbone of the State. Men belonging to the fourth *varna* were engaged in agriculture. The State organisation based on the caste system had its peculiar characteristic legal tradition. Civil rights of the citizens, the institution of property, the method of inheritance, in short all the legal system relating to the civil rights and privileges were formulated in such a way that each *varna* in the State had its own characteristic civil rights and privileges. Similarly, in the case of criminal law administration, the *varnashrama dharma* structure of society had its inevitable influence on the administration of criminal law. The definition of crime varied according to the *varna* of the accused. The nature and immensity of the crime committed by an individual would naturally undergo change and modification according to the caste to which the accused belonged. Obviously, therefore, the punishment meted out to the accused would also undergo a change corresponding to the caste of the accused. The *varnashrama dharma* was such a dominant factor in the administration of law and justice. But such a system will be a misfit, and anomalous in the modern world. Though the Hindu law relating to the rights and privileges of the individual has remained unchanged for several centuries, the criminal law administration based upon the old *varnas* was luckily scrapped by the foreign administration who ruled the country for several centuries. The Britishers, who were the rulers of the land till recently, drafted the Indian Penal Code

after the model of the British system. This penal code did not recognise any difference between man and man in the eyes, of law. Law and justice were established in an impartial manner. The administration did not recognise any difference based on the birth of the individual. This fearless and impartial administration of justice must be considered as the noblest contribution of the British administration in shaping the judicial system of modern India.

The author of TIRUKKURAL seems to have adopted a similar attitude even two thousand years ago. He did not recognise the legal system, either civil or criminal, based upon caste distinction. In this respect also, it is distinctly in conflict with the ancient Hindu ideal of law and justice. He begins the book by describing certain essential characteristics of the ruler. The main conception of a ruler is that he must be generous and impartial towards his people. He must always help the needy and protect the weak among his subjects. He must scrupulously maintain law and order which must be administered on an ethical basis. To maintain such administration on a moral basis, attention must also be paid to education. The ruler himself must be fully educated and he must spread education amongst his people. Every individual in the State must have opportunity for culture. Learning should not be considered as the monopoly of a particular group. Every individual in the State, irrespective of birth, must be given the opportunity to acquire education. Without cultural development, the individual citizen would lead merely an animal life. Hence, according to him, culture is the real wealth which must be acquired by an individual. This wealth when once acquired will not be lost by him.

Next he condemns illiteracy among the people. An illiterate man who has not availed himself of the benefit of education and learning, will not be far different from an ordinary animal. Hence, in a State there should be no one who is illiterate. The author does not define culture merely in terms of literacy—the ability to read and write. Culture may be acquired by merely listening to the discourses of the wise. After describing the various methods of acquiring culture, the author next describes the importance of wisdom. Real knowledge, the foundation of wisdom, consists in carefully examining every statement heard from different persons and accepting those that are based on reason. The wise man who has such knowledge based on reason, must be said to possess everything in the world. But a man lacking in this, however great his worldly possessions, will be considered a bankrupt in the world.

The ruler must obtain the friendship of the wise who always walk in the right path. Such a friendship will be of great

benefit to the ruler. He will find such a friendship more powerful to the State than all the processes of defence. The ruler who has the friendship of such wise men, who will point out his defects without fear, need not be afraid of any enemy force. Exactly contrary to this is his friendship with the undesirable and the low. The worth of a person can easily be estimated by knowing his associates. Good friends will be a source of strength, whereas evil associates will be a dangerous encumbrance.

Then the author has a number of chapters dealing with the military strength of the State, the qualifications of the ministers, the importance and loyalty of the military officers, and such matters relating to the efficiency of the State organisation. In describing all these, he never forgets to point out that the ruler as well as his officers—civil and military—should maintain their character and integrity in discharging their duties. They should avoid intoxicating drinks. They should never associate with women of doubtful character. Failure to maintain one's integrity against the influence of drink and women, will not only lead to their personal ruin but will also bring the State into disrepute. But the most important point that we have to notice in our author's idea of economics is the place he assigns to agriculture. Quite contrary to the established Hindu *dharma*, which assigns to agriculture the last place in social economy, our author places agriculture at the top. According to him, the profession of agriculture is the noblest. The producer of food is given the top rank in society. Even the priests and soldiers have to wait at his door for food. Hence, he considers agriculture as the foundation of social stability. Since agriculture is the real basis for prosperity and plenty in the State, the State should promote this profession of producing food so that it may contribute to the general prosperity and welfare of the State. People even in alien lands must consider it a great privilege to become citizens of such a State. The State by its healthy administration, should not only promote the contentment and happiness of its citizens, but also stand as a welcome invitation for foreigners. In such a welfare State there should be no place for poverty and misery. If every one realises that prosperity—both individual and social—depends upon the effort of everyone, then there will be no one in such a State who will be in want. Poverty and misery in an individual bring inevitable results in his own lack of effort and incurable laziness. If every citizen determine, to be alert, work and earn, there is no danger of anyone being in want. An indolent man who does not earn his sustenance by his own effort and who remains indolent, will become a laughing stock in society. Even the land which produces food for all will ridicule him because he remains in the

clutches of poverty, in spite of his individual ability to make an effort and earn for himself. Such is the conception of social organisation which will not give room to indolence and poverty. Poverty is a thing to be ashamed of in any well-organised society. This idea of collecting the individual effort and economic stability of the whole, is further strengthened by the author's conception as to how an individual should set apart a very large portion of his income for the benefit of all. Such a life would guarantee the equitable distribution of wealth in a society. There will be no undesirable accumulation of wealth in one part of society, nor an unbearable accumulation of misery and wretchedness in another part. Such an equitable distribution of wealth and a successful elimination of poverty and misery will be the main characteristics of a welfare State. It will not have to face the conflict between capitalism and communism, which is the characteristic struggle in the modern world. A proper appreciation of the author's ideal of a welfare State will bring a necessary remedy to a number of the social and economic evils of which the present world is suffering.

Here, we have to notice the author's attitude towards begging. Though he approves of begging in the case of those who have chosen the path of poverty, by renouncing all their possessions with the sole object of rendering cultural service to the society, he condemns in no unmistakable terms begging as a profession. Able-bodied beggars who live by begging are an ignoble curse to society. If such beggary acquires further religious justification, on the grounds that beggars were so ordered by the Creator, it is an intolerable state, according to our author. He cries out in moral horror 'Woe be to that Creator that sustains such beggars by accommodating them in the world!' In this also, the author's attitude is in open conflict with the general Vedic culture, which recognises begging as the privilege of a few, and the denial of gifts to them as a heinous sin. The author evidently would not brook such things. Man must work to live. He who does not want to work but wants to lead any easy life by begging, should have no place in a well-ordered State. It need not be pointed out that the author's idea of the economic structure of society, though two thousand years old, appears to be quite modern and sound in its conception. Persons planning the future welfare State must necessarily understand and appreciate this principle. It was clearly enunciated two thousand years ago by a champion of the Tamil culture. It will be useful not only for the planning of a welfare State in our country, but it will serve as a useful remedy to the economic struggle in which the world as a whole is now engaged.

The third book deals with love. Love is the basis of family happiness. Here also, we have to notice that the treatment adopted by the author is quite different from what is called *kama sastra* in the other school of thought. Vatsayana's *Kamasutras* may be taken as the type of *kama sastra*. It frankly deals with sex matters. It first deals with various methods of stimulating sex feeling. Then it goes to describe the various modes of the sex act. If the book is published with illustrations elucidating the sex act, it will be considered as an obscene publication, and probably criminal action will be taken against the publishers. And yet, the *Kamasutras* are translated into various European languages. The third book of TIRUKKURAL was mistakenly assumed to be the counterpart of the *Kamasutra*. We have to emphatically point out that this has nothing to do with *kama sastra*. The topics dealt with here are quite different. The book describes the development of love between two young persons of different sex, who mutually agree to live together by setting up a home for themselves. The book is divided into two parts. The first part deals with courtship. A young man accidentally meets a beautiful maid. This accidental meeting results in their love for each other. This accidental first meeting of the couple takes place without the knowledge of their parents. This secret meeting is repeated several times—all the while the parents being ignorant of the situation. The meeting is therefore clandestine. During these clandestine meetings, the couple understand each other and make up their minds to live together as husband and wife. This is the topic of the first section of the book.

The second section deals with the regular wedding. The clandestine meeting of the couple becomes an open talk in the locality. The parents of the girl are also informed of this. No amount of public scandal nor parents' pressure can bring about a separation between the couple. Finally, it is decided to express the general approval of the alliance by the parents as well as the public at large, by celebrating publicly the ceremonial ritual of marriage. As the author of THOLKAPPIAM points out, this ceremonial marriage was a later institution. Originally two persons attracted by mutual love, carefully studied the nature and character of each till they agreed to live together as husband and wife, the only bondage between the two being the bondage of love. But later on, it was found that this system did not work well. Jealousy and treachery began to undermine their pure love. The female partner was very often deserted by her friend. In order to prevent such catastrophe, ritual marriage expressing the general social approval as well as the imposing of certain sanction against

breach of contract was introduced. That seems to be the origin of the marriage system, according to the author of THOLKAPPIAM.

The second part of the third book of TIRUKKURAL deals with the domestic life of the married couple. With the approval of the parents, the couple set up a home of their own and enjoy their domestic happiness. But the husband may have to leave his wife for some time. He may be an officer of the State, either in the army or civil administration. In such a capacity, he may have to go to a foreign country and stay there for a considerable period of time. Even as a private individual, he may have to go to foreign countries for commercial reasons. Whatever be the motive of their separation, their separation is felt bitterly by each. The wife is left alone at home. Every day, she feels the absence of her husband. The longer the period of separation, the more unbearable becomes the agony of loneliness. The husband, attending to his State duty in a distant country, is not altogether free from such an experience. He also feels the worry of loneliness. He eagerly waits for the day when he can return home. All the various phases of the psychological experience of their separation, though temporary, are painted very skilfully by the author in this section. Not merely the variations in the stormy emotion of love due to separation, but also the various bodily changes brought about by such psychological experience, are all beautifully painted in words by the author. And yet, the Indian commentators, having confused this with the topic of *Kamasutras*, have spoilt of the whole thing ; thus creating an entirely unhealthy psychological atmosphere for this part of the book.

European scholars who imbibed such prejudices from the Indian commentators, developed an unjustifiable prejudice against the third book of TIRUKKURAL. The credit for taking a reasonable attitude must be given to Colonel Ellis. He was able to see the purity of atmosphere prevalent in the whole section on domestic happiness. Then, the bold step of translating this third book was also taken up by the German Missionary, Graul. Lastly, Dr. Pope, courageously enters into the field and translates the whole book. A reader will be able to realise the noble and healthy atmosphere created by the author in describing the general characteristics of domestic happiness based on pure love.

In summing up our study of the book, we have once again to draw the attention of the reader to the fact that it represents the essence of Tamil culture prevalent in the early century of the Christian era. It is a noble attempt to safeguard the culture of the Tamils at a time when unwelcome inroads were being made by an alien culture, antagonistic to the principle of non-violence, and militantly propagating its own social organisation based upon *varnash-*

rama dharma. The Tamil culture portrayed in TIRUKKURAL jealously guarded these two principles—the non-violent *dharma*, as the basis of life, and the casteless society, as the foundation of the socio-economic structure. This Tamil culture had been maintaining its integrity and purity for some centuries. But Sambanda, the leader of the *Thevaram*, introduced the militant form of Kapalika religion, whose onslaught was too much for the defenders of *ahimsa* culture to bear. He secured the co-operation of some members of the royal household of the Pandyan kingdom through which he brought about the conversion of the king himself. Thereafter, the path was clear. Saints of non-violent faith were massacred mercilessly, and a militant form of the culture of Rudra-Siva of the Kapalikas was enforced on the Tamil population. The old non-violent cult, the religion of the Tamils, was completely brushed aside without any trace, and society was reconstructed strictly on the basis of the caste. This reformation, brought about in the beginning of 8th century A.D., still continues to be the religion of the social organisation of the Tamil land up to the present. Whether the reformation has introduced a higher form of religion and a better form of economic structure of society, it is for the reader to judge.

The Author of Tirukkural and His Time

It will be clear by this time to the reader that the central idea of TIRUKKURAL is non-violence or *ahimsa*. In the century immediately prior to the Christian era, the culture of the Tamil land was based upon the non-violent faith associated with Lord Rishabha. At that time, there were only three prominent religions prevalent in South India—Jainism, Buddhism and the Vedic religion. From internal evidence, it is clear that the author of TIRUKKURAL could not have been a follower of the Vedic faith or of Buddhism. He openly repudiates the doctrines accepted by the Vedic school and Buddhism. Hence, we have to infer from the internal evidence that the author must have been a staunch believer in the *ahimsa* faith as accepted by Jainism. Besides the internal evidence from the book itself, we have also important circumstantial evidences.

Machinarkiniar, a famous commentator of JIVIKA CHINTAMANI, quotes from TIRUKKURAL in several places of his commentary. On all such occasions, he introduces the quotation with the words 'so says Thevar'. It is a well-known fact to the Tamil scholars that the term 'Thevar' always refers to a Jaina saint. The author of JIVIKA CHINTAMANI is known as Tirutakka Thevar, and the author of the Tamil work, CHUDAMANI, is known as Tholamozhi Thevar. The author of TIRUKALAM BAGAM is known as Udichi Thevar. From these examples, it is

clear that the term 'Thevar', according to a recognised convention, was always used to denote a Jaina saint. It is obvious that Machinarkiniar used the term 'Thevar' in that sense. He must have believed that the author of TIRUKKURAL was a great Jaina saint.

The commentator of NILAKESI is worth noticing in this connection. Vamana Muni who wrote the commentary SAMAYA DIVAKARA of Nilakesi, very often quotes from TIRUKKURAL. He emphasises this fact by the words 'So says our scripture'. It is clear that the commentator of Nilakesi, himself of Jaina faith, claimed TIRUKKURAL as his scripture. That the work of TIRUKKURAL was considered the Veda of the Tamils, is well known to the Tamilscholars. Besides the views of these two great commentators, we must mention the following facts also.

There is a Tamil dramatical work called PRABHODHA CHANDRODHAYAM. This is a philosophical drama planned after the Sanskrit drama, by name PRABHODA CHANDRODHAYAM. This Tamil drama is composed in *vritha* metre—four line stanzas. In this drama, representatives of various religious faiths appear on the stage proclaiming their respective doctrines which may be controverted by the representatives of rival faiths. The work was composed by a non-Jaina author whose object is to show that his own faith was the only faultless religion. But he introduced a representative of the Jaina faith on the stage. He appears on the stage uttering the characteristic Kural stanzas beginning with “அவி சொரிந்துதா ஆயிரம் வேட்டவினென்ற னுயிர் செகுத் துண்ணுமை நன்று”

And he completes the stanza by reciting the other two lines supplied by the author. It is clear that the author of the Tamil drama, PRABHODHA CHANDRODHAYAM, must have considered TIRUKKURAL as a Jaina work, otherwise, he would not have made the Jaina representative on the stage utter the characteristic couplet from the Kural. Thus, the circumstantial evidence shown here goes to corroborate the traditional claim of the Jainas, according to which the author of TIRUKKURAL was Elacharya or Sri Kundakunda, who lived about the first century B.C. According to the Jaina tradition, Thiruvalluvar was a lay disciple of this great Jaina Saint. It was Thiruvalluvar who introduced the work before the Madura Academy, and obtained its approval. This great Jaina saint, Elacharya, spent his last days in *tapas* on the top of the hill near Wandiwash in North Arcot district. Foot prints of Elacharya are found on this hill, and the place is visited by the Jaina pilgrims who go to worship the foot-prints on the hill.

The time of the composition of TIRUKKURAL must therefore be the later half of the first century B.C. Several interested scho-

lars have tried to bring down the age of TIRUKKURAL to a few centuries later. This prejudiced opinion has no historical support. Mr. T. P. Palaniappa Pillai in his scholarly introduction to 'Tirukkural Porutpal', with commentaries of Kalingar and Paripperumal, clearly points out that works composed in B.C. were influenced by TIRUKKURAL, and often quoted verses from the latter. He conclusively proves that the age of TIRUKKURAL cannot be later than the first century B.C. The conclusion will be further strengthened by the fact that the great *kavyas* like CHINTAMANI, SILAPADIKARAM, MANIMEKALAI, KUNDALAKESI, and VALAYAPADI, which were composed about the second century A.D., contain verses from TIRUKKURAL. In short, the author of TIRUKKURAL was a Jaina saint who lived in the second half of the first century B.C., and the composition of the work must be about that time.

What is the conception of divinity in Kural? It will be clear to the reader by this time that the god of TIRUKKURAL is the god of Universal Benevolence. He is different from the god of wrath. He is not the god who showers fire and brimstone to destroy the cities of the enemies. He is not the god who will send forth flames of destruction from his eye in order to burn hostile cities to ashes. He does not carry weapons of warfare in his hands. His nature is the manifestation of universal love. He has neither a friend nor a hostile people as his enemies. He has neither a friend nor a foe. The only weapon that he wields is a weapon of universal love. Even a cruel tiger will become as harmless as a lamb in the presence of universal love.

Though the economic structure of society presented by TIRUKKURAL appears to be similar to the communistic ideal of society based on the Marxian philosophy, still we have to bear in mind this fundamental difference. Marxian philosophy is openly anti-religious and avowedly materialistic: but the welfare society formulated by TIRUKKURAL is associated with the religious ideal of the non-violence of universal love. It is only by the combination of this religious ideal of universal love and equality in the economic structure of society that a real welfare society can successfully function.

Let us hope that this ideal of TIRUKKURAL will influence the thought and give it a healthy turn in shaping the idea of a welfare State all over the world.

BOOK I

THE INTRODUCTION

CHAPTER I

ADORATION OF GOD

அகர முதல எழுத்தெல்லாம் ஆதி
பகவன் முதற்றே உலகு.

**ahara mudhala eṇuthellām ādhi
bahavan mudhatrē ulahu.**

1. All the letters of the alphabet have the letter 'a' as the beginning. Similarly, the world has as its beginning the First Lord, the All-Knower.

COMMENTARY

This first couplet in the Kural, is interpreted by various commentators according to their own intellectual attitude. Since it is claimed by several schools of thought in South India, the term 'Adi Bhagavan' is interpreted to suit their purpose. But we have to point out here some important facts relating to Indian Dharsanas. The Indian Dharsanas or Schools of Thought are traditionally assumed to be six orthodox schools and three schools of thought outside this group. The first group consists of Sankya, Yoga, Nyaya, Vaiseshika, Purva Mimamsa, and Uttara Mimamsa, otherwise known as Vedanta. The second group consists of Jaina Dharsana, Bouddha Dharsana and the Charvaka Dharsana. The former schools are commonly called Vedic schools and the other three are called Outside-Vedic Schools or Veda Bahyas. The writers belonging to the first group of schools speak of writers belonging to other schools as heretics, non-believers in Vedas and hence 'Nasthikas,' atheists. This use of the term means nothing but a betrayal of religious animosity. The writers belonging to the Vedic school refer to the members of the other school in uncomplimentary terms, which attitude is reciprocated by the writers belonging to the latter group who characterise the united members of the Vedic school as Mithya Dhrishtis or persons belonging to a false faith. Hence we need not attach any importance to such terms of mutual recrimination which was the

characteristic of the early ages of religious animosities. The English term 'atheist' is generally used to denote non-belief in the Creator of the world. The creation theory is peculiar to the Hebraic faiths of Judaism, Christianity and Islam. These three faiths always speak of a Creator who brought into existence the world of the living beings and man out of nothing by his creative fiat. The description of this cosmic operation is found in the book of Genesis in the Bible whose authority is commonly accepted by all the three above Semetic schools of thought. But we do not find such a doctrine in any of the Indian schools, whether they are Vedic schools or schools outside the Vedic tradition. Regarding the Vedic schools we find the Sankya school openly rejecting the doctrine of Creation and the belief in a Creator. This Dharsana which is associated with Kapila is characteristically designated as Nirisvara Sankya, the Sankya school which does not believe in Iswara, or the Creator of the world. Hence this must come under the term atheistic according to the significance of the English term 'atheism'. The associated school of Yoga is practically the same as the Sankya school, with this difference: It postulates an ideal Purusha serving as the goal towards which persons performing Yoga should turn. This ideal Purusha which serves merely as an ethical ideal for Yogic practice is the only addition provided in the Yoga school of thought which is founded on the basis of Sankya tradition thus; even the Yoga school does not speak of the Creator or an Iswara who is responsible for bringing into existence the world of reality. Next, when we turn to the Purva Mimamsa school we find all a strange paradox. The Purva Mimamsa school may be spoken of as the orthodox school par excellence. The whole purpose of this school is to defend the Vedic tradition. Therefore, if any school deserves to be called the Vedic school it is the Mimamsa school. The Mimamsa Sutras of *Jaimini* begin with this sutra: Athatho Dharma Jignasa.

Then let us enquire into the nature of the Dharma. The whole work is an expansion of this single idea, Dharma, which is elaborately defined as doing things enjoined in the Vedas and the refraining from actions prohibited in the Vedas. Dharma, according to the Mimamsa school, is conduct as prescribed in the Vedas. While defining Dharma in this way the school maintains that the Vedas are eternal and uncreated and not revealed by any personal being either human or divine. This is technically known as the Apourusheya doctrine, that the Vedas have no causal relation to any Purusha, however great. Maintaining this view the Mimamsa school rejects consistently the doctrine of Creation which postulates an Iswara as the Creator of the world. The condemnation of the Iswara theory of Creation is thus emphatic in the Mimamsa

school as is evident from the extract given from Sloka Vartika ¹ of Kumarila Bhatta.

"42. The theory, of the accomplishment (of the relation) based upon (conventional rules made with) each utterance (of the word), has been rejected in the Bhashya. And as for the fixing (of the relation) at the beginning of Creation, (this cannot be; since) we do not admit of any such time (the world being eternal and as such having no beginning in time).

43-44. Obj. 'But, if there be such a Person as would create the world, and then set going the processes of Dharma and Adharma, and the uses and relations of words, for the sake of the world, then, such a fact would not in any way vitiate the Veda.' Reply: Yet this theory is as difficult to prove, as an omniscient person; hence we have not admitted it (in the Mimamsa system).

45. At a time when all this (earth, water, etc.) did not exist, what could have been the condition of the universe? As for Prajapati himself, what could be his position? and what his form?

46. And at that time (when no men existed), who would know Him and explain His character to the later created persons? (If it be held that He cannot be perceived by any man, then) without perception (or cognition of some sort, by some person), how can we determine this (fact of His existence)?

47. Then again, in what manner do you believe the world to have had a beginning in time? (If it be held that it is brought about by a desire on the part of Prajapati, then) since Prajapati is (held to be) without a material body, &c., how could He have any desire towards creation?

48-49. And if He has a body, assuredly this body could not have been created by Himself; thus then we would have to postulate another creator (for his body) (and so on, ad infinitum). If Prajapati's body be held to be eternal, then (we ask) so long as earth (water, &c.), have not been produced, of what material would that body be composed?

49-50. Then again, in the first place, how is it that He should have a desire to create a world which is to be fraught with all sorts of troubles to living beings? For, at that time (of the beginning of creation) he has not got any guiding agencies, in the shape of the virtue (or sin), &c., of the living beings themselves. Nor can any creator create anything, in the absence of means and instruments.

51. Even the production of the spider's web is not held to be without some sort of a (material) basis; as (the web is spun out of) the saliva, which is produced out of the body of the animals (flies, &c.), eaten (by the spider).

52. (If it be held that Prajapati creates the world, out of pity, then, we say) in the absence of objects of compassion (in the shape of living persons), no pity (or compassion) could be possible for Him. And if He were urged to creations by pure compassion, then He would create only happy beings.

53. If it be urged that 'without some pain, neither the creation nor the continuation of the world would be possible,' then (we reply that) when everything depends upon the mere will of the Creator Himself, what could be impossible for Him?

54. And if He were to depend upon Laws and Agencies, then this fact would deprive Him of His (boasted) independence. (You say He desires to create the world; will you let me know) what is that end which He desires, and which could not be gained without creating the world?

55. For, without some end in view, even a fool does not act. Then if He were to act so (without any end in view), then what would be the good of his intelligence?

56. If the activity of the Creator were due to a desire for mere amusement, then that would go against his ever-contentedness. And (instead of affording any amusement), the great amount of work (required for creation) would be a source of infinite trouble to Him.

57. And His desire to destroy the world (at Pralaya), too, would be hardly explicable. And (above all) such a Creator could never be known by anybody.

58. Even if He were known in form, the fact of His being the Creator could never be known. Because, at that time (i.e., in the infancy of creation) what could the living beings, appearing at the beginning of creation, understand?

59. They could not understand wherefrom they have been born; nor could they know the state of the world prior to creation, or the fact of Prajapati being the Creator.

60. Nor could the idea that they would derive from His own assertion (with regard to His being the Creator), be altogether trustworthy; because even though He may not have created the world, He might speak of having done so, in order to show off His great power.

61. In the same manner the Veda that would proceed from him would only be doubtful, and hence could not be admitted as a sure proof of His existence (and creative power). And as for that (Veda) which is eternal, how could it make a mention (of facts and processes with reference to the creation of living beings, &c.)?

62. For, if the Veda existed before the objects (created), then there can be no connection between this (Veda) and the objects created. Therefore, the passages (occurring in the Veda)

(which appear to describe the process of creation must be interpreted as praising something else (i.e., some injunction of sacrifices, &c.)

63. The idea common among ordinary people (that the Veda mentions of the creation as proceeding from Prajapati) is a mistaken one, caused by certain valedictory passages (praising certain injunctions). Because whenever a passage is not duly considered and interpreted together with the passages that precede and follow it, it is bound to give rise to a misconception.

64. The use of the Mahabharata, &c., too, in the matter of DHARMA, &c., is in the form of telling stories (exemplifying and praising certain duties and sacrifices), just like that of the Vedic passages (which seem to mention certain processes, while they only praise certain sacrifices). Therefore, the notion (of the creation proceeding from Prajapati) got from these (i.e., passages occurring in the Puranas, &c.), would also be only a mistaken one.

65. Because mere story-telling cannot have any use, therefore, in all these (stories making up the Puranas) we must admit of something that could be the object of praise or dispraise (embodied in the stories); — and this SOMETHING may be that which is enjoined either in the Veda, or in the Puranas themselves.

66. If there were any such thing as the first activity of the Veda (towards injunction, &c.), (this would mean that the Veda has had a beginning, and) then we could never have an idea of the fact of its not being composed by anybody (but being eternal in itself). The theory, too, that during universal dissolution the Veda resides in (the person of) Prajapati, could, at best, only be considered doubtful.

67. If, however, you assume the eternality of the Creator and the processes of creation and dissolution, then, too, we could only admit of a gradual process of creation, such as we see in the case of present living beings (creating the Jar, &c.).

68. And as for a 'Pralaya' in the form of universal destruction, we find no proofs for admitting it. Nor could such an action (of destruction) on the part of Prajapati serve any useful purpose.

69-70. And for such souls as have (the load of) actions (DHARMA and ADHARMA) upon them, there can be no existence during which there is no enjoyment of their results. Nor can the results of one action be restrained by any other action (in the shape of the Creator's desire, as held by the Vaiseshika); and it is not possible for all actions to continue to remain devoid of their results. Nor is there any single action, the result of which could be the non-fruition of all other actions (and which single action would thereby keep the other actions in check).

71. Then again, if all the actions (of persons) were to be destroyed (at the dissolution), then no future creation would be possible; for, under the circumstances (i.e., if actions were destroyed), what could be the means of bringing out these actions (out of their latent state)?

72. If the desire of God be held to be such a means, then that (desire) in itself could be an efficient cause of the creation of souls. And if creation were dependent upon God's wish, it would be useless to assume the (agency of) actions (DHARMA and ADHARMA).

73. And it is not possible for the God's desire, too, to be produced without any cause. If there be any such cause (of the production of the God's desire), then that could also be the cause of the (production of the worldly) elements also.

74. If one were to argue that 'the production of the bodies of living beings is controlled by an intelligent agency (in the form of God's desire)—because they are made up of certain constituent parts like a house, &c.'—then, he should be answered thus.

75-76. If by 'control' it is meant only the fact of some intelligent agency being the cause of creation, then, inasmuch as all creation could be accomplished by the actions of all living beings (which are intelligent agents), your argument would become redundant (proving a fact already proved; for no one denies the fact that the diversity of the world is regulated by the actions of living persons). (And you have the same redundancy) even if by 'control' you mean that the creation of bodies is preceded by the desire of an intelligent agent; because the actions (of living beings), too, are preceded by it (i.e., a desire to act on the part of the acting persons).

If, however, you mean that the creation follows immediately after the desire, then (we say that) there is no such immediate sequence even in the case of your own instance (the making of a house not following immediately after the desire of the builder).

77. Your premises, too, are inconclusive (i.e., deficient and doubtful), with regard to the body of God Himself. For His body, too, must have had a beginning, inasmuch as it is also a body, like ours (made up of constituent parts).

78. If it be argued that 'the production of the God's body, too, is controlled by His own intelligence, and as such this (case of the God's body) does not go against the conclusion (of the argument mentioned in K. 74);' then (we reply that) the bodiless God, being like an emancipated soul, could not exercise any control.

79. And if in the case of the jar, &c. (that you cite as an instance) you refer to the superintendence of the potter, &c., then the control of the God would not apply to these (and as such the

instance could not prove the fact of the creation of the body being controlled by God); if, on the other hand, you mean that the making of the jar is controlled by God, then you would have the deficiency of the major term (that is to say, the fact of the jar, &c., being controlled by God is not recognised by us, and hence these could not serve as instances to prove the thesis with regard to the body, &c.).

80. And if you take the instance (of jar, &c.), as it is commonly recognised, then the premises would contradict (the conclusion); inasmuch as in that case (the instance would lead to the conclusion that) the body, &c., are produced by one who is not a God, and who is himself perishable.

81-82. If it be held that God does not Himself carry on any operations, as the potter does (towards making the jar), then, how could an insentient entity (in the shape of the atoms) follow His desire? Therefore, the creation of the atoms, &c., could never be brought about by a mere desire of His.

82-83. Of a Person who is Himself extremely pure, the modifications (in the shape of this universe) could not be impure (as the world is found to be). DHARMA, &c., too, being absolutely under His power, it is not right (and reasonable) that there should be pain (in this world). And if the activity (of the world) were to be dependent upon (i.e., regulated by) these (DHARMA, &c.), then that would be accepting something else (i.e., an agency other than God's desire).

84. The God himself being absolutely pure, and there being no other object (at the time of creation), what could bring about the activity of Nescience, which (in falsity) resembles a dream?

85. If the mobility (to activity) were held to be due to something other (than Brahma), then you would have duality (since you would be admitting the existence of Brahma and something else to stimulate the activity of Nescience). And if Nescience itself were only natural (and as such not requiring any stimulation from without), then none could strike it off (and we could not have any Deliverance).

86. A natural existence (like that of Nescience) could be destroyed only by the influence of something unique (i.e., some such agencies as those of meditation, &c.) But for those who have their only means (of deliverance from Nescience) in the self, there cannot be any unique agency."¹

The other school of Mimamsa which is called Uttara Mimamsa or Vedantic school, no doubt, refers to the origin of the world as a manifestation of Brahman. But here it is not a question of Creation, as He is not introduced as a Creator.

In fact, Sankara, the greatest of Vedantins, speaks of the Creation theory which is sometimes found in Vedic literature as merely a concession to the popular prejudice and hence philosophically untenable. The other two schools, Nyaya and Vaiseshika, do no doubt speak of an Iswara as a sort of a Creator, but the function assigned to this Iswara, the Creator, is very unimportant because these two schools maintain that the souls are uncreated and eternal and the material basis of the world of nature is also uncreated and eternal. They do not accept the doctrine of Creation as it is understood by the three Semitic schools of thought, Judaism, Christianity and Islam. If the souls are uncreated and eternal, if matter is similarly uncreated and eternal, that the world of reality consists of these two items, what is the function that is assigned to the Iswara by the two schools of thought, Nyaya and Vaiseshika? According to these two schools the function of the Creator is to supply a ready-made body to a soul as its temporary object of residence. When during death this body disappears, the Iswara has to furnish another body to the soul according to the value of its conduct. Iswara thus functions as a divine potter by preparing the body to serve as a tabernacle for the Soul, the clay for this divine potter being uncreated and eternal and the would-be occupier of this habitation, the Soul, also being the uncreated and eternal. This theory of Iswara maintained by the Nyaya and Vaiseshika schools is mercilessly criticised by Kumarila Bhatta, the great champion of the Mimamsa school who ridicules this idea of assigning such a puerile function to Iswara. Hence we have to conclude that no school of thought within the group of Vedic schools maintains the doctrine of Creation or the Creator. It is not necessary for us to point out that both Buddhism and Jainism reject this fact of Creation and hence do not speak of a Creator. As far as the origin of the world is concerned there appears to be no metaphysical difference between the Vedic schools and the non-Vedic schools of thought. The one school which stands aloof from all these Dharsanas is the materialistic school called the Charvaka school. This openly materialistic school does not recognise the existence of any spiritual entity beside the body. Atman is anathema to this school. There is no such thing as Atma, no such thing as world hereafter and hence, it is foolish to speak of Dharma preparing for the future world. In this respect, this materialistic school stands aloof inasmuch as it does not recognise the existence of a Soul, nor the existence of a future world and hence the necessity of a path to reach Salvation.

From these three points of view all the other schools are at one. All of them recognise these three things and hence they are sometimes spoken of as the Asthika schools. The materi-

alistic school of Charvaka alone is called Nasthika. Hence, the term Nasthika cannot be accurately translated into the English term 'atheist' which is inalienably tied to the doctrine of Creation. When there is no such fundamental difference between the Vedic schools and the non-Vedic schools, Jainism and Buddhism, why is it that the writers of the former schools very often refer to these two schools as Nasthika schools? The only explanation that we can think of is that it is only a perverse vocabulary stimulated by religious animosity. In mediaeval India when Puranic Hinduism became dominant, the various schools of thought were pushed to the background. There appeared a form of popular religion associated with the three Gods, Brahma, Vishnu and Siva. This popular Hinduism of the mediaeval period speaks of a Creator, a Destroyer and a Protector, a religious point of view, which neither Jainism nor Buddhism could accept, for that matter. This mediaeval Puranic Hinduism cannot be accepted even by the six Vedic schools of thought which go by the name of orthodox schools.

With this background, when we examine this first couplet we have to give a clear interpretation of the term 'Adi Bhagavan'. It cannot refer to any Creator because Creator is quite foreign to the Indian Dharsanas, whether Vedic or non-Vedic. The term Bhagavan means the omniscient being, Sarvagna. It does not refer to a Creator. It merely means the omniscient one, the all-knower. Since the Purva Mimamsa school rejects the doctrine of Sarvagna, this Adi Bhagavan cannot refer to any entity according to the Purva Mimamsa school. The Vedantic school speaks of Sarvagna. Paramatma is identified with Sarvagna, the all-knower. But there is no meaning in any Vedantic school if we speak of First Sarvagna. The concrete world of Samsara is Anadi, according to the Vedantic school. If Samsara is accepted to be the manifestation of Brahman, then this manifestation must be also Anadi, without a beginning. The Sankya and Yoga do not refer to any such being as the First of its kind and the other two schools which speak of an Iswara do not refer to any first Iswara either. Hence we have to find a consistent interpretation of this Adi Bhagavan, the first Sarvagna, the all-knower. This is fitting with the Jaina tradition which speaks of Lord Rishabha as the first Thirthankara; he is variously referred to in Jaina religious literature as Adi Bhagavan or the first, Adinatha, Adi Jaina, Adi Kevali, etc. But we have shown that Jainism does not accept the Creation theory. Then what is the significance of the phrase that the world has as its beginning, the Adi Bhagavan? The Tamil term 'Ulagu' occurring in this couplet does not refer to the world of nature and certainly does not imply that this world of nature was created by the first Lord. The

term 'world' means human society which is the same as the term 'world' in biblical literature. When it is said that "he is *in* the world but not *of* the world", the term refers to human society. Similarly, the Tamil term 'Ulagu' refers to the human society related to Lord Rishabha as the first Omniscient being. The reference is to a socio-political organisation which is supposed to be the work of Lord Rishabha who formulated the course of vocation for the benefit of human beings during the transition period from the Golden Age to the Karmic Age. According to the Jaina tradition, in the Golden Age of human existence man had everything for the mere wish. He obtained all his sustenance through the help of Kalpaka Vriksha, the wish-favouring tree. At a certain age in the world's history, these benevolent entities disappeared from the world. Human beings became thwarted. They did not know how to obtain their food. In a body they all approached Lord Rishabha, who was then the reigning sovereign, and appealed to him to teach them the method of obtaining food because they found no Kalpaka trees at all in existence. He is said to have allayed their fears by teaching them how to obtain food by tilling the soil and raising the necessary food-crops. The function of agriculture was first taught by Lord Rishabha to the people, who thereafter became the tillers of the soil and raised foodcrops for the benefit of human society. Having devised the method of production he seems to have set apart certain qualified persons for the purpose of distribution. They had the function of distributing the produced foodstuffs to other places where they were necessary. Thus trade followed agriculture. Trade and agriculture alone would not be enough. Human society must be protected both internally and externally and therefore he set apart certain able-bodied men and assigned to them the function of defence. Thus, first the social differentiation according to function is attributed to Lord Rishabha. After reigning over the country for several years he abdicated the throne in favour of his son, Bharata, and went about to perform tapas or yoga. Through yogic practice he attained omniscience or sarvagnahood. Having realised his self, he thought of other people who were in need of spiritual guidance. For their benefit he preached the Ahimsa Dharma and chalked out the path for Salvation for mankind. Thus, according to Jaina tradition, this first Lord Rishabha who is spoken of as Adi Bhagavan is responsible for the socio-political organisation of society and also for revealing the religious path for Salvation. No wonder, therefore, that he is spoken of as the beginning of the world, secular and religious.

கற்றதனால் ஆய பயன்என்கொல் வால் அறிவன்
நற்றூள் தொழாஅர் எனின்.

**katradhanāl āya payanenkol vāl aṛivan
natrāṭṭi thoṛā ar enin.**

2. 'Of what avail is their learning if they do not adore the benevolent feet of the Lord, the All-Knower par excellence'.

COMMENTARY

This couplet emphasises the importance of the spiritual basis of education. Learning by itself will be of no use if it does not lead the person towards the realisation of summum bonum in life. Hence it is indicated that all learning must lead to the realisation of the Self which is the goal of life. The one and only means of such a realisation is to walk the path of life revealed by the Omniscient Being. The Omniscient Lord through His knowledge par excellence, technically called Kevala Gnana, has within His knowledge the whole of reality. Hence he is able to perceive what is good for mankind and reveal it for the benefit of the world. Hence, learning should lead to this spiritual attempt which is associated with the Lord who revealed the path. Hence, those that do not adore the good feet of the Lord will have no benefit from their learning. In fact all the Agamas, which constitute the scripture for the Jainas, were revealed by the Thirthankara to his immediate disciples who transcribed them in the form of books for the benefit of the world.

மலர்மிசை ஏகினான் மாண் அடி சேர்ந்தார்
நிலம்மிசை நீடுவாழ் வார்.

**malarmisai ēhinān mān aḍi sērndhār
nilam misai nīḍuvāṭṭi vār.**

3. Those that adore the feet of the Lord who walked over the divine Lotus will have an everlasting life in the world above,

COMMENTARY

Here we have a reference to the Samavasarana or the Audience Hall in which the Lord preached the Dharma to all persons. This Audience Hall is supposed to be erected by the Lord of the Devas, Devendra. Whenever Lord Thirthankara wanted to move

from one place to another, this Samavasarana was provided for him by Devendra, the Lord of the Devas. This structure serves a double purpose. It is a sort of Aerial Vehicle for the Lord to move from one place to another, and also serves as an Audience Hall from which he preaches the Dharma. In this Samavasarana edifice a Divine Lotus is set up by the Lord of the Devas under the feet of Arhanta. The feet of Arhantaparameshti are always supported by this Divine Lotus, and hence he is addressed as one who walks over the Lotus Flower.

This couplet therefore emphasises the importance of worshipping the feet that walked over the Divine Lotus. One who thus adores the feet of the Arhantaparameshti has a chance of attaining salvation and, according to Jaina tradition, one who attains salvation or realises the perfect Self will become a Siddha whose abode is at the top of the cosmos. It is this seat of Siddhaparameshti which the worshipper will ultimately gain which is indicated by the phrase 'Nilamisai' which means 'above the world'. According to Jaina cosmology, the world of nature is divided into three groups. The world in which we live is called the middle world or Madhyamaloka. Above this you have a series of Swargas or Devalokas. At the top of these various Devalokas is located the abode of the Siddhas. These groups of Swargalokas are commonly referred to as Urdhvaloka, the Loka above. Below the Madhyamaloka are placed various under-worlds, technically known as the Seven Hells. This group is called Adholoka, the world below. All the three groups together constitute the great world or loka, at the top of which is located the abode of the Siddhas. This cosmological idea is practically common to all the Indian systems, an idea which is more or less analagous to Dante's cosmology.

வேண்டுதல் வேண்டாமை இலான் அடி சேர்ந்தார்க்(கு)
யாண்டும் இடும்பை இல.

vēindudhal vēindāmai ilān ardi sērndhār(ku)
yāindum idumbai ila.

4. Those that take refuge at the feet of the Lord, who has neither desire nor aversion will never be subject to the woes of life.

COMMENTARY

This describes the nature of Lord Arhantaparameshti. He has no attraction towards anything in the world either living

or non-living. Having achieved complete severance from the environmental objects through renunciation, he is free from any influence from the environmental object. He has no desire to obtain certain things. Nor does he want to get rid of certain things. Since he is free from the emotions of desire or aversion he is free entirely from the feeling of want or hatred. Hence he is technically called Veetaraga, the desireless self. In his case there is no division of the environmental beings, of friends or foes. Since he has neither friend nor foe he is unaffected by the praise of the friends or the blasphemy of the enemies. Having reached the unperturbed peace of the spirit he is able to produce the same spiritual peace and harmony throughout his environment on account of the universal love which is the essence of his true nature. It is said that wherever he is present, his presence is able to effect harmony and peace in the environment; also on account of which prevalence of peace, the lamb and the lion will be able to live in peace without hatred and fear because of the presence of the Lord. Hence, those that seek refuge and protection under the feet of such a Lord will certainly be free from all kinds of sufferings throughout their life.

இருள்சேர் இருவினையுஞ் சேரா இறைவன்
பொருள்சேர் புகழ்புரிந்தார் மாட்டு.

irul sēr iruvinaiyun jērā īraivan
porul sēr puhaipurindhār māṭu.

5. The two kinds of Dark Karmas will never approach those that sing the praise of the Lord.

COMMENTARY

According to Jaina philosophy, man in the world of concrete Samsara is always associated with Karmic Bondage. His life in the world of Samsara characterised by births and deaths in series is the result of the association of his life with the various Karmas. The Samsaric Cycle, therefore, is supposed to be the result of Karmic Bondage, and liberation from this Karmic Bondage and freedom from the Samsaric Cycle of repeated births and deaths can be achieved only by extricating oneself from these Samsaric Cycles. When it was that the self got entangled in the midst of Karmas would be a meaningless question because Samsara is assumed to be Anadi, without a beginning, though there is a chance of liberation from this Samsaric life by breaking

the shackles of Karmic Bondage. This ideal of Moksha resulting from the getting rid of the Karmic Bondage is a common ideal for all the Indian systems of thought though there may be differences in details. Jaina metaphysics classifies these Karmas into two groups of four each, the one which has the tendency to destroy the purity of the Self and create confusion in its thought and hence is called Khati Karmas, destructive Karmas. These are respectively called Gnanavarniya, Dharsanavarniya, Mohaniya and Antaraya : the Karma that covers the Gnana or intellect, the Karma that prevents the Divine perception, the Karma that introduces spiritual delusion, and the Karma that interferes with the smooth life of the Self. These are respectively the significance of the four Khati Karmas. According to Jaina metaphysics the Self is by nature endowed with perfect knowledge or Gnana, but on account of some particular Karmic association this pure Gnana or knowledge is shrouded and curtailed just like the sun-light which may be hidden by a screen of dark clouds. Such a Karmic group which clouds the pure radiance of knowledge is called technically 'Gnanavarniya Karma'. The perfect self is not only endowed with Gnana or knowledge, it is also endowed with Dharsana, or Divine perception. This Divine perception is able to be aware of all objects at the same time, objects in the three great worlds already referred to, Trilokagnana and Triloka Dharsana. These form the intrinsic characteristics of the perfect Soul, or Paramatma. Another group of Karmic entities may prevent the manifestation of this Dharsana, or Divine perception. Hence this group is called Dharsanavarniya, the Karma that hides the Dharsana. The third Karma is called the Mohaniya Karma. This is responsible for introducing the delusive disturbance in the nature of the Self. The intrinsic ignorance characteristic of the Self in the world of Samsara is attributed to this Mohaniya Karma, the Karma of delusion. On account of its influence one is not able to distinguish between what is good and what is evil and his conduct, therefore, is very often detrimental to his own nature.

The last, Antaraya Karma, introduces impediments in the life of the Soul, impediments which may be traced to one's own self or to the environment. These four Karmas which are directly detrimental to the nature of the self are therefore called Khati Karmas or the destructive karmas. When a yogin by performance of tapas is able to destroy these four Khati Karmas, his self becomes free from the destructive influence of these karmas and hence the yogin attains omniscience, or Kevalagnana, and Kevala Dharsana, Knowledge and Perception par excellence. The Arhantaparameshti who thus becomes endowed with perfect knowledge because of the destruction of these four karmas still has

the four other karmas—innocuous ones—which are therefore called Akhati Karmas. These four innocuous Karmas or Akathi Karmas are : Namakarma, Ayushyakarma, Vedaniyakarma, and Gotrakarma. The Namakarma is supposed to be responsible for the building up of the body for each individual Soul according to his past karmas. Ayushyakarma determines the age of the individual Jiva, or the living being. Vedaniyakarma is responsible for the pleasure-pain experience associated with the body. Gotrakarma determines the place of birth for each individual Soul in its Samsaric Cycle. It refers to the family status of the individual. It may be born in a noble family or it may be born in an ignoble family. This Gotrakarma which is responsible for such birth may be compared to the principle of heredity which biologists speak of as the determining factor of the character of the individual. These four karmas persist till the time of Nirvana when Arhantaparameshthi, by discarding the body altogether, becomes the perfect Self and thus assumes the nature of a Siddhaparameshthi. Those that sing the praise of the Lord have thus a chance of getting rid of these two groups of karmas and finally realising the purity of the perfect Self. According to Jaina faith, the aim of the worshipper is not to obtain worldly benefits here in the world of Samsara but to assume the same pure nature of the Self and become one like the Lord whom he worships. This idea is very well brought out in the first stanza of the first Sanskrit work called 'Tatvarthasutra'. The praise in adoration of the Lord is as follows :—

‘Mokshamargasya Netaram Bettharam Karma Bhubritam,
Gnataram Viswatatwanam Vande Tatgunalabhdaye.’

‘I worship the Lord who revealed the path of salvation, who destroyed the mountains of karma, who knows all the reality. Him I worship with the object of realising the same nature as His.’

This religious attitude which is emphasised by the Jaina faith is quite different from the popular religious view found all over the world. The latter is associated with worship of a deity with the object of obtaining specific boons which will be repaid in the form of offerings to that God for the benefits bestowed on oneself. Such a commercial attitude of expecting something from a deity and promising the deity something in return by way of offerings is not recognised by the Jaina faith as a true religious attitude. In fact it is condemned as one of the three kinds of superstitions to be got rid of. The Lord that is worshipped as God according to the Jaina faith serves merely as an ideal to be realised in one's own nature and does not imply any kind of bargaining attitude on the part of the worshipper.

பொறிவாயில் ஐந்தவித்தான் பொய்தீர் ஒழுக்க
நெறிநின்றார் நீடுவாழ் வார்.

poṛivāyil aindhavithān poidhīr ozuka
neṛinindrār nīduvāi vār.

6. Those who walk the faultless path of righteousness ordained by the Lord who conquered the five senses will live forever in happiness.

COMMENTARY

The five organs of sense form the means of *contact* with the environment and the influence of the environment over the individual personality is, therefore, through these five doors opening into the Self. The path of Self-Realisation implies deliverance of the Soul from attachment to the environment. This severance of communication with the environmental objects is to be achieved by shutting the doors of the sense organs, and this process is the result of the practice of Yoga or Tapas. The term Jina which is the name given by the Jains to their God, implies the Conqueror or the Victorious One, one who conquered the five senses and thus detached himself from the environmental influence and consequently realised his true nature of Self, he is the Jina, the Victorious. He is also called Jitendriya, one who conquered the Indriyas or the senses. He is popularly referred to as Jitendra, also the Victorious Lord. This is the name given to Arhantaparameshti who revealed Ahimsa Dharma to the world at large. The religion associated with Jina, therefore, is Jainism, and the path ordained by Jina is of two kinds, an ethical code for the householder, an ethical code for the ascetic. The former applies to persons who live in a family, carrying on definite and appropriate avocations in life. The latter applies to persons who become ascetics after discarding all worldly possessions, including personal ornaments and clothes. Such an ascetic is generally called Nirgranthamuni, the ascetic who discarded all attachments to worldly objects, persons and things. He has to live in the wide expanse of the world regardless of inclemencies of the weather, living in forests and mountain caves and, hence, he is called Anagara, without home or household. Jaina religion thus recognises only two forms of ethical code, the householder's Dharma and the ascetic's Dharma. The Tirukkural is the exposition of these two Dharmas, the ethical code of the householder called the 'Illaram' in Tamil, the ethical code of the nirgranthi, of the homeless ascetic called 'Thura-

varam' in Tamil. The first book of the Kural dealing with Dharma, or the ethical code, is thus divided into the two sections of Illaram and Thuravaram. Both the codes of morals are based upon the principle of Ahimsa or Universal Love. The householder is expected to practice this code with a certain amount of limitation consistent with the mode of life which he is expected to adopt. But in the case of the ascetic it must be applied without any such limitation. The code of morals based upon Ahimsa consists of five ethical principles : Ahimsa, Satya, Astheya, Brahmacharya, and Aparigraha, which mean respectively, non-injury to any living being because of universal love; Satya, unswerving pursuit of truth, truth itself being based upon the principle of Universal love; absence of acquisitiveness or refraining from taking possession of any object which is not one's own; then the sexual chastity which is common to both men and women and, lastly, never claiming anything in the environment as one's own property. In the case of the householder these principles of conduct cannot be pursued without limitation. Jaina philosophy, e.g., admits the botanical world of plants and trees as part of the biological kingdom. The plant world is also considered a living world. If every plant or tree is supposed to be a living organism, no householder can consistently pursue any avocation, much less agriculture. Hence he is permitted to pursue his avocation of agriculture because the first Dharma of Ahimsa, non-injury to living beings, in his case would be applicable only to Trasajivas, living beings which are capable of movement from place to place. But in the case of the ascetic his observance of the Ahimsa Dharma must consistently include this exempted field also and he should not injure even the Ekendriya Jivas, one-sensed organisms which comprise the whole of the botanical kingdom. Similarly, the householder has certain limitation in the observance of the vow of Brahmacharya, abstinence from sexual indulgence. The householder must necessarily keep his home only by entering into matrimonial alliance with the woman who becomes the queen of the house. Therefore, Brahmacharya in the case of the householder is interpreted as strict monogamous life, and never thinking beyond one's own wife for sexual indulgence. But in the case of the ascetic the rule is applicable absolutely. Similarly, in the case of the last vow, the householder cannot think of living unless he acquires a certain amount of property which he would make use of as a means of livelihood. Therefore, the non-attachment to the external objects must have a limited application in the case of the householder. The non-attachment, therefore, becomes limited attachment and it is called Parimrita Parigraha, attachment to external objects to a limited extent. This implies the following moral practice, 'any householder according to his status in society is

expected to make a mental decision that beyond a certain amount of acquisition of property, whatever accrues to him must be devoted to the welfare of society in general and should not be appropriated by oneself as one's own property'. This principle enjoined for the benefit of the householder has immense economic possibility if properly utilised for the benefit of mankind. The modern economic controversy raging in Europe between Capitalism and Communism, and the political states adopting one ideology or the other, trying to enforce their own views on the world resulting in un-welcome clashes, political and military, could easily be avoided if this ethical principle is adopted all over the world. Here, acquisition of property is not an end in itself but only a means for individual experience of happiness and for the similar social welfare beyond self.

Strict adherence of this principle, therefore, will lead mankind along the middle path avoiding undesirable accumulation of wealth on one side and similarly undesirable concentration of poverty, misery and wretchedness on the other side. Thus it is the bifurcation of economic result that is the characteristic of modern European civilisation, an undesirable bifurcation which could be avoided only by adopting the principle of Parimrita Parigraha, limited acquisition of property, enjoined by the Jaina faith as an indispensable moral code to be adopted by every human being. Rev. Pope in commenting upon this verse commits a ridiculous blunder. Evidently he does not know anything of Sanskrit. The term 'Jinendra' will be written in Tamil as 'Sinendra' with 'S' the only letter common to 'c' and 'j'. Hence he translates Sinendra as the Lord of Wrath which is the Jaina deity Arhan. In another place he speaks of the Lord as the Lord of Universal Love but he translates Jinendra as the Lord of Wrath, not perceiving the contradiction between the Lord of Love and the Lord of Wrath. Obviously, he could not get rid of the idea of the Jewish Jehova who is accepted to be the Lord of Wrath.

தனக்குவமை இல்லாதான் தாள்சேர்ந்தார்க்(கு) அல்லால்
மனக்கவலை மாற்றல் அறிது.

thanakuvamai illādhān thāḷ sērndhār(ku) allāl
manakavalai mātrai aīdhu.

7. Except for those who seek refuge at the feet of the unique incomparable Lord without a second it is hard to find relief from the sorrows of thought.

COMMENTARY

This couplet evidently refers to Siddhaparameshti. Siddha-hood completely transcends the world of Samsara. A Siddha is one who has attained the perfect selfhood after transcending the cycle of transmigration. Hence, his nature is unique since it has no object in the concrete world with which his nature could be compared. The same idea is emphasized by Sri Kunda Kunda in the first verse of *Samayasara* which is the adoration of Siddha. There he worships Siddha by mentioning his important attributes, Siddha, Achala, and Anopama, the pure one, the unperturbed and the incomparable Lord. A similar idea is said to be used here by the Tamil phrase 'Thanakkuvamai Illadhan', the incomparable Lord, the pure and the perfect.

அறஆழி அந்தணன் தாள்சேர்ந்தார்க்கு(கு) அல்லால்
பிறவுஆழி நீந்தல் அரிது.

aṛa āṛi andhanan thāṛl sērndhār(ku) allāl
piṛavu āṛi nīndhal aridhu.

8. Unless men cling to the feet of the benevolent Lord whose symbol of spiritual sovereignty is the wheel of dharma it is hard for them to cross the ocean of life or samsara.

COMMENTARY

The phrase 'Aravazhi Anthanan', the benevolent Lord with the wheel of Dharma, is a specific name associated with Jina, because his conquest of the three worlds is through Universal Love which is symbolised in the Dharma Chakra. According to Jaina tradition the Dharma Chakra is said to move as a sort of pilot vehicle in front of *Samavasarana*, in which the Omniscient Lord travels with the object of propounding Dharma to the world, as a sort of pilot vehicle. Whatever be the significance of this tradition, this is a fact that Dharma Chakra is associated with Jina who went about from place to place in his career on Marga Prabhavana revealing the path of salvation. Hence, this symbol of Dharma Chakra is associated with Jina as a symbol of Universal Love or Ahimsa, which is the foundation of the Jaina faith. This was adopted by Jaina Sovereigns who were political sovereigns following this Jaina faith of Universal Love. In the Historical Period of Indian history there were such sovereigns as Sunika Bimbisara who is a contemporary of Mahavira Vardhamana and

a follower of the Jaina faith. Later on, Chandragupta Maurya was also a Jaina Emperor who, towards the close of his life, abdicated his kingdom in favour of his son and accompanied his Guru Bhadrabahu who spend the last moments of his life in Sravanabeligula in Mysore State. Asoka, the grandson of Chandragupta Maurya, was also the follower of the Ahimsa faith and he consistently adopted this Dharma Chakra as the symbol of his reign, and has immortalised the idea by giving it an architectural basis and making it a visible symbol at the top of various columns set up by him throughout the kingdom.

We are glad to see that this Dharma Chakra is once again revived at the birth of Free India, where it is given an important place in the National Flag of the Indian Union. Let us hope that this significant revival of the symbol will be actively followed by the revival of Ahimsa Dharma in its Universal aspect.

கோள்இல் பொறியின் குணம் இலவே எண்குணத்தான்
தானே வணங்காத் தலை.

kōḷi il poṟiyin guṇam ilavē eṅguṇathān
thāṉlai vaṇaṅkaat̤ thalai.

9. The head that does not bow at the feet of the Lord with eight-fold excellence is worthless as a head with the defunct sense organs which do not respond to sense stimuli.

COMMENTARY

This is also an adoration of Siddhaparameshti, who is associated with eight-fold attributes of excellence. In a previous connection we spoke of eight Karmas which form the shackles binding the individual Soul, and we pointed out that according to Jaina faith all these eight karmic cycles must be broken and discarded before attaining Moksha, or Paramatmaswarupa. In this process of spiritual liberation from karmic cycles the Arhantaparameshti, or Jina, gets rid of the four destructive Karmas or shackles. As a result of the destruction of the four Khati Karmas, the Arhantaparameshti attains the four infinite attributes, Anantagnana, infinite knowledge, Anantadharsana, infinite perception, Anantavirya, infinite power, Anantasukha, infinite bliss, which four are called together Anantachatushtaya. When he attains Nirvana he achieves the destruction of the other four remaining Karmas and becomes a Siddha. After the destruction of the four remaining Karmas, the Soul obtains four additional

qualities which together constitute the eight attributes of excellence associated with Siddhahood. These four additional attributes are Nirnama, Nirayushya, Nirgotra, Nirvedaniya which terms mean merely the absence of the four remaining karmas. On account of the destruction of Nama the perfected self is never more troubled with birth or assuming of a body. Since there is no birth and no organic body hereafter, there is no necessity to speak of the age of the being. Since there is no organic body there is no Vedaniya, susceptibility to the feeling of pain and pleasure consequent upon the impact of external objects. In the same manner the absence of future birth implies no social status hereafter such as the noble family or the commoner or a mean family at the bottom of a social organisation. After attaining the perfected pure spiritual state all these possibilities disappear and consequently four other attributes of excellence are attained. These constitute the eight attributes of excellence of the Siddha.

பிறவிப் பெருங்கடல் நீந்துவர் நீந்தார்
இறைவனடி சேரா தவர்.

piṛavi perungardal nīndhuvar nīndhār
iṛaivanaiḍi sērādhavar.

10. "Those that take refuge at the feet of the Lord will surely cross the ocean of life. The others have certainly no chance."

COMMENTARY

Concrete life or Samsara consisting of a series of births and deaths is generally compared to an ocean. This ocean of life is generally associated with suffering. The popular saying 'Samsaram Sagaram Dhukham' is an indication of this general principle which is common to all Indian systems of metaphysics. All the systems of thought therefore seek escape from this ocean of Samsara towards the spiritual haven which they designate as Moksha. Each Indian system prescribes its own method of salvation. Some emphasise knowledge, some emphasise faith, some emphasise conduct. But the Jaina faith distinctly maintains that these three in isolation cannot be an adequate method of salvation. Hence according to Jaina faith all the three must co-exist to constitute the path of Moksha. This point is emphasised by Sri Kunda Kunda himself in his famous work called Samayasara. There he refers to these three, viz. faith, knowledge and conduct as the three jewels or Ratnatraya. This

Ratnatraya or the three-fold path of right faith, right knowledge and right conduct is of two kinds, popular Ratnatraya and absolute Ratnatraya, which are technically called Vyavahara Ratnatraya and Nischaya Ratnatraya. Following the path of salvation associated with these three jewels is the fundamental force of conduct prescribed by the Jaina faith in order to cross the ocean of Samsara. Hence the Lord who revealed this path has furnished mankind with a sort of a naval craft with the help of which man can cross the ocean and reach the spiritual haven of perfect freedom and perfect self.

These ten couplets constitute the first chapter of Kural which is devoted to the worship of the Lord.

CHAPTER II

THE VALUE OF RAIN

This chapter deals with the importance in value of rain. In proper arrangement this section should come, as the fourth chapter after 'Aranvaliyuruthal'. It is obvious that in an agricultural country, rain is considered as the most important factor in life. The author who intends to treat of the ethics of the householder and the ethics of the ascetic wants to emphasise the importance of agriculture as the main-source of sustenance. It clearly shows how the Tamil land in ancient India understood the value of agriculture. In another place in this work the author emphasises the fact that agriculture is the primary basis of society and all the others are merely parasites living upon the toil of the peasant. The same idea he introduces in the very beginning and emphasises the value of rainfall without which no society can maintain itself. This fact would be obvious to the reader how, in moments of world crisis, even the highly developed industrial countries had to direct their attention to agriculture because without this sub-stratum the whole superstructure of industrial civilisation would collapse. No wonder therefore that the author who belongs to the agricultural population of South India admirably brings out the importance of agriculture and notices the value of rain without which there can be little agriculture. Without agriculture there will be no food for society. Without enough food to eat neither the ordinary householder nor the ascetic can get on. The ascetic depends entirely upon the householder for his sustenance. If the former is suffering from hunger due to famine then neither the householder nor the ascetic can escape starvation. Starvation would certainly imply not merely the breakdown of the economic life of society but even the higher activities generally associated with religion and morals.

வானின் றுலகம் வழங்கி வருதலால்
தான் அமிழ்தம் என்றுணரற் பாற்று.

vānin drulaham varangi varudhalāl
thān amīḍham endruṇarat pātru.

11. 'Since the world of living beings is sustained by rain, rain should be considered the ambrosia for living beings.'

COMMENTARY

Here the world of living beings includes the vegetable kingdom also. Plant life is the sustaining force for the animal kingdom. Man has to depend upon food mainly raised from the earth by tilling the soil. Rain is necessary for the growth of the plant. It is also necessary for cultivation of food grains. The animal kingdom dependent upon the vegetable kingdom and the vegetable kingdom dependent upon rain-water, make it plain that it is rain that is the sustaining force of life. Hence it is described as being the Elixir of life.

துப்பார்க்குத் துப்பாய துப்பாக்கித் துப்பார்க்குத்
துப்பாய தூஉம் மழை.

thupārku thupāya thupāki thupārku
thupāya thū um marai.

12. 'It is rain that produces the nourishing food for man to eat. It also serves as food itself in quenching thirst.'

COMMENTARY

Here it is pointed out that rain, besides producing foodgrains, serves as the necessary part of food for man. Man and other living beings may forego food for a short period without difficulty. But thirst cannot be sustained for long. Hence the primary importance of water as part of food is pointed out here. Suffering through thirst is certainly more painful than that from hunger. It is rain that is responsible for quenching thirst and hunger, and it is this double purpose that rain serves to the world of life that is emphasised in this couplet.

விண்ணின்று பொய்ப்பின் விரிநீர் வியன்உலகத்(து)
உள்தின் றுடற்றும் பசி.

viṇṇ indru poipin viri nīr viyan ulaha (thu)
uḷ nin druḍatrum basi.

13. 'If no clouds in the sky, if rain fails, then famine will rage in the earth surrounded by wide expanse of sea water.'

COMMENTARY

Here it is pointed out that even if the land is surrounded by wide expanses of sea-water there could be no agricultural operation without proper rainfall. The presence of water in the sea would be of no avail to the agriculturist. Without rain water no agricultural operations could be carried on and without agricultural operations and with scarcity of foodstuffs famine will reign in the land. The same idea is contained in the next couplet.

ஏரின் உழா அர் உழவர்; புயலென்னும்
வாரி வளங்குன்றிக் கால்.

ērīn uṣā ar uṣavar ; puyalennum
vāri vaṅgundri kāl.

14. 'If the clouds do not pour on earth the wealth of water, the peasant will not till the soil with his plough.

COMMENTARY

The force of this couplet would be obvious to any reader in South India where cultivation mainly depends upon rain water. Periodic suspense of agricultural operations on account of scarcity of rain water is a common experience of the South Indian peasant who will be eagerly looking up to the sky in expectation of rain at the beginning of the agricultural season.

கெட்ப்பதூஉங் கெட்டார்க்குச் சார்வாய்மற் றுங்கே
எடுப்பதூஉம் எல்லாம் மழை.

keḍūpadhū un geṭārku jārvaīma trāṅgē
eḍupadhū um ellām maṣai.

15. 'Rain may bring ruin (by heavy rains flooding the fields). It may again help the ruined peasant by enabling him to renew his agricultural operations. Hence rain is all powerful.'

விசும்பின் துளிவீழின் அல்லால்மற் றுங்கே
பசும்புல் தலைகாண் பரிது.

**visumbin thuḷi vījin allālma trāṅgē
pasumbul thalai kān baridhu.**

16. 'If no rain-drops fall from the clouds it is difficult to see the shooting of the green grass on the earth.'

COMMENTARY

Here it is pointed out that not only will agricultural operations be impossible without rain but no grass or herb will sprout in the world of nature without rain. Without rain nature would be merely the dead expanse of parched earth. No rain, no life on earth.

நெடுங்கடலும் தன்னீர்மை குன்றும்; தடிந்தெழிலி
தான்நல்கா தாகி விடின்.

**neṇḍungaiḍalum dhan nīrmai kundrum; dhaṇ-
dherili
thān nalhā thāhi viḍin.**

17. 'If the clouds do not shower their gifts of rain, even the wide ocean would get deteriorated in its nature.'

சிறப்பொடு பூசனை செல்லாது; வானம்
வறக்குமேல் வாணோர்க்கும் ஈண்டு.

**siṛapoḍu pūsanai sellādhū; vānam
vaṛaku mēl vānōrkum īndu.**

18. 'If the sky gets clearly free of clouds then there will be no more festivals and religious offerings for the divine beings here on earth.'

COMMENTARY

Here is an indication of the religious practices that were followed in the Tamil land in ancient India. Evidently there were temples and temple worship. Temple worship always implies festivals and offerings to the God in the temple. A starving population cannot afford to carry on these religious offerings and festivities. Hence the author wants to point out that not only

will ordinary economic conditions break down in a society which is denied rainfall but even the spiritual life of man will have to disappear resulting in complete collapse of man's higher aspirations characteristic of culture and civilisation.

தானம் தவம்இரண்டும் தங்கா; வியன்உலகம்
வானம் வழங்கா தெனின்.

**thānam dhavam irandum dhangā ; viyan ulaham
vānam varangā dhenin.**

19. 'If the clouds deny their boon of rainwater there will be neither charity nor *tapas* in the wide world.'

COMMENTARY

In the previous couplet it was pointed out that religious festivals and offerings cannot be carried on without rainwater. In this couplet it is pointed out that the householder cannot continue his ethical duties of offering charity and the ascetic cannot continue his life of renunciation and practice *tapas*. The gifts prescribed for the householder are of four kinds: charitable gift of food, gift of medicine, gift of books, and gift of refuge, which are called technically, *ahara dhana*, *oushadha dhana*, *sastra dhana* and *abhaya dhana*. The householder is expected to practice these four kinds of gifts and he cannot successfully carry out this duty without agricultural produce in plenty. If the producer of food fails in his occupation he can no more afford these gifts. The great ascetics who do not own anything as their own must obtain periodic sustenance from the householder to engage themselves in spiritual discipline for themselves and devote their time and energy for the spiritual uplift of mankind in general. Hence it is clearly pointed out that neither the householder nor the ascetic could carry out his legitimate duties in a famished land. The same fact is emphasised in the next couplet.

நீரின்று அமையா துலகெனின் யார்யார்க்கும்
வானின் றமையா தொழுக்கு.

**nīrindru amaiyā dhulahenin yāryārkum
vānin dramaiyā dhoṟuku.**

20. 'It is clear that the world of living beings cannot get on without water. Hence without rain it is im-

possible for man to discharge his duties according to the ordained ethical code.'

COMMENTARY

Here the ethical code implies both the householder's duties as well as the duties prescribed for the ascetic. Thus this chapter emphasises the importance of rain for the carrying on of social activities in all its aspects, and failure of rain will mean complete paralysis of social activities in all its aspects.

CHAPTER III

THE GREATNESS OF ASCETICS

This chapter describes the glory of the saints who renounced the world completely and decided to walk the path of righteousness by adopting the spiritual discipline known as *tapas*. This chapter may be taken to be the expansion of the third item of CHATTARI MANGALAM and CHATTARI LOGOTHAMA which refers to the sadhus as the auspicious and purifying ideal and as one of the noblest things in the world.

ஒழுக்கத்து நீத்தார் பெருமை விழுப்பத்து
வேண்டும் பனுவற் றுணிவு.

oḻukathu nīthār perumai viḻupathu
vēṇḍum banuva truṇivu.

21. 'The greatness of holy men who renouncing all walk the path of righteousness by performing *tapas* occupies the highest place among things of great value. This is the considered opinion of the scriptures.'

துறந்தார் பெருமை துணைக்கூறின் வையத்து
இறந்தாரை எண்ணிக்கொண் டற்று.

thuṇṇandhār perumai thuṇnai kūṇin vaiyathu
iṇṇandhārai eṇṇnikoṇḍatru.

22. 'To count the virtues of holy men it is as futile as to count the souls that departed from the world.'

இருமை வகைதெரிந்து எண்ணுறம் பூண்டார்
பெருமை பிறங்கிற் றுலகு.

iṟumai vahai dherindhu iṇḍu āram būṇḍār
perumai piṇangi trulahu.

23. 'Who after clearly understanding the nature and value of the two worlds, the world of *samsara* here

and the world of *moksha* hereafter, decided to walk the path of renunciation, their greatness transcends all values in this world.'

உரன்னுந் தோட்டியான் ஓர்ஐந்துங் காப்பான்
வரன்னும் வைப்பிற்கோர் வித்து.

uran ennun dhōrtiyān ōr aindhun gāpān
varan ennum vaipit kōr vithu.

24. 'He who with the strength of will curbs the five senses (just as the hook restrains the elephant) is the seed for yonder soil of eternal bliss.'

ஐந்தவித்தா னாற்றல் அகல்விசும்பு ளார்கோமான்
இந்திரனே சாலுங் கரி.

aindha vindhā nātral ahal visumbu ḷār kōmān
indhiranē sālungari.

25. 'The greatness of one who has conquered the five senses no one can adequately assess except Indra the King of the Devas in the wide realms of Swarga'

COMMENTARY

In support of the statement that Indra is the proper witness for the power and greatness of the Lord who conquered the five senses, or the conqueror of the five senses, some of the commentators have cited the instance of Gautama's curse on Indra for misbehaving with his wife Ahalya. This example quoted by the commentators is very often pointed out by writers on the Kural, and especially Dr. Pope, as a contradiction to the supposition that the work is by a Jain author dealing with the several aspects of the Jaina Dharma. He asks 'How can a Jaina ascetic of the highest order exhibit emotional rage or anger so as to curse a delinquent?' Pope is quite right in asking this question, but the assumption at the back of the question is unfounded. Though some of the commentators introduced this example to show the power of the great ascetic, it is not the intention of the author who is thinking of something else. It is a well-known Jaina tradition that whenever a person, after conquer-

ing the senses, becomes omniscient by realising his own perfect self, Indra with his retinue is expected to go to him and offer worship. There he is supposed to dance and sing the praise of the Omniscient Lord. In fact, in the case of the Thirthankaras what is known as *Panchakalya*, the five great auspicious ceremonies, are celebrated by Indra. It is this that is referred to in this couplet, in order to point out the greatness of the conqueror of the senses. When the ruler of devas himself bows down at the feet of the Lord his spiritual might can very well be imagined. No other witness is necessary to establish this spiritual power and greatness. It is this fact that is emphasised in the couplet which cites Indra as a witness for the power and greatness of the conqueror of the senses. To arrive at a conclusion from the opinion of the commentator is unjustified and an unfair form of criticism which fails to appreciate the real meaning of the text.

செயற்கரிய செய்வார் பெரியர்; சிறியர்
செயற்கரிய செய்கலா தார்.

seyatkariya seivār periyar ; sīriyar
seyatkariya seihalā dhār.

26. 'Things difficult to achieve the great men will do. Things difficult to achieve the small men cannot attempt.'

COMMENTARY

By the phrase 'things difficult to achieve' the poet indicates various courses of conduct towards self-discipline and self-realisation. Narrow is the path of righteousness and it is difficult to walk that path. Whether the householder or the ascetic, to walk the path ordained for each with an unswerving devotion is certainly a difficult task. But in the case of persons who are satisfied with indulgence of sensual pleasures such a course would be extremely difficult. Hence self-discipline and self-realisation is really a difficult task which only the great men can attempt.

சுவைஒளி ஊரோசை நாற்றம்தன் னைந்தின்
வகைதெரிவான் கட்டே உலகு.

suvai oḷi ūrōsai nātram en draindhin
vahai therivān kartē ulahu.

27. “One who knows the nature of these five—taste, light, touch, sound and smell—has the world under his sway.”

COMMENTARY

Understanding the nature of the five senses is explained in the following manner. Understanding the nature of the taste implies that eating and drinking should be according to the ordained dharma of ahimsa. This means that one should not eat meat or drink intoxicating wine. Only such food and drink should be accepted which would be consistent with the Ahimsa Dharma. Similarly understanding the nature of the vision implies avoiding seeing things which would lead to mean conduct such as viewing with envy other men's wives and other men's property. One should take the opportunity of witnessing the religious ceremonies in temples and should visit great Rishis who devote their energy for spiritual enlightenment. Similarly, in the case of contact sensation, one is expected to avoid action which would be considered sinful and engage only in such acts which are considered virtuous. Again, in the case of sound sensation, one ought to avoid stories and hear sounds which would mislead the individual towards an evil path. But one must strictly conform to only such stories which will help him in his spiritual development. Similarly, in the case of smell, one should enjoy only agreeable and pure smells, odours which would encourage concentration of thought on noble things and avoid abnoxious smells which would interfere with such concentration on divine ideas. The person who exercises such a restraint over his senses if he be a householder will certainly command the respect from the world around and enjoy happiness here. If it is the discipline associated with the ascetic who is expected to adopt much stricter course of restraint, he is sure to reach the goal of life in complete liberation from the shackles of Samsara and attain perfect self-realisation. In either case the world will be at his feet. Pope quotes the following verse from Naladiyar by way of comparison. (Pope's translation).

‘Who undisturbed, in “way of right ordained,” has might
To guard and guide desires and lusts that entrance find
By sense-gates five, called “body, mouth, eye, nose,
and ear”.

Unfailing he ‘release’ shall gain.

(NALADIYAR, 59.)

நிறைமொழி மாந்தர் பெருமை நிலத்து
மறைமொழி காட்டி விடும்.

**nirai moji māndhar perumai nilathu
maṛai moji kāṭti viḍum.**

28. 'The greatness of those Rishis whose word is truth is well illustrated by the scripture revealed by them for the benefit of the world.'

COMMENTARY

The great ascetics never indulge in vain talk. They speak only what is useful and true. The greatness of such saints is fully borne out by the works composed by them. The scripture which owes its existence to such great men exhibits the greatness of the author by its own characteristics which conform to the strict criterion of truth which means that they are never in conflict with accepted *pramanas* or the criterion of truth such as *pratyaksha*, the concrete world and reality and *anumana*, the inferential knowledge based upon such perceptual facts.

குணமென்னுங் குன்றேறி நின்றார் வெகுளி
கணமேயுங் காத்தல் அரிது.

**kuṇnam ennun gundrēri nindrār vehuḷi
kaṇnamēyun gāthal aridhu.**

29. 'In the case of those who have climbed up the hill of excellence and stand firm, their anger cannot endure even for a moment.'

COMMENTARY

In the case of this couplet also some commentators have entirely misunderstood the implication. What is intended here is that the emotion of anger does not appear at all in the case of great ascetics who have climbed up the hill of righteousness by the method of strict self-discipline leading to spiritual development. Occasionally it may appear in their consciousness, but it may flicker away in a moment. The anger which may disturb the ordinary man and influence his conduct deleteriously will just appear in the consciousness of a great ascetic and disappear in the same moment without in any way affecting the peace and harmony of his soul.

அந்தணர் என்போர் அறவோர்மற் றெவ்வுயிர்க்கும்
செந்தண்மை பூண்டொழுக லான்.

**andhanar enbōr āravōrma trevvuyirkum
sendhanmai pūndoruha lān.**

30. 'Those who follow the principle of universal love and are adorned with mercy towards all living creatures are called 'andhanar.'

COMMENTARY

Here is a definition of the term 'andhanar' given. It is the term used to denote Godhood also as in the case of 'aravazhi andhana'. The term literally means the merciful one, and naturally it is defined in conformity with the principle of Ahimsa and applicable to only those who practise those principles by being merciful to all living creatures in the world. In the case of human beings the term is generally referred to Brahmins. But the author by this definition certainly wants to exclude all those who claim social honour by mere birth and all those who by profession are engaged in performance of Vedic sacrifice which consists in shedding the blood of animals in the name of religion. It is clear that this definition which emphasises the quality of mercy and universal love must necessarily exclude both these cases. In this connection we may refer to the creation of Brahmins to attend to spiritual affairs by Bharata, the son of Lord Rishabha, the first Thirthankara. We have already referred to the social organisation introduced by Rishabha while he was a ruling emperor. After his Nirvana his son Bharata felt the necessity of certain select people who would be engaged in instructing principles of Ahimsa to the people at large and also in safeguarding the connected religious principles. Feeling this necessity he wanted to set apart certain qualified people for the performance of such a noble task. He devised a very clever method of selecting such qualified men. He asked his ministers to proclaim to the people at large that there would be an important festival within the palace when people will be awarded gifts according to their merits. In response to this invitation several people rushed in to the Palace but before the gates of the Palace were opened King Bharata instructed his ministers to have the gateways strewn with germinated grains and pulses so that one who enters the Palace should necessarily trample over these grains and pulses with sprouts. But ordinary people trampled over these and entered the Palace to attend the festival. Towards the close of the day he found several important people

were absent. When they were questioned why they were absent they frankly pleaded that they could not enter into the Palace gate as the pathways were strewn with grains and pulses with sprouts. They dreaded to trample over these sprouted grains since they were living organisms and thus they avoided trampling these living organisms by walking over them. Hearing this explanation Bharata asked these people to enter the Palace by another door which was free and congratulated them on their devotion to the principle of Ahimsa and universal love and how they hesitated even to destroy Ekendriya Jivas by trampling over them. From that day they were invested with the authority to act as spiritual guides to the masses and they constituted the section of Brahmins who would scrupulously avoid any kind of injury to living beings and who would have the occupation of spiritual guidance for the ordinary masses. The author naturally has this in mind when he gives a definition of andhanar in this couplet.

CHAPTER IV

EMPHASIS ON THE POTENCY OF VIRTUE

This chapter deals with the Dharma revealed by the Omniscient Lord according to the Prakrit prayer ordained by Sri Kunda Kundā. This would be the paraphrase of the fourth item 'Kevaliparamoṭham Dhannu Mangalam, Kevaliparamoṭham Dhannu Logoṭhama, Kevaliparamoṭham Dhannu Saranam Pavujhami' 'The Dharma revealed by the Omniscient Lord is the auspicious purifying agent, the Dharma revealed by the Omniscient Lord is of greatest value in the world. Hence I take refuge in the Dharma revealed by the Omniscient Lord.' This chapter deals with the essential nature of Dharma which is the agency for purifying the soul, which is one of the most valuable things in the world and which is capable of offering protection to our soul

சிறப்பீனுஞ் செல்வமும் ஈனும் அறத்தின்ஊங்
காக்கம் எவனோ உயிர்க்கு.

sīrapīnun jelvamum īnum ārathin ūn
gākam evanō uyirku.

31. 'It yields eternal bliss of Moksha. It yields prosperity here. What gain, what benefit greater than virtue can man obtain?'

COMMENTARY

This emphasises the value and potency of virtue. There is nothing more valuable than this for man. By practising the code of morals ordained for man, he can obtain prosperity and happiness in the world by strictly observing the code of righteousness intended for the ascetic. He can reach the ultimate goal of liberation and self-perfection. Certainly therefore he cannot find anything more valuable than this which can be adopted by man as his guide in life.

அறத்தீனாஉங் காக்கமும் இல்லை; அதனை
மறத்தலினாஉங் கில்லையாம் கேடு.

ārathinū un gākamum illai ; adhanai
maṛathalinū un gillaiyām gēṛdu.

32. 'Know Ye for certain that there is no greater gain than virtue and no greater loss than to forget the same.'

ஒல்லும் வகையான் அறவினை ஓவாதே
செல்லும்வாய் எல்லாம் செயல்.

**ollum vahaīyān āravinaī ōvādhē
sellum vāi ellām seyal.**

33. 'Strive with ceaseless effort to work your way along the path of righteousness as far as you can in all aspects of conduct.'

COMMENTARY

Moral conduct implies right thought, right word, and right action. Mana, Vachana and Kaya are the three instruments of moral life. Consistent co-operation among the three, Mind, Speech, and Action, will constitute moral conduct. This conduct as has been repeatedly pointed out is of two kinds, one for the householder and another for the ascetic. The householder is expected to devote all his resources of power and wealth for the benefit of mankind and for the promotion of good. But he should adopt such spending of his resources only according to his capacity. He is not expected to squander away all his wealth indiscriminately reducing himself and his family to the verge of poverty and misery. Similarly, an ascetic adopting the austere course of tapas should not conduct himself in such a way as to lead himself to protracted misery and death by meaningless observance of austerities. The rule of conduct enjoined in Jaina Dharma is well illustrated by the following Sutra, SAKTHITHA THYAGA TAPAS. According to one's own capacity the householder should practise gift and the ascetic should practice tapas. Anything beyond one's capacity will be detrimental to oneself as such a course of conduct will defeat its own purpose. This condition that practice of the ordained ethical code is according to one's own capacity is a necessary corollary of the Jaina conception that to be born as a man in the world of Samsara is the rarest and the most valuable thing. To achieve the liberation from Samsara, to attain eternal bliss of Moksha, one must necessarily be born as a man. Man is just the way to the Eternal Bliss. Even the life of a Devendra who is supposed to enjoy the greatest happiness in Swarga is subject to the transformation of Samsara. There will come a time when his happiness will have a full stop, when he will have to be born again and undergo the cycle of samsaric births and deaths. Having obtained the human body, the rarest and the most valuable thing, one should not fritter away that gift without achieving the proper value through it. Hence the householder and the ascetic are both expected to obtain the maximum benefit out of his human body and it should

not be wantonly frustrated or destroyed. Persons who are not aware of this important principle of Jaina Dharma very often misunderstand the purpose of tapas or austerity, condemn the ascetic as one who seeks protracted suicide as the goal of life. Nothing could be farther from the truth inculcated by Jaina Dharma. The author here emphasises this principle of sakthitha thyaga and tapas by translating into Tamil 'ollum vagaiyal,' and the point that moral conduct implies the co-operation of thought, word and deed is emphasised by the phrase 'sellum vayellam,' through all the means of conduct.

மனத்துக்கண் மாசிலன் ஆதல் அனைத்தறன்
ஆகுல நீர்மை பிற.

manathukarn māsilan ādhal anaithaṇan
āhula nīrmai pīra.

34. 'Be pure in mind. That is just the nature of virtue. All else is empty sound and quite worthless.'

COMMENTARY

Having emphasised the fact that moral conduct implies thought, word, and deed, the author emphasises the importance of thought which is the spring of conduct. To speak about Dharma and to carry out the course of conduct with unswerving loyalty to the ordained rules where the thought is still contaminated with impurity would be of no value from the moral point of view. Right speech and right conduct with impure thought is ethically worthless. Hence the Jaina code of ethics emphasises the importance of purity of thought as the fountain source of all moral conduct. In this respect the Jaina code of ethics is exactly identical with the Christian doctrine preached by Jesus, in the Sermon on the Mount. Jesus also emphasises the importance of purity of thought as the central doctrine of morals. 'If thou covetest another man's wife, thou hast already committed adultery. If thou covetest another man's property, thou has already committed theft,' and so on. Similarly, the Jaina code of morals emphasises the fact that if thou thinkest of injuring another person thou hast already committed murder, if thou covetest another man's property thou hast already committed theft, and so on. The five great moral principles which form the foundation of Jaina ethics—Ahimsa, Satya, Astheya, Brahmacharya and Aparigraha—must be strictly observed through thought, word, and deed of which thought is the most important, being the real spring of conduct. It is this point that is emphasised in this couplet. It says that virtue is just purity of thought.

அழுக்கா றவாவெகுளி இன்னஞ்சொல் நான்கும்
இழுக்கா வியன்ற தறம்.

**arukā řavā vehuļi innā jol nāngum
iřukā viyandra dhařam.**

35. ‘Walking the path of life after removing these four impediments, envy, anger, lust, and evil speech, this is virtue or Dharma.’

COMMENTARY

This couplet points out the defects that may vitiate the moral conduct in each individual. Envy, Anger, and Lust, characteristic of impure thought, and Evil Speech characteristic of impurity of word, both determining the action which is certainly bound to be on the wrong course. Hence the author gives a guidance on how to secure purity of thought and word so as to be sure of right conduct.

அன்றறிவோம் என்னு தறம்செய்க மற்றது
பொன்றுங்கால் பொன்றாத் துணை.

**andrařivōm ennā dhařam seiha matrādhu
pondrungāl pondrā thuṇai.**

36. ‘Adopt the virtuous conduct even now. Don’t say, “Let me think of virtue later on as I am quite young.” When the moment of death comes you shall find virtue as a sure companion that never dies.’

COMMENTARY

Life throughout must be right life. Life not according to the ordained path of righteousness will be indistinguishable from the life of an animal. What differentiates man from animal life is the capacity to discriminate between good and evil which is the characteristic of man, an ability entirely absent in the case of animals. Hence in the case of man his whole period of life must be associated with this underlying moral principle of discrimination between good and evil and in adopting the path of the good

and avoiding the path of the evil. There is no particular period in man's life after which he can think of virtue. Such a course is futile. The man who adopts such a principle will be surrendering his dignity as a man, degrading himself to the grade of animal life. Hence, the author emphasises the importance of moral as the intrinsic characteristic of man and he should adopt that course of conduct even at the time of youth as soon as he is able to exercise discriminative knowledge and achieve what is desirable and avoid what is undesirable. This course of conduct which is associated with virtue, the intrinsic spiritual characteristic of man's life, is the only thing that will accompany him at the time of death throughout his future career. Hence, such a valuable and indispensable companion must man seek as early as possible and never miss obtaining its help and co-operation.

அறத்தா றிதுவென வேண்டா சிவிகை
பொறுத்தானே ரேந்தான் இடை.

arāthā řidhuvena vēřdā sivihai
pōřuthānō řdūrndhān řdai.

37. 'It is not necessary to dive deep into the Scriptures to discover the result of virtuous conduct. It is enough to notice the person who rides in a palanquin and the person who carries the palanquin.'

COMMENTARY

The obvious fact that some persons have the good fortune to be carried in a palanquin by other persons who have to toil along the path with the load of the palanquin on their shoulders, would make it distinctly clear what the result of virtuous conduct would be, because the experience of these two individuals is but the result of their former conduct in a past birth: one by his good deed is able to obtain the happiness of riding in a palanquin and the other because of the lack of it is condemned to work hard by having to carry the palanquin. This fact which one can observe in life is enough to emphasise the importance of good conduct whose value need not be established by elaborately citing verses from the scriptures.

வீழ்நாள் படா அமை நன்றூற்றின் அஃதொருவன்
வாழ்நாள் வழி அடைக்குங் கல்.

vīṇāṛl paidā amai nandrātrin ahdhoruvan
vāṇāṛl vari aḍaikungal.

38. 'If a person does good always without allowing a single day to pass by in vain, that conduct will be a stone to block successfully the way of future days of samsaric life.'

COMMENTARY

If the ultimate aim of Dharma is to escape from the Samsaric flow of births and deaths then it is desirable to encourage and adopt all methods that would stop the flow of the cycle of Samsara; and a course of conduct unswervingly devoted to virtue, would successfully block this path of continued Samsaric life and promote life along the path of liberation. Just as the flow of water can be blocked by putting a stone in the sluice of the tank, so the virtuous conduct would be successful in blocking the flow of Samsara and diverting the soul to the more desirable path leading to Moksha or liberation.

அறத்தான் வருவதே இன்பம் மற்றெல்லாம்
புறத்த புகழும் இல.

aṛathōn varuvadhē inbam matrellām
puṛatha puhaṛum ila.

39. 'What comes from virtue is real happiness. All else is other than real happiness and also devoid of glory.'

COMMENTARY

Having described the importance and potency of virtue in the previous couplets, here the author points out the unique gifts that result from the righteous course of conduct. Man considers many things as happy. All such happiness is vitiated because there is a chance of that being immediately turned into misery and because sensual happiness obtained from the environment has the chance of being turned into the opposite. But the happiness associated with spiritual purity is unique and unalloyed. Compared to this the other kinds of happiness are worthless and should not be pursued by one who seeks the goal of life, the ultimate liberation of the self.

செயற்பால தோரும் அறனே ஒருவற்
சூயற்பால தோரும் பழி.

**seyatpāla dhōrum aṛanē oruvat
kuyatpāla dhōrum baji.**

40. ‘ Know ye, that what ought to be done by each is virtue and that what ought to be shunned by each is vice.’

Thus ends the introduction.

CHAPTER V

HOUSEHOLDER'S DHARMA

After the introduction, begins the householder's Dharma or code of morals. The term 'Illaram', domestic virtue, is the literal Tamil translation of the Sanskrit phrase 'Sravakachara' or 'Sagara Dharma'. The term Sravakachara means the course of conduct prescribed for a Sravaka, or a householder. Similarly, the term Sagarā Dharma means Dharma prescribed for one who is a householder. According to Jaina social organisation, society is divided into four groups : Sravaka and Sravaki, men living in households and women living in households. The houseless ones are similarly grouped into Yathis and Aryanganas, monks and nuns. The first book deals with the householders' Dharma which is divided into some minor sections or chapters. Chapter V deals with the householder's life in his own home with his wife. The householder's life therefore implies the institution of marriage and building up a home life as husband and wife attending to family welfare in all its aspects. In the 5th Chapter the author emphasises how the householder living in his own home is a support for the rest of society.

இவ்வாழ்வான் என்பான் இயல்புடைய முவர்க்கும்
நல்லாற்றின் நின்ற துணை.

ilvāṇvān enbān iyalbūdaiya mūvarkum
nallātrin nindra thuṇṇai.

41. 'He who is esteemed as a householder is one who standing firm in the path of virtue serves to support the other 3 orders.'

COMMENTARY

The other three orders depending upon his generosity and support are the students having their educational course under their gurus, and minor ascetics who are called Chullakas, who have no home of their own and who have not completely renounced the world, and the major ascetics who have renounced the world absolutely and hence are called Mahamunis. These three orders are mentioned by the Jaina commentator under this couplet. Other non-Jaina commentators consider that these three orders refer to the orders contemplated by Manu as Brahmacharya, Vanaprastha and Sanyasa, the householder being the

first, thus constituting the four orders of society according to Hindu Dharma. Even Jaina writers recognise these four, but the difference is as to the exact characteristic of the third order called Vanaprastha. There is no difference of opinion as to the other three, Brahmachari, householder and the absolute ascetic. In the case of Vanaprastha Ashrama, Manu, following the ordinary Vedic tradition, makes Vanaprastha as one who lives in the forest area in a house of his own with his own wife and cattle, thus making up a complete household, though situated in the forest area. Such a Vanaprastha would not be recognised by Jaina writers because that would not be different from the ordinary householder and, further, such a Vanaprastha leading his own home life with his wife and children having a small property of his own would not be dependent upon the ordinary householder for his daily sustenance. Hence according to the Jaina tradition this Vanaprastha Ashrama would refer to the Acharyas as the head of the Sangha living on the outskirts of the cities in the Udhyanas and forest areas having no home of their own. The Muni Sangha will consist of teachers and disciples undergoing training and both of them will have to depend upon the generosity of the householder for their sustenance. This order of teachers and disciples, since they have no home life, must depend upon the householder for food, for their daily sustenance, for medicine when they fall ill and for shelter from inclemencies of weather. Those who are absolute ascetics, or Mahamunis, spend their time in yogic practice or tapas, and will live in solitary isolated places occasionally taking refuge in caves, in mountains and periodically visiting the villages and towns whenever they are in need of food. Not knowing these details Dr. Pope, whose ignorance of Jainism is patent, dogmatically asserts: 'the Jains have only two classes and thus the poet was not a teacher of their system'. From the information given above it is not necessary for us to contravert the obviously erroneous view of Dr. Pope.

துறந்தார்க்கும் துவ்வா தவர்க்கும் இறந்தார்க்கும்
இவ்வாழ்வான் என்பான் துணை.

thuṛandhārkum dhuvvā dhavarkum iṛandhārkum
ilvārvān enbān dhuṇai.

42. 'A householder lives true to his virtue when he supports the ascetics, the indigents, and the destitute ones who take refuge in his house in their last moments.'

COMMENTARY

This couplet mentions three other needy cases which ought to be attended to by the true householder. The homeless ascetic must naturally be supported by the householder. The poor and starving ones must also be treated generously. They must get food, clothing and medicine if necessary, which must all be supplied by the householder unstintingly. If any destitute person who has no kith or kin in society, seeks the protection of the householder at the last moment of his life, he must also be given protection till the moment of his death and his wants must be attended to. Thus the householder is not only expected to support the great ascetics to whom he shows deep respect according to religious conviction, but the poor, the indigent and the destitute members of society must also be given relief.

தென்புலத்தார் தெய்வம் விருந்துஒக்கல் தான்என்றாங்(கு)
ஐம்புலத்தா றேரம்பல் தலை.

thenbulathār deivam virundhu okal thān endrān (gu)
aĩmbulathā rōmbal thalai.

43. 'Elders on death-bed, God, Guests, Relatives, and Oneself, to cherish these five is the main duty of the householder.'

COMMENTARY

The Tamil word 'Thenbulathar' is identified with the pitrus, the late ancestors to whom the householder is supposed to make ceremonial offerings annually. This pitrudarpana is not altogether unknown in the South Indian society of Jains, but the Jaina commentator whose commentary is published herewith interprets Pitrus as the elders in the throes of death. The householder is supposed to nurse them in their last moments and give them peace of mind so that they may have a chance of better life in the next birth because, according to Jaina metaphysics, the ideas presented at the last moment of a man's life are determining factors as to the nature of his future life. Therefore the householder is expected to do his duty by attending to the needs of the elders at the last moment and thus help them to secure a desirable future birth after their death. The term 'Deivam' may be interpreted as 'God' in the temple to whom the householder is supposed to offer Puja and religious offerings. It may also be interpreted as the great ascetics, or Mahamunis,

who are also referred to by the Tamil term 'Kadavul'. The Tamil classics such as Silappadikaram and Chintamani, written by Jaina authors, use the word 'Kadavul' as Mahamunis, the Jaina Rishis, Munis. Even the great Tamil Poet, Kambar, who is a non-Jaina, uses the word 'Kadavul' in that sense. If the term 'Deivam' is identified with Kadavul then it may be interpreted as the absolute ascetics, or Mahamunis, in this couplet also. The third and the fourth, the Guest and the Dayadhis, require no explanation. The householder himself, as the fifth item, is entitled to share the household property and resources. The householder must be considered an important shareholder in the common household property because without him the other four have no chance of getting anything.

பழி அஞ்சிப் பாத்தூண் உடைத்தாயின் வாழ்க்கை
வழி எஞ்சல் எஞ்ஞான்றும் இல்.

pari anji pāthūṇ uḍaithāyin vāṙkai
vari enjal engyāndrum il.

44. 'If a householder shares his meal with others, what he obtained by just means, his family line will continue long without a break.'

அன்பும் அறனும் உடைத்தாயின் இல்வாழ்க்கை
பண்பும் பயனும் அது.

anbum āṇum uḍaithāyin ilvāṙkai
paṇbum bayanum adhu.

45. 'If home life is based on love and virtue, then that life will have its perfect grace and reward.'

COMMENTARY

Love refers to the love towards his wife without which there could be no harmonious home life. Dharma, virtue, refers to the discharge of the householder's duties such as offering food to the great ascetics, which discharge of duties will not be possible without the co-operation of his better-half. The householder who has his affectionate wife to discharge his duties will have the satisfaction of leading a graceful home-life and will achieve the gain which is the reward for the virtuous householder-life.

அறத்தாற்றின் இல்வாழ்க்கை ஆற்றின் புறத்தாற்றின்
போய்ப் பெறுவ தெவன்.

**aṛathātrin ilvāṅkai ātrin puṛathātrin
pō ōi peṛuva dhevan.**

46. 'If one wants to live as a householder, let him live according to the path of righteousness prescribed for him. What benefit would he achieve by adopting any other path?'

COMMENTARY

Real happiness in home-life depends upon adopting a just and virtuous method of acquiring wealth for the family and utilizing it in a proper and beneficial way for the good of all. Such a course adopted by a householder would represent the noble and happy course which will be the proper reward for home-life. Life not associated with such a correct path of virtue would certainly frustrate the purpose of the householder.

இயல்பினான் இல்வாழ்க்கை வாழ்பவன் என்பான்
முயல்வாருள் எல்லாம் தலை.

**iyalbinān ilvāṅkai vāṇbavan enbān
muyal vāruḷ ellām dhalai.**

47. 'If a householder lives his life without swerving from the path of righteousness ordained for him, he will occupy the foremost place among all those that strive for spiritual realization.'

COMMENTARY

An ideal household life is considered by the author to be even better than the life of a homeless ascetic as a means of spiritual development.

ஆற்றின் ஒழுக்கி அறன் இழுக்கா இல்வாழ்க்கை
நோற்பாரின் நோன்மை உடைத்து.

**ātrin oṭuki aṛan iṇukā ilvāṅkai
nōtpārin nōnmai uḍaithu.**

48. 'One who lives the faultless home life according to the path of righteousness and shows to others how to walk the correct path, will have his domestic life nobler than that of the ascetics who practise stern austeristics.'

அறன்னப பட்டதே இல்வாழ்க்கை ; அஃதும்
பிறன்பழிப்ப தில்லாயின் நன்று.

**arān enapartadhē ilvāṅkai ; ahdhum
pīran paripa dhillāyin nandru.**

49. 'Domestic life par excellence is that which is based upon virtue. The other course of the ascetics if faultless is also praiseworthy.'

வையத்துள் வாழ்வாங்கு வாழ்பவன் வானுறையும்
தெய்வத்துள் வைக்கப் படும்.

**vaiyathuḷ vārvāngu vāḷbavan vānuṟaiyum
dheivathuḷ vaikapaḍum.**

50. 'He who enjoys on earth a faultless domestic life may claim the citizenship of heaven with the Gods.'

COMMENTARY

This chapter on domestic life lays down the duties of the householder by pointing out that his life is not merely for himself but for the whole of society. Thus the author lays down a sound economic basis which will conduce to social harmony. The householder is guaranteed a happy life not only here but also hereafter, as he is sure to be born as a Deva among the Devas according to his virtuous conduct here.

CHAPTER VI

HOUSEHOLDER'S DHARMA

மனைத்தக்க மாண்புடையன் ஆகித் தற்கொண்டான்
வளத்தக்காள் வாழ்க்கைத் துணை.

**manaithaka mānbutdaiyan āhi thatkorndān
vaḷathakāḷ vāḱkai thunaḷ.**

51. 'She is the true help-mate who discharges her duty consistent with the dignity of the household and adjusts her domestic expenditure proportionate to her husband's income.'

மனைமாட்சி இல்லாள்கண் இல்லாயின் வாழ்க்கை
எனைமாட்சித் தாயினும் இல்.

**manai māṛṇi illāḷkaṇ illāyin vāḱkai
enai māṛṇi thāyinum il.**

52. 'The glory of the household is in the hands of the wife. If she fails in this all other glory in life is as if it did not exist.'

இல்லதென் இல்லவன் மாண்பானால் உள்ளதென்
இல்லவள் மாணாக் கடை.

**illadhen illavan mānbanāl ulladhen
illavarḷ mānākadaḷ.**

53. 'What is lacking in a house where a virtuous wife dwells? If the wife lacks in honour what is the worth of all the household wealth?'

பெண்ணின் பெருந்தக்க யாவுள கற்பென்னுந்
திண்மைஉண் டாகப் பெறின்.

pēnnin perundhaka yāvula katpennun
dhiṇmai un dāha peṇin.

54. 'If a woman with strength of mind maintains her chastity then what is more excellent in the world than such a virtuous woman?'

தெய்வந் தொழாஅள் கொழுநற் றெழுதெழுவாள்
பெய்யெனப் பெய்யும் மழை.

dheivan dhoṛā aḷ koruna troḷudheṇuvāḷ
peiyena peiyum marai.

55. 'A wife who while waking up early morning adores no God but her own husband before whom she bows, if she says 'let there be rain,' then there will be rain.'

தற்காத்துத் தற்கொண்டான் பேணித் தகைசான்ற
சொற்காத்துச் சோர்விலாள் பெண்.

thatkāthu thatkoṇḍān pēni thahai sāṇḍa
sotkāthu jōrvilāḷ peṇ.

56. 'Who guards her chastity, who attends to her husband's comfort, who preserves the fame of the household, who never fails in her domestic duties, she is an ideal woman.'

சிறைகாக்குங் காப் பெவன்செய்யும் மகளிர்
நிறைகாக்குங் காப்பே தலை.

siṛai kākun gāp pevan seiyaṇ maharir
niṛai kākun gāpē thalai.

57. 'The external watch and ward will be of no use in preserving the chastity of a woman. Her own strength of mind is the safest protection for her honour.'

பெற்றான் பெறின்பெறுவர் பெண்டிர் பெருஞ்சிறப்புப்
புத்தேளிர் வாழும் உலகு.

**petiān pērin pēruvar peṇdir perunjirapu
puthēḷir vārum ulahu.**

58. 'If a woman lives true to her husband who had her as his wedded wife, then she is sure to gain the glory in the next world where the Gods live in bliss.'

புகழ்புரிந் தில்லிலோர்க் கில்லை இகழ்வார்முன்
ஏறுபோல் பீடு நடை.

**puhaṇpurin dhillilōr killai ihaṇvārmun
ēru bōl pīdu nardai.**

59. 'Those whose fame is sullied by their wife's lack of honour can never have a bold lion-like walk before their scorned foes.'

மங்கலம் என்ப மனைமாட்சி மற்றதன்
நன்கலம் நன்மக்கட் பேறு.

**mangalam enba manai māṇṇi matrathan
nangalam nan makart pēru.**

60. 'A virtuous wife is declared to be a blessing in a household. It is a fine ornament to the household if it is blessed with good children.'

COMMENTARY

This chapter emphasises the fact that the happiness and harmony of the homelife entirely depends upon the mistress of the house. Though the husband is an earning member of the family the success of the household life depends upon his wife who is expected to look after his own comforts and also discharge the duties of the householder's life such as feeding the honoured ascetics and guests and attending to their other wants. If the wife is lacking in the sense of hospitality that house will not be visited by guests or ascetics. She is expected to discharge these

duties with a special sense of responsibility in the matter of domestic economy. She cannot afford to be either too extravagant or too miserly. Her husband, the earning member of the family, must evidently be in the habit of giving a free hand to his wife in the matter of domestic expenditure. She is not only expected to show thus a practical knowledge of house-keeping but she is also expected to be thoroughly faithful to her husband. Her womanly ornament 'chastity' she is bound to maintain at any cost. The author clearly ridicules the idea of a jealous husband who attempts to preserve the honour of his wife by external watch and ward. Such an anxious guardianship on the part of the husband would be futile. The chastity and honour of the woman must be maintained by herself. She must have the strength of will to maintain her honour and never to have misgivings in this matter. Only such chastity as is maintained by herself will be of real value. If unfortunately she fails in her conjugal fidelity to her husband and dishonours herself the happiness of homelife is destroyed. The male member of the family, the husband, has to undergo mortification because of the scandal-mongering around him. Thus the author clearly points out, the success and the honour of the family life as a whole must be in the hands of the wife who is expected to preserve these scrupulously, unsullied. The chapter ends with the couplet which is practically an introduction to the next chapter which deals with the gift of children in the household.

In this connection it is worth noticing what Mr. F. W. Ellis has to say about women in South India in his translation and commentary on some portions of the Kural. He refers to foreign writers who criticised the looseness of sex morality in Indian society. But Mr. Ellis says that the fact may be true with respect to one sex. It is not so with respect to the other, for the women of South India are uniformly chaste and temperate by nature. Gentle and timid as they are, usually shrinking from observation and exertion, they are nevertheless ardent in their attachment and this disposition directed by education acquires force which nothing can shake and enables them, actuated by motives of duty and honour, to display an energy beyond their sex and a courage which no terror can daunt. Devoted in body and mind to their domestic and conjugal duties they are affectionate and attentive wives, anxious and tender mothers and, not infrequently, sage and prudent friends. In fact they possess in a considerable degree the qualities which by the writers quoted in the following pages are stated to constitute the perfection of family character.

CHAPTER VII.

THE BIRTH OF SONS

பெறுமவற்றுள் யாமறிவ(து) இல்லை அறிவறிந்த
மக்கட்பே(று) அல்ல பிற.

peṛumavattruḷ yāmaṛiva (dhu) illai aṛivaṛindha
makartpē(ṛu) alla pīṛa.

61. 'Of all the good things that ought to be acquired in the world nothing is comparable to the gift of intelligent and virtuous children. We know no greater good.'

எழு பிறப்பும் தீயவை தீண்டா பழி பிறங்காப்
பண்புடை மக்கட் பெறின்.

eru pīrapum dhīyavai thūṇḍā paṇi pīrangāp
paṇbuṇḍai makart perin.

62. 'Those that have the good fortune to obtain virtuous and worthy children above reproach will pass through the seven-fold births and no evil will touch them.'

COMMENTARY

The seven kinds of birth referred to in this couplet are the following classification of living beings according to the Jaina Biology. Living beings with one sense organ which include the whole of the botanical world, form two groups: Sukshma Ekendriya Jivas, and Stula Ekendriya Jivas—microscopic organisms with one sense, and the major organisms with one sense. The former refers to microbes present in water, air, earth, etc., and the latter refers to plants and trees. Above these organisms are put the living beings with two senses. Living beings with three senses, and living beings with four senses come in the order of development. At the top we have living beings with five senses which class includes higher animals and man. This class of living beings with five senses is further divided into two. Five-sensed organisms without a mind, and five-sensed organisms with a mind.

The latter refers to human beings in general. Thus a Jiva or soul has a chance of being born in any one of the seven classes of living beings while subjected to transmigration of births and deaths.

தம்பொருள் என்பதம் மக்கள் அவர்பொருள்
தந்தம் வினையான் வரும்.

**thamboruḷ enbadham makar̥ avar poruḷ
thandham vinaiyān varum.**

63. 'One's children constitute one's fortune, so declared the wise. This gift of good children is caused by one's own virtuous deeds.'

COMMENTARY

The virtuous children in the family who constitute the ornament of the family and who safeguard the prosperous continuity of the same are considered the result of the virtuous conduct of the parents in the previous birth. This naturally implies that if the parents have not done virtuous deeds in the previous birth their children will not be intelligent and virtuous to maintain the fame of the family.

அமிழ்தினும் ஆற்ற இனிதேதம் மக்கள்
சிறுகை அளாவிய கூழ்.

**amizhthinum ātra inidhēdham makar̥
siruhai arlāviya kūḷ.**

64. 'While the parents eat their food, if their children put their little hands in the food and play, the parents will feel their food sweeter than divine Ambrosia.'

COMMENTARY

Here is a reference to the general habit of eating squatting on the ground in plates or leaves. Little children very often come to the eating plate or leaf and plunge their hands into the food served before their parents. No parent will resent this as interference, but on the other hand feel happy, and enjoy the food in spite of children's interference.

மக்கள்மெய் தீண்டல் உடற்கின்பம் மற்றவர்
சொற்கேட்டல் இன்பம் செவிக்கு.

**makal mei thīṇdal uḍarkinbam matravar
sotkēṭtal inbam seviku.**

65. 'The touch of children will be pleasant to the parents and their voice will be sweet music to their ear.'

COMMENTARY

This refers to the parent playing with his children and enjoying the babblings of children.

குழல் இனி(து) யாழ் இனிது என்பதம் மக்கண்
மழலைச்சொற் கேளா தவர்.

**kuḷal ini(dhu) yāḷ inidhu enbadham makam
maḷalai jot kēḷādhavar.**

66. 'Only those who have never heard their children's sweet lisplings will say, sweet is the pipe, sweet is the lute.'

COMMENTARY

To loving parents who have the good fortune to have pretty children in their house, hearing instrumental music will be nothing compared to the babblings of their sweet children.

தந்தை மகற்காற்றும் நன்றி அவையத்து
முந்தி இருப்பச் செயல்.

**thandhai mahatkātrum nandri avaiyathu
mundhi irupa jeyal.**

67. 'The greatest boon that a father can bestow upon his son is to make him occupy the front seat in the councils of the wise.'

COMMENTARY

This emphasises the duty of the parents to their children. The function of the father does not end in enjoying the pleasant

touch and the sweet voice of the baby, but the father must look to the education of his children. His ideal must be to make his children occupy the foremost place in society, and see that he becomes the leader. That is the greatest boon that a father can confer upon his son, for even the family property which the son may inherit will be nothing compared to the acquisition of foremost social status through education and character which would certainly be the gift of his father.

தம்மின்தம் மக்கள் அறிவுடைமை மாநிலத்து
மன்னுயிர்க் கெல்லாம் இனிது.

**thammin dham makar arivudaimai mā nilathu
mannuyir kellām inidhu.**

68. 'All the human beings in the world will naturally feel a pleasant pride if their children are found to be wiser and more intelligent than themselves.'

COMMENTARY

A father naturally would feel happy if his son is declared by the world to be wiser and more intelligent than the father. Instead of evoking a feeling of envy, the father would feel joyful to see his son more respected than himself in the society of wise men.

என்ற பொழுதின் பெரிதுவக்கும் தன்மகனைச்
சான்றோன் எனக்கேட்ட தாய்.

**indra porudhin peridhuvakum dhan mahanai
jāndrōn ena kēṭta thāi.**

69. 'When the mother hears her son held as a great and wise one she feels joy much greater than when she bore her son.'

COMMENTARY

This couplet refers to the reaction in the mother when she has a happy son who is recognised by society as a great man. A woman's great happiness consists in becoming a mother. Every woman is eager to have a child in order to exercise her maternal affection. Hence it is natural to feel joy on child-birth

which is the characteristic of every woman. If the son born, through education and character is able to occupy the foremost place in society the happiness to the mother's heart would certainly be far greater than the happiness she felt when she had the gift of the child.

மகன்தந்தைக் காற்றும் உதவி இவன்தந்தை
என்றோற்றான் கொள்ளனுஞ் சொல்.

**mahan thandhai kātrum udhavi ivan thandhai
en nōtrān golenūn jol.**

70. 'The best requittal that a grateful son could offer to his father is to conduct himself so that men may wonder what meritorious deeds the father might have done to obtain such a son.'

COMMENTARY

This refers to the attitude that a wise son should have to his parents. He must so conduct himself in society both by his intelligence and character that people at large may praise his greatness as the natural heritage from his noble parents. If his life brings credit to his parents, that is gratitude enough that he could show to his parents who look after his education and development of character.

CHAPTER VIII

TO HAVE LOVE

Ahimsa or Universal Love being the basis of the Code of Morals both for the householder and the ascetic, the author points out that the householder must have love towards others in order to satisfactorily discharge his duties according to the householder's Dharma. In the case of the householder he must have love towards his kith and kin first and also towards others. He must be kind to his wife and children, he must be kind to his servants, he must be kind to his cattle and, in general, he must be kind to all others whether men or animals, whether related to him or not. This is in accordance with the general principle enunciated in the phrase 'Daya Mulam Dharma', the root to all Dharma is Daya and Love.

அன்பிற்கும் உண்டோ அடைக்குந்தாழ் ஆர்வலர்
புன்கணீர் பூசல் தரும்.

anbitkum uṇḍō aḍaikundhāḥ āryalar
pungarṇīr pūsal tharum.

71. 'What bold one is there to restrain and conceal love? One tear drop in the eyes of those thou lovest will draw a flood from thine.'

COMMENTARY

This couplet emphasises the fact that if we love one who is in distress it would automatically rouse sympathy in the person who loves him. A heart filled with love towards other persons must necessarily respond to those who are in distress and attempt to remove such distress from the loved ones. This intrinsic nature of love that it could express itself plainly is evidently intended as a criterion to distinguish between genuine love and heartless lip sympathy. Genuine love will express itself quite plainly whereas the other one has no such chance.

அன்பிலார் எல்லாம் தமக்குரியர் அன்புடையார்
என்பும் உரியர் பிறர்க்கு.

**anbilār ellām dhamakuriyar anbudaiyār
enbum uriyar pīrarku.**

72. 'Persons lacking in love towards others will utilise all their wealth themselves. But those loving persons will utilise all their property for the benefit of others. Nay, they will consider their own body as intended for service to others.'

அன்போ டியைந்த வழக்கென்ப ஆருயிர்க்கு
என்போ டியைந்த தொடர்பு.

**anbō ḍiyaindha varakenba āruyir (ku)
enbō ḍiyaindha thoḍarbu.**

73. 'The association of soul with the human body of bone and flesh is declared by the wise to be the result of love.'

COMMENTARY

According to the Jaina view it is a very rare occurrence for Jiva or soul to be born as a human being. In the world of Samsara, human birth is considered to be the rarest. Such a good fortune which a Jiva has, is considered to be the result of its past good deeds based upon love and mercy towards all creatures. Here it is implied that his human birth is not only a rare privilege but the human being is expected to make the best of this rare acquisition by living a life of love and sympathy towards others.

அன்பீனும் ஆர்வம் உடைமை அதுநானும்
நண்பென்னும் நாடாச் சிறப்பு.

**anbīnum ārvam uḍaimai adhu īnum
naṇbennum nāḍā jīrapu.**

74. 'From love springs affection to all. That bond of affection yields real friendship.'

அன்புற் றமர்ந்த வழக்கென்ப வையகத்(து)
இன்புற்றார் எய்துஞ் சிறப்பு.

anbu tramarndha varakenba vaiyaha (thu)
inbutrār eidhun jīrapu.

75. 'Happiness on earth and bliss above are certainly the fruits of living the life of love.'

அறத்திற்கே அன்புசார் பென்ப அறியார்;
மறத்திற்கும் அஃதே துணை.

ārathitkē anbusār penba ariyār ;
marāthitkum ahdhē thunaī

76. 'The ignorant say that love can sustain only virtue. It also helps man to restrain evil.'

COMMENTARY

Generally ordinary people believe that virtuous conduct proceeds from a feeling of love and affection towards all beings. But this attitude of love is also a source of help in fighting out evil. Ordinarily one's attitude to an evil-doer is a feeling of hatred and disgust. A person who has committed a crime or sin is not considered worthy of love and such a person evokes a sense of ill-feeling and disgust in you. But such an attitude is considered to be inconsistent with life according to true love. Hence you have to change your attitude towards the evil doer and extend affection towards him. Thus you will be able to get rid of the undesirable emotion of hatred from your mind and thus help yourself to keep along the straight path of virtue, but you will also be able to set right the life of the evil-doer because he will also respond to your affection and try to reform himself. The attitude contemplated towards the evil-doer in this couplet is best illustrated by the famous verse of Jesus Christ addressed to the prostitute,

'Neither do I condemn thee,
Go, sin no more.'

என்பி லதனை வெயில்போலக் காயுமே
அன்பி லதனை யறம்.

enbi ladhanai veyilpōla kāyumē
anbi ladhanai yaṛam.

77. 'Just as boneless living beings are dried up to death by the fierce rays of the sun, so loveless persons will be destroyed by the power of virtue.'

COMMENTARY

Happy and successful life in the world must be associated with love and affection towards the environmental beings. Otherwise, the springs of his heart will be dried up and his life would be a barren one doing no good to himself or to others.

அன்பகத் தில்லா உயிர்வாழ்க்கை வன்பாற்கண்
வற்றல் மரந்தளிர்ந்த தற்று.

**anbaha thillā uyir vāikai vanbātkai
vatral marandhalir thatru.**

78. 'A loveless person enjoying the joys of life would be as rare and impossible as a dead tree in a desert soil attempting to put forth a glorious foliage and to bloom with flowers.'

COMMENTARY

This terrifying comparison brings out the importance of love in the householder's life if his life is to be really fruitful. Otherwise it is as useless as a dead tree in a barren soil.

புறத்துறுப் பெல்லாம் எவன்செய்யும் யாக்கை
அகத்துறுப் பன்பி லவர்க்கு.

**puṛathuṛu pellām evan seiyaum yāikai
ahathuṛu panbi lavarku.**

79. 'Of what benefit is the body whose members are completely and harmoniously developed if, in the case of persons, the soul within is devoid of love?'

COMMENTARY

Jaina thinkers, in classifying living beings biologically, arrange them in the order of development from the point of view of sense organs, beginning with one-sensed organisms and ending

with five-sensed organisms with mind to boot. In addition to this general classification they divide each class into two, completely developed ones and incompletely developed organisms, Paryapti Jivaha and Aparyapti Jivaha. An incompletely developed organism or an animal would be an unfortunate freak of nature unfit to continue its normal life in its environment. A fully developed organism or Paryapti Jiva is well equipped to have its life career in nature, but in the case of a human being the author wants to point out that possession of such a completely and harmoniously developed body will not be enough to complete his life history as a man if he lacks the inner worth of love which alone will qualify him to walk the path of Dharma successfully to reap the fruits of a happy life.

அன்பின் வழிய துயிர்நிலை அஃதிலார்க்(கு)
என்புதோல் போர்த்த உடம்பு.

anbin variya dhuyir nilai ahdhilār (ku)
enbuthōl pōrtha udambu.

80. 'The changeless abode of the soul is reached by the path of love. Those that are devoid of love are just the skeleton covered with skin.'

COMMENTARY

A loveless person is just compared to a corpse. He is neither capable of living a man's life here, nor capable of reaching the goal of life hereafter. The goal of life is according to Jaina thought the realisation of self to become Paramatma, to reach the Siddhahood. Escape from the changing world of Samsara is possible only by reaching the Siddhahood. It is this that is referred to by the phrase 'Vuyirnilai', the changeless abode of the soul. Our author in a Prakrit work describes the Siddha as Suddha, Achala and Anopama: pure, changeless and incomparable. It is this changelessness of the self that is referred to by this phrase 'Vuyirnilai' and this goal would be reached only by the path of love. One who is not capable of walking along this path of love is no better than a corpse. His life will be fruitless even from the point of a householder, not to speak of the impossibility of his reaching the ultimate goal of life.

CHAPTER IX

PROTECTING GUESTS

This chapter refers to supporting guests by offering them four kinds of gifts. Here the guests are of three kinds, Asamyata, Vratika and Yati. Of these three, the first two belong to the class of householders or Sravakas, the third belongs to that of ascetics who have renounced all. The term 'Asamyata' means 'one who is a right believer in the Jaina faith of Ahimsa, but who is not able to observe the several vows intended to guide the householder's life.' The second class refers to those who observe the Vratas. Persons belonging to this class are able to observe according to their capacity the various vows intended for a Jaina householder of a higher spiritual development. The third class, of course, refers to absolute ascetics. When these appear as guests at a householder's door they must be entertained according to the necessity of the guest. The four kinds of gifts which the householder is expected to offer them are, food, medicine, books and shelter, according to the context.

இருந்தோம்பி இல்வாழ்வ தெல்லாம் விருந்தோம்பி
வேளாண்மை செய்தற் பொருட்டு.

**irundhōmbi ilvāṟva dhellām virundhōmbi
vēḷḷāṇmai seidhat poruṭu.**

81. 'All the duties of a householder who conducts his home life with his wife, consist in receiving guests with courtesy and attending to their needs according to the occasion.'

COMMENTARY

This indicates that the main purpose of the householder's life is to serve as a support to others that visit him as guests. It is not enough if he conducts his householder's duties to the complete satisfaction of his personal needs and the needs of his wife and children. His acquisition of wealth, therefore, must be spent in such a way as to maintain a hospitable home for the guests.

விருந்து புறத்ததாத் தான்உண்டல் சாவா
மருந்தெனினும் வேண்டற்பாற் றன்று.

**virundhu puṛathadhā thān uṇḍal sāvā
marundheninum vēṇḍatpā trandru.**

82. 'Even if the food eaten by the householder is of as high value as ambrosia of immortality, it ought not to be consumed by the householder while the guests are waiting outside.'

COMMENTARY

The guests waiting outside may be great ascetics of Yatiswaras. The householder will consider it a great honour and a privilege to offer food to such Mahamunis. Hence he is expected to first attend to the guests before he goes inside to eat his food. The householder is ordained to receive and entertain the Yatiswara if he happens to be his guest according to what is called Navapunya-krama, adopting nine pure ways of entertainment, such as, walking towards him to receive him, to offer him a raised seat, to clean his feet with water, to offer obeisance to him, etc., before offering food or bhiksha.

வருவிருந்து வைகலும் ஒம்புவான் வாழ்க்கை
பருவந்து பாழ்படுதல் இன்று.

**varuvirundhu vaihalum ōmbuvān vāṛkai
paru vandhu pāṛbardudhal indru.**

83. 'If a householder attends to the needs of honoured guests everyday, the prosperity and wealth of his household will grow from more to more and will never decline.'

அகன் அமர்ந்து செய்யாள் உறையும்; முகன் அமர்ந்து
நல்விருந் தோம்புவா னில்.

**ahan amarndhu seiyaṭṭai uṛaiyum; muhan amarndhu
nal virun dhōmbuvā nil.**

84. 'If a householder receives an honoured guest like the Yatiswara, with a smiling face and a kind heart, the Goddess of Wealth will gladly make his house her abode.'

வித்தும் இடல்வேண்டுங் கொல்லோ விருந்தோம்பி
மிச்சில் மிசைவான் புலம்.

**vithum idal vēndun gollō virundhōmbi
mijil misaivān pulam.**

85. 'Who eats what is left after entertaining his guests, he need not even take the trouble of sowing his field, as he can surely have a bumper harvest.'

செல்விருந் தோம்பி வருவிருந்து பார்த்திருப்பான்
நல்விருந்து வானத் தவர்க்கு.

**selvirun dhōmbi varuvirundhu pārthirupān
nalvirundhu vāna thavarku.**

86. 'A householder who, after feeding the great Rishis, waits for other ascetic guests before he goes in to eat his food, will be received as a welcome guest by the Devas hereafter.'

COMMENTARY

Here is a reference to the practice of great ascetics who are generally engaged in tapas in lonely places of forests or hillside. For successful spiritual discipline of tapas, the Rishi has to maintain his body by nourishing it. In order to obtain food for this purpose, the Rishis will walk along the streets of the householders in a particular village or a city to obtain food. Then the householder will be watchful and receive him and offer him bhiksha. Such a privilege would be coveted even by the great kings. Hence the author emphasises the importance of entertaining such honoured guests by the householder who by his virtuous conduct can inherit in future the happiness of Swarga.

இனைத்துணைத் தென்பதொன் றில்லை; விருந்தின்
துணைத்துணை வேள்விப் பயன்.

**inai thujnai thenbadhon drillai ; virundhin
thujnai thujnai vēlvi payan.**

87. 'There is no accurate method of determining the quantity of food which a householder derives by performing his household yaga of entertaining guests. It entirely depends upon the satisfaction obtained by the guests.'

COMMENTARY

This couplet uses the word 'Velvi' or 'Yaga' to denote the householder's discharge of his duty. This is according to the Jaina tradition though Jaina faith based upon Ahimsa would not recognise the Vedic sacrifice involving shedding of blood but accept another form of yaga, one for the householder and another for the ascetic. This conception of yaga based upon self-discipline according to the process of burning out the dross associated with the self is analogous to the conception of yaga we find in Upanishadic literature. There also the Vedic sacrifice is given an inferior place and an ideal of higher yaga based upon self-discipline, the tapas, is offered instead. The same conception is prevalent among the Jaina thinkers who ordained two types of yaga, one for the householder, and another for the ascetic. The householder's yaga contemplates acquisition of self-purity by faithfully performing the duties of the householder for serving as a prop for the rest of society, and especially the homeless ascetics. The yaga of the homeless ascetic is just the practice of yoga or tapas which he has for the purpose of purifying his soul and realising his Paramatmaswarupa. This couplet in emphasising the importance of the householder's yaga, probably hints at the Vedic injunction 'Swarga Kama Yajethavyaha', one who desires the happiness in Swarga must perform Yaga. Though the suggestion is present in this chapter of inheriting happiness hereafter in the higher world, certainly the yaga intended is not the Vedic yaga, for that would be inconsistent with the fundamental principle of the Kural, the doctrine of Ahimsa.

பரிந்தோம்பிப் பற்றற்றேம் என்பர் விருந்தோம்பி
வேள்வி தலைப்படா தார்.

**parindhōmbi patratrēm enbar virundhōmbi
vēlvi thalaipadā dhār.**

88. 'If those who, with great effort acquire and increase their wealth as a householder, do not discharge their duty of the householder by entertaining honoured guests

and thus performing the householder's Yaga, will have to rue for their neglect some day "Alas we lost all".'

COMMENTARY

Here is a reference to the vicissitudes in the prosperity of a householder. The wealth which he acquired with great effort and increased with perseverance may some day disappear altogether on account of social and economic conditions or on account of bad luck in business. Then there is no use in his lamenting the lost opportunity while he did not make the best use of his wealth for the benefit of mankind

உடைமையுள் இன்மை விருந்தோம்பல் ஒம்பா
மடமை மடவார்கண் உண்டு.

uḍaimaiyuḷ inmai virundhōmbal ōmbā
maḍamai maḍavār kaṇ uṇḍu.

89. 'One who fails to entertain guests, though living in plenty, will be considered as living in poverty. Such a senseless folly would be associated with only senseless persons.'

COMMENTARY

A householder who does not discharge his duties even though possessing enormous wealth would be no better than a poor man who because of his poverty is not able to entertain guests. In the latter case it is mere incapacity; in the former case it is sheer folly. Such a folly is generally associated with ignorant persons, ignorant as to one's own spiritual welfare.

மோப்பக் குழையும் அனிச்சம் முகம்திரிந்து
நோக்கக் குழையும் விருந்து.

mōpa kuraiyum anijam muhamdhirindhu
nōka kuraiyum virundhu.

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

COMMENTARY

In the proverbially delicate 'Anicha' flower when carried near the nose and smelt, the tendrils will droop down. But if a guest is received with unkind look even at a distance, the heart will break. The flower at least is brought near the nose, whereas a look implies distance of the object looked at. Even at such a distance a guest not received with proper kindness will never think of receiving any gift from the householder without a drooping heart. This couplet emphasises the fact that mere offering of food, etc., is not the main point in entertaining a guest, but your reception must be with a willing and kind heart. Otherwise, the deeds would be practically worthless. A deed by itself without the co-operation of the mind is always considered unimportant and valueless.

CHAPTER X

TO SPEAK PLEASANT WORDS

Since every good act is to be done with the co-operation of thought, word and deed, and since the previous chapter emphasised willingness, here the author emphasises the importance of sweet words without which the opportunity for doing good to the guests will be frustrated. Hence while receiving the guests the householder is expected to be courteous by speaking pleasant words.

இன்சொலா லீரமனாஇப் படி நிலவாஞ்
செம்பொருள் கண்டார்வாய்ச் சொல்.

**insolā līramanai ip paḍi nilavān
jemboruḷ kaṇḍārvāi jol.**

91. 'Sweet words are those that proceed from the lips of a person whose heart is filled with love, whose speech is guileless and who has discovered the true nature of reality.'

COMMENTARY

One whose speech proceeds from a heart filled with love cannot be untrue to Dharma such as Ahimsa, Satya and Astheya. He will not have any inclination to enjoy at other's cost, he won't utter falsehood on any account, and he will not misappropriate the property not his own. One equipped with such excellent moral qualities will naturally use sweet words in welcoming the guests. Failure in this will drive away the guests from his door.

அகனமர்ந் தீதலின் நன்றே முகனமர்ந்(து)
இன்சொலன் ஆகப் பெறின்.

**ahanamarn dhīdhalin nandrē muhanamarn (dhu)
insolan āha peṛin.**

92. 'A pleasant word uttered with a smile is far better than liberal gifts heartily bestowed.'

COMMENTARY

Here again emphasis is laid on courteous welcome accorded to the guests. Even if the householder is prepared to offer liberal gifts, discourtesy shown in receiving the guest will drive away the latter and hence his willingness to confer liberal gifts will be frustrated.

முகத்தான் அமர்ந்தினிது நோக்கி அகத்தானும்
இன்சொ லினஃதே யறம்.

**muhathān amarndhinidhu nōki ahathānām
inso linahdhē yaṛam.**

93. 'To have a pleasing smile indicating the willingness of heart, to have a kind look and to utter pleasant words indicative of a sincere heart, these constitute the householder's Dharma of offering charity.'

தன்புறாஉந் துவ்வாமை இல்லாகும் யார்மாட்டும்
இன்புறாஉம் இன்சொ லவர்க்கு.

**thunbuṛū un dhuvvāmai illāhum yārmārtum
inbuṛū um inso lavarku.**

94. 'Those blessed with pleasant speech will maintain happy relations with all. In their case there will be no chance of indigence producing misery.'

COMMENTARY

Success in a householder's life mainly depends upon his own attitude towards his kith and kin and his employees. Whether an agriculturist or a trader, he has to depend upon a number of subordinates whose co-operation and willing work must be acquired for the promotion of his prosperity. The one condition without which such a service cannot be requisitioned is courtesy and pleasantness of speech. Provided he is equipped with this fine quality he need not expect any trouble with his employees nor need he fear any loss in his profession. Hence the author emphasises that the householder with such a fine quality will always have harmony in his surroundings and need not fear poverty and misery due to the failure of his profession.

பணிவுடையன் இன்சொலன் ஆதல் ஒருவற்கு
அணி அல்ல மற்றுப் பிற.

**panivurdaian insolan ādhal oruvatku
aṇi alla matru pīra.**

95. 'Courtesy with pleasant speech born of humility is the real ornament to a person. All other ornaments are worth nothing.'

அல்லவை தேய அறம்பெருகும் நல்லவை
நாடி இனிய சொலின்.

**allavai thēya āram beruhum nallavai
nādi iniya solin.**

96. 'Whoever aims at good, is courteous and pleasant in speech, will certainly have evil declining and virtue growing.'

COMMENTARY

The best way to realise the ideal of good life is to be courteous and sweet in words. This quality presupposes a good heart behind and his conduct will be determined by such a good heart devoted to righteousness. Naturally, therefore, in his life evil will have to die out and virtue will flourish.

நயனீன்று நன்றி பயக்கும் பயன்ஈன்று
பண்பிற் றலைப்பிரியாச் சொல்.

**nayanīndru nandri payakum bayan īndru
paṇbi tralaipiriyā jol.**

97. 'While helping others to be of sweet speech avoiding discourtesy, will ensure prosperity and just life here and promote Dharma leading to happiness hereafter'

சிறுமையுள் நீங்கிய இன்சொல் மறுமையும்
இம்மையும் இன்பந் தரும்.

**siṛumaiyuḷ nīngiya insol maṛumaiyum
immaiyum inban dharum.**

98. 'Sweet words used by a person, words which will not give pain to the hearer, will promote his happiness both in this world and the world hereafter.'

இன்சொல் இனிதீன்றல் காண்பான் எவன்கொலோ
வன்சொல் வழங்கு வது.

**insol inidhīndral kāmbān evan kolō
vansol varangu vadhu.**

99. 'Oh! Wherefore useth he discourteous words,
Who knows full well the sweet of cour-
teous words.'

இனிய உளவாக இன்னாத கூறல்
கனிஇருப்பக் காய்கவர்ந் தற்று

**iniya uḷlavāha innādha kūṛal
kani irupa kāi kavarn dhatru.**

100. 'While pleasant words are easily available, using bitter words is like discarding a sweet ripe fruit and choosing a bitter unripe one.'

CHAPTER XI

EXPRESSION OF GRATITUDE FOR THE BENEFITS CONFERRED

செய்யாமல் செய்த உதவிக்கு வையகமும்
வானகமும் மாற்றலரிது.

**seiyāmal seidha udhaviku vaiyahamum
vānahamum mātra laridhu.**

101. 'Help given by those who never expect anything in return is of such great value that even the gift of heaven and earth will be scarcely equal to it.'

COMMENTARY

The Jaina Commentary gives us an illustration of such a noble act without expecting any return. It mentions the help rendered by Lord Rishabha in the beginning of the world organisation by teaching people the agricultural trade for their daily sustenance and preaching the Ahimsa Dharma for their ultimate spiritual salvation. Such spontaneous aid without expecting anything by way of reward is characteristic of highly spiritual beings, whose one aim in life will be to do good in scorn of consequences.

காலத்தி னுல்செய்த நன்றி சிறிதெனினும்
ஞாலத்தின் மாணப் பெரிது.

**kālathi nālseidha nandri siridheninum
gnālathin māṇa peridhu.**

102. 'A timely benefit rendered to a person in need though it is itself very small will really transcend the earth in value.'

பயன்தூக்கார் செய்த உதவி நயன்தூக்கின்
நன்மை கடலின் பெரிது.

**payan dhūkār seidha udhavi nayan dhūkin
nanmai kardalin peridhu.**

103. 'Disinterested aid rendered by those who do not calculate what the return may be when its true worth is rightly estimated as vaster than the earth, that is of inestimable value.'

தினைத்துணை நன்றி செயினும் பனைத்துணையாக்
கொள்வர் பயன்தெரி வார்.

**thinaithuṇnai nandri seyinum banaithuṇnaiyā
koḷvar payandheri vār.**

104. 'Though the help rendered is as small as a millet seed, it will be considered as huge as a palm tree by those who are wise enough to understand the fruit of such action.'

உதவி வரைத்தன் றுதவி உதவி
செயப்பட்டார் சால்பின் வரைத்து.

**udhavi varaithan drudhavi udhavi
seyapaṭār sālbīn varaithu.**

105. 'The value of a kind act is not measured by the quantity of the gift, for its value depends upon the worth and quality of the person who received the aid.'

COMMENTARY

Evidently, the author is thinking of various gifts offered as social etiquette on ceremonial occasions which are generally returned by the receiver on appropriate occasions. The quantity and quality of gift on such occasions will capture the popular imagination. The author does not consider such a gift as of real value. A person in need, generally an ascetic of a noble nature, may be helped by a householder. It may be merely a small quantity of food to satisfy his hunger or a small quantity of food to save him from illness, but the help rendered to such a great soul is measured by the worth of the receiver and its value will be infinitely greater than gifts presented as social etiquette on ceremonial occasions.

மறவற்க மாசற்றார் கேண்மை; துறவற்க
துன்பத்துள் துப்பாயார் நட்பு.

**maravatka māsatrār kēṇmai; thuṛavatka
thunbathuṭṭu thupāyār naṭpu.**

106. 'Never forget the kindness and sympathy shown by those of spotless character. Never forsake the friendship of those who stood by you in times of sorrow.'

எழுமை எழுபிறப்பும் உள்ளுவர் தங்கள்
விழுமம் துடைத்தவர் நட்பு.

**eṇumai eṇubīrapuṁ ulluvar thangal
viṇumam dhuḍaithavar naṭpu.**

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

நன்றி மறப்பது நன்றன்று நன்றல்ல(து)
அன்றே மறப்பது நன்று.

**nandri maṛapadhu nandrandru nandralla (dhu)
andrē maṛapadhu nandru.**

108. 'It is not good to forget good things received by you. But certainly it is meet and proper to forget evil done unto you.'

கொன்றன்ன இன்னு செயினும் அவர் செய்த
ஒன்று நன்றுள்ளக் கெடும்.

**kondranna innā seyinum avar seidha
ondru nandruḷḷa keḍum.**

109. ' Even a deadly offence committed by one will be wiped off your memory if you think of one kind act of his rendered to you.'

எந்நன்றி கொன்றார்க்கும் உய்வுண்டாம் உய்வில்லை
செய்ந்நன்றி கொன்ற மகற்கு.

**ennandri kondrārkum uivuṇḍām uivillai
seinnandri kondra mahatku.**

110. ' Though every virtue by his hand expire,
Yet may he live ; but by the stroke he die
When murdered gratitude before him falls.'

CHAPTER XII

IMPARTIALITY OR EQUITY

This chapter emphasises uprightness in the conduct of the householder who is expected to maintain an unbiased attitude in his dealings with others, whether they are friends or foes or strangers. The householder is expected to follow his path of righteousness even in his dealings with other persons in society.

In fact, the ethical value of a person's conduct depends upon his social relations among the individuals.

தகுதிஎன ஒன்று நன்றே பகுதியால்
பாற்படட் டொழுகப் பெறின்.

thahudhi ena ondru nandrē pahudhiyāl
pātpart oṟuha peṛin.

III. 'If one maintains his upright character in all situations (whether dealing with friends or foes or strangers), such a conduct alone deserves the name of justice.'

செப்பம் உடையவன் ஆக்கம் சிதைவின்றி
எச்சத்திற் கேமாப் புடைத்து.

sepam uḍaiyavan ākam sidhaivindri
ejathit kēmā puḍaithu.

II2. 'Wealth acquired by a just man will not be wasted but will continue to be enjoyed by his heirs.'

COMMENTARY

This couplet emphasises that wealth must be acquired by only just and upright methods.

நன்றே தரினும் நடுவிகந்தாம் ஆக்கத்தை
அன்றே ஒழிய விடல்.

nandrē tharinum naḍuvihandhām ākathai
andrē oṟiya viḍal.

113. 'Wealth even when it is likely to yield good and pleasant results, if acquired by dubious means should be discarded at once.'

தக்கார் தகவிலர் என்ப தவரவர்
எச்சத்தால் காணப் படும்.

thakār thahavilar enba thavaravar
ejathāl kāina paḍum.

114. 'Whether a person lived a just life or an unjust life will be made clear by the character of his offspring.'

கேடும் பெருக்கமும் இல்லல்ல நெஞ்சத்துக்
கோடாமை சான்றோர்க் கணி

kēḍum perukamum illalla nenjathu
kōḍāmai sāndrōr kaṇi.

115 'It is absolutely certain that evil ways in a householder's life will lead to destruction, whereas good ways will lead to prosperity. Hence to maintain an unbiased mind is an ornament to a noble soul.'

COMMENTARY

It must be noted here that the author never forgets to emphasise the fundamental factor that every moral act implies not merely the actual action by the body, but the co-operation of the mind and speech, which three constitute the worth of moral conduct. Hence he mentions how just conduct is the result of an unbiased upright mind.

கெடுவல்யான் என்ப தறிகதன் நெஞ்சம்
நடுவொரீஇ அல்ல செயின்.

keḍuvalyān enba thaṛihadhan nenjam
naḍuvorī i alla seyin.

116. 'If one's mind swerves from the right path, and takes a turn to the evil, then one must discern that it is the sign of one's own destruction.'

COMMENTARY

Here again he emphasises that the idea in one's mind whether good or evil will certainly determine the moral value of the conduct proceeding therefrom. The psychological truth that the idea acts itself out naturally implies the value of the idea, determines the value of the conduct. Hence one who wants to avoid the undesirable course of conduct in one's dealings in relation to other individuals must first see that his mind maintains the just and upright path, because a weakness in this will inevitably result in destruction of his conduct.

கெடுவாக வையா துலகம் நடுவாக
நன்றிக்கண் தங்கியான் தாழ்வு.

**keṇḍuvāha vaiyā thulaham naḍuvāha
nandrikāṇ thangiyaṇ thāivu.**

117. 'A person who justly lives without giving up his right path, even if he falls to the low estate will not be considered low by wise men.'

COMMENTARY

Here it is pointed out that a householder when pursuing an upright course of conduct may likely lose his property and status and yet this will not be considered as a deplorable fall by the wise men around him. Even in the midst of vicissitudes of fortune, the householder can never afford to give up his right path.

சமஞ்செய்து சீர்தூக்குங் கோல்போல் அமைந்தொருபால்
கோடாமை சான்றோர்க் கணி.

**samanjeidhu sīrdhūkun gōlpōl amaindhorubāl
kōḍāmai sāndrōr kaṇi.**

118. ‘Just as the beam of a balance stands level when it rightly weighs things, so also a noble man must maintain his level of character unbiased and such an impartiality is an ornament to him.’

சொல்கோட்டம் இல்லது செப்பம் ஒருதலையா
உள்கோட்டம் இன்மை பெறின்.

**solkōṭam illadhu sepam orudhalaiyā
uḷkōṭam inmai peṇin.**

119. ‘Real righteousness is associated with guileless and upright speech. Such an upright speech is the necessary result of the inner uprightness of the mind.’

COMMENTARY

Here the author mentions the importance of unbiased speech as a necessary factor in making up moral worth.

வாணிகம் செய்வார்க்கு வாணிகம் பேணிப்
பிறவும் தம்போல் செயின்.

**vāṇiham seivārku vāṇiham bēṇi
pīravum thamapōl seyin.**

120. ‘A trader is known to be a successful and good trader when he guards another’s interests as his own.’

COMMENTARY

Here the author does not forget the trader’s profession. The trader is also an important part of society and he is also expected to maintain an upright conduct in his dealings with others. He must be fair whether he purchases or sells. He cannot use false weights and measures. He cannot take more than the just quantity when purchasing nor give less than the just quality when selling. Whether a trader or an agriculturist, or a nobleman constituting the Village Panchayat, everyone is expected to maintain an upright attitude uninfluenced by personal bias.

CHAPTER XIII

SELF-RESTRAINT

This chapter deals with the inhibition of the useless activities of body, speech and mind. This is what is prescribed for self-discipline in the Jaina code of ethics under what is technically called Trigupti, three kinds of restraint, of *mana*, *vacha* and *kaya*.

அடக்கம் அமரருள் உய்க்கும் அடங்காமை
ஆரிருள் உய்த்து விடும்.

**ardakam amararuḷ uikūm aḍangāmai
āriruḷ uithu viḍum.**

121. 'Control of self leads man to the blissful world of the immortals, but self-indulgence leads him to the darkest hell.'

காக்க பொருளா அடக்கத்தை ஆக்கம்
அதனினூங் கில்லை உயிர்க்கு.

**kāka poruḷā aḍakathai ākam
adhaninūn gillai uyirku.**

122. 'Guard thou self-control as an object of great value. There is no greater wealth than this to the soul.'

செறிவறிந்து சீர்மை பயக்கும் அறிவறிந்
தாற்றின் அடங்கப் பெறின்.

**seṭivāṇindhu sīrmai bayakum aṭivāṇin
dhātrin aḍanga peṇin.**

123. 'If a person realises that the wise course for him is to have self-restraint and accordingly walks the path of righteousness, his conduct of self-control will be recognised by the wise and ennoble him in the eyes of the world.'

COMMENTARY

This couplet emphasises the importance of Trigupti, control of the body, mind and speech for the householder. He should inhibit the unnecessary and useless activities of these three in order to achieve success in his householder's life.

நிலையின் திரியா தடங்கியான் தோற்றம்
மலையினும் மாணப் பெரிது.

**nilaiyin thiriyā thaidangiyān thōtram
malaiyinum māṇa peridhu.**

124. 'If a person practices self-restraint without swerving from his status in life, he will appear much higher than a high mountain.'

COMMENTARY

As a result of his conduct he will rise to a high status in society. He will be respected and honoured as a noble man by the society at large. The height to which he would rise in his social status would be as great as the height of a mountain, visible at a great distance. The householder is expected to maintain his conduct upright according to his status in society. The status which he occupies in society may be according to the various classes based upon profession. He may be an agriculturist or a trader or a soldier or a priest. These professional classes are all included in the general term of a householder and each individual has to function in society according to his legitimate duties. Whoever it be, whether a landholder or a trader or a soldier or a priest, everyone is expected to practice self-restraint because without it he cannot successfully discharge his duties and obtain the recognition and approval of the society at large.

எல்லார்க்கும் நன்றும் பணிதல் அவருள்ளஞ்
செல்வர்க்கே செல்வம் தகைத்து.

**ellārkum nandrām paṇidhal avaruḷḷun
jelvarkē selvam thahaithu.**

125. 'Though self-control be excellent in all,
It most befits the envied state of those
That fortune smiles upon.'

COMMENTARY

This couplet emphasises the importance of humility and self-control especially in the case of intellectual and social aristocrats. A landed aristocrat or a wealthy merchant may because of pride of wealth adopt an overbearing attitude to the other members of society. Similarly, a great scholar with the pride of learning may treat others with contempt. Hence the author points out that humility is desirable generally in all persons, it is specially desirable in these two cases. If such aristocrats, social and intellectual, maintain self-control and humility, it would be their additional blessing in life.

ஒருமையுள் ஆமைபோல் ஐந்தடக்கல் ஆற்றின்
ஏழுமையும் ஏமாப் புடைத்து.

orumaiyuḷ āmaibōl aindhadaḱkal ātrin
ēṟumaiyum ēmā purdaithu.

126. 'Like a tortoise, if the control of the five senses is achieved in one birth, that will ensure happiness and strength of character in seven successive births.'

COMMENTARY

The career of the soul in its transmigration is marked by continuous and progressive self-development. The soul does not begin *de novo* at every birth. That would be a vicious circle never leaving any scope for spiritual development. On the other hand, spiritual development is ensured, because the soul when newly born is gifted with the heritage, the heritage being the spiritual greatness and worth achieved by the same soul in its previous birth. This is the fundamental concept of Samsara. Otherwise, there would be no chance for self-liberation or Moksha.

யாகாவார் ஆயினும் நாகாக்க காவாக்கால்
சோகாப்பர் சொல்இழுக்குப் பட்டு.

yāhāvār āyinum nāhāka kāvākāl
sōhāpar soliruku partu.

127. 'Though unrestrained all else, restrain thy tongue,

For those degraded by licentious speech
will rue their tongue's offence.'—Ellis.

ஒன்றுனும் தீச்சொல் பொருட்பயன் உண்டாயின்
நன்றாகா தாகி விடும்.

**ondrānum thījol poruṭpayan uṇḍāyin
nandrāhā dhāhi viḍum.**

128. ‘An evil word which may be intended to produce a small pain in the hearer is enough to vitiate all the good traits in the character of the speaker.’

COMMENTARY

Using an evil word is explained as uttering falsehood, back-biting and using insolent words. Anyone of these will be a blemish on the character of a person who is otherwise alright.

தீயினால் சுட்டபுண் உள்ளாறும் ஆளுதே
நாவினால் சுட்ட வடு.

**thīyināl suṭṭapuṇ uḷḷārum āṛādhē
nāvināl suṭṭa vaḍu.**

129. ‘The wound may heal, though from
a burning brand,
And be forgotten ; but the wound
never heals
A burning tongue inflicts.’—Ellis.

கதம்காத்துக் கற்றடங்கல் ஆற்றுவான் செவ்வி
அறம்பார்க்கும் ஆற்றின் நுழைந்து.

**kadhamgāthu katraḍaṅgal ātruvān sevvī
āṛambārkum ātrin nuḷaiṇdu.**

130. ‘If a person keeps his mind free from anger, acquires useful knowledge, practices self-restraint, then the God of virtue will be eagerly waiting on his path to associate with him.’

CHAPTER XIV

THE OBSERVANCE OF PRESCRIBED VOWS AND ABSTINENCE

Chapter XIV must be considered as an important chapter which introduces certain moral principles to be observed by individuals. Up to now the author discussed in general the importance of family life. He considered family to be the unit of social organisation. He considered the important principles to be observed for the successful carrying out of family life. How the householder is expected to set up a home life by marrying a wife, how the wife is expected to co-operate in the carrying out of the family life, how she is expected to maintain her chastity and loyalty to the husband, how the family life should be perpetuated by begetting children intelligent and worthy of the family, the duties of the parent to the children and the duties of the children towards the parent, all these were succinctly discussed in previous chapters. Further, taking the family as a self-filling economic unit in society, the author has discussed the duties and responsibilities of the householder towards others, not his kith and kin. How he is to entertain guests, ascetics and laymen who visit his house, how they are to be received with welcome smile and kind words, how he is expected to share his family resources with others, how his success in life depends upon the unselfish attitude towards the whole society—all these are discussed in subsequent chapters. Besides these requirements of a householder, the householder is expected to observe certain vows and abstinence as an individual. Human personality is taken in isolation from the family and society and he is expected to observe certain moral principles conducive to his own spiritual welfare. These principles he is expected to observe as an individual in the society without considering any particular relation to the family and the family members. At the time our author composed this work, Varnashrama Dharma based upon Vedic faith was already prevalent in South India. The function assigned to distinguishing Varnas or castes are associated with this social organisation according to the Varnas, e.g., the priestly class is associated with learning of the Vedic Lore, teaching the Vedas, performing the Vedic sacrifice, supervising Vedic sacrifices, accepting and awarding gifts. Similarly, the other castes are associated with appropriate functions. The soldier is expected to equip himself for warfare, the trader for his occupation of trade and, lastly, the agriculturist for tilling the soil and producing food grains. According to this Varnashrama organisation based upon Vedic faith the last

profession of agriculture was considered to be a mean occupation unfit for the three upper classes, called the twice-born. It is quite evident that the functions assigned to each class are the functions expected of particular guilds in the social organisation. These functions are mainly based upon socio-economic principles. They have nothing to do with the building up of moral character according to any accepted ethical code. The author does not consider these prescribed class-functions as of any great importance. No doubt, they are necessary for the smooth working of the economic machinery of the society, but man's intrinsic worth does not depend upon these functions. He is expected to be not merely a successful economic unit in society but must aspire for higher spiritual achievements which ought to be his desire and specific ideal in life. Accordingly, the Jaina code of ethics has arranged the householder from the lowest spiritual equipment to the highest spiritual realisation in the several stages which are called technically in Tamil 'Nilai' and in Sanskrit 'Pratima'. There are 11 such recognised stages or 'pratimas' for the householder, arranged in ascending order of moral development.

The householder in the 11th stage is considered to be Uttama Sravaka, the best householder, and beyond that 11th stage we have the stage of the homeless ascetics, entirely devoted to the practices of tapas and yoga, culminating in the acquisition of omniscience called Kevalagnana. The privilege to practice the prescribed household abstinence and to climb up to these spiritual stages is not confined to any particular class or community. Anyone, the mere human being as such, is entitled to have such a practice and reach such an ideal. This being the fundamental principle of the faith of our author, he introduces a sort of introductory chapter here. In this introductory chapter he emphasises the importance of this moral development to each individual over and above his economic functions which he is expected to perform as a member of a particular professional class or Varna. He points out clearly that the moral worth of an individual is more important than the successful performance of class functions. A conventional estimate of an individual and his importance according to the class in which he is born is considered by the author as not a true estimate of his spiritual worth. He dismisses the conventional importance as of no consequence if it is not associated with moral worth in the individual. This will be clear when we examine some of the verses in this chapter. We can draw the attention of the reader to one important verse where he mentions the functions of a priest. According to the conventional function his first duty is to learn by rote the Vedic verses, what is called Vedic Adyayana. This acquisition is a feat of

memory. Even if he forgets the whole lot, he can re-learn the whole thing by making a fresh effort. This learning and un-learning, this remembering and forgetting associated with the faculty of the memory, according to the author does not make the Brahminhood, unless the Brahmin maintains his spiritual purity by strictly observing the moral principles and maintaining his character upright. Loss of the latter would certainly degrade him from his social status of importance which he may claim by birth. Conversely a member of a low born class, an individual belonging to an inferior class or caste, if he builds up his character and moral fibre by strict observance of the ethical code prescribed for man in general, he will ennoble himself as an individual and rise much higher than the status conventionally assigned to him. A man's degradation or elevation depends upon the moral development of the individual quite irrespective of the conventional estimate popularly based upon his birth. It is this point that is emphasised in this chapter. Dr. Pope in trying to consider this as a chapter dealing with social decorum entirely misunderstands the significance. That English term 'decorum' implies small decency of social behaviour and strictly observing the conventions and social etiquette. Such a decency has no moral significance either in the East or in the West. Conforming to social conventions and maintaining a decency of social behaviour may contribute to social harmony and avoid misunderstanding between individual and individual. But that behaviour does not carry with it any moral worth. Hence we have to reject Dr. Pope's interpretation of this chapter and adopt a more correct attitude as to the moral significance of the chapter. After emphasising the importance of the moral behaviour as against the social and economic behaviour of the individual, the author introduces in the subsequent chapters how the individual is expected to maintain the various vratas or vows which are prescribed for the householder. We have already mentioned on another occasion that the householder is expected to observe in a limited manner the five vows of Ahimsa, Satya, Asteya, Brahmacharya and Aparigraha, non-killing, truth-speaking, non-stealing, maintenance of sexual purity and control of avarice. These five moral precepts constitute the fundamental basis of Jaina ethics. These principles are common to the householder and the ascetic excepting this that the householder is expected to observe these in a limited form whereas the ascetic is expected to observe these absolutely. Some of the chapters included in the next book pertaining to the ascetic life dealing with not-killing, not eating meat, not uttering falsehood, etc., are common chapters which ought to be included both in the book dealing with the householder as well as the ascetic. Properly speaking they ought to be included in the present book

dealing with the life of the householder. Commentators evidently think that they are specific precepts for the ascetic included in these chapters in the book dealing with the ascetic life. We should not be misguided by this arrangement. The arrangement of verses within a single chapter and the arranging in the sequence of chapters in a particular book are found to be varying according to the different commentators. The original order in which the author composed and arranged these certainly cannot be this order that we find now. Hence after this introductory chapter the author introduces some of the moral principles which the householder is expected to strictly observe if he is to successfully complete his spiritual career of climbing the rungs of the spiritual ladder provided for his self-realisation. With this background let us approach the present and the subsequent chapters.

ஒழுக்கம் விழுப்பம் தரலான் ஒழுக்கம்
உயிரினும் ஒம்பப் படும்.

**orukam viṣupam tharalān orukam
uyirinum ōmba paḍum.**

131. 'Since the observance of moral principles yields spiritual excellence, it ought to be guarded as more important than preservation of one's life.'

COMMENTARY

The instinct of self-preservation, man shares with lower animals. Hence the desire to preserve one's life which is common to all animals does not differentiate man from other animals. What differentiates man from lower animals is his capacity to have moral development without which human personality cannot have any distinctive merit. Hence what contributes to this moral development in spiritual excellence which constitute the birthright of human personality must be zealously guarded.

பரிந்தோம்பிக் காக்க ஒழுக்கம் தெரிந்தோம்பித்
தேரினும் அஃதே துணை.

**parindhōmbi kāka orukam therindhōmbi
thē rinum aṭhē thunai.**

132. 'Take pains to cultivate and guard this right conduct, for if you examine all the Dharmas and carefully scrutinise to choose the most desirable, you will find that this alone would be the true aid.'

COMMENTARY

Here it is pointed out that there is nothing greater than right conduct to help man in his spiritual development. Here we may mention that this right conduct is one of the three jewels or Ratnatraya of the Jaina ethics, the other two being right faith and right knowledge. Samyakdharsana, right faith, Samyakgnana, right knowledge are necessarily pre-supposed by Samyakcharitra or right conduct. These three constitute the path of salvation or Mokshamarga. These Sanskrit terms Samyakdharsana, Samyakgnana and Samyakcharitra are translated into Tamil respectively as 'Narkatshi', 'Naljnām' and 'Nalloorukkam.' The present chapter is dealing with 'Nalloorukkam', right conduct or Samyakcharitra. A careful examination of the various Dharmas or moral principles prescribed for the benefit of man, shows nothing would equal to this right conduct or Samyakcharitra which is the unfailing support for man in his career of spiritual development. In this connection we may mention that both Beschi and Groll correctly interpret the significance of this chapter by translating the heading as 'Good Conduct', which is entirely missed by Dr. Pope.

ஒழுக்க முடைமை குடிமை இழுக்கம்
இழிந்த பிறப்பாய் விடும்.

ozuka mūdaimai kuḍimai izukam
iḷindha piṛapāi viḍum.

133. 'Right conduct is the essence of noble birth. If one loses that he will be degraded in social status.'

COMMENTARY

Here it is made clear that if a person born of a conventionally higher caste is not careful to maintain his moral conduct he will be automatically degraded to a lower status. On the other hand if a person born of a low caste according to social convention strictly observes the principles of right conduct he will thereby become ennobled and elevated to higher status in society.

மறப்பினும் ஒத்துக் கொளலாகும் பார்ப்பான்
பிறப்பொழுக்கம் குன்றக் கெடும்.

**maṛapinum ōthu koḻlalāhum pārpan
pīrapozukam kundra keḍum.**

134. 'If a Brahmin forgets the Vedas, he can re-learn them with slight effort, but if he loses his right conduct, he forfeits his higher status in society which is his birth-right.'

COMMENTARY

Here the author clearly points out that the caste function of the Brahmin priest that he should learn by rote the Vedas gives him merit for memory feat. Even if he loses this it would not matter much, but if he loses good conduct, he automatically forfeits his claim to Brahminhood. In this connection it is worth remembering the author's definition of the term 'Andana' as one who strictly follows the principle of universal love and mercy to all creatures. Here he purposely uses another term 'parpan' to denote the conventional caste idea of a Brahmin priest whose main function is considered to be learning the Vedas. But in the author's opinion this main function of the priest which is considered to be the chief function according to the Vedic faith is not so very important as the possession of moral excellence. The honour and respect that a Brahmin can expect from society must be based upon moral excellence and not upon cultivation of memory. It is Samyakcharitra, right conduct, that would constitute the worth of human personality and not his birth.

அழுக்கா றுடையான்கண் ஆக்கம்போன் நிலை
ஒழுக்கம் இலான்கண் உயர்வு.

**arukā ruḍaiyānkaiṉ ākampōn drillai
ozukam ilānkaiṉ uyavvu.**

135. 'Just as an envious person cannot be sure of his wealth, so a person without right conduct can never achieve greatness or nobility in life.'

ஒழுக்கத்தின் ஒல்கார் உரவோர் இழுக்கத்தின்
ஏதம் படுபாக் கறிந்து.

**orukathin ōlhār uravōr iṣukathin
ēdham paṇḍubā kaṇindhu.**

136. 'Wise persons with a strength will never swerve from the path of right conduct, because they realise that failure in this would lead to great evil and misery.'

ஒழுக்கத்தின் எய்துவர் மேன்மை இழுக்கத்தின்
எய்துவர் எய்தாப் பழி.

**orukathin eidhuvar mēnmai iṣukathin
eidhuvar eidhā paṇi.**

137. 'Those who strictly follow the path of right conduct will rise to undreamt of greatness and nobility but those who lose their right conduct will be led to unthinkable disgrace.'

நன்றிக்கு வித்தாகும் நல்லொழுக்கம் தீயொழுக்கம்
என்றும் இடும்பை தரும்.

**nandriku vithāhum nalloṣukam thīyoṣukam
endrum iḍumbai dharum.**

138. 'Right conduct is the seed for heavenly bliss, whereas wrong conduct will always lead to unceasing misery.'

ஒழுக்கம் உடையவர்க் கொல்லாதே தீய
வழுக்கியும் வாயால் சொல்ல.

**oṣukam uḍaiyavar kollādhē thīya
vaṣukiyum vāyāl solal.**

139. 'Persons with right conduct cannot even in a moment of forgetfulness utter evil words through their lips.'

COMMENTARY

Evil speech is explained to be that which is likely to cause pain to others, that is, words inconsistent with the principle of universal love or Ahimsa.

உலகத்தோ டொட்ட ஒழுகல் பலகற்றும்
கல்லார் அறிவிலா தார்.

**ulahathō ḍoḍṭa oḻuhal palahatrum
kallār aṛivilā dhār.**

140. 'Persons who have not learnt to walk in the footsteps of the great sages, however learned they be, would be considered devoid of knowledge.'

COMMENTARY

Learning which is the mark of intellectual development would not be enough to make the worth of a personality. Even a learned man if he does not follow the precepts of great sages and strictly cultivate moral excellence adopting the path of right conduct, his learning will be of no avail.

CHAPTER XV

NOT COVETING ANOTHER'S WIFE

This chapter deals with Brahmacharya, one of the vows prescribed for the householder, who is expected to maintain sexual purity. He must be loving and loyal to his wife, who is expected to maintain her honour and chastity in order to preserve the honour of the household. The male member of the household is also expected to maintain his personal purity and honour in the matter of sex love. Brahmacharya, which means absolute abstinence from sexual life in the case of the ascetic, is interpreted as Ekadaravrata, living a strict monogamous life, in the case of the householder. Hence violation from this monogamous life is condemned in the case of a householder as 'contradictory to the pursuit of right conduct.

பிறன்பொருளாள் பெட்டொழுதும் பேதைமை ஞாலத்
தறம் பொருள் கண்டார்கண் இல்.

**piṇanboruḷāḷ peṭtoruhum bēdhaimai gnāla
thaṁam boruḷ kaṇḍārkaṇ il.**

141. 'The folly of coveting a woman who is another man's wife by right, is not known in the case of persons who are well versed in the laws of virtue and the principles of rights of possession.'

அறன்கடை நின்றொருள் எல்லாம் பிறன்கடை
நின்றாரில் பேதையார் இல்.

**aṛan kaṇḍai nindrāruḷ ellām biṛankaṇḍai
nindrāril pēdhaiyār il.**

142. 'Of all those who standing outside virtue, revel in sexual indulgence, no one is a greater fool than one who with lustful longing loiters near the neighbour's door.'

COMMENTARY

Persons who are leading an immoral life and who frequent the houses of prostitutes lose their good conduct and riches, but persons who covet another man's wife have to lose not only these two valuable qualities, but are destined to live in constant fright of being beaten for their misconduct. Hence he is considered to be the greatest fool among the fools who indulges in sexual immorality.

விளிந்தாரின் வேறல்லர் மன்ற தெளிந்தாரில்
தீமை புரிந்தொழுகு வார்.

**viḷindhārin vēṭṭar mandra theḷindhāril
thīmai purindhoruḥu vār.**

143. 'Persons who devise evil and misbehave even with the wife of a non-suspecting friend will certainly be counted among the dead even while they are alive.'

COMMENTARY

If such a person loses virtue, wealth and happiness, which are expected of a living being, he would be considered as good as a corpse.

எனைத்துணையர் ஆயினும் என்னும் தினைத்துணையும்
தேரான் பிறனில் புகல்.

**enaithuṇaiyar āyinum ennām thinaithuṇaiyum
thērān piṇanil puhal.**

144. 'However great a person be, if he does not reflect a whit about his behaviour and seek a neighbour's wife, what is his greatness worth in life?'

எளிதென இல்லிறப்பான் எய்து மெஞ்ஞான்றும்
விளியாது நிற்கும் பழி.

**eiḷidhena illirāpān eidhu mengyāndrum
viliyāḍhu nitkum bari.**

145. 'Considering it a mere trifle if a person invades a neighbour's home, he will only get for himself for ever, permanent and unending disgrace.'

பகைபாவம் அச்சம் பழியென நான்கும்
இகவாவாம் இல்லிறப்பான் கண்.

**pahaipāvam aṣam paṇiyēna nāṅum
ihavāvām illirappān kaṇ.**

146. 'Hatred, sin, fear and disgrace, these four will never leave a person who tries to entice his neighbour's wife.'

அறனியலான் இல்வாழ்வான் என்பான் பிறனியலான்
பெண்மை நயவா தவன்.

**aranīyalān ilvāṇvān enbān pīranīyalān
peṇmai nayavā dhavan.**

147. 'One who does not desire a woman who is another man's wife, and thus maintains his virtuous conduct, is considered to be a true householder.'

பிறன்மனை நோக்காத பேராண்மை சான்றோர்க்கு
அறனொன்றோ ஆன்ற ஒழுக்கு.

**pīranmanai nōkāḍha pēraṇmai sāṇḍrōrku
aṇanondrō āndra oṟuku.**

148. 'Strength of will in a person who does not look on another's wife is not merely a noble man's virtue, it is the noble path of right conduct.'

நலக்குரியார் யாரெனின் நாமநீர் வைப்பில்
பிறற்குரியாள் தோள் தோயா தார்.

**nalakuriyār yārenin nāmanir vaipil
pīratkuriyāṇ thōḷ thōyā dhār.**

149. 'Who is the person that is entitled to have all the good in this world surrounded by the ocean, certainly only he who does not embrace another's wife.'

COMMENTARY

A person who does not misbehave with another's wife, is sure to acquire good conduct and praise in this world and ultimately discipline himself for the higher world.

அறன்வரையான் அல்ல செய்யினும் பிறன்வரையான்
பெண்மை நயவாமை நன்கு.

**aṛanvaraiyān alla seiyyinum bīranvaraiyāi
peṇmai nayavāmai nangu.**

150. 'Even in the case of a person who does not do anything virtuous but indulges in evil conduct, it would be a good thing if he did not entice the woman who is another man's wife.'

COMMENTARY

This one evil of coveting another man's wife is considered to be the worst kind of evil. Other types of evil conduct may be condoned, but this one cannot, because this brings disgrace upon the man in this world and completely blackens his self and makes him unfit for genuine spiritual development.

CHAPTER XVI

PATIENCE

If a person has done any injury to you, instead of adopting the primitive method 'An eye for an eye and a tooth for a tooth', one is expected to patiently suffer the injury without much ado. This is the first of ten dharmas prescribed for a Jaina householder and a Jaina ascetic. It is called Uttamakshama, the first of the Dasadharmas, ten dharmas. It is based upon the ethical principle. To get angry because somebody has done evil to you, is an extremely undesirable mental attitude, because it will effectively degrade you from the point of view of spiritual development, and further the person who commits such a crime is bound to pay for his evil deed. That spiritual degradation which is the inevitable consequence of his own conduct is sufficient punishment for him. Hence a wise man will not care to degrade himself in attempting to take revenge on an unthinking ruffian who has chalked out for himself a path of self-degradation. Hence one who is bent upon self-development by adopting the path of right conduct is expected to forbear from any kind of injury done to one and to maintain the peace of mind which is the *sine qua non* for self-development.

அகழ்வாரைத் தாங்கும் நிலம்போலத் தம்மை
யிகழ்வார்ப் பொறுத்தல் தலை.

**aharvārai thāngum nilambōla thammai
yiharvār poṛuthal thalai.**

151. 'Just as the earth bears the person who digs into her, so also a wise man is expected to bear insults done to him. Such a forbearance is the chief virtue.'

பொறுத்தல் இறப்பினை என்றும் அதனை
மறத்தல் அதனினும் நன்று.

**poṛuthal īrapinai endrum adhanai
maṛathal adhaninum nandru.**

152. 'It is good to put up with evil done to you. It is still better to forget it.'

இன்மையுள் இன்மை விருந்தொரால் வன்மையுள்
வன்மை மடவாஃப் பொறை.

**inmaiyyuḷ inmai virundhorāl vanmaiyyuḷ
vanmai maḍavār poḥai.**

153. 'Of all cases of poverty the worst kind is to send away unfed the guest at your door. Of all cases of strength of will the strongest one is to bear with fools who are bent upon evil.'

நிறையுடைமை நீங்காமை வேண்டின் பொறையுடைமை
பொற்றி ஒழுகப்படும்.

**niḥaiyyuḍaimai nīṅgāmai vēṇḍin poḥaiyyuḍaimai
pōtri oḷuḥapaḍum.**

154. 'If a person desires to permanently maintain his good nature, he should zealously guard his patience as the essence of good conduct.'

ஒறுத்தாரை ஒன்றாக வையாரே வைப்பர்
பொறுத்தாரைப் பொன்போல் பொதிந்து.

**oṟuṭhārai ondrāha vaiyārē vaipar
poṟuṭhārai ponbōl podhindhu.**

155. 'Those who lose their patience at the person who has done evil to them and try to take revenge, are not considered of any worth by the wise men. But those who patiently bear the evil are considered golden among men and their value is always remembered.'

ஒறுத்தார்க்கு ஒருநாளை இன்பம் பொறுத்தார்க்குப்
பொன்றுந் துணையும் புகழ்.

**oṟuṭhārku oruṇālai inbam boṟuṭhārku
ponḍrun dhuṇnaiyum buhaḥ.**

156. 'He who punishes in return the evil-doer has satisfaction for the moment, but those who forgive the evil-doer have honour and glory till the end of the world.'

திறனல்ல தற்பிறர் செய்யினும் நோநொந்
தறனல்ல செய்யாடை நன்று.

**thīranalla thatpīrār seiyyinum nōnon
dhaṛanalla seiyaṁmai nandru.**

157. 'Even if a person commits an offence by doing a very grave injury to you, even then you ought not to think of returning evil, but pity him because he is sure to reap in future the fruit of his evil deeds.'

COMMENTARY

A wise man who knows the nature of the self and realises the potency of karma will be prone to feel sorry for the fool who pursues an evil path and does injury to his neighbours thinking that that is a successful life in the world. But really the fool sows a seed for a rich harvest of misery in future. A sage who is able to foresee the future of such a foolish and wicked person would only feel pity for his foolishness instead of punishing him for his wickedness. The attitude here enjoined is exactly identical with the attitude adopted by Jesus who cried from the Cross, "Forgive them for they know not what they do" Very often it is ignorance that is the cause of wickedness in man and wickedness will have its own natural retribution. Hence a wise man is expected to attempt to reform the evil-doer instead of thinking of punishing the wicked person.

மிகுதியான் மிக்கவை செய்தாரைத் தாழ்தம்
தகுதியான் வென்று விடல்.

**mihudhiyān mikavai seidhārai thāmdham
dhahudhiyān vendru viḍal.**

158. 'Encouraged by a pride of wealth, if a person commits innumerable injury to you, you ought to conquer him by your forgiveness.'

COMMENTARY

The strength of wealth and personal resources will be nothing compared to the strength of the soul. The former is sure to meet defeat in attempting to subdue a wise man who has realised the strength of his soul. Several instances in history where sages because of strength of character would not be cowed down by the commands of conquering military heroes, would greatly illustrate this point.

துறந்தாரின் தூய்மை உடையர் இறந்தார்வாய்
இன்னாச்சொல் நோற்கிற் பவர்.

thuṇandhārin thūimai uḍaiyar iṇandhārvāi
innājol nōtkit pavar.

159. 'A person though living a householder's life, if he maintains his patience while being insulted by fools, and forgives them for their evil conduct, would be considered far greater than the noble ascetics who have renounced all.'

உண்ணாது நோற்பார் பெரியர் பிறர்சொல்லும்
இன்னாச்சொல் நோற்பாரின் பின்.

unnādhu nōtpār periyar pīarsollum
innājol nōtpārin bin.

160. 'Even the great ascetics who practice periodical fasting and suffer hunger as a method of self-discipline are only second to those who patiently suffer insulting words.'

COMMENTARY

A householder showing patience and forgiveness is considered to do a much nobler act than an ascetic suffering the pain of hunger and thirst while practising yoga or tapas. Putting up with bodily wants is not so great as controlling the emotion of anger when insulted by others. The latter is certainly a more direct aid to self-discipline than the former because this requires a greater strength of will than mere enduring of bodily wants.

CHAPTER XVII

TO BE FREE FROM ENVY

Envy arises in the mind of a person who does not feel happy because his neighbour is very wealthy or very happy. This emotion of envy will vitiate the character of an individual and he will not be able to proceed right along the path of good conduct. Hence it is necessary to be free from the emotion of envy which is a vitiating factor in the good life of an individual.

ஒழுக்காருக் கொள்க ஒருவன்தன்நெஞ்சத்
தழுக்காறு இலாத இயல்பு.

orukārā koḷha oruvan dhan nenja
tharukāru ilādha iyalbu.

161. 'If a person secures the undisturbed nature of his mind which is free from envy, then consider that to be the path of right conduct.'

விழுப்பேற்றின் அஃதொப்ப தில்லையார் மாட்டும்
அழுக்காற்றின் அன்மை பெறின்.

virupētrin ahdhopa dhillaiyār māṭtum
arukātrin anmai beṛin.

162. 'If a person acquires the habit of being free from envy towards all persons, then that is the richest gift whose value is beyond comparison.'

அறன் ஆக்கம் வேண்டாதான் என்பான் பிறன் ஆக்கம்
பேணு தழுக்கறுப் பான்.

aṛan ākam vēṇḍādhān enbān piṛan ākam
pēṇā dharukaṛu pān.

163. 'A person who, instead of feeling glad because his neighbour is wealthy, envies his neighbour's status, would be declared to be a person who does not care for his own wealth of right conduct.'

COMMENTARY

Since right conduct or Samyak Charitra, is one of the main factors constituting Moksha Marga or the path of salvation, it is considered to be spiritual wealth yielding happiness here and hereafter. Feeling of envy, since it is detrimental to this right conduct, should certainly be avoided: A person who without realising the danger of envy indulges in that kind of undesirable emotion is certainly a person who does not realise the importance of the path of right conduct from which he would go astray because of the evil emotion of envy. If he desires his own welfare certainly he would not be a victim of that envy.

அழுக்காற்றின் அல்லவை செய்யார் இழுக்காற்றின்
ஏதம் படுபாக் கறிந்து.

arukātrin allavai seiyaṛ iḻukātrin
ēdham baḍubā kaṛindhu.

164. 'The wise will not do anything out of envy inconsistent with right conduct because they realise fully that such an evil conduct would inevitably end in disgrace and misery.'

அழுக்காறு உடையார்க் ததுசாலும் ஒன்றார்
வழுக்கியும் கேடின் பது.

arukāru uḍaiyaṛk kadhusālum ṇṇnār
varukiyum kēḍin badhu.

165. 'An envious person need not have an enemy to ruin him. His envy has sufficient potency to do that.'

COMMENTARY

Generally the enemy of a person is supposed to cause injury to him by thwarting his attempts. But in the case of an envious person he has an enemy within himself. He need not fear any outside enemy. His inner enemy is good enough to ruin his life.

கொடுப்ப தழுக்கறப்பான் சுற்றம் உடுப்பதூஉம்
முண்பதூஉம் இன்றிக் கெடும்.

**koidupa dharukarūpān sutram uḍupadhū um
munbadhūum indri kerdum.**

166. 'If a person, out of envy, does not bear the generosity of his neighbour who gives munificently to others, he would have to face his own kith and kin reduced to wretchedness without cloth to cover their body and food to eat.'

அவ்வித் தழுக்கா றுடையானைச் செய்யவன்
தவ்வையைக் காட்டி விடும்.

**avvi tharukā rūḍaiyānai jeiyavarai
thavvaiyai kāṭi viḍum.**

167. 'Lakshmi, the Goddess of Fortune, will forsake in disgust a person who is envious of other's wealth. She will hand him over to her elder sister who is the Fate of Evil and Misery.'

அழுக்கா றெனொரு பாவி திருச்செற்றத்
தியுழி உய்த்து விடும்.

**arukā ṛenaoru pāvi thirujetru
thiyuzi uithu viḍum.**

168. 'Envy is a terrible evil force. It will ruin the happiness of the owner in this world and lead him to misery of hell hereafter.'

அவ்விய நெஞ்சத்தான் ஆக்கமுஞ் செவ்வியான்
கேடும் நினைக்கப் படும்.

avviya nenjathān ākamun jevviyān
kēṇḍum ninaika pardum.

169. 'In the world it happens sometimes that a person with evil thought is wealthy and happy, whereas a person with good conduct has to face ruin and misery. Such paradoxical cases must be understood to be the fruit of their previous deeds.'

COMMENTARY

Having emphasized the ruinous character of evil thought in the case of a man's life, our author is not altogether blind to the paradoxical situations observed in real life. Sometimes a person whose character is despicable, whose life is unworthy, whose thoughts are always bent upon doing evil, is observed to be quite successful in life, whereas a man who is strictly following the principles of right conduct and who never injures the interests of other persons is unfortunate enough to be frustrated in life and compelled to face poverty and misery. Such cases challenge the spiritual ideal presented by good leaders of the world. Such cases cannot be easily reconciled within the four corners of the present life. Why a good man suffers pain and how an evil one is free from such misery cannot be satisfactorily answered unless we postulate the moral hypothesis that the success or failure of the present life in a man's case must be explained by the past karma of that individual. This means the postulating of a previous birth for such a person. Even among the Western philosophers, Immanuel Kant of Germany had to face a similar difficulty in explaining the moral paradoxes in life. He had to postulate a future birth at least in order to adjust virtue with happiness and secure summum bonum. He postulates immortality for the soul, without which there is no chance of a happy coalition between what is good and what is blissful. Indian thinkers in postulating immortality to the soul speak not only of the future but also of the past as a necessary factor in the explanation of the moral paradox. Such discrepancies in the moral world therefore are explained by Indian thinkers as the inevitable result of the past conduct of the individual in a previous birth because all Indian systems work with a background of this idea of Samsara and series of births and deaths, which background is considered necessary for the explanation of the conditions of life at a particular moment.

அழுக்கற் றகன்றாரும் இல்லையஃ தில்லார்
பெருக்கத்தின் தீர்ந்தாரும் இல்.

**aruka trahandrārum illaiyah dhillār
perukathin thīrndhārum il.**

170. 'There is no case in the world of an envious person achieving increasing wealth and greatness. Conversely, no case of a person free from envy losing his wealth and importance.'

COMMENTARY

In spite of the apparent paradox referred to above, the author wants to emphasise the important principle that evil ultimately leads to ruin, whereas good inevitably leads to a spiritual heaven.

CHAPTER XVIII

NOT TO COVET ANOTHER'S GOODS

This chapter deals with the tendency to misappropriate things not one's own. Such a tendency is deleterious to moral development. Properly speaking this ought to go under the heading 'Not to steal'. Coveting another's property amounts to practically mental stealing. No wonder that the author condemns this.

நடுவின்றி நன்பொருள் வெஃகின் குடிபொன்றிக்
குற்றமும் ஆங்கே தரும்.

**nāduvindri nanboruḷ vehhin kuḍibondri
kutramum āṅgē dharum.**

171. 'Unjustly coveting another man's property will certainly bring ruin to the family and disgrace to the person.'

படுபயன் வெஃகிப் பழிப்படுவ செய்யார்
நடுவன்மை நாணு பவர்.

**paḍubayan vehhi paṇipaduva seiyaṛ
nāduvanmai nāṇu baṇar.**

172. 'Those who shrink with shame from anything unjust will never think of misappropriating another man's property because even though such an act is likely to be profitable to them it is sure to cause ruin by way of retribution.'

சிற்றின்பம் வெஃகி அறனல்ல செய்யாரே
மற்றின்பம் வேண்டு பவர்.

**sitrinbam vehhi aṇanalla seiyaṛē
matrinbam vēṇḍu bavar.**

173. 'Those who are bent upon achieving eternal bliss will never desire to misappropriate another man's property even if it is likely to promote worldly pleasures.'

இலமென்று வெஃகுதல் செய்யார் புலம்வென்ற
புன்மைமில் காட்சி யவர்.

**ilamendru vehhudhal seiyaṛ pulam vendra
punmaiyl kārji yavar.**

174. 'Persons equipped with right faith who have conquered the vagaries of the senses, even if they are in want will never think of coveting another man's property.'

COMMENTARY

This emphasises the fact that persons equipped with right faith or Samyak Dharsana will never think of doing anything unjust. Samyak Dharsana, right faith, or belief, is one of the three jewels constituting Moksha Marga, the path to salvation. According to Jaina ethics, this Samyak Dharsana should be free from various defects which are 25 in number. A person having right faith must first of all be free from three kinds of foolish delusions. These are called technically, the three delusions, Loka Mudam, popular superstition, Deva Mudam, superstitious belief in the potency of deities, and Pashandi Mudam, superstitious veneration of false ascetics. A person, in order to secure right faith or Samyak Dharsana, must also be free from the eight classes of pride, such as pride of birth, pride of family, pride of strength, pride of wealth, pride of beauty, pride of character, pride of quality, and pride of tapas. We need not take the trouble of narrating the other defects which the reader will find enumerated in the Tamil commentary. This couplet emphasises the importance of maintaining moral integrity even when you are in dire want. Stimulated by poverty, a person cannot attempt to misappropriate another man's property because such a deed will not be justified morally even granting that he is in dire need. In short, the sacredness of the institution of property is emphasised here. Probably, persons influenced by the modern economic ideal of Communism and who adopt the Marxian theory that the institution of private property is unjust and hence must be destroyed, may not wholly accept this principle. But even such persons, if they are to maintain social harmony, must not interfere with neighbours' possessions. Even the ultimate ownership is vested in the State as a whole,

அஃகி அகன்ற அறிவென்னும் யார்மாட்டும்
வெஃகி வெறிய செயின்.

**ahhi ahandra arivennum yārmārtum
vehhi vēriya seyin.**

175. 'Even wide knowledge acquired by extensive reading will be of no use to a person who out of covetousness is prepared to commit unwise and unjust deeds.'

COMMENTARY

Intellectual development without character is of no value. A man may be highly learned, he may be equipped with wide knowledge on a number of things, yet if he is not able to avoid the evil tendency of misappropriating another man's property, he cannot claim any moral worth. Knowledge by itself without right conduct is declared to be worthless.

அருள்வெஃகி யாற்றின்க னின்றான் பொருள்வெஃகிப்
பொல்லாத சூழக் கெடும்.

**aruḷvehhi yātringa nindrān poruḷvehhi
pollādha sūja keḍum.**

176. 'A person who has chosen to live as a householder according to the principle of universal love, if out of avarice does evil things he will certainly meet with ruin.'

COMMENTARY

A person adopting the principle of universal love cannot do evil things inconsistent with his own ideal. Such a conduct will ruin his householder's Dharma. He will have no chance of self-development as a householder, much less of self-realisation as an ascetic.

வேண்டற்க வெஃகியாம் ஆக்கம் வினாவயின்
மாண்டற் கரிதாம் பயன்.

**vēṇdatka vehhiyām ākam viṭlavayin
māṇdat karidhām bayan,**

177. 'Do not desire to increase your own wealth by adopting unjust means of misappropriating another's property because the ultimate fruit of your wealth will be anything but good and happiness.'

அஃகாமை செல்வத்திற்கு யாதெனின் வெஃகாமை
வேண்டும் பிறன்கைப் பொருள்.

**ahhāmai selvathitku yāthenin vehhāmai
vēṇḍum biṅgai poruḷ.**

178. 'If a person desires that his wealth should not in any way decrease in value he must scrupulously avoid coveting his neighbour's property.'

அறனறிந்து வெஃகா அறிவுடையார்ச் சேரும்
திறனறிந் தாங்கே திரு.

**aṛanaīndhu 'vehhā aṛivuḍaiyār jērum
dhīṛanaṛin dhāṅgē thiru.**

179. 'A person who understands the nature of virtue who, accordingly, maintains a virtuous conduct by not coveting other persons' wealth, will have the happiness of meeting the Goddess of Virtue, Lakshmi, who is eagerly waiting to reach him.'

இறல்ஈனும் எண்ணுது வெஃகின் விறல்ஈனும்
வேண்டாமை என்னுஞ் செருக்கு.

**iṛal inum ernnādhū vehhin viṛal inum
vēṇḍāmai ennun jeruku.**

180. 'Without realising the evil consequences, if a person thinks of misappropriating another's property, even this thought is enough to bring ruin. Avoiding such a thought of covetousness will produce for him wealth and victory in life.'

CHAPTER XIX

NOT BACKBITING

அறங்கூருன் அல்ல செயினும் ஒருவன்
புறங்கூருன் என்றல் இனிது.

**aṅgūrān alla seyinum oruvan
puṅgūrān endral inidhu.**

181. 'Even in the case of a person who does not speak approvingly of virtue and whose deeds are always evil, if considered by the world as free from the defect of backbiting, then that itself is an evidence of some good in him.'

அறனழீஇ அல்லவை செய்தலின் தீதே
புறனழீஇப் பொய்த்து நகை.

**aṇaṇi i allavai seidhalin thīdhē
puṇaṇi i poithu nahai.**

182. 'If a person slanders his friend in his absence, but when he meets him welcomes him with a false smile his conduct is worse than deprecating the value of virtue and he will always be indulging in evil deeds.'

புறங்கூறிப் பொய்த்துயிர் வாழ்தலின் சாதல்
அறம்கூறும் ஆக்கம் தரும்.

**puṅgūri poithuyir vāidhalin sādhal
aṇam gūrum ākam dharum.**

183. 'In the case of a person who slanders an absent friend but praises him falsely in his presence, death without that taint is better than such a life because he is sure of obtaining the fruit of a virtuous conduct at least in future.'

கண்ணின்று 'கண்ணறச் சொல்லினூஞ் சொல் லற்க
முன்இன்று பின்னோக்காச் சொல்.

**kaṇṇ nindru kaṇṇaṇṇa jollinūn jollatka
munindru pinnōkā jol.**

184. 'Even though you speak unkind words in the presence of a person, in his absence never utter such words whose evil consequence you cannot realise.'

அறஞ் சொல்லும் நெஞ்சத்தான் அன்மை புறஞ்சொல்லும்
புன்மையால் காணப் படும்.

**aṇṇ jollum nenjathān anmai puṇanjollum
punmaiyaḷ kāṇa paḍum.**

185. 'A person who approves virtue only in words, but not in heart, will be easily discovered by his mean conduct of slandering friends in their absence.'

பிறன்பழி கூறுவான் றன்பழி யுள்ளுந்
திறன்றெரிந்து கூறப் படும்.

**pīṇaṇ bari kūṇuvān dranpaṇi yuḷḷun
dhiṇṇan drerindhu kūṇa paḍum.**

186. 'A person who indulges in speaking about his neighbours' sins, will certainly have his own sins carefully scrutinized and assessed by the world at large.'

பகச்சொல்லிக் கேளிர் பிரிப்பர் நகச்சொல்லி
நட்பால் தேற்று தவர்.

**paha jolli kēḷir piripar naha jolli
naṭpāl thētrā dhavar.**

187. 'Persons who have not learnt the art of gaining good friends by pleasant words, will, by their heartless speech, drive away even their kith and kin.'

துன்னியார் குற்றமும் தூற்றும் மரபினர் '
 என்னென்கொல் ஏதிலார் மாட்டு.

thunniyār kutramum dhutrum marabinār
 ennaihol ēdhilār mārtu.

188. 'Persons who have the habit of broadcasting the faults of their friends, dear and near to them, what will they not do to defame a stranger?'

அறன்நோக்கி ஆற்றுங்கொல் வையம் புறேனாக்கிப்
 புன்சொ லுரைப்பான் பொறை.

āraṇ nōki ātrungol vaiyam buṛanōki
 punso luraipān boṛai.

189. 'A person who waits for his neighbour's absence in order to spread slanderous tales about him, is one who has the weight of his body patiently borne by the earth, perhaps, out of charity.'

ஏதிலார் குற்றம்போல் தங்குற்றம் காண்கிற்பின்
 தீதுண்டோ மன்னும் உயிர்க்கு.

ēdhilār kutrambōl thangutram gāṅgitpin
 thīdhuṇḍō mannum uyirku.

190. 'If a person, who is aware of his neighbour's faults, is equally conscious of his own faults, is there any evil that can happen to a living being at all?'

COMMENTARY

The habit of fault-finding in others will be proved by introspective analysis of one's own nature and conduct. Such an introspection will clearly bring forth the truth, 'Fundamentally all men are of the same kind and there is a soul of goodness in things evil.' It is this command to introspectively examine oneself that was pronounced by Jesus to the crowd that brought a sinner to

him demanding His verdict to punishment. 'He who is sinless amongst you, let him throw the first stone on her.' As a result of this admonition the crowd melted away leaving the sinner alone in front of him who was addressed by Him, 'Neither do I condemn thee, Go and sin no more'. This introspective analysis of one's own nature and awareness of defects present even in oneself is a wonderfully spiritual panacea which would cure all defects in nature. Hence in the matter of spiritual discipline, this introspective analysis and recognition of defects is a necessary injunction, because to be conscious of a defect is the surest way to cure it.

CHAPTER XX

NOT TO UTTER USELESS WORDS

பல்லார் முனியப் பயன்இல சொல்லுவான்
எல்லாரும் எள்ளப் படும்.

**pallār muniya payanila solluvān
ellārum eḷla pardum.**

191. ‘He who utters useless words which may irritate the wise will be condemned by all.’

COMMENTARY

The function of speech is either to express one's thoughts freely or to instruct others so that they may have increased knowledge. Words not intended to promote either of these purposes would be considered absolutely worthless. Indulging in such speech will be spurned by the wise and despised by all.

பயன்இல பல்லார்முன் சொல்லல் நயன்இல
நட்டார்கண் செய்தலின் தீது

**payanila pallārmun sollal nayanila
nattārhaṇ seidhalin thīdu.**

192. ‘Uttering senseless words in the presence of the wise men is worse than offending friends by ungracious behaviour.’

நயன்இலன் என்பது சொல்லும் பயன்இல
பாரித் துரைக்கும் உரை.

**nayanilan enbathu sollum bayanila
pāri thuraikum urai.**

193. ‘Speaking worthless words, and that elaborately, would only proclaim the fact that the speaker is worthless and no good.’

நயன்சாரா நன்மையின் நீக்கும் பயன்சாராப்
பண்பில்சொல் பல்லார் அகத்து.

**nayansārā nanmaiṭyin nīkum bayansārā
paṇṇbilsoḷ pallār ahathu.**

194. 'Speaking in the presence of all words which lack both sense and value, will do no good to the speaker and will certainly make him devoid of virtue.'

சீர்மை சிறப்பொடு நீங்கும் பயன்இல
நீர்மை உடையார் சொலின்.

**sīrmai sīrapoḍu nīngum bayan ila
nīrmai uḍaiyār solin.**

195. 'Even in the case of respectable persons, speaking words without sense will result in the disappearance of both their greatness and nobility.'

பயனில்சொல் பாராட்டு வாளை மகன்எனல்
மக்கட் பதடி எனல்.

**payanilsol pārāṭṭu vānai mahan enal
makkaṭ padhaḍi enal.**

196. 'A person who boastfully indulges in speaking worthless words cannot be called a man, but chaff among men.'

நயன்இல சொல்லினுஞ் சொல்லுக சான்றோர்
பயன்இல சொல்லாமை நன்று.

**nayan ila sollinun jolluha sāṇḍrōr
payan ila sollāmai nandru.**

197. 'Even in the case of noble men it is always better not to indulge in fruitless speech, though occasionally they may utter unjust words.'

அரும்பயன் ஆயும் அறிவினார் சொல்லார்
பெரும்பயன் இல்லாத சொல்.

arumbayan āyum aṟivinār sollār
perumbayan illādha sol.

198. 'Wise men who are able to search for and appreciate things of eternal value, will never utter words devoid of deep significance.'

பொருள்தீர்ந்த பொய்ச்சாந்தும் சொல்லார்
மருள்தீர்ந்த மாசறு காட்சி யவர்.

poruḷ dhīrndha poiṟāndhum sollār
maruḷ dhīrndha māsaṟu kāṭṭi yavar.

199. 'Persons of pure vision entirely free from foolish delusion even in thoughtless moments will not utter senseless words.'

சொல்லுக சொல்லின் பயனுடைய சொல்லற்க
சொல்லின் பயனிலாச் சொல்.

solluha sollin payanurdaiya sollatka
sollin payanilā ṭol.

200. 'If you must speak, speak words that will yield some benefit, but never choose useless words while speaking.'

CHAPTER XXI

DREAD OF SINFUL ACTS

After condemning speech without value or fruit, the author next points out how detrimental to one's own nature is indulging in evil deeds. Hence he emphasises that that which is sinful ought to be avoided as a dreadful thing.

தீவினையார் அஞ்சார் விழுமியார் அஞ்சுவர்
தீவினை என்னுஞ் செறுக்கு.

thīvinaiyār anjār viḥumiyār anjuvar
thīvinai ennun jeṛuku.

201. 'Persons who are habituated to doing evil deeds never feel any dread of sin. But the good men are terribly afraid of committing anything sinful.'

தீயவை தீய பயத்தலால் தீயவை
தீயினும் அஞ்சப் படும்.

thīyavai thīya payathalāl thīyavai
thīyinum anja paḍum.

202. 'Evil deeds committed for the purposes of obtaining temporary pleasures ultimately result in great misery. Hence sinful acts must be dreaded more than scorching fire.'

COMMENTARY

Fire burns only when you touch it. Apart from actual contact, fire is incapable of causing pain. But in the case of sin, it pursues the owner unfailingly and causes misery not only when he is alive now, but also in the future. It never leaves him to escape from the clutches of sin whose fruit he is bound to experience both in this life as well as in life hereafter. It is because of this nature of sin that it should be dreaded more than fire.

அறிவினுள் எல்லாம் தலைஎன்ப தீய
செறுவார்க்கும் செய்யா விடல்.

**arivinuḷ elḷām dhalai enba dhīya
seṟuvārkum seiya viḍal.**

203. 'Of all cases of wisdom in appreciating the right conduct, the greatest one is not to cause pain even to one's enemy.'

COMMENTARY

Right conduct must be guided by right knowledge. Samyak Gnana is the guiding life of Samyak Charitra. The function of right knowledge is to discover what course of conduct ought to be pursued and what ought to be avoided. The course of conduct that is discovered to be worth pursuing is sure to yield benefit and happiness to the person now and hereafter. Of all such courses of conduct which the person discovers to be worthy of his adoption, the chief one is to return good for evil. Even in the case of your worst enemy, you ought not to do any harm. To adopt such a benevolent attitude even in the midst of inimical situations is considered to be of the highest spiritual value consistent with the principle of Universal Love or Ahimsa.

மறந்தும் அறனோடு சூழற்க சூழின்
அறம்கூழும் சூழ்ந்தவன் கேடு.

**maṛandhum aṛanōḍu sūratka sūjin
aṛam sūrum sūṛndhavan kēḍu.**

204. 'Even forgetfully do not think of causing injury to others. If anyone does so the God of virtue will certainly think of ruining him.'

இலன்னு தீயவை செய்யற்க செய்யின்
இலனாகும் மற்றும் பெயர்த்து.

**ilan endru thīyavai seiyaṭka seiya
ilanāhum matrum beyarthu.**

205. 'Because of poverty, do not commit any evil act to satisfy your want, for such a conduct will surely bring back again poverty and misery to you.'

தீப்பால தான்பிறர்கண் செய்யற்க
நோய்ப்பால தன்னை அடல்வேண்டா தான்.

thīpāla thānpīrarkāṇ seiyatka
noīpāla thannai aḍalvēṇḍā dhān.

206. 'One who desires to avoid suffering in painful misery should avoid doing injury to others.'

எனைப்பகை உற்றாரும் உய்வார்
வினைப்பகை வீயாது பின்சென் றடும்.

enaipahai utrārum uivar
vinaipahai vīyādhu pinsen drāḍum.

207. 'A person can escape any kind of enemy, but the enemy of sin without fail will pursue him till his ruin.'

தீயவை செய்தார் கெடுதல் நிழல்தன்னை
வீயாது அடியிறைந் தற்று.

thīyavai seidhār keḍudhal nīḻal dhannai
vīyādhu aḍiyūṇain dhatru.

208. 'Just as a man's shadow goes with him wherever he goes, so his sinful deeds will pursue him till he meets with his destruction thereby.'

தன்னைத்தான் காதலன் ஆயின் எனைத்தொன்றும்
துன்னற்க தீவினைப் பால்.

thannai thān kādhalan āyin enai thondrum
thunnatka thīvinai pāl.

209. 'If a person seeks his own welfare, let him not think evil or do evil towards other living beings.'

COMMENTARY

To think of causing injury or actually doing evil to other living beings, is inconsistent with the high principle of Universal Love and Mercy towards the whole living creation. One who is not capable of adopting such a principle of Ahimsa cannot achieve any good to his own soul. Real spiritual development consists in unswerving loyalty to the principle of Universal Love that all living creation deserves our kindness and sympathy.

அருங்கேடன் என்ப தறிக

மருங்கோடித் தீவினை செய்யான் எனின்.

arungēdan enba dhaṛiha

marungōḍi thīvinai seiyaṇ enin.

210. 'If a person avoids shadowing another and doing injury to him, know certainly that he is secure from self-ruin.'

CHAPTER XXII

KNOWLEDGE OF THE NATURE OF MUNIFICENCE

In the previous chapters the author dealt with negative virtue, i.e. with what ought not to be done by the householder. In this one he speaks about the positive virtue, what ought to be done by him. The author, throughout, maintains the principle that the householder lives more for society than for himself and his family. According to this principle he emphasises the importance of munificence and points out that the householder must be fully aware of what is right munificence and what would be considered as sheer waste. Therefore correct knowledge must guide his conduct even while he helps the needy with his own resources.

கைம்மாறு வேண்டா கடப்பாடு மாரிமாட்
டென்னாற்றுங் கொல்லோ உலகு.

**kaimmāru vēṇḍā kaḍapāḍu mārīmā
rtennātrun gollō ulahu.**

211. 'Real help rendered to others expects no reward in return. What is the recompense that is offered by the world to the clouds?'

COMMENTARY

Here the author emphasises the principle, 'Doing duty is its own reward'. The clouds pour forth rain for the benefit of the world at large. This spontaneous help to the world is never recompensed by the people who are benefited by rain. Similarly, a noble householder is expected to help the indigent without the thought of any return.

தாளாற்றித் தந்த பொருளெல்லாந் தக்கார்க்கு
வேளாண்மை செய்தற் பொருட்டு.

**thāḷātri thandha poruḷlellān dhakārku
vēḷāṇmai seidhat poruḷtu.**

212. 'The wealth that is acquired by the householder by toil and effort must be set apart for helping those that are fit to be recipients.'

COMMENTARY

The term 'fit to be recipients' is interpreted to mean all the ascetics who are given priority in society to receive the help from the householder. All the other needy persons come after the holy saints.

புத்தேள் உலகத்து மீண்டும் பெறலரிதே
ஒப்புரவின் நல்ல நிற.

**puṭhēṟi ulahathu mīṇḍum beṟalaridhē
opuravin nalla piṟa.**

213. 'In the world of Gods or in the mundane world here, it is difficult to have any other thing as good as beneficence.'

ஒத்த தறிவான் உயிர்வாழ்வான் மற்றையான்
செத்தாருள் வைக்கப் படும்.

**oṭha dhaṟivān uyirvāḷvān matraiyaṇ
sethāruṟi vaika paḍum.**

214. 'One who knows his right duty, what is universally recognised as what ought to be done, is considered to be living a worthy life. All others would be counted among the dead.'

COMMENTARY

Here it is emphasised that what differentiates man from lower animals is the moral life. The capacity to discriminate between good and evil and to adopt the former and to avoid the

latter is the essential characteristic of man as different from the lower animals. The biological functions he shares with the lower animals such as satisfying the wants of hunger and thirst and satisfying the sexual instinct. The satisfaction of these common animal instincts is not the peculiar characteristic of human life. What marks man out from the entire animal kingdom is his capacity to appreciate moral values and to conduct his life accordingly. Prof. Huxley, the great champion of naturalism, had to recognise this fact that biological evolution which proceeds on the principle of natural selection and survival of the fittest when it comes to the level of human society completely takes a different turn, where a moral principle appears as the guide of life, a principle which cannot be brought under the category of natural selection. Our author similarly emphasises this fact that he who has not got this moral principle of doing duty is to be considered dead as man, though he may continue to live the animal life.

ஊருணி நீர்நிறைந் தற்றே உலகவாம்
பேரறி வாளன் திரு.

**ūruṇi nīrñirain dhatrē ulahavām
bēraṇi vāṭan dhiru.**

215. 'The wealth of that person who lives with the higher knowledge of the true nature of mankind is useful to all, like the village tank that is full of water.'

COMMENTARY

The drinking-water tank in the village supplies water to all people of the village. Similarly, the riches acquired by a householder who is fully alive to his duty to humanity will be at the disposal of all the fit and needy around him. The knowledge of the essential nature of man that he has to live in the spiritual and moral environment above the natural environment in which he is placed is designated as great knowledge by the author to distinguish it from the ordinary knowledge of things in the natural environment. A person who is equipped with such a great knowledge, who is alive to the heritage of man will certainly live for others also and make use of his resources to promote the general welfare.

பயன்மரம் உள்ளூர்ப் பழுத்தற்றால் செல்வம்
நயனுடை யான்கட் படின.

**payan maram uḷlūr paṇuthatrāl selvam
nayanuḍai yānkart pardin.**

216. 'Wealth in the hands of such a wise man is as universally beneficial as a fruit-tree full of fruits in the centre of a village.'

COMMENTARY

Here the author gives another example to show how a wise man's wealth is useful to all. Here we also have a glimpse of the ancient village life. How the village as a whole had certain common rights to enjoy fruit-trees which were kept up as the common property of the whole village. Even now we have in some villages such common institutions enjoyed by all the people of the village.

மருந்தாகித் தப்பா மரத்தற்றால் செல்வம்
பெருந்தகை யான்கட் படின.

**marundhāhi thapā marathatrāl selvam
perundhahai yānkart pardin.**

217. 'A wise man's wealth serves as a useful remedy for various ills of man, just as a medicinal tree yields un-failing remedy for man's various diseases.'

இடனில் பருவத்தும் ஒப்புறவிற் கொல்கார்
கடனறி காட்சி யவர்.

**īḍanil paruvathum opuṛavit kolhār
kardanaṛi kāṛji yavar.**

218. 'One who is equipped with right faith and right knowledge of one's duty, will never fail to do acts of kindness even when one is lacking in resources.'

நயனுடையான் நல்குந்தான் ஆதல் செயநீர்மை
செய்யா தமைகலா வாறு.

**nayanuḍaiyān nalhūrndhān ādhal seyu nirmai
seiyā dhamaihalā vāru.**

219. ‘A person though well-equipped with knowledge of the value of duty may be destined to live a life of poverty. This he must realise is the inevitable result of his previous conduct when he did not do what ought to have been done by him.’

ஒப்புரவி னால்வரும் கேடெனின் அஃதொருவன்
விற்றுக்கோட் டக்க துடைத்து.

**ōpuravi nālvarum kēḍenin ahdhoruvan
vitrukō itaka thuḍaithu.**

220. ‘Even if beneficence is likely to end in ruin of wealth, it should not be considered a real loss, because it is similar to trade by bartering or exchange of goods.’

COMMENTARY

The loss to wealth incurred by doing kind acts to others is compared to bartering because the wealth lost is sure to give in return the merit of moral satisfaction which is sure to yield great happiness in future.

CHAPTER XXIII

GIVING ALMS

This chapter deals with giving alms to the needy who come to beg at the door of the householder. In the previous chapters the author emphasised the importance of helping the holy ascetics as well as ordinary guests. Then he generally pointed out that the householder's life has for its object the general welfare of society. In this chapter he has to say something about giving alms to the needy beggars that approach the householder for help.

வறியார்க்கொன் றீவதே ஈகைமற் றெல்லாம்
குறியெதிர்ப்பை நீர துடைத்து.

**vaṛiyārkon drīvadhē īhaima trellām
kuṛiyedhirpai nīra dhuḍaithu.**

221. 'A real gift is that which is given to needy men. All else is clever bargaining for greater recompense.'

நல்லா றெனினுங் கொளல்தீது மேலுலகம்
இல்லெனினும் ஈதலே நன்று.

**nallā ṛeninum goḷalthīdhu mēlulaham
illeninūm īdhalē nandru.**

222. 'Even if it is solemnly declared that it is the right path to heaven, still to receive a gift is bad and even though the heaven above is denied, yet to give is good.'

COMMENTARY

Evidently the author is thinking of other schools of thought. The Vedic school always places Dakshina or gifts and giving or receiving gifts is considered to be a meritorious action. Since the author is not a whole-hearted supporter of Vedic institutions and since he is presenting the noble ideal of a householder from the point of view of the landed aristocrat or Vellala, he considers it unworthy to receive gifts. Obviously, he is of the same opinion as the English poet who declares about man, 'I'm alike to him that gives and not of those that partake'. It is main-

tained that it is ignoble for a good householder to receive gifts as alms. The second line evidently refers to those who deny the existence of a world above as the necessary abode for those that do good now. The materialists, technically called Charvakas, denied all reality beyond the actual perceptual world. For them the concrete present world is the only reality and to live in this world to full satisfaction must be the ultimate aim of man. To sacrifice the present opportunities with the hope of inheriting a future happiness was ridiculed as a foolish sacrifice of the present for an imaginary future. The author, evidently, maintains that such a philosophical attitude is quite irrelevant and should not influence the life of a householder. The householder is expected to do his duty in scorn of consequences and hence he need not pay any attention to the advice of the materialists who have no faith in what is called the path of virtue and the future happiness in heaven.

இலன்என்னும் எவ்வம் உரையாமை ஈதல்
குலனுடையான் கண்ணே உள.

**ilan ennum evvam uraiyāmai īdhal
kulanurdaiyān gaṇṇē uḷa.**

223. 'Willingness to give to the needy without comforting himself by saying, 'I have nothing to give', is a characteristic found only in a person of noble birth.'

இன்னு திரக்கப் படுதல் இரந்தவர்
இன்முகம் காணும் அளவு.

**innā dhiraka paṇḍudhal irandhavar
inmuham gāṇum aḷavu.**

224. 'To be in the situation of being begged is really painful until you see the smiling face of the satisfied beggar.'

COMMENTARY

To have a needy person at your door naturally evokes sympathy in you and you yourself feel for the wretchedness of the needy beggar. If you are able to satisfy him by giving him something, his face indicates his satisfaction and you feel sympathetically the pleasure that you derive from giving.

ஆற்றுவார் ஆற்றல் பசி ஆற்றல் அப்பசியை
மாற்றுவார் ஆற்றலின் பின்.

ātruvār ātral pasi ātral apasiyai
mātruvār ātralin pin.

225 'In the case of an ascetic who performs tapas the real strength of will consists in conquering the pain due to hunger. In the case of the householder, removing the hunger of the holy ascetic by giving him food is the greatest act of virtue and every other act is next to this.'

COMMENTARY

Feeding the holy ascetic is considered to be the greatest privilege of the householder. Even noblemen and kings wait eagerly for such an opportunity because appeasing the hunger of the holy ascetic who absolutely renounced everything is considered to be of great merit assuring the future good and happiness of the person.

அற்றார் அழிபசி தீர்த்தல் அஃதொருவன்
பெற்றான் பொருள்வைப் புழி.

atrār aṁbasi thīrthtal ahdhoruvan
petrān poruḷvai puḻi.

226. 'Appeasing the painful hunger of the holy ascetic who renounced all, exactly corresponds to keeping one's acquired wealth in a place of safety.'

COMMENTARY

The act of virtue in feeding a holy ascetic leads really to the accumulation of a bank account for a future happiness.

பாத்தூண் மரிஇ யவனைப் பசியென்னுந்
தீப்பிணி தீண்டல் அரிது.

pāthūṇ mari i yavanai pasi yennun
dhīpiṇi thīṇdal aridhu.

227. 'A person who has cultivated the habit of first feeding the hungry before eating will never be affected by the cruel disease of hunger.'

COMMENTARY

The want of hunger is compared to a cruel disease. A person suffering from a terrible disease cannot have peace of mind which is an indispensable condition for right living.

Even in the case of a holy ascetic his tapas or yoga practice will be interfered with by acute bodily want through hunger. Hence they occasionally go into the city for obtaining Biksha to appease their hunger. Even in the case of a householder the peace of mind to carry on his necessary avocation is indispensable. Hence the author says that he who realises the immense potency of hunger for evil and removes such an evil in others, will always be free from any such pain of hunger himself and secure the peace of mind necessary.

ஈத்துவக்கும் இன்பம் அறியார்கொல் தாம்உடைமை
வைத்திழுக்கும் வன்க ணவர்.

**ithuvakum inbam ariyār kol thām uḍaimai
vaithirukum vanga ṇavar.**

228. 'Hard-hearted misers who hoard their wealth and finally lose it, have they ever experienced the joy of heartily giving to the needy?'

இரத்தலின் இன்னாது மன்ற; நிரப்பிய
தாமே தமிழர் உணல்.

**irathalin innādhu mandra ; nirapiya
dhāmē dhamiyar uṇal.**

229. 'It is worse than actual begging if a person in order to increase his wealth eats alone without guests.'

சாதலின் இன்னாது தில்லை யினிததூஉம்
ஈதல் இயையாக் கடை.

**sādhalin innādha dhillai yinidhadhū um
īdhal iyaiyā kardai.**

230. 'There is no greater pain than death. Even such a death would be welcome to a person who finds himself helpless to give to the needy.'

CHAPTER XXIV

RENOWN

This chapter refers to the fame or glory which a householder is able to achieve by strictly following all the principles of life which are prescribed for his benefit. By achieving such a renown the householder is able to gain a sort of immortality even in this world, immortality of reputation and honour which would survive his death.

ஈதல் இசைபட வாழ்தல் அதுவல்ல
தூதியம் இல்லை உயிர்க்கு.

**idhal isaibada vāidhal adhuvalla
thūdhiam illai uyirku.**

231. 'Living a praiseworthy life is just giving generously. A person, in life, can hope to gain nothing greater than this.'

COMMENTARY

The central virtue of a householder's life according to this couplet is magnanimous generosity. The householder who has this altruistic character will live a life of usefulness and achieve an enviable reputation worthy of a great man.

உரைப்பார் உரைப்பவை எல்லாம் இரப்பார்க்கொன்
றீவார்மேல் நிற்கும் புகழ்.

**uraipār uraipavai ellām irapārkon
drivārmēl nitkum buhar.**

232. 'Of all worthy things in the world whose praise is sung, the best one is the renown obtained by a generous person who helps the needy by giving them what they want.'

COMMENTARY

A noble householder may do so many worthy things which may be appreciated by the world at large. Poets may sing pane-

gyrics about their generosity. The highest of all such praiseworthy characteristics is the kind-hearted generosity which makes them pursue an unselfish course of usefulness to the whole society.

ஒன்று உலகத் துயர்ந்த புகழல்லால்
பொன்றுது நிற்பதொன்றில்.

ōndrā ulaha thuyarndha puhajallāl
pondrādhu nitpadhondril.

233. 'There is nothing in the world which achieves undying permanency except the unique fame of the householder which soars high in the firmament.'

நிலவரை நீள்புக மாற்றின் புலவரைப்
போற்றுது புத்தே ஞலகு.

nilavarai nīlbuha rātrin pulavarai
pōtrādhu puthē ṇlulahu.

234. 'If a person by his virtuous deeds obtains world-wide immortal glory then the world of the Devas will not care to praise the deeds of other sages.'

COMMENTARY

Generally the Devas praise the sages because of their glorious spiritual eminence. But if a person is able to achieve world-wide glory by his life of unstinting generosity and general right conduct, the Devas will turn their attention to him and praise him because they will consider his life as of greater importance than that of the sage.

நத்தம் போல் கேடும் ஊதாருஞ் சாக்காடும்
வித்தகர்க் கல்லால் அரிது.

natham bōl kēṇḍum uṇladhāhun jākāṇḍum
vithahar kallāl aridhu.

235. 'Disappearance of wealth and inevitability of death, to consider these as fleeting and unreal as night, is possible only for the wise ones.'

COMMENTARY

A wise person who knows the nature of life and its achievements in the world will easily realise that neither his own body nor his wealth is permanent. They are bound to disappear just as night disappears before daybreak. Such an attitude towards life and wealth based upon the hope of certain spiritual glory in the future is not possible in the case of all mortals. The significance is 'just as night is sure to disappear at the daybreak so economic ruin and death are not to be taken as permanent features of life because they are sure to disappear at the dawn of spiritual glory.' The previous translation is based upon the assumption that the term 'nattham' means night. If the term 'nattham' is interpreted as gain, as done by some commentators, the couplet would mean this, 'Losing in order to gain and dying in order to live would be possible only for the wise. It is difficult for others.'

தோன்றிற் புகழொடு தோன்றுக ஆஃதிலார்
தோன்றலிற் றேன்றமை நன்று.

thōndrit puhaṟoḍu thōndruha abdhilār
thondrali trōndrāmai nandru.

236. 'If one is to be born at all, one should be born with that disposition as should enable him to achieve fame. Otherwise it is better not to be born at all.'

COMMENTARY

To be born a man as differentiated from lower animals means the capacity to live in a higher spiritual environment where life automatically achieves moral glory.

புகழ்பட வாழாதார் தந்நோவார் தம்மை
இகழ்வாரை நோவதெவன்.

puhaṟbada vāṇadhār thannōvār dhammai
ihaṟvārai nōvadhevan.

237. 'Persons who are incapable of living a life of fame must condemn themselves for the defect. There is no use of condemning others who despise them.'

வசையென்ப வையத்தார்க் கெல்லாம் இசையென்னும்
எச்சம் பெறாது விடின்.

**vasaiyenba vaiyathār kellām isaiyennum
eṣam beṛā a viḍin.**

238. 'If a person is incapable of creating glory to survive him, that would be considered as a great defect in him by the world at large.'

வசையிலா வண்பயன் குன்றும் இசையிலா
யாக்கை பொறுத்த நிலம்.

**vasaiyilā vainbayan kundrum isaiyilā
yākaṭṭai poṛutha nilam.**

239. 'The earth that bears the weight of the body of the worthless person who could not achieve any fame will lose the fertility of its soil appreciated by all.'

வசைஒழிய வாழ்வாரே வாழ்வார் இசைஒழிய
வாழ்வாரே வாழாத வர்.

**vasai oṟiya vāṟvārē vāṟvār isai oṟiya
vāṟvārē vāṟādha var.**

240. 'To live a blameless life is really a worthy life. But those who live without achieving any praise are not really living men.'

Thus ends the Book 'Ethics of the Householders'

ETHICS OF THE HOMELESS

The second Book deals with the rules of conduct prescribed for the homeless ascetics who have renounced all. Persons who left their home, severed their connection with their kith and kin had to adopt a more stringent course of conduct than the householder. We have already referred to the five Vratas or observances prescribed for the householder. These five rules of Ahimsa, Satya, Asteya, Brahmacharya and Aparigraha are also to be observed by ascetics but in a more stringent form. The householder adopted

these principles with a limitation, limitation imposed by his life and occupation. An ascetic who renounces all is expected to observe these principles of conduct in an unlimited and absolute form, the only limitation being his own capacity to bear the burden of discipline. Some of the chapters that appear in this section such as non-killing, not eating meat, not stealing, not speaking falsehood, etc., ought to be considered common rules of conduct both for the ascetic and the householder though they are brought under the rules of the ascetics. As we remarked elsewhere the arrangement of the verses and the chapters is due to the later scholars who probably made this arrangement to suit their own predilections. This book therefore deals with the same five rules of conduct which the holy ascetic is expected to observe absolutely without any kind of limitation. Of these principles of conduct the most important is the first one, Ahimsa, non-killing. 'Ahimsa Paramo Dharmaha' is a dictum accepted by Hindus and Buddhists, but they observe that principle with some convenient exceptions.

But only the Jainas observe it in completeness without any kind of expedient excuses. It is this unswerving allegiance to the principle of Ahimsa that differentiates Jainism from the other Indian faiths. This fact will be evident when we go through this book in detail. The first chapter in this book deals with mercy or Universal Love. This principle of mercy or Universal Love depends upon the recognition of the fact that all living creatures have an identical nature. All animals try to avoid pain and suffering and try to promote pleasure. This essential nature of life in general is recognised by the principle of Ahimsa. A person devoted to self-development in the spiritual world must behave in accordance with this knowledge of the essence of life. Whenever a living being, man or lower animal, is found in suffering, it is the duty of man to realise the difficulty of the situation and to feel sympathetic mercy for that suffering creature. He has to place himself in thought in identical situation and realise how he would feel the pain himself in such circumstances. Such a sympathetic feeling of compassion would naturally induce him to help the animal from such suffering and pain. Because of the importance of this principle of mercy, it is treated here as the foundation of all the other virtues which ought to be performed by all men, especially the ascetic.

CHAPTER XXV

THE POSSESSION OF BENEVOLENCE

அருட்செல்வம் செல்வத்துட் செல்வம் பொருட்செல்வம்
பூரியார் கண்ணும் உள.

**aruṛjelvam selvathu ṛjelvam boru ṛjelvam
būriyār kaṇṇum uḷa.**

241. 'Of all the valuable possessions the greatest is the quality of universal benevolence. Possession of wealth is found even with the meanest of mankind.'

நல்லாற்றான் நாடி அருள் ஆள்க பல்லாற்றால்
தேரினும் அஃதே துணை.

**nallātrāṇ nāḍi aruḷ āḷha pallātrāl
thērinum ahdhē dhuṇai.**

242. 'Carefully seek the right path of conduct and adopt the principle of universal benevolence. Careful exploration of various systems of conduct will reveal the truth that is your only aid'.

COMMENTARY

The author emphasises the truth that universal benevolence or the principle of Ahimsa is the highest ideal prescribed for man uniformly by all the systems of thought which vary from one another in other minor details. Hence he points out that that is the only aid to promote spiritual development and final self-realisation.

அருள்சேர்ந்த நெஞ்சினார்க் கில்லை இருள்சேர்ந்த
இன்னா வுலகம் புகல்.

**aruḷ sērndha nenjinār killai iruḷ serndha
innā vulaḥam buhaḷ.**

243. 'Persons whose hearts glow with universal love for all living beings do not enter the dark world of Hell which abounds in afflictions.'

மன்னுயிர் ஒம்பி அருள் ஆள்வாற் கில்என்ப
தன்னுயிர் அஞ்சும் வினை.

**mannuyir ōmbi aruḷ ālvāt kilenba
thannuyir anjum vinai.**

244. 'Those who cherish in their hearts real love to-wards all living beings need not fear any trouble to them-selves, so say the wise.'

COMMENTARY

Fear refers to the possibility of swerving from the right path of conduct and thus meeting with evil which is a dreadful thing on the path of spiritual development. But a person who adopts the principle of universal benevolence and who develops a tendency to protect all living beings may be sure that his path will be free from any possible evil or pain. Hence he need not entertain any fear as to the possibility of evil impediment on his free development. He can go about fearlessly guided by a pure heart bent upon doing good to all.

அல்லல் அருளாள்வார்க் கில்லை வனிவழங்கும்
மல்லன்மா ஞாலங் கரி.

**allal aruḷālvār killai vani varangum
mallanmā gnālan gari.**

245. 'No evil can reach the man with universal bene-volence. The wide expanse of the mighty earth where the winds blow is a sufficient witness for this.'

COMMENTARY

It is implied that the person who follows the right path of conduct according to the principle of Ahimsa, and cherishes universal benevolence to all living beings is sure to meet with happiness in this world and achieve eternal bliss hereafter. World history is full of instances of such spiritual victory won by persons who pursued the path of Ahimsa unswervingly and loyally.

பொருள்நீங்கிப் பொச்சாந்தார் என்பர் அருள்நீங்கி
அல்லவை செய்தொழுகு வார்.

poruḷ nīngi poṇḍhār enbar aruḷ nīngi
allavai seidhoṟuhu vār.

246. 'Those who forsake universal charity and indulge in causing injury to living beings are persons who forget their past when they forsook the course of right conduct and suffered the evil consequences. So declare the wise.'

அருள்இல்லார்க் கவ்வுலகம் இல்லை பொருள்இல்லார்க்கு
இவ்வுலகம் இல்லாகி யாங்கு.

aruḷ illār kavvulaham illai poruḷ illār (ku)
ivvulaham illāhi yāngu.

247. 'Those who are devoid of universal charity are sure to lose the other world, as men devoid of wealth lose this world.'

பொருள் அற்றார் பூப்பர் ஒருகால் அருள் அற்றார்
அற்றார்மற் றதல் அரிது.

poruḷ atrār pūpar oruhāl aruḷ atrār
atrarma trādhā aridhu.

248. 'Those who lose their wealth may by chance bloom again as wealthy men, but those who lose universal benevolence lose all. There is nothing that can avert their evil destiny.'

தெருளாதான் மெய்ப்பொருள் கண்டற்றாற் றேரின்
அருளாதான் செய்யு மறம்.

theruḷādhān meiporuḷ kaṇḍatrā trērin
aruḷādhān seiya māṁam

249: 'A person devoid of universal charity practising virtue is exactly similar to a person devoid of right knowledge attempting to describe the nature of ultimate reality.'

COMMENTARY

It is clear that in both cases the attempt will fail. Right course of conduct for a man is impossible if he does not adopt the principle of universal love for all living beings. Without this principle his conduct will be effete and valueless. Similarly, a description of the nature of the ultimate reality by a person who is devoid of correct knowledge would be nothing but a heap of errors, useless as a guide in life.

வலியார்முற் றன்னை நினைக்கதான் தன்னின்
மெலியார்மேற் செல்லு மிடத்து.

**valiyārmu trannai ninaikadhān dhannin
meliyārmēt jellu mirdathu.**

250. 'Imagine thyself before those more powerful than thou art, when about to treat harshly those more weak than thyself.'—Ellis.

CHAPTER XXVI

GIVING UP MEAT-EATING

This is a necessary corollary of the principle of Ahimsa. We cannot obtain meat without killing another animal. Killing another animal for the purpose of obtaining meat as food will be inconsistent with the practice of Ahimsa. Hence both the householder as well as the ascetic must give up meat-eating. Right conduct, either for the householder or the ascetic would be impossible if he indulges in meat-eating. Hence this is emphasised by Jaina faith as a fundamental principle of life in order to faithfully carry out the tenets of Ahimsa. We need not repeat the fact that this chapter is common both to the householder as well as the ascetic though it is included in the chapter dealing with the latter.

பொருளாட்சி போற்றுதார்க் கில்லை அருளாட்சி
ஆங்கில்லை யூன்றின் பவர்க்கு.

poruḷāṇṇi pōṭrādhār killai aruḷāṇṇi
āṅillai yūndrin bavarku.

251. 'A person who does not carefully guard his estate cannot be sure of his possession of wealth. Similarly, a person who is in the habit of eating meat cannot be sure of his moral possession of universal benevolence.'

COMMENTARY

It is pointed out here that what he eats will determine the nature and conduct of the individual. If a person cultivates the habit of eating meat he can never successfully practice the noble principle of Ahimsa nor show compassion for suffering animals, as he will be bent upon obtaining meat for his food by all possible means.

தன்னுன் பெருக்கற்குத் தான்பிரி தூனுன்பா
னெங்ஙனம் ஆளும் அருள்.

thannūn perukatku thānbirī thūnuṇbā
nengganam ālum aruḷ.

252. 'How can a person cultivate the habit of universal benevolence if he for the purpose of fattening his own flesh (body) eats flesh of other animals.'

படைகொண்டார் நெஞ்சம்போ னன்றுக்கா தொன்றின்
உடல்சுவை யுண்டார் மனம்.

paḍaihoṇḍār nenjampō nandrūkā dhondrin
udalsuvai yuṇḍār manam.

253. 'The mind of a person who wields a murderous weapon will not induce him towards good. Similarly, the mind of a person who has cultivated a taste for meat-eating will not direct him towards good.'

COMMENTARY

To carry a weapon in one's hand is itself a suggestion and inducement to make use of it. With the murderous weapon in hand the person cannot escape the tendency to use it. In the same manner a person who has cultivated the habit of meat-eating cannot resist the tendency to obtain meat by hook or crook. His high ideal of Ahimsa or Universal Benevolence will forsake him when he hankers for meat.

அருளல்ல தியாதெனிற் கொல்லாமை கோறல்
பொருளல்ல தவ்வூன் றினல்.

aruḷalla thiyāḍhenit kollāmai kōṛal
poruḷalla thavvūn drinal.

254. 'What's grace, or lack of grace'? 'To kill' is this, that 'not to kill';

To eat dead flesh can never worthy end fulfil.'

Dr. Pope.

உண்ணுமை யுள்ள துயிர்நிலை ஊனுண்ண
அண்ணுத்தல் செய்யா தளறு.

**uṇṇāmai yuḷla thuyirnilai ūṇuṇṇa
aṇṇāthal seiyā dhaḷaru.**

255. 'If you do not eat flesh, life's ultimate abode is sure to you. Hell will swallow him who eats meat. There is no escape from its jaws.'

தினற்பொருட்டாற் கொள்ளா துலகெனின் யாரும்
விலைப்பொருட்டா லுன்றருவா ரில்.

**thinatporuṭāt koḷḷā dhulahenin yārum
vilaiporuṭā lūndraruvā ril.**

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

உண்ணுமை வேண்டும் புலா அல் பிறிதொன்றன்
புண்ண துணர்வார்ப் பெறின்.

**uṇṇāmai vēṇḍum pulāal piṛidhondran
puṇṇa dhuṇarvār peṛin.**

257. 'If a person realises the fact that flesh is nothing but an ulcerous wound in the body of the animal killed he will never desire to eat such abnoxious meat.'

செயிரிற் றலைப்பிரிந்த காட்சியா துண்ணார்
உயிரிற் றலைப்பிரிந்த ஆன்.

**seyiri tralaipirindha kāṇḷiyā dhuṇṇār
uyiri tralaipirindha vūn.**

258. 'A person free from the erroneous beliefs and equipped with the right faith will not eat flesh obtained from animals bereft of life.'

அவிசொரிந் தாயிரம் வேட்டலி னென்ற
னுயிர்செகுத் துண்ணுமை நன்று.

**avisorin dhāyiram vēṭali nondra
nuyirsehu thunnāmai nandru.**

259. 'Not eating the flesh of a slaughtered animal is far better than performing thousand Yagas with rich libations.'

COMMENTARY

In this couplet the author clearly refutes the merit in performing Vedic sacrifices. Not killing an animal for the purpose of obtaining meat to eat, he considers a thousand times better than performing a Vedic sacrifice to obtain merit. This is naturally consistent with his faith in the principle of Ahimsa. In the previous couplet, No. 256, he condemns the Buddhistic attitude similarly. The Buddhist while offering lip service to the principle of Ahimsa excuses himself by saying that he does not kill with his own hand but only purchases meat from the butcher. The hollowness of this argument is exposed by the author when he points out that the butcher does his work for obtaining money. It is a trade with him. If he fears loss in his business, he will take to another profession. The success in his profession as a butcher depends upon the demand in the market. The demand is created by the consumer and therefore the merit of the trade mainly depends upon the consumer who creates the demand. If killing is an evil which the Buddhist admits, then he has to bear the burden and the responsibility for killing by having created a demand for butchers' trade.

கொல்லான் புலலை மறுத்தானைக் கைகூப்பி
எல்லாவுயிரும் தொழும்.

**kollān pulālai maṛuthānai kaihuṇi
ellāvuyirum thoṇum.**

260. 'Who slays nought,—flesh rejects—
his feet before
All living things with clasped hands adore.'
—Dr. Pope.

CHAPTER XXVII

PENANCE

Penance means the religious practices adopted by an ascetic for the purpose of controlling both the mind and body. This religious discipline is for persons who succeeded in adopting the principle of Ahimsa and who have abstained from both killing and eating meat. Abstaining from killing is not a complete equipment for spiritual development. It should be followed by giving up flesh-eating which is considered to be the second necessary qualification for proceeding on the path of spiritual progress. These two habits are found both in the householder as well as in the homeless ascetic. The chief characteristic of the ascetic after leaving his home, after renouncing all his possessions is to enter into the path of Tapas and practice religious austerities prescribed for the ascetic course of conduct. The main purpose of this practice is to conquer the environmental influences over the body and mind. This conquest of environment is indispensable for self-conquest and self-realisation. The author therefore takes up for discussion this Tapas or penance which is the special discipline intended for the ascetic.

உற்றநோய் நோன்ற லுயிர்க்குறுகண் செய்யாமை
அற்றே தவத்திற் குரு.

**utranōi nōndra luyirkuṛuharn seiyaṁmai
atrē dhavathit kuru.**

261. ‘To suffer patiently all pain and to cause no injury to others, are the constituent elements of Tapas or penance.’

COMMENTARY

Here is a sort of definition of penance. One must bear all sufferings that may happen to one's body and mind. A person must cultivate the strength of will so as to be free from external mishaps and evil influences. In addition to this condition he is expected to observe strictly the principle of Ahimsa or not-injuring any living creature on any account. These two constitute the essence of penance or the practice of Tapas. Strict observance of these two principles is sure to promote the sole power which would ultimately conquer the environment, internal and external, and clear the path for self-realisation and self-perfection.

தவமுந் தவமுடையார்க் காகு மவமதனை
யஃதிலார் மேற்கொள் வது.

**thavamun dhavamudaiyār kāhu mavamadhanai
yahdhilār mētkoḷ vadhu.**

262. 'This penance is possible only in the case of persons who are fully qualified for it by their previous conduct. Those that are not so qualified, if they attempt to practise penance will have only a pretence and have an empty show.'

துறந்தார்க்குத் துப்புரவு வேண்டி மறந்தார்கொன்
மற்றை யவர்க டவம்.

**thuṛandhārku thupuravu vēṇdi maṛandhārkon
matrai yavarha ḍavam.**

263. 'Probably in their eagerness to feed and help the ascetics some of the good householders forgot to adopt themselves this course of discipline and penance.'

ஒன்னூர்த் தெறவு முவந்தாரை யாக்கலும்
எண்ணிற் றவத்தான் வரும்.

**onnār theralu muvandhārai yākalum
enni travathān varum.**

264. 'The ruin of persons who out of hatred cause injury to the holy ascetics and the prosperity of those who out of devotion serve them, when carefully examined, are but the inevitable results of the power of Tapas or penance.'

COMMENTARY

A holy saint after renouncing all absolutely may be insulted and injured by foolish persons who are not aware of the sanctity of the spiritual life. Such foolish persons are sure to meet with their own ruin. On the other hand a person who feels joy and devotion when he meets a holy ascetic is sure to benefit himself.

Ruin on the one hand and prosperity on the other are not to be interpreted as the result of the attitude of the holy ascetic. He would not curse the enemy who injures him, nor would he bless another for his devotion and service. Such a personality would be inconsistent with the holiness of the ascetics' life. The holy ascetic is not expected to show any kind of aversion to the undesirable person or affection to the desirable one. Nevertheless, we find that the former is very often ruined and the latter is very often successful in life. The cause of this must be sought in the power of the spirit which automatically works independently of the personality of the ascetic. It is this magic power of Tapas or penance that must be attributed to be the real cause of ruin on the one and prosperity on the other.

வேண்டிய வேண்டியாக் கெய்தலாற் செய்தவ
மீண்டு முயலப் படும்.

**vēndiya vēndiyān geidhalāt jeidhava
mīndu muyala pardum.**

265. 'Since Tapas or penance is the indispensable means to achieving the summum bonum in life, effort must be made to practise it even now.'

தவஞ்செய்வார் தங்கருமஞ் செய்வார்மற் றல்லா
ரவஞ்செய்வா ராசையுட் பட்டு.

**thavanjeivār thangaruman jeivārma trellā
ravanjeivā rāsaiyurt partu.**

266. 'The persons who practise Tapas are the persons who are engaged in achieving their own ideal in life. Others toil in vain ensnared by passion's net.'

சுடச்சுடரும் பொன்போ லொளிவிடுந் துன்பஞ்
சுடச்சுட நோற்கிற் பவர்க்கு.

**surda jūdarum bonbō lolivīdun dhunban
jūdaḷurda nōtkit pavarku.**

267. 'The more you heat gold in fire the brighter it becomes in its purity. Similarly, an ascetic engaged in penance, the more he bears all pain that assaults his personality the purer he becomes in self and the greater is his spiritual lustre.'

COMMENTARY

The impurities in gold are usually got rid of by heating it in the fire. The more it is heated the purer it becomes. Similarly, an ascetic engaged in Tapas when he is assaulted by environmental troubles and pain, by his strength of will is able to bear all that and, as a result of that concentration and contemplation, uninfluenced by suffering, his self becomes purer and brighter. This metaphor of gold and heating it to make it purer, is generally used to bring out the force of Tapas or penance practised for the purpose of self-purification.

தன்னுயிர் தானறப் பெற்றானே யேனைய
மன்னுயி ரெல்லாந் தொழும்.

thannuyir thānaṇa petrānai yēnaiya
mannuyi rellān dhorum.

268. 'Who attains his pure and perfect self, him all other persons worship in adoration.'

COMMENTARY

If by adopting the path of Tapas the holy saint attains his self-realisation and perfection, he achieves Paramatmaswarupa, which is identical with divine nature. Hence all other persons, the ordinary mortals, worship such a divine personality.

கூற்றங் குதித்தலுங் கைகூடு நோற்றலி
ஹற்ற றலைப்பட் டவர்க்கு.

kūtran gudhithalun gaihūḍu nōtrali
nātra ṛalaipa ṭavarku.

269. 'Those who have succeeded in achieving spiritual power by performing penance can very easily conquer death.'

COMMENTARY

Death is an essential nature of the Samsaric Cycle. Continuous births and deaths would be the fate of a soul entangled in transmigration. Tapas or penance is the surest way to escape from this cycle of transmigration. Hence the surest way to conquer death and attain immortality or Moksha. Hence penance is an absolute necessity if one is to walk along the path of liberation and attain self-perfection.

இலம்பல ராகிய காரண நோற்பார்
சிலர்பலர் நோலா தவர்.

**ilarbala rāhiya kāraṇa nōtpār
silar balar nōlā dhavar.**

270. 'The have-nots in the world are many. The reason for this is plain. Those that do penance are few. Many don't perform penance.'

COMMENTARY

The haves and the have-nots in the present world are supposed to be persons who enjoy the fruit of their previous deeds. Those who were fortunate in practising self-control and self-discipline are sure to be born happy in the next birth and those that do not acquire merit by such self-discipline are denied such a prosperity in the future. According to this principle that every person is bound to eat the fruits of his own Karma, the haves and the have-nots in this world must be traced to their own Karma in the previous birth. Thus it is emphasised that self-discipline by penance is not merely the surest path to self-liberation ultimately but it is bound to produce its own happy results even while the individual personality is still in the world of Samsara. It is thus doubly useful. It promotes the happiness of the soul while in this world and insures its final liberation ultimately in the future.

CHAPTER XXVIII

INCONSISTENT CONDUCT

This refers to the behaviour of an ascetic who after renouncing home and all is still unable to control his mind from the desires of sense pleasures which he is supposed to have relinquished. This is due to the lack of strength of will and hence his behaviour would be inconsistent with the ascetic ideal which he is not able to completely carry out. Hence the conduct is inconsistent with his ideal.

வஞ்ச மனத்தான் படிற்றொழுக்கம் பூதங்க
ளைந்து மகத்தே நகும்.

**vanja manathān pāditroṣukam būdhanga
lāindhu mahathē nahum.**

271. 'A person who in the garb of an ascetic covertly walks the path of evil with a fraudulent mind is such a hypocrite that the five elements constituting his body sneeringly laugh at him within themselves.'

வானுயர் தோற்ற மெவன்செய்யுந் தன்னெஞ்சந்
தானறி குற்றப் படின.

**vānuyar dhōtra mevan seiyyun dhan nenjan
dhānāri kutra pādin.**

272. 'Putting on the appearance of an ascetic, an appearance as great as the sky, will be practically worthless if the person is not able to restrain his mind from desiring things which he knows to be sinful.'

COMMENTARY

Putting on the garb without the necessary qualification to faithfully observe the ideals of asceticism will only result in a hypocritical behaviour bent upon deceiving the general public. A person will derive no benefit even though he appears before the

public as an ascetic. Such a hypocrisy is condemned in the ascetic and it is a clear warning to the general public not to be deceived by mere appearances. If the public is careless enough to treat him as a true ascetic without seeing through his hypocrisy, the public will be guilty of the folly of nourishing false ascetics.

They will not be free from what is technically called Pashandamudam, which is one of the three follies which a householder is expected to get rid of.

வலியி னிலைமையான் வல்லுருவம் பெற்றம்
புலியின்றோல் போர்த்துமேய்ந் தற்று.

valiyi nilaimaiyān valluruvam betram
buliindrōl pōrthumēin dhatru.

273. 'A person without strength of will to control his senses assuming the sublime appearance of an ascetic is as deceitful as letting in an ox to graze in another's field covering it with a tiger's skin to conceal its identity.'

COMMENTARY

A person who fraudulently takes his ox to graze in another's field in order to deceive the watchman may cover his animal with a tiger's skin which may frighten the watchman so that he may not approach the concealed animal to drive it away from his field. A person who puts on the garb of an ascetic who at heart is quite worthless and incapable of practising the ideal is merely bent upon deceiving the general public to satisfy his selfish ends through the deceitful appearance of an ascetic. The repeated condemnation of the false ascetic is an indication of the fact that about the time of the author there must have been a lot of such fraudulent persons who masqueraded as ascetics and made a living by deceiving the public.

தவமறைந் தல்லவை செய்தல் புதன்மறைந்து
வேட்டுவன் புட்சிமிழ்த் தற்று.

thava maṛain dhallavai seidhal pudhan maṛaindhu
vēṭtuvan puṭṭimīṭṭ thatru.

274. 'A person who conceals his nature with ascetic garb but indulges in doing sinful deeds is exactly similar to a hunter who hides himself behind the bush ensnaring birds.'

COMMENTARY

Just as silly birds are got in the snare by a hunter who hides himself successfully behind the bush, so the unthinking public are deceived by a vile person who successfully concealed his wicked nature by assuming the appearance of noble asceticism.

பற்றற்றே மென்பார் படிற்றொழுக்க மெற்றெற்றென்
றேதம் பலவுந் தரும்.

**patratrē menbār paditroṭuka metretren
drēdham balavun dharum.**

275: 'Persons who exultantly say 'We have renounced all' and yet in secret practise evil, will have to face in future a moment of self-conviction when they will have to cry in shame. 'What folly we have committed! What folly we have committed!'

நெஞ்சிற் றறவார் துறந்தார்போல் வஞ்சித்து
வாழ்வாரின் வன்கண ரில்.

**nenji truravār thuṇandhārpōl vanjithu
vāṇvārin vangaṇā ril.**

276. 'Who has not renounced anything in thought but who pretends to be a completely renounced ascetic and thus makes a living by deceiving the general public, than him there is no more hard-hearted person in the world.'

புறங்குன்றி கண்டனைய ரேனு மகங்குன்றி
மூக்கிற் கரியா ருடைத்து.

**puṙangundri kaṁdanaiya rēnu mahangundri
mūkit kariyā ruḍaithu.**

277. 'A false ascetic exactly resembles a Kunri bead. This has brightly shining scarlet body. He has similarly a shining appearance. This has a black spot at the lower tip. Similarly, he has inward blackness at heart.'

மனத்தது மாசாக மாண்டார் நீராடி
மறைந்தொழுகு மாந்தர் பலர்.

**manathadhu māsāha māṁdār nīrāḍi
maṛain dhoruhu māṁdhar palar.**

278. 'Many are the false ascetics who with evil heart live a hypocritical life of fame, publicly wash themselves in waters in order to be considered as persons of great virtue by the guileless public.'

கணைகொடிதி யாழ்கோடு செவ்விதாங் கன்ன
வினைபடு பாலாற் கொளல்.

**kannai korḍidhi yāḷkōḍu sevvidhān ganna
vinaibāḍu bālāt koḷlal.**

279. 'The arrow is straight but its action is cruel. A sitara is crooked and yet it produces sweet music. Hence judge not men by their appearance, judge them by their deeds.'

மழித்தலு நீட்டலும் வேண்டா வுலகம்
பழித்த தொழித்து வீடின்.

**maṛithalu nīṭṭalum vēṇḍā vulaḥam
paṛitha dhoṛithu viḍin.**

280. 'If an ascetic is free from all evil that is condemned with the world then he need not trouble himself about either shaving his head clean or growing his tresses long.'

COMMENTARY

Buddhist Bikshus are in the habit of shaving the head clean. Hindu ascetics are in the habit of growing long tresses or Jata. These are considered to be outward symbols of asceticism. The author considers that the bodily appearance of an ascetic is absolutely valueless if his heart is not pure. An ascetic with a pure heart and a devotion to virtue need not worry himself about the appearance of his body.

Our author, in his famous work, Samayasara or the 'Nature of the Self' beautifully gives expression to the same idea, in the Gadhas 408, 409 and 410.

'408. Fools put on various types of insignia of false ascetics or householders and maintain that this outer mark constitutes the path to Moksha.

'409. Bodily mark is not certainly the path of emancipation as is evident from the fact that the Arhats discard the bodily mark by disowning the body itself and devote their attention only to right belief, knowledge and conduct.

'410. The insignia of false ascetics or householders never constitute the path of emancipation. The Jinas declare that faith, knowledge and conduct together constitute the path of emancipation.'

CHAPTER XXIX

NOT TO STEAL

This is the second of the Panchavratas, the five vows. It is common to both the householder and the ascetic. In the case of the householder it is quite plain that he should not try to take possession of anything which belongs to another without the latter's consent or knowledge. That is the meaning of stealing. Every principle of conduct is to be observed with the co-operation of mana, vachana and kaya: thought, word and deed. We have already mentioned the fact that the difference between the householder and the ascetic is that the former is expected to observe these vows as far as possible practicably, whereas the latter is expected to observe them absolutely in all minor details. Hence the ascetic cannot even think of taking possession of something not his own. As a matter of fact the ascetic who has absolutely renounced everything cannot claim anything as his own. Hence in his case the mere thought by itself is sinful and he is expected to avoid it. The same point was emphasised also in the previous chapter also dealing with inconsistent conduct. That chapter was devoted to emphasising the importance of purity of thought in the matter of sex instinct. Brahmacharya is one of the five vows prescribed in the Jaina code of ethics both for the householder and for the ascetic. This point was considered in the previous book dealing with the householder's Dharma where strict monogamy was enforced in the case of the householder. In the immediately previous chapter the same Brahmacharya was enforced in the case of the ascetic. An ascetic who renounced all is expected to get rid of even in thought any sex desire which would be detrimental to his tapas or self-discipline. Mere thinking of evil is enough to vitiate the ascetic's life in all these cases. Mere thought of sex desire tantamounts to violation of chastity, the mere thought of possessing anything amounts practically to stealing. Hence one is expected not to think even of stealing because the thought itself is a sin.

எள்ளாமை வேண்டுவா நென்பா நெனைத்தொன்றுங்
கள்ளாமை காக்கதன் நெஞ்சு.

eḷḷāmai vēṇḍuvā nenbā nenaithondrun
gaḷḷāmai kākadhan nenju.

281. 'If an ascetic desires to seek the good opinion of the holy sages, "Here is a saint who devoutly pursues the path of liberation without mockery", he must be careful enough to preserve his thought entirely pure from any idea of fraud.'

உள்ளத்தா லுள்ளலுந் தீதே பிறன்பொருளைக்
கள்ளத்தாற் கள்வே மெனல்.

uḷlathā luḷlalum dhidhē piṛan boruḷai
kaḷlathāt kaḷvē menal.

282. 'Even to entertain the idea in mind "I will somehow fraudulently take possession of my neighbour's property" is a sin.'

COMMENTARY

To think of a sinful deed practically amounts to committing it in action. Both thought and action are equally condemned.

களவினா லாகிய வாக்க மளவிறந்
தாவது போலக் கெடும்.

kaḷavinā lāhiya vāka maḷaviṛan
dhāvadhu bōla keḍum.

283. 'The wealth acquired by fraud may appear to increase without limit, but surely shall end in ruin.'

COMMENTARY

Acquiring property by stealth is not merely sinful from the moral point of view but is also a crime against society. The blameworthy crime, if discovered, will naturally bring on punishment from the state. The state may impose punishment on the person who stole the property and may also confiscate the stolen property. Thus, not only he will lose his wealth but bring disgrace and shame on himself by his conduct. Thus, the apparent increase in the extent of stolen wealth is sure to bring on ruin both on the person and property.

களவின்கட் கன்றிய காதல் விளைவின் கண்
வீயா விழுமந் தரும்.

**karlavinkart kandriya kādhal virūlaivingam
viyā viruman dharum.**

284. 'Inordinate desire to acquire gain by fraudulent means is sure to yield as its fruit, undying misery.'

அருள்கருதி யன்புடைய ராதல் பொருள்கருதிப்
பொச்சாப்புப் பார்ப்பார்க ணில்.

**aruḷharudhi yanbūdaiya rādhal poruḷharudhi
pojāpu pārpārha ṇil.**

285. 'The quality of universal benevolence showing kindness to all beings cannot be found in a person who for the purpose of fraudulently acquiring the neighbour's property waits for an unguarded moment.'

அளவின் கணின் றொழுக லாற்றார் களவின்கட்
கன்றிய காத லவர்.

**alavinga ṇindoruha lātrār karlavingart
kandriya kādha lavar.**

286. 'Those that have inordinate greed for fraudulent acquisition of wealth are incapable of walking the true path of conduct.'

COMMENTARY

The true path of conduct implies the two antecedent conditions of right belief and right knowledge, Samyak Dharsana and Samyak Gnana respectively. These two conditions will give enough knowledge and confidence in the person as to the nature of ultimate reality, as to the nature of Samsara, as to the nature of good and evil and how to reach a stage in spiritual perfection above and beyond the cycle of transmigration. Such a course of

right conduct equipped with right faith and right knowledge is not possible in the case of a person even though he be an ascetic if he is not free from the thought of fraudulent acquisition.

களவென்னுங் காரறி வாண்மை யளவென்னு
மாற்றல் புரிந்தார்க ணில்.

**kaḷavennun gārari vāṇmai yaḷavennu
mātral purindhārha ṇil.**

287. 'The dark thought of fraudulent acquisition cannot be found in a sage who has an accurate knowledge of reality through adequate appreciation of truth.'

COMMENTARY

The same point is again emphasised here. The sage who has clear knowledge of his true nature and ideal in life will never think of going astray for the purpose of acquiring useless things by fraudulent means.

அளவறிந்தார் நெஞ்சத் தறம்போல நிற்கும்
களவறிந்தார் நெஞ்சிற் கரவு.

**aḷavaṛindhār nenja thaṛambōla nitkum
kaḷavaṛindhār nenjit karavu.**

288. 'As virtue stands firm in the thought of a sage who is equipped with right knowledge acquired by true criterion, so deceit stands firm in the thought of a person who is an adept in fraudulent acquisition.'

அளவல்ல செய்தாங்கே வீவர் களவல்ல
மற்றைய தேற்ற தவர்.

**aḷavalla seidhāṅgē vīvar kaḷavalla
matraiya dhētrā dhavar.**

289. 'Those who learnt nothing but expert thieving will choose to walk along the path other than the path of right conduct and will fall right into the jaws of death.'

கள்வார்க்குத் தள்ளு முயிர்நிலை கள்ளார்க்குத்
தள்ளாது புத்தே ஞலகு.

**karlvārku thaṇḷu muyirnilai kaḷlārku
thaḷlādhū puthē ṇulahu.**

290. 'Fraudulent persons are sure to lose their body. Those that are free from fraud will certainly inherit the heavenly bliss of the Devas.'

COMMENTARY

A person with the idea of fraudulent acquisition in his thought may be caught by the king and may have his hands and feet cut as punishment. But a person who is free from such a defect is bound to acquire the happiness of the Devas through his meritorious act here.

CHAPTER XXX

TRUTH-SPEAKING

Speaking truth and avoiding falsehood are emphasised in this chapter. Speaking falsehood is generally associated with the motive to promote sex desire and to acquire wealth. The bad conduct of speaking falsehood must be avoided both by the householder and the ascetic. Hence this chapter deals with Satya or truth which is one of the five Dharmas prescribed for the householder and the ascetic.

வாய்மை எனப்படுவ தியாதெனின் யாதொன்றும்
தீமை இலாத சொல்ல.

**vāimai enapaḍuva thiyāḍhenin yādhondrum
thimāi ilāḍha solal.**

291. 'What is meant by truth speaking? It is an assertion that will in no way produce pain to any living being.'

COMMENTARY

The meaning of veracity given in this couplet is consistent with the primary Dharma of Ahimsa which is the foundation of Jaina ethics. This definition naturally excludes an assertion about a real event if it is likely to produce suffering to any living being as a result of the assertion. If veracity or truth-speaking is identified with a statement that does not produce any evil result, then it naturally follows that an assertion that results in causing pain to others is uttering falsehood from this point of view.

பொய்ம்மையும் வாய்மை யிடத்த புரைதீர்ந்த
நன்மை பயக்கும் எனின்.

**poimmaiyum vāimai yiḍḍatha puraidhīrndha
nanmai bayakum enin.**

292. 'Even falsehood may be brought under the class of truth-speaking; if free from fault it can produce some good to others.'

COMMENTARY

Even uttering falsehood will gain moral value in the same way as truth-speaking if it satisfies this condition that it must produce good as its result. The following example is generally cited to bring out the significance of this statement. You see a person or an animal running for life and hiding in a safe place. An enemy with a deadly weapon bent upon killing the victim asks you as to the whereabouts of the animal or the person. In such a situation if you inform the true hiding place of the victim you will popularly speak the truth which will lead to the enemy killing the victim. But on the other hand if you evade his question even by uttering a falsehood you will be saving the life of the frightened victim. In the former case the result of truth-speaking is death of the victim. In the latter case the result of falsehood is saving the life of the victim. According to the principle of Ahimsa, it is preferable to adopt the latter course and save the victim instead of pursuing the former course leading to the death of the person. It is this point that is emphasised in this couplet. This is the significance of the phrase 'good free from fault,' 'Purai Thirnthā Nanmai.' The conception of Virtue or Dharma implied by this phrase is clearly different from the popular notion of Dharma in the matter of truth speaking or veracity. Hence this virtue of truth-speaking based upon the principle of Ahimsa is described as a faultless good.

தன்னெஞ் சறிவது பொய்யற்கப் பொய்த்தபின்
தன்னெஞ்சே தன்னைச் சுடும்.

thannen jārivadhu poiyyatka poithabin
thannenjē thannai-juḍum.

293. 'Do not utter anything false which your heart knows to be such; for the after-effect of falsehood will be suffering caused by a burning conscience due to self-conviction.'

உள்ளத்தாற பொய்யா தொழுகி லுலகத்தார்
உள்ளத்து ளெல்லா முளன்.

uḷlathāt poiyā thoruhi lulahathār
uḷlathu ḷlellā muḷan.

294. 'A person who avoids carefully even the thought of falsehood will find a place in the hearts of the wisemen of the world.'

மனத்தொடு வாய்மை மொழியிற் றவத்தொடு
தானஞ்செய் வாரிற் றலை.

**manathoridu vāimai moriyi travathoridu
thānanjei vāri tralai.**

295. 'If a person with a full heart speaks the truth he is greater than one who has the combined virtue of gift and penance.'

COMMENTARY

Gift is generally associated with a virtuous householder and penance is associated with the ascetic. If the characteristics of the noble householder and the holy ascetic are present in a single individual, even this person will not be as great as he who speaks the truth with the full co-operation of his thought.

பொய்யாமை யன்ன புகழில்லை யெய்யாமை
யெல்லா வறமுந் தரும்.

**poiyaṁmai yanna puhaṁillai yeiyaṁmai
yellā vaṛamun dharum.**

296. 'There is nothing so praiseworthy as avoiding falsehood, because that will spontaneously bring in all virtues without any effort.'

COMMENTARY

Strictly avoiding falsehood is considered to be such an important course of conduct that it would automatically bring in all the other virtues for the individual, that is, a person who strictly observes the principle of truth-speaking will build up a character which will spontaneously carry out all the other principles of virtue.

பொய்யாமை பொய்யாமை யாற்றின் அறம்பிற
செய்யாமை செய்யாமை நன்று.

**poiyāmai poiyāmai yātrin ārambiṛa
seyiāmai seiyāmai nandru.**

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

—Dr. Pope.

புறந்தூய்மை நீரா னமையு மகந்தூய்மை
வாய்மையாற் காணப் படும்.

**puṛandhūimai nirā namaiyu mahandhūimai
vāimaiyāt kāṇa paṇḍum.**

298. ‘The outward purity of the body water can
give; but the inward purity of the heart truth alone can
bestow.’

எல்லா விளக்கும் விளக்கல்ல சான்றோர்க்குப்
பொய்யா விளக்கே விளக்கு.

**ellā viṇḷakum viṇḷakalla sāṇḍrōrku
poiya viṇḷakē viṇḷaku.**

299. ‘All light is not light for the wise sage. For
him the only true light is the gloriously shining inner
light that drives away the falsehood.’

COMMENTARY

All the light-giving objects in the environment such as the sun and the moon and the burning fire are material objects which do not interest the holy ascetic engaged in Tapas. The light that glows from loyalty to truth is the real light that he enjoys at heart.

யாமெய்யாக் கண்டவற்று ளில்லை யெனைத்தொன்றும்
வாயமையி னல்ல பிற.

yāmeiyā kaṇḍavattu ḷillai yenaithondrum
vāimaiyi nalla piṛa.

300. 'Of all the virtues that we learn by study of sacred scriptures we do not find anything more valuable than truth.'

COMMENTARY

The sacred scripture or Agama is what was revealed by the omniscient Lord who destroyed all Karmas and attained self-perfection. After destroying desire, hatred and delusion, after conquering birth, disease, old-age and death, after achieving universal knowledge, the Lord, out of compassion for the souls that suffer in Samsara, revealed for their benefit the path to salvation. This path to salvation is constituted by the three elements : right belief, right knowledge and right conduct. What is so revealed by the merciful Lord is accepted as the right and virtuous course of conduct by the people. Of all these truths the author considers the virtue of truth-speaking as of primary importance. For it is sure to maintain purity of heart which is an indispensable condition for practising other virtues.

CHAPTER XXXI

NOT TO GET ANGRY

This chapter deals with the duty to restrain anger even when provoked.

செல்லிடத்துக் காப்பான் சினங்காப்பான் அல்லிடத்துக்
காக்கிலென் காவாக்கா லென்.

**sellidathu kāpān jinangāpān allidathu
kākilen gāvākā len.**

301. 'A real case of restraining anger is restraining it where it has potency for mischief. Where anger is impotent to effect mischief, what matter if it is checked or not?'

COMMENTARY

Anger shown towards a weak man who is incapable of defending himself is likely to do injury to him. It is in such a situation that one is expected to restrain his anger. Such a restraint is the necessary corollary of the character of benevolence. In the case of a strong man who is capable of defending himself your anger will only hit you back like a boomerang. Hence restraining virtue in such a case has no real moral value.

செல்லா விடத்துச் சினந்தீது செல்லிடத்தும்
இல்லதனிற் றீய பிற.

**sellā viḍathu jinandhīdhu sellidathum
illadhani trīya bīra.**

302. 'To give vent to wrath where it is powerless is bad enough. Even when it is effective there is no greater evil than wrath.'

Exhibition of wrath towards a person who will not be affected by it is bad to the angry man because he will be courting punishment. But in the case of a weakling, a person's anger will be effective in injuring him. As a result of this, the angry person will get despised in this world and he will have to suffer the consequences of this sinful conduct in the future. Hence there is no greater evil than this.

மறத்தல் வெகுளியை யார்மாட்டுத் தீய
பிறத்த லதனால் வரும்.

**maṛathal vehuḷiyai yārmāṭun dhiya
piṛatha ladhanāl varum.**

303. 'Give up wrath in all cases, because it will beget a series of unending evils.'

COMMENTARY

As a general statement it is said that it is good to restrain anger in all cases, whether a person is more powerful than yourself, or weaker than yourself, or equal to yourself in strength and status. It is to be avoided because of its evil potency. The emotion of anger is destructive of all spiritual values. It clouds the consciousness. The person is not able to discriminate between what is true and what is erroneous or what is good and what is evil. Thus, he lacks right knowledge and hence the capacity to adopt right conduct. Thus, that emotion of anger diverts the individual from the right course of conduct and plunges him into the wide ocean of Samsara.

நகையும் உவகையும் கொல்லும் சினத்திற்
பகையு முளவோ பிற.

**nahaiyum uvahaiyum gollum jinathit
pahaiyu muḻavō biṛa.**

304. 'Wrath kills the smile in the face and the joy in the heart, both born of benevolence. Is there a greater enemy to man than this?'

தன்னைத்தான் காக்கிற் சினங்காக்க காவாக்கால்
தன்னையே கொல்லுஞ் சினம்

**thannaithān gākit jinangāka kāvākāl
thannaiyē kollun jinam.**

305. 'If you want to guard yourself, then guard against wrath, for wrath will kill him who is not able to guard against it.'

COMMENTARY

An ascetic who is not able to restrain anger will fail in his object, will slip down from his high spiritual ladder and get involved in the misery of Samsara of birth and death. Hence one who wants to save his soul must guard himself against anger. Otherwise his whole life will end in frustration and misery.

சினமென்னுஞ் சேர்ந்தாரைக் கொல்லி இனமென்னும்
ஏமப் புணையைச் சுடும்

**sinamennun jērndhārai kolli inamennum
ēma puṇaiyai jūdum.**

306. 'Wrath that burns to death whatever approaches it will burn the safety 'raft' provided for you by kind persons.'

COMMENTARY

'Raft' refers to the method of escaping from the misery of Samsara. Life is always compared to an Ocean. To safely cross the ocean we require a boat. Such a boat is provided for mankind by the Omniscient Lord who knew what is helpful for mankind. Such a raft is the Moksha Marga or the path to salvation revealed by the Lord. Walking the path of salvation consists in strictly observing the principles of conduct prescribed for self-purification and self-perfection. Since the emotion of anger will destroy clearness of thought and self-purity, it would burn out the raft provided for your safety and leave you to struggle again in the very ocean of misery.

சினத்தைப் பொருளென்று கொண்டவன் கேடு
நிலத்தறைந்தான் கைபிழையா தற்று.

**sinathai poruḷendru hoṇḍavan gēḍu
nilatharāindhān gaibiraiyā dhatru.**

307. 'The ruin of the person who nourishes wrath as an important thing is as inevitable and certain as the hand lifted up for striking the earth is bound to come in contact with it.'

COMMENTARY

The hand lifted for striking the earth will certainly come in contact with it and it will experience pain proportionate to the force of the stroke. Similarly, anger in the thought of man will inevitably bring on ruin and the ruin will be proportionate to the intensity of the emotion.

இணரெரி தோய்வன்ன இன்னா செயினும்
புணரின் வெகுளாமை நன்று.

**innareri dhōivanna innā seyinum
burnarin vehulāmai nandru.**

308. 'Even though men cause innumerable injuries to you like a huge fire with many tongues, it is still better for you not to give vent to wrath as far as possible.'

உள்ளிய வெல்லாம் உடன்எய்தும் உள்ளத்தால்
உள்ளான் வெகுளி யெனின்.

**uḷliya vellām uḍan eidhum uḷlathāl
uḷlān vehuḷi yenin.**

309. 'If an ascetic successfully prevents the appearance of anger even in thought, he is sure to realise all his ideals.'

இறந்தா ரிறந்தா ரனையர் சினத்தைத்
துறந்தார் துறந்தார் துணை.

**iṛandhā riṛandhā ranaiyar sinathai
thuṛandhār dhuṛandhār dhuṇai.**

310. 'Those that are infuriated by wrath are to be counted among the dead. Those that successfully get rid of anger would be counted among the noble ascetics who renounced all (and who are ready to inherit the eternal bliss).'

COMMENTARY

An ascetic who cannot resist the emotion of anger is spiritually dead. An ascetic who successfully rids himself of it is sure to be saved. The former loses his spiritual life, the latter achieves it. Because of the immense potency for evil, anger should be avoided by those who desire spiritual liberation.

CHAPTER XXXII

NOT DOING EVIL

Either through desire for gain or through provocation by others or in sheer forgetfulness, one should not cause injury to other living beings. Either a householder or an ascetic, one should not cause pain to other living beings.

சிறப்பீனுஞ் செவ்வம் பெறினும் பிறர்க்கின்னா
செய்யாமை மாசற்றூர் கோள்.

**sīrapīnun jelvam beṛinum bīṛarkinnā
seiyāmai māsaṭṭār kōḷ.**

311. 'It is the considered belief of men of spotless purity that no evil should be done to other beings even though it will bring in great wealth that will yield glory.'

COMMENTARY

This injunction applies both to the householder and the ascetic. Neither of them on any account should cause injury to other living beings. Securing of wealth by such means by the householder would imply ordinary riches. It will give him an important status in society. In the case of the ascetic this glorious wealth refers to various supernatural powers or *Ridhis* which the ascetic may achieve by his practice of Yoga. Even when he has the opportunity of acquiring such supernatural powers the Yogi or ascetic cannot think of causing injury to any living being. Not causing injury is considered to be of greater value than the possession of all those supernatural powers or *Ridhis*.

கறுத்தின்னா செய்தவர் கண்ணு மறுத்தின்னா
செய்யாமை மாசற்றூர் கோள்.

**kaṛuthinnā seidhavar kaṇnu māṛuthinnā
seiyāmai māsaṭṭār kōḷ.**

312. 'It is the considered belief of the sages of spotless purity that even when out of malice evil is done to a person he ought not to do in return anything evil.'

செய்யாமை செற்றார்க்கும் இன்னாத செய்தபின்
உய்யா விழுமந் தரும்.

**seiyāmai setrārkum innādha seidhabin
uiyā viṣuman dharum.**

313. ‘Even in the case of a person who causes injury without any provocation, retaliation by doing evil for evil is sure to cause innumerable inescapable woes.’

COMMENTARY

An ascetic engaged in Tapas may meet with insult or injury from a person who sheerly out of his evil nature may cause injury to the ascetic. Even in such a situation there should be no thought of retaliation, much less actual deed, to return evil for evil. If a sage has such weakness to meet evil with evil his whole spiritual discipline, Tapas, will get frustrated. He will lose all that he has achieved by way of spiritual development.

இன்னு செய்தாரை ஒறுத்த லவந்நாண
நன்மையே செய்து விடல்.

**innā seidhārai oṛutha lavar nāṇa
nanmaiye seidhu viḍal.**

314. ‘The best way to punish the person who caused injury to you is to make him hang his head in shame by doing good in return.’

COMMENTARY

If his evil is returned by a good deed by you then he would feel ashamed for having offended a noble soul that returned good for evil.

அறிவினா குருவ துண்டோ பிறிதினோய்
தன்னோய்போல் போற்றாக் கடை.

**aṛivinā nāhuva dhuṇḍō piṛidhinōi
thannōibōl pōtrā kardai.**

315. ‘If a person does not protect other beings from injury realising that their pain is his own pain, then what use is his knowledge obtained through Tapas?’

COMMENTARY

Knowledge obtained through Tapas gives an insight into the nature of reality. This right knowledge about reality gives the ascetic a true insight into the nature of life. This insight into the nature of life would be worthless if it does not influence his conduct as to consider other living beings as valuable as his own life. Such a sympathetic realisation of the identical nature of life must induce him to protect other living beings from danger and pain. An ascetic is expected to carefully watch his movements in order to avoid causing injury even to minute organisms. While walking or standing or sitting, or while eating, he must carefully notice that no insects are trampled upon or unnecessarily injured by his action. Hence an ascetic is expected to watch carefully his path while walking and the place where he stands or sits. If he finds insects crawling on his path or the place where he stands he must avoid injury to them. If he does not care to save the lives of these insects, his boasted learning acquired through the study of scriptures and the knowledge acquired through self-discipline or Yoga would be quite valueless to him. Knowledge without appropriate conduct is worthless. Samyak Gnana without association with Samyak Charitra, (right knowledge without the cooperation of the right conduct) would be valueless as a means of spiritual development.

இன்னு வெனத்தா னுணர்ந்தவை துன்னுமை
வேண்டும் பிறன்கட் செயல்.

**innā venathā nuṇarndhavai dhunnāmai
vēndum bīrangarṭ seyal.**

316. 'Whatever is known to be bitter pain by his own experience should not be done to others.'

COMMENTARY

This also emphasises the identical nature of living beings. If a person knows that something is bitterly painful as felt by himself, he must realise that the other living beings in a similar situation would also feel the same pain. Hence just as he dislikes pain himself he should see that there is no pain caused to other living beings.

எனத்தானு மெஞ்ஞான்றும் யார்க்கு மனத்தானு
மாணசெய் யாமை தலை.

**enaithānu mengjāndrum yārku manathānā
māinā sei yāmai dhalai.**

317. 'Never to cause wilfully any kind of evil to any living being, this is the greatest virtue.'

COMMENTARY

Here the emphasis is laid on wilfully doing evil. That ought to be avoided. In an unconscious moment or involuntarily injury may be caused to living beings. Such an injury is not done wilfully and hence ought not to be considered as really sinful. The idea of doing evil is considered more important than the real action causing pain.

தன்னுயிர்க் கின்னாமை தானறிவா னென்கொலோ
மன்னுயிர்க் கின்னா செயல்.

**thannuyir kinnāmai dhānarivā nengolō
mannuyir kinnā seyal.**

318. 'A person who has personally experienced what is injurious to his own life, why should he inflict injury on other living beings?'

பிறர்க்கின்னா முற்பகற் செய்யிற் றமக்கின்னா
பிற்பகற் றுனே வரும்.

**pirar kinnā mutpahat jeiyi tramakinnā
pitpaha trānē varum.**

319. 'If a person does evil to others in the forenoon, he will be confronted with evil in the afternoon.'

COMMENTARY

That the result of evil-doing is inevitable and immediate is pointed out here. 'As he soweth so must he reap' is a moral principle that can be never escaped.

நோயெல்லா நோய்செய்தார் மேலவா நோய்செய்யார்
நோயின்மை வேண்டு பவர்.

**nōyellā nōi seidhār mēlavā nōi seiyār
nōyinmai vēṇḍubavar.**

320. 'All painful diseases fall on those who cause pain to other living beings. Hence those that seek the painless state of existence will never cause injury to others.'

COMMENTARY

Those who realise that by sowing evil one must reap the harvest of evil, must certainly avoid evil.

CHAPTER XXXIII

NOT TO KILL

This chapter deals with the most important of virtues, Ahimsa. It is the first and foremost of the five Vratas prescribed for all, the householder as well as the ascetic. The householder is expected to observe this principle of Ahimsa with reference to all organisms except the one-sensed organisms which are of two classes, the gross organisms of the plant world and the subtle microbes. Except these two classes the householder is expected to avoid killing of animals and insects. But in the case of the ascetic, he should avoid killing of all organisms including the excepted ones. As far as possible he should avoid killing of these organisms even in a moment of carelessness or forgetfulness.

அறவினை யாதெனிற் கொல்லாமை கோறல்
பிறவினை யெல்லாந் தரும்.

aṛavinai yādhenit kollāmai kōṛal
pīṛavinai yellān dharum.

321. 'What is the virtuous deed? It is not to kill. Killing brings all the other evil deeds.'

COMMENTARY

Ahimsa or not to kill is universally accepted to be the highest virtue. Hence everyone is expected to observe that principle in his conduct. It is so important as a means of spiritual development that it cannot be disregarded by anybody. A man may be indifferent to the other Vratas but he can never afford to forget Ahimsa Vrata. Forgetting this and indulging in killing other animals would bring in its train all the other vices and sins.

பகுத்துண்டு பல்லுயி ரோம்புத னூலோர்
தொகுத்தவற்று னெல்லாந் தலை.

pahuthuṇdu palluyi rōmbudha nūlōr
thohuthavatru ṁellān dhalai.

322. 'Share your meal with the needy. Protect every living being. This is the chief of all the moral precepts formulated by those well-versed in scriptures.'

COMMENTARY

This couplet mainly refers to the householder. He is expected to feed the needy and to protect all animals from injury. It is not enough that he himself does not cause injury to them. He is expected to protect them from injury when he finds them in danger.

ஒன்றாக நல்லது கொல்லாமை மற்றதன்
பின்சாரப் பொய்யாமை நன்று.

**ondrāha nalladhu kollāmai matradhan
pinsāra poiyaīmai nandru.**

323. 'No to kill is the one good deed par excellence. Next to this comes the virtue of speaking the truth.'

நல்லா றெனப்படுவ தியாதெனின் யாதொன்றுங்
கொல்லாமை சூழு நெறி.

**nallā ṛenapaṇḍuva dhiyāḍhenin yādhondrun
gollāmai sūru neṛi.**

324. 'What is the right path to spiritual liberation? It is that path that makes you always nourish in thought that not killing any life is the chief virtue.'

COMMENTARY

Not killing any life must be interpreted in the case of the ascetic, all the seven classes of organisms from one-sensed organism to five-sensed organisms must be protected, but in the case of the householder who walks the path of Ahimsa he cannot be expected to get on without injuring the first group, the one-sensed organisms.

நிலையஞ்சி நீத்தாரு ளெல்லாங் கொலையஞ்சிக்
கொல்லாமை சூழ்வான் தலை.

**nilaiyanji nīthāru ḷellān golaiyanji
kollāmai sūṇvān dhalai.**

325. 'Of those who dread the status of a householder and renounce all, the greatest are those that dread slaughter and always nourish in thought the ideal of Ahimsa or not killing.'

COMMENTARY

Asceticism was a common feature of all the Indian faiths. Hinduism and Buddhism encouraged asceticism in their own way just like Jainism, but the ascetics belonging to the other schools of thought were not very particular about this great virtue of Ahimsa. Hindu ascetics made an exception of Vedic sacrifices and the Buddhist Bikshus, since they did not give up meat-eating, were indirectly responsible for slaughter. Hence the author considers only those ascetics that strictly observe this principle of Ahimsa in all its implications are spiritually the greatest of all ascetics.

கொல்லாமை மேற்கொண் டொழுகுவான் வாழ்நாண்மேற்
செல்லா துயிருண்ணுங் கூற்று.

**kollāmai mētkoṇḍoṇḍuvān vāṇṇānmēt
jellā dhuyirunṇun gūtru.**

326. 'If a person adopts in his life the course of conduct based upon the ideal of Ahimsa, 'Thou shalt not kill', then even life-devouring death will hesitate to deprive him of his days of life.'

COMMENTARY

It is assumed that a person who commits heinous crimes and the person who observes greatest virtue need not wait till the future to enjoy the fruits of their Karma. Even in this world they may have to eat the fruits of their deeds, good or evil. According to this assumption the householder who practises

strictly the principle, 'Thou shalt not kill', will lead a happy life here to his full age without any impediment or accident. This applies to the householder who strictly observes the virtue of Ahimsa. But in the case of the ascetic the defeat of death goes even further. Since the ascetic walks the path of spiritual salvation successfully and reaches immortality in Moksha, death can never approach his soul either now or hereafter. He enjoys his Eternal Bliss in a region that knows no death.

தன்னுயிர் நீப்பினுஞ் செய்யற்க தான்பிழி
தின்னுயிர் நீக்கும் வினை.

**thannuyir nīpinun jeiyatka thānpīri
thinnuyir nīkum vinai.**

327. 'Even if you are to lose your own life, never indulge in a deed that will result in depriving other beings of their sweet life.'

COMMENTARY

Here is an emphasis on the noble principle that it is far better to suffer pain than inflict suffering on others. Even when you are in a situation where you have to lose your life, for the purpose of saving your life you should not kill other animals. The commentators mention two instances of common belief that in order to save one's life one may kill other animals. But the author in this Kural condemns that belief. When a person is suffering from some kind of disease when the doctor advises him that he should eat a medicine prepared out of flesh obtained by killing of an animal, he should avoid such a medicine and must be prepared to lose his life if it is indispensable. Similarly, if he is advised by superstitious people that by slaughtering goats or fowls as an offering to a deity he may get wealth, even then he should not approve of such a slaughter for his own benefit. The strict observance of Ahimsa must avoid three classes of killing, Krita, Karita and Anumoda, killing with one's own hand, killing through an agent, and approval of killing when another does it. All these cases must be strictly avoided according to the principle of Ahimsa. Slaughtering animals as offerings to the deities, and allowing preparation of medicine out of meat would come under indirect killing which also must be avoided.

நன்றாகு மாக்கம் பெரிதெனினுஞ் சான்றோர்க்குக்
கொன்றாகு மாக்கங் கடை.

**nandrāhu mākam beridheninun jāndrōrku
kondrāhu mākan gaidai.**

328. ‘Even though the happiness of Swarga obtained by sacrifice is great, wisemen despise it as worthless because it is won by slaughter.’

COMMENTARY

- According to Vedic faith a person desiring the happiness of Swarga in the world of the Devas is enjoined to perform Vedic sacrifices. Vedic sacrifices involve killing of animals as sacrificial victims. Strict observers of the principle of Ahimsa must condemn such Vedic sacrifices. Hence this couplet condemns slaughtering of animals as offering to deities with the object of attaining happiness in the world of the Devas.

கொலைவினைய ராகிய மாக்கள் புலைவினையர்
புன்மை தெரிவா ரகத்து.

**kolaivinaiya rāhiya mākaḥ pulavinaiyar
punmai dherivā rahathu.**

329. ‘Those who are engaged in the work of killing are considered to be chandalas, of heinous occupation, by those who are able to discern evil wherever it is.’

COMMENTARY

The author emphasises the fact that whoever he be, if he is engaged in the work of slaughter on any account, he must be considered as one who commits a heinous sin, a Chandala. Observance of the principle of Ahimsa will lead to the greatest glory. Giving it up and acting against it will bring on the worst disgrace.

உயிருடம்பி னீக்கியா ரென்ப செயிருடம்பிற்
செல்லாத்தீ வாழ்க்கை யவர்.

**uyirudambi nīkiyā renba seyirudambit
jellāthī vāṭkai yavar.**

330. 'Those who lead a painful life with loathsome bodily diseases are men who duly pay their penalty for their sin of slaughtering other animals, so declare the wise.'

CHAPTER XXXIV

IMPERMANENCE OF MUNDANE THINGS

This chapter deals with the ephemeral nature of things in the environment such as wealth, wife and son, kith and kin and property such as cattle and lands, all things living and non-living which are popularly called one's own. This identification of the self with the external objects enumerated above is the result of a delusion. This delusion incapacitates the self to have discriminative knowledge of what is permanent and eternal as different from what is impermanent and ephemeral. This is a delusion which results in confusion between what is eternal and ephemeral as compared to the hallucination of a mirage in a desert. Men and animals running to quench their thirst at the sight of a mirage in a desert is a conduct stimulated by hallucination. Similarly in the concrete world, if a person imagines that he can have the enjoyment of permanent happiness by identifying himself with external things living and non-living which he calls his own property it is a hallucination. Unless he gets rid of this hallucination and recognises the fundamental difference between his own real ego and the falsely associated things around, there is no chance for him to obtain true knowledge of the nature of reality. Nor is there any chance to realise his own true self which is the ultimate goal of life. Before acquiring such right knowledge, he must realise that all that he considers to be really valuable possessions are ephemeral and worthless from his ultimate point of view.

நில்லா தவற்றை நிலையின வென்றுணரும்
புல்லறி வாண்மை கடை.

nillā dhavatrai nilaiyina vendrunarum
bullārī vārnmai kaidai.

331. 'To imagine that the evanescent things are eternal is the worst type of folly.'

COMMENTARY

To imagine that one's wife and children, kith and kin, wealth and property, which are really impermanent would serve as a permanent support in one's life is the result of sheer ignorance of the true nature of the self. So long as a person maintains an attachment towards those external objects and persons he will deviate from the true path of spiritual development.

கூத்தாட் டவைக்குழாத் தற்றே பெருஞ்செல்வம்
போக்கு மதுவிளிந் தற்று.

**kūthā itavaikuā thatrē perunjelvam
bōku madhuvilīn dhatru.**

332. 'Growing wealth is quite similar to the increasing audience in a theatre to witness a drama. The disappearance of the wealth is also similar to the dispersal of the same audience.'

COMMENTARY

In a theatre hall the audience assemble gradually and fill the whole hall for the purpose of witnessing a dramatic performance. Similarly, wealth grows by gradual acquisition till it becomes plentiful. When the dramatic performance is over, all the persons assembled in the hall disperse in a few minutes. Similarly, when the time comes when the person has to lose his wealth, the whole thing may vanish in a moment. This will prove without any doubt that what is acquired by great effort and through many years may vanish in a day.

அற்கா வியல்பிற்றுச் செல்வ மதுபெற்றூ
லற்குப வாங்கே செயல்.

**atkā viyalbitru jelva madhubetrā
latkuba vāngē seyal.**

333. 'Ephemerality is the nature of wealth. Therefore when you have wealth you must use it for achieving things of enduring value.'

COMMENTARY

Wealth is a necessary means of helping others and maintaining charitable institutions. Such charity will be of eternal value though it is obtained through the use of impermanent wealth. Hence a person is advised not to lose his opportunity of doing good to others when he is in possession of wealth.

நாளென வொன்றுபோற் காட்டி யுயிரும்
வாள துணர்வார்ப் பெறின்.

**nālena vondrubōt kārti yuyirirum
vāla thunarvār peṇin.**

334. 'Day may appear merely as a unit of time. Those who realise its true nature will recognise in it a saw that cuts your life gradually.'

COMMENTARY

Time is divided into various units, such as, moments, hours, days, weeks, months and years. These units are calculated according to the movements of the sun. An ordinary man when he wakes up in the morning congratulates himself that he has a happy day to live. But a wise man who knows the nature of time and its relation to life will realise that a day lived is a day shortened in his life. The lapse of every day leads to the shortening of his life. Hence it is compared to a saw that gradually cuts life through.

நாச்செற்று விக்குண்மேல் வாராமு னல்வினை
மேற்சென்று செய்யப் படும்.

**nājetru vikuṇmēl vārāmu nalvinai
mēṭjendru seiya pardum.**

335. 'Before the tongue becomes parched and powerless, before gasping appears indicating approaching of death, one must arouse oneself and do all possible good deeds.'

COMMENTARY

A person should not postpone doing good till the last moment. One who desires to walk the path of righteousness leading to the ultimate goal of liberation, must devote himself to virtuous conduct as early as possible.

நெருந லுளனொருவ னின்றில்லை யென்னும்
பெருமை பிறங்கிற் றுலகு.

**neruna lulanoruva nindrillai yenum
berumai piṇangi trulahu.**

336. 'Yesterday he was alive, to-day he is no more. Such greatness has this world.'

COMMENTARY

The impermanence of this world is well brought out by the fact that a person who was all right yesterday suddenly passes away to-day.

ஒரு பொழுதும் வாழ்வ தறியார் கருதுப
கோடியு மல்ல பல

**oru borudhum vaiva dhañiyār karudhuba
kōḍiyu malla bala.**

337. 'A person may not be sure of his life even for a short period of one day. Yet what he thinks of achieving is to be counted not in crores but in infinite.'

குடம்பை தனித்தொழியப் புட்பறந் தற்றே
உடம்போ யுயிரிடை நட்பு.

**kuḍambai dhanithoṟiya puṭṭparan dhatrē
uḍambō iḍuyiriḍai naṭṭpu.**

338. 'Just as a bird flies away leaving the nest empty, such is the friendship between the soul and its body.'

COMMENTARY

According to the principle of the doctrine of transmigration, the soul quits its body when the life period is over, seeking another body as its abode. This is brought out by the metaphor of a bird quitting its nest migrating to another place to build another nest as its habitation. In the career of a soul it must have been associated with innumerable bodies which it calls its own at that particular period. According to this truth, there is no wisdom in calling one's body as one's own. There is no body as one's own for the soul when innumerable bodies which it inhabited in various periods of its career are realised.

உறங்குவது போலுஞ் சாக்கா நெங்கி
விழிப்பது போலும் பிறப்பு.

**uṙanguvadhu bōlun jākā ḍduṙangi
viṙipadhu bōlum biṙapu.**

339. 'Death is similar to sinking into deep sleep, and birth again is like waking up from sleep.'

COMMENTARY

This comparison is intended to emphasise the permanency of the soul. Ordinarily falling into sleep leads to unconsciousness and yet waking up next morning from sleep man regains his consciousness and goes about his work quite refreshed. Similarly, death is but temporary loss of consciousness which may be regained at the next birth. This is a necessary corollary of the doctrine of transmigration. In death what perishes is the body and not the soul. Soul survives the body and is not influenced by death which can affect the body alone. This view that the soul survives even after the perishing of the body is accepted even by those systems of thought which do not accept transmigration. The Semetic religions, viz. Judaism, Christianity and Islam which do not accept the doctrine of transmigration, believe, however, that the soul survives even after the body perishes.

புக்கி லமைந்தின்று கொல்லோ வுடம்பினுட்
ஞ்ச்சி விருந்த வுயிர்க்கு.

**puki lamaindhindru kollō vudambinu
rtuji lirundha vuyirku.**

340. 'The soul that resides in this miserable body which is not its own, evidently has no habitation of its own where it can rest in peace.'

COMMENTARY

This refers to the soul in Samsara which is subjected to birth and death and hence which has no body of its own as a permanent habitation. Such a permanent body for the soul is available only when it completely escapes from Samsara and attains liberation to secure the habitation of Moksha. Till then it must be changing temporary habitation as its fate as a soul in Samsara.

CHAPTER XXXV

RENUNCIATION

When a person taking to asceticism realises that the things and the persons in the environment as well as his own body are entirely different from his self and since he is bent upon self-realisation, he should dissociate himself from any attachment from these persons and things and even his own body. That is the indispensable condition for performing Tapas which is the only way of realising the true nature of the self. Thus this chapter deals with complete severance of relation to environmental objects in which one's body is also included.

யாதனின் யாதனி நீக்கியா னோத
லதனி னாதனி நிலன்.

yādhanin yādhani nīkiyā nōdha
ladhani nadhani nilan.

341. 'From whatever thing a man severs his relation, from that thing he will have no more pain.'

COMMENTARY

If it is not possible to renounce all things at once it is open to an individual to renounce them one by one. Objects of the external world which form his property, when renounced, secure peace for the individual. The implication that the property is likely to cause pain if not renounced refers to the pain that the owner feels when he is deprived of his property. Loss of property may occur either through confiscation by the state or through robbers or through fire. Whatever be the cause of loss, the loss will certainly cause suffering to the property owner. But a person who renounced these things and does not consider these as his own will not be put to that painful experience when he loses the property. Thus, securing peace of mind even in unfavourable circumstances is a necessary discipline for self-realisation.

வேண்டி நுண்டாகத் துறக்க துறந்தபி
னீண்டியற் பால பல.

**vēṇdi nuṇdāha thuṛaka thuṛandhabi
nīndiyat pāla bala.**

342. 'If you want to secure real happiness, then renounce all. By so renouncing you will secure happiness infinitely greater than what you could have had through your property.'

COMMENTARY

The worldly pleasures which you could have secured through your property when possessed by you will be nothing compared to the eternal bliss that you will secure in Moksha by adopting the path of renunciation. Hence as soon as possible it is better to renounce all your possessions in order to inherit eternal bliss.

அடல்வேண்டு மைந்தன் புலத்தை விடல்வேண்டும்
வேண்டிய வெல்லா மொருங்கு.

**aḍalvēṇdu maindhan bulathai viḍal vēṇdum
vēṇdiya vellā morungu.**

343. 'A true ascetic must destroy the pleasures obtained through the five senses. He must renounce all things together.'

COMMENTARY

A person who has as his ultimate goal the self-realisation, must renounce all his things at once. That is the only way by which he can conquer the five senses and prevent the occurrence of their respective sense pleasures. Conquering the senses and relinquishing property by complete renunciation, would secure spiritual freedom for the individual from being influenced by objects and persons in the environment. It is only by this method of complete renunciation that one can secure true knowledge or Samyak Gnana which is practically identical with pure self.

இயல்பாகு நோன்பிற்கொன் றின்மை யுடைமை
மயலாகு மற்றும் பெயர்த்து.

**iyalbāhu nōnbitkon drinmai yuḍaimai
mayalāhu matrum beyarthu.**

344. 'The essential nature of true penance is not to possess anything. Nothing. Even a single thing will bring back the delusion of property.'

COMMENTARY

Successful performance of penance is impossible in the case of a person who still possesses certain things as his own. Yogic concentration or Tapas will be frustrated in his case because he has to take care of his things which he owns as his property. Such a diversion of attention in order to protect his own things would be inconsistent with his attempt to secure complete isolation from environmental things in order to enjoy the happiness of self-realisation. If he makes an exception of even a single thing and retains possession of it, it will bring back the delusion of identifying himself with the property which he is supposed to have got rid of completely.

மற்றுந் தொடர்ப்பா டெவன்கொல் பிறப்பறுக்க
லுற்றூர்க் குடம்பு மிகை.

**matrun dhoḍarpā ḍevangol pīrapāruka
lutrār kuḍambu mihai.**

345. 'To those who seek severance from birth in Samsara, even their body is a redundant encumbrance. Why then should they have other bonds of life?'

COMMENTARY

The body referred to here is the ordinary organic body which is born of the mother's womb and which is nourished by food. This human body, though a very rare acquisition for the soul in Samsara, is intended to be used as a means for securing the spiritual liberation. Forgetting that it is only an instrument for obtaining eternal bliss, if a person indulges in satisfying its animal wants and appetites he would forgo his spiritual heritage. Realising that the body is only a useful means and not an end in itself

is indispensable for the performance of penance. Hence it is considered as a redundant thing to be got rid of when the goal is achieved. When a Yogi is expected to relinquish any kind of affection towards his own body, it is much more incumbent on him to have no sort of relation with any other thing in the environment whether living or non-living. Besides this apparent body which is associated with the soul, it is supposed to have other subtle bodies. The most important of these subtle bodies is what is called the Karmic body, the body constituted by subtle Karmic particles of matter. The soul in Samsara, subject to birth and death, may relinquish the grosser body at death and assume another one on birth. But through its existence in Samsara this Karmic body is always with it. It is to be shattered and got rid of only when the soul reaches its complete liberation and assumes its true and perfect nature.

யானென தென்னுஞ் செருக்கறுப்பான் வாடுநூர்க்
குயர்ந்த வுலகம் புகும்.

yānena dhennun jerukaṛupān vānōr
kuyarnda vulaham buhum.

346. 'He who kills the pride of feeling "this is I", "this is mine", shall enter the highest realm above the worlds of the Devas.'

COMMENTARY

This proud feeling of 'I' and 'mine' would indicate the still existing relation to external objects. Only when that relation is completely cut off, there will be the possibility of reaching Moksha. According to Jaina cosmology, Mokshasthana is at the top of the world above the various worlds of the Devas.

பற்றி விடாஅ விடும்பைகள் பற்றினைப்
பற்றி விடாஅ தவர்க்கு.

patri viḍdā viḍumbaiharl patrinai
patri viḍdā dhavarku.

347. 'Those who cling to things without severing their affection, will be subjected to griefs which will cling to them without relaxing their grip.'

COMMENTARY

The only way to escape the misery of Samsara is to completely sever all connection with the external objects.

தலைப்பட்டார் தீரத் துறந்தார் மயங்கி
வலைப்பட்டார் மற்றை யவர்.

**thalaipartār thīra thuṇandhār mayangi
valaipartār matrai yavar.**

348. 'Only those who have completely renounced will reach the highest goal of life, Moksha; the others still with the delusion get entangled in the net of Samsara.'

பற்றற்ற கண்ணே பிறப்பறுக்கு மற்று
நிலையாமை காணப் படும்

**patratra kainnē pīrapāruku matru
nilaiyāmai kāṇa paḍum.**

349. 'The moment all affection towards external things is renounced, all bonds of Samsara are broken. Otherwise only the impermanent world of Samsara will be seen.'

COMMENTARY

This couplet indicates what is meant by Moksha or liberation. It is variously described as self-realisation, or self-perfection, the self assuming its true nature, and so on. All the Indian systems postulate two kinds of souls, the Soul in Samsara, the Soul in Moksha, Samsara Jiva and Mukta Jiva respectively. The latter is also called Paramatma or Parabrahma as contrasted with the Samsara Jiva which still lives in delusion identifying itself with unreal and ephemeral things. The moment that knowledge is secured as to the alien nature of external things and as to the true nature of the self, this knowledge leads to activity of the self which cuts off all relations to these external alien things and concentrates upon its own nature. The moment external relations are severed and contemplation of the self is secured all bonds that tie Jiva to Samsara are broken and the self is liberated. This is

said to be the freedom of self or Moksha, or the self assuming its Paramatma nature. If such a severance is not secured the soul is destined to struggle still in the ocean of Samsara.

பற்றுக் பற்றற்றான் பற்றினை யப்பற்றைப்
பற்றுக் பற்று விடற்கு

**patruha patratrān patrinai yapatrai
patruha patru vīdatku.**

350. 'Cling to Him who destroyed all bonds of Karma. That grasp of Him you cling to in order to free yourself from the bonds of Samsara.'

COMMENTARY

This couplet is very important. The Lord who is presented as an object of worship is He who has completely broken off all bonds of Karma and realised his true nature of Paramatma. This conception of divinity is quite different from the Puranic ones where He is described to be like ordinary mortals living with wife and children, with emotions of affection and aversion. Such Gods may be approached by ordinary people with offerings in order to secure their blessings for worldly prosperity. Appealing to such Puranic Gods will not be useful to a person who wants to escape from the clutches of Samsara. He must approach one who has achieved his true nature by transcending the world of Samsara and who out of his Universal Love chalked out a path of liberation or Moksha Marga for men who still struggle in the ocean of Samsara. The author says that one should cling to that path revealed by the Omniscient Lord who achieved this goal. This approach to the Lord who is called Vitaraga, one without bonds of affection, should not be approached with a prayer for worldly happiness but only with the object of securing similar self-liberation from the bonds of Samsara. Only by following the path revealed by the Lord Vitaraga, the conquerer of the senses, Jitendriya, can one hope to achieve one's goal in life.

CHAPTER XXXVI

KNOWLEDGE OF THE TRUE

That is, the knowledge of life here and the knowledge of the ultimate goal or Moksha. Knowing the true nature of life and liberation implies also the knowledge of their causes. Various views are entertained by different people as to the nature of life and as to the nature of salvation. Many of those views are misleading and erroneous. One is expected to carefully choose what is true from what is erroneous. By a careful study of the scriptures one should obtain knowledge of the real nature of life and its destiny. This is technically called Tatvagnana, knowledge of the real. Knowledge so obtained by the study of scriptures and by the teachings imparted by the masters should be verified in one's own experience through practice of Yoga. What is so verified by personal experience must be accepted as truth and one must act up to that truth. This chapter deals with such a precious knowledge as to the nature of reality. The previous chapter on renunciation and this one on knowledge of the real and the next one on the destruction of desire may be taken to be the description of Moksha, ultimate reality. Father Beschi is quite right in his supposition that these chapters deal with Moksha, though in a brief compass. It is not easy to express in words what is really indescribable and yet the author succeeds exceedingly well in showing how in his attempt to show what the real cause of Samsara is and how to escape from this Samsara and attain eternal bliss in Moksha. The nature of Samsara in mundane life, the nature of Moksha, the ultimate goal of eternal bliss and the nature of Moksha-Marga, the path leading to that goal, are clearly pointed out in these chapters. It may be pointed out here that the author gives a short summary in Tamil of these topics which he treats elaborately in his famous work, 'Samaya-sara' in Prakrit. For every verse given in these chapters we can quote parallel verses from that work where the topic is discussed elaborately.

பொருளல் லவற்றைப் பொருளென் றுணரும்
மருளானு மாணப் பிறப்பு

poruṟḷal lavatrai poruḷen druṇnarum
maruḷānā māṇā pīrapu.

351. 'Birth in miserable Samsara is caused by the ignorant delusion which makes man believe what is not real to be real.'

COMMENTARY

The erroneous belief caused by this delusion refers to religious beliefs which deny the future world, which deny the distinction between virtue and vice and which deny the reality of the ultimate Paramatma. To accept such erroneous views is considered undesirable and explained to be the result of ignorant delusion. It is this delusion that creates confusion in the mind of man and incapacitates him from perceiving the real that is responsible for his birth in Samsara. Birth in Samsara may be in any one of the four Gatis or classes of beings, which are Denizens of Hell, Narakas, the animal creation, Tiryak Jivas, human beings, and Devas. All these four classes are included in the class of Samsara Jivas. To be born in any one of these is considered a misery. Even to be born as a Deva in Swarga is not to be considered an unmixed pleasure. As a Samsara Jiva even a Deva has to suffer an immense amount of misery towards the end of his life as a Deva. Misery undergone would completely balance all his previous happiness in Devaloka. Further, according to the Jaina system the life of a Deva has no intrinsic value of its own, since it is life in the Samsaric cycle. He cannot think of attaining Moksha or liberation as a Deva. He cannot jump from his Devaloka up to the world of perfect Siddhas. Even the King of Devas, Devendra, must be born as a man in order to attain Mukti or liberation. Man alone is capable of performing Tapas or Yoga, in order to attain this self-perfection. The only way to that region of eternal bliss is man. Hence the Jaina faith attaches very great importance to man. The Samsara Jiva must be considered extremely fortunate if it is born as a man, because that would take the Jiva close to the ideal region. Birth in any one of these groups of Samsaric beings is considered to be the result of Agnana, ignorance, on account of which the soul in Samsara, forgetting its own true nature, erroneously identifies itself with external, perishable and unreal things. Unless and until this delusion is got rid of there is no chance of escape from the cycle of births and deaths for any soul.

இருணீங்கி யின்பம் பயக்கு மருணீங்கி
மாசரு காட்சி யவர்க்கு.

irunīṅgi yinbam bayaku maruṇīṅgi
māsarū kāṭṭi yavaraku.

352. 'To those who get rid of delusion and acquire the vision pure, the dark Hell disappears and the Eternal Bliss is secure.'

COMMENTARY

The three jewels or Ratna Traya, viz., Samyak Dharsana, Samyak Gnana and Samyak Charitra—right vision, right knowledge, and right conduct—these three constitute Moksha Marga, the path to liberation. This Ratna Traya, the path to salvation, is interpreted in two ways, one with reference to the ordinary mortal and the other with reference to the Holy Ascetic bent upon realising his true self. The former is called Vyavahara Ratna Traya and the latter is called Nischaya Ratna Traya. The former is from the practical point of view and the latter from the absolute point of view. A person must start his spiritual career first acquiring the character of Samyak Dharsana, right faith or belief. He must not be attracted by false scriptures and false Gods, who do not show the real path towards salvation, because those Gods themselves behave like Samsara Jivas. Equipped with the right belief, he is expected to acquire right knowledge which would give him insight into the nature of reality and especially the nature of the Soul. Then he must make use of this knowledge by practising in his own conduct what is conducive to obtain the goal. This practical observance of the three jewels may lead the individual to happiness hereafter and may ultimately lead to his spiritual liberation. But in the case of a great Yogi who by performance of Tapas is able to destroy all the bonds that tie him to the Samsara, these three jewels appear in a different light altogether. He would realise that this right vision, right knowledge and right conduct merely express the threefold aspect of his own self or Atma. Contemplating upon these characteristics added on by Yogic practice he is able to destroy all the Karmas that weighed him down to the world of Samsara. When he thus destroys the Karmic shackles he realises his threefold nature of transcendent vision, transcendent knowledge and transcendent power. This vision and knowledge are called technically, Kevala Dharsana and Kevala Gnana respectively. This state of acquisition of Kevala Dharsana and Kevala Gnana gives to the Rishi Omniscience, knowledge of the three worlds. This knowledge and vision are said to be infinite. A Yogi who reaches his goal thus is endowed with four infinite characteristics: Anantha Gnana, Anantha Dharsana, Anantha Virya and Anantha Suga, infinite knowledge, infinite vision, infinite power and infinite bliss. Such a personality would be called

a Jivanmukta. The phrase 'faultless vision' in this couplet therefore refers to Nischaya Ratna Traya, the three jewels from the absolute point of view.

ஐயத்தினீங்கித் தெளிந்தார்க்கு வையத்தின்
வான நணிய துடைத்து.

aiyathi nīngi theḷindhārku vaiyathin
vāna naniya dhudaithu.

353. 'Those who get rid of all doubts acquire clear knowledge of the real and will find the heaven much nearer than the earth in which they live.'

COMMENTARY

Doubt refers to lack of faith in God, doubt about the existence of the future world and about moral values. Such doubt must be got rid of. The will must be strengthened by unshakable faith in the reality of such eternal values. Equipped with such form of faith, one must acquire clear knowledge of the real. He must be able to avoid illusory confusion between silver and a shell, rope and the snake, and he must not allow himself to be attracted by the mirage which attracts thirsty animals by false delusion. Firm faith and clear knowledge will bring nearer to man the world of eternal bliss.

ஐயுணர் வெய்தியக் கண்ணும் பயமின்றே
மெய்யுணர் வில்லா தவர்க்கு.

aiyunar veidhiya kaṇnum bayamindrē
meiyunar villā dhavarku.

354. 'Even those who have successfully controlled their five senses, if they do not acquire a clear and true knowledge of the real, cannot achieve any good.'

COMMENTARY

This implies that the practice of Yoga may be undertaken by anybody. Psychic concentration is possible to all. Operation of the senses may be controlled. Sense contact with the environ-

ment may be severed. But all this will be of no use as a means of achieving the goal unless the Yogi is further equipped with correct knowledge of the nature of reality. Otherwise he may be tempted to abuse his psychic powers and may go astray from the right path.

எப்பொரு ளெத்தென்மைத் தாய்னு மப்பொருள்
மெய்ப்பொருள் காண்ப தறிவு.

**eporu lēthenmai thāyinu maporūl
meiporūl kānba dhaṛivu.**

355. 'Whatever thing in whatever form appears, to discover its true nature is called Tatva Gnana, or the knowledge of reality.'

COMMENTARY

The concrete world of experience consists of various things, animals and persons. They are variously described by persons according to their individual predilections. Thus we find immense variety in the popular opinion as to the nature of things in the world. One should not be guided by such popular views because most of them are erroneous and superstitious statements born of ignorance and personal inclinations. Real philosophical knowledge must keep clear of these popular prejudices and get an insight into the real nature of things. It is only such a knowledge of the nature of reality that will give us a true picture of life and the true value of its ultimate goal. Only such knowledge deserves to be called knowledge of the real.

கற்றீண்டு மெய்ப்பொருள் கண்டார் தலைப்படுவர்
மற்றீண்டு வாரா நெறி.

**katrīndu meiporūl kaṇḍār thalaipaiḍuvar
matrīndu vārā neṛi.**

356. 'Those who by learning obtain the true knowledge of the real shall find the path that does not bring them back here again.'

COMMENTARY

Learning may be by studying the scriptures and by getting instruction from the masters. The path to liberation is a sort of one-way traffic. The liberated soul after reaching the goal does not come back again to the world of Samsara. After attaining the Paramatmaswarupa to talk of the divine person coming back to life for some purpose or other is not accepted by Jaina religion. Even in the case of a divine personality to imagine that he is born again as man is to impute impurities to him which must be the natural cause of his birth in Samsara. Such a view would be inconsistent with the true nature of divinity. Hence when once the goal is reached, there is no coming back for the soul.

ஓர்த்துள்ள முள்ள துணரி நெருதலையாப்
பேர்த்துள்ள வேண்டா பிறப்பு.

**ōrthuḷla muḷla dhuṇari norudhalaiyā
pērthuḷla vēṇḍā piṇapu.**

357. 'A Sage who obtains discriminative knowledge with certainty as to his true nature and contemplates upon the Self, need not think of being born again here.'

பிறப்பென்னும் பேதைமை நீங்கிச் சிறப்பென்னுஞ்
செம்பொருள் காண்ப தறிவு.

**piṇapennum bēdhaimai nīngi jīrapennum
jemboruḷ kāṇba dhaṇivu.**

358. 'When ignorant delusion which is the cause of birth disappears, the soul has the vision of its true nature which is the ultimate reality. This is true knowledge.'

சார்ப்புணர்ந்து சார்பு கெடவொழுகின் மற்றழித்துச்
சார்தரா சார்தரு நோய்.

**sārbuṇarndhu sārbu keḍavozuḷhin matraṇithu
jārdharā sārdharu nōi.**

359. 'If a sage knows the nature of Karmic bondage with the soul and if he destroys that bondage through his knowledge, he will be free from misery that will result from such Karmic contact.'

COMMENTARY

The soul of Samsara though ultimately identical with Paramatma, is destined to undergo miserable series of births and deaths on account of Karmas or Upadis. These impurities get mixed up with the pure soul and make it sink into the ocean of Samsara. Why should the soul which is pure in itself get mixed up with the Karmic Upadis is not a question admitted by the Indian systems. All the Indian Dharsanas believe in the doctrine of 'Beginningless Samsara', Anadi Samsara. Vedantins and Jainas especially believe in this Samsara. The question 'When did the Soul get mixed up with the Karmas' cannot be asked, because it is so from the beginningless time and yet the systems believe that it is possible for the Soul by its own effort to get rid of this Karmic entanglement. Thus the knowledge of the entanglement of its nature is indispensable for the purpose of breaking up the shackles. Hence the realisation of the true nature of the self and a knowledge of the Karmic bondage which prevents its liberation is necessary for the attempt to liberate the self. Such a liberation is possible only by a sage who by his Yogic contemplation is able to concentrate upon his true nature. This Dyana or self-contemplation leads to withering away of the Karmic impurities that get deposited in the nature of the soul from time immemorial. This destruction of Karmic impurities is technically called Nirjara, withering away, in Jaina metaphysics. When through this Nirjara process all the deposited Karmas wither away then the self is left pure and free and the Jivatma finds himself to be the real Paramatma. Thereafter there is no chance for being born in Samsara.

காமம் வெகுளி மயக்க மிவைமுன்ற
னாமங் கெடக்கெடு நோய்.

**kāmam vehuḷi mayaka mivaimūndra
nāman geḍakeḍu nōi.**

360. 'Desire, Anger and Delusion, when these three are completely destroyed without a trace, then the pain of Samsara is no more.'

COMMENTARY

These three are the primary impurities associated with the Soul and responsible for all the miseries of the latter. Desire creates an attraction towards environmental objects living and non-living. It promotes the characteristic of acquisition of property. This acquisition may take the form of living beings like wife and cattle or in the form of inanimate objects, ornaments, landed property, etc. Thus the soul is completely diverted from its true goal and made to identify its interests with the external objects. This would create wrath in the individual whenever his property is interfered with by others. These two emotions are naturally due to the intellectual delusion by which man is not able to realise the true nature of things. He imagines that his self is the body. He does not realise that he has an imperishable spiritual entity quite different from the ephemeral body with which he is associated. Through his body he is made to maintain relations with the external objects, and thus create a false interest in him in those things. Thus the series of cause and effect goes on tying him permanently to this world of births and deaths. Hence the only way by which he could try to escape from this is by destroying the root causes which are these three, Desire, Anger and Delusion. When these are got rid of he is sure of transcending the miserable Samsara by realising his true nature as Paramatma.

CHAPTER XXXVII

EXTIRPATION OF DESIRE

In the case of the saint who obtains the discriminative knowledge which enables him to see the reality as quite different in nature from the appearance in the environment there is no possibility of new Karmic bonds occurring and, further, the old Karmic bonds associated with the Soul from time immemorial have been shed by this discriminative knowledge and yet the saint has to live with his body even after this spiritual achievement. Since he has to live with his body in society even after self-realisation there is a danger of his taking interest in the external objects, thus becoming prone to revive the old enjoyment of those things. This chapter deals with such possibility and points out how disastrous the result would be if such desire is allowed to be revived. As a matter of fact there is no such chance in the case of a saint who obtained Kevalagnana. Even after the attainment of Kevalagnana, he has to live as a Jivanmukta in the world for the benefit of society. His main activity then is to preach the Dharma to human beings. But such an activity is quite different from his ordinary activity before he destroyed the Karmas. The activity of an ordinary man is always stimulated by desire for enjoyment. The desire for enjoyment is the seed for Samsara. The desire that is entertained even at the time of death determines the nature of the future birth of the soul. Knowing this disastrous potency of desire for perpetuating the existence of the soul in Samsara the author emphasises once again the importance of avoiding desire. In the case of a perfected soul or Jivanmukta or a Kevali his further activity is purely unconnected with any kind of desire and it is of the type that is ordinarily called 'desireless activity,' Nishkama Karma.

அவாவென்ப வெல்லா வுயிர்க்குமெஞ் ஞான்றுந்
தவா அப் பிறப்பீனும் வித்து.

avāvenba vellā vuyirkumen gyāndrun
dhavāap pīrapīnum vithu.

361. 'Desire is a seed out of which springs that inevitable series of births to every living being for all time—so declare the wise.'

வேண்டுங்கால் வேண்டும் பிறவாமை மற்றது
வேண்டாமை வேண்ட வரும்.

**vēṇḍungāl vēṇḍum biṛavāmai matrādhu
vēṇḍāmai vēṇḍa varum.**

362. 'If a man ought to desire anything, it is freedom from being born again. This will come of its own accord if you hope to get complete desirelessness.'

COMMENTARY

A living being born in the world has to undergo the inevitable consequences, pain caused by disease, old age and death. The only way to avoid such misery in the world of Samsara is to avoid birth. The will not to be born is the surest way to escape the consequential pain. The state of being which has no chance of rebirth is the state of self-perfection and realisation of the self; it is the true nature of Paramatmaswarupa. If a man desires to achieve anything worth achieving, it is this goal of life. Since this Sam-saric life grows out of the seed of desire, uprooting desire must be considered the necessary condition of achieving that birthless state of existence.

வேண்டாமை யன்ன விழுச்செல்வ மீண்டில்லை
யாண்டு மஃதொப்ப தில்.

**vēṇḍāmai yanna virujelva mīṇḍillai
yaṇḍu mahdhopa dhil.**

363. 'There is no glorious heritage for man here in this world like desirelessness. There is nothing similar to it in the other world.'

COMMENTARY

Complete freedom from desire is the greatest heritage that a soul can aspire to, the like of which is found neither in this world nor in the world of Devas. Complete absence of desire and the consequent result of enjoying eternal bliss is a state of existence for which there is no comparison either in worldly enjoyment or in the happiness of the Devas.

தூஉய்மை யென்ப தவாவின்மை மற்றது
வாஅய்மை வேண்ட வரும்.

thū uimai yenba dhavāvinmai matradhu
vā aimai vēinda varum.

364. 'The state of pure self is the state of desirelessness. This will occur from securing a true knowledge of reality.'

COMMENTARY

Pure state of self implies complete liberation from Karmic impurities. Getting rid of these impurities is brought about by desirelessness. Complete avoidance of desire is brought about by Tatvagnana, true knowledge as to the nature of self and other entities which are different from self. Hence the acquisition of true knowledge destroys desire towards ephemeral and worthless things which in its turn leads to liberation of self, which is its pure state.

அற்றவ ரென்பா ரவாவற்றூர் மற்றையா
ரற்றுக வற்ற திலர்.

atrava renbā ravāvatrār matraiya
ratrāha vatra dhilar.

365. 'Men are said to have achieved their freedom when they destroy the bonds of desire. No others can be considered to have achieved such freedom.'

COMMENTARY

Even complete renunciation of one's home, relations and wealth would serve no purpose if desire is not renounced. Desire at heart even in the case of the homeless ascetic who performs all the austerities will prevent his achieving his goal. It is this purity of heart and freedom from desire that are the *sine qua non* of the purity of the soul.

அஞ்சுவ தோரு மறனே யொருவனை
வஞ்சிப்ப தோரு மவா.

anjuva dhōru mañanē yoruvana
vanjipa dhōru mavā,

366. 'It is desire that tempts a man by its guile. Hence it is virtue to dread that desire.'

அவாவினை யாற்ற வறுப்பிற் றவாவினை
தான்வேண்டு மாற்றான் வரும்.

avāvinai yātra varupī travāvinai
dhān vēṇḍu mātrān varum.

367. 'If a person thoroughly rids his life of all conduct stimulated by desire, then he is sure to have a faultless conduct automatically from the path of life which he chooses to walk.'

அவாவில்லார்க் கில்லாகுந் துன்பமஃ துண்டேற்
றவாஅது மேன்மேல் வரும்.

avāvillār killāhun dhunbamah dhuṇḍē
travāadhu mēnmēl varum.

368. 'A person who is free from desire knows no misery, but if desire is present, then there will be a series of miseries one after the other.'

COMMENTARY

This couplet emphasises the causal relation between desire and misery. No desire no misery. The presence of desire brings on misery. The causal relation between desire and misery is established by a strictly logical method which points out both by agreement and the presence of misery wherever there is desire and its absence wherever the antecedent condition is absent.

இன்ப மிடையறா தீண்டு மவாவென்னுந்
துன்பத்துட் டுன்பங் கெடின்.

inba miḍaiyārā dhīṇḍu mavāvennun
dhunbathu ṭṭunban gerdin.

369. 'If desire, the misery of miseries, is completely rooted out, then man can enjoy continuous happiness even in this world.'

COMMENTARY

After emphasising the importance of desirelessness as the indispensable condition for self-realisation or Moksha, the author emphasises the fact that even in this world conduct not motivated by personal desire would always lead to happiness.

ஆரா வியற்கை யவாநீப்பி னந்நிலையே
பேரா வியற்கை தரும்.

ārā viyatkai yavānīpi nannilaiyē
pērā viyatkai dharum.

370 'The nature of desire is that it can never be completely satisfied. If that desire is got rid of then the soul assumes the changeless state of purity.'

COMMENTARY

The self after completely destroying all desires, and realising its perfect nature, is described to have reached a changeless state. The liberated soul or Mukta-jiva does not undergo any change as the soul in Samsara. The soul in Samsara must undergo periodic changes of birth and death and consequent changes of place and time and nature as the characteristic of transmigration. Compared to this the liberated soul is completely free from the cycle of changes. Hence the pure state is also said to be the unchanging state. This state of perfect self is described in various terms such as Siddha, Paramatma, Paranjoti, Parabrahma, Sivaswarupi, etc. which descriptive phrases are used by the Jaina thinkers as well as non-Jaina thinkers to denote the ultimate reality.

CHAPTER XXXVIII

DESTINY

This chapter deals with the factors that determine the main events in the life of an individual. Whether his life is happy or miserable is the result of his past Karma which is the real determining factor. Each individual thus starts his life with a heritage of Karmic factors good or evil which determine whether he is going to be happy or miserable. That each Karma would have its inevitable fruit is the assumption at the back of this chapter. No one can escape the results of his own Karma and the Karmic factors which determine the individual life events are peculiar to each individual. One individual's Karma will never approach another individual. This is illustrated by a metaphor by the commentators. When a herd of cows is at a distance and when you release their calves these young ones run to the herd and each chooses its own mother cow. Similar is the attachment of the Karmas to their particular owner and the result is certainly inevitable. This inevitability of the Karma producing its result to the appropriate individual is variously described as destiny, fate, regularity or order, reality of connection, providential occurrence and justice. This topic of destiny is described by our author in his famous work 'Samayasara' as follows.

247. He, who thinks, 'I kill other beings, or I am killed by other beings', is a deluded one devoid of knowledge. But one who thinks otherwise is the Knower.'

COMMENTARY

The above-mentioned erroneous thought arises from lack of true knowledge which is the characteristic of wrong belief. But such thoughts are absent in the case of one who knows the true nature of things and hence he is a right believer.

Next the author explains why such thoughts imply Agnana or lack of true knowledge.

248. It is declared by the Jinas that the death of living beings is caused by the disappearance of their age-determining Karma. (Since) Thou dost not destroy their age-determining Karma, how is their death caused by thee?

249. It is declared by the Jinas that the death of living beings is caused by the disappearance of their age-determining Karma, (since) they do not destroy thine age-determining Karma, how can thy death be caused by them.

COMMENTARY

Death of living beings results only when their age-determining Karmas wear out. This wearing out of one's own age-Karma will be caused by its running its full course of enjoyment and not by any other means. When that causal condition is absent, the result cannot be produced by any other means. Hence no one can think of causing the death of another. Therefore the thought 'I kill, or I am killed' is certainly the mark of Agnana or absence of knowledge of things real.

Next the author examines the statements expressing contrary thoughts relating to life.

250. He, who thinks 'I live (as caused by other beings) and I cause other beings to live' is a deluded one devoid of knowledge. But one who thinks otherwise is the Knower.

251. The omniscient ones declare that an organic being lives because of the operation of (its) age-Karma. (Since) Thou giveth not age-Karma (to living beings) how is their life caused by thee.

252. The omniscient ones declare that an organic being lives because of the operation of (its) age-Karma. (Since) they do not give thee thine age-Karma, how can thy life be caused by them.

COMMENTARY

The life of an organic being depends upon the operation of its age-Karma. So long as this age-Karma persists to operate, the organic being continues to live. When that ceases to be, life also comes to an end. Since the age-Karma is entirely self-determined in its operation, it cannot be given by anybody else. Therefore, by no means, can one make another live. Hence the thought, I am caused by others to live and I cause others to live is certainly due to Agnana or absence of the knowledge of reals.

Next it is pointed out that the thought of causing happiness or misery has the same significance.

253. He who thinks, 'I cause happiness or misery to other beings and I am made happy or miserable by others', is a deluded one devoid of knowledge. But one who thinks otherwise is the Knower.

254. If all living beings become miserable or happy only on account of their own karmas and since thou dost not give them their karmas, how are they made miserable or happy by thee.

255. If all living beings become miserable or happy only on account of their own karmas and since thou dost not give them their karmas, how art thou made happy by them.

256. If all living beings become miserable or happy only when their karmas begin to operate and since thou dost not give their karmas how art thou made miserable by them.

COMMENTARY

Whether a living being is happy or miserable, is entirely determined by the operation of its own karmas. If the causal condition is absent, the resultant experience will also cease to be. One's karma cannot be got as a gift from another. It is acquired only by one's own conduct in life. Hence one cannot make another happy or miserable. Hence the thought, I make others happy or miserable, or I am made happy or miserable by others, is certainly the mark of agnana.

257. One dies or one becomes miserable while alive; all these happen as a result of the operation of one's own karmas. Therefore 'that is killed by me and that is made miserable by me'—is not this view of yours entirely false?

258. One does not die or one does not become miserable while alive, this also is certainly the result of the operation of one's own karma. Therefore, 'That is not killed by me and that is not made miserable by me'—is not this view of yours entirely false?—*Samayasara*.

ஆகமூல் தோன்றும் அசைவின்மை கைப்பொருள்
போகமூல் தோன்றும் மடி.

ākūṭāl thōndrum asaivinmai kaiporuḷ
pōkūṭāl thōndrum maḍi.

371. 'Acquisition of wealth is by steadfast effort which will appear on account of a good destiny. But evil destiny is the cause of lazy indifference resulting in the ruin of wealth.'

பேதைப் படுக்கும் இழலும் அறிவகற்றும்
ஆகலா முற்றக் கடை.

pēdhai paḍukum iḻavūḷ aṛivahatrum
āhalū ṛutra kaḍai.

372. 'If evil destiny appears it will produce folly. But when good destiny occurs it will lead to the expansion of knowledge.'

COMMENTARY

The previous verse emphasises that worldly prosperity (its acquisition or loss) is determined by one's past good Karma or bad Karma. Similarly in this verse the author points out that knowledge and ignorance are similarly determined by one's own past good Karma or bad Karma.

நுண்ணிய நூல்பல கற்பினும் மற்றுந்தன்
உண்மை அறிவே மிகும்.

**nunniya nūlbala katpinum matrundhan
unmai arivē mihum.**

373. 'Though a person acquires extensive learning by the study of various books, still his native intelligence will gain dominance.'

இருவே றுலகத் தியற்கை திருவேறு
தெள்ளிய ராதலும் வேறு.

**iruvē rulaha thiyatkai thiruvēru
theḷliya rādhalum vēru.**

374. 'Life in this world is of two different natures. Some live by acquiring wealth and others by acquiring discriminative wisdom. One is entirely different from the other.'

நல்லவை எல்லாஅந் தீய வாந் தீயவும்
நல்லவாம் செல்வம் செயற்கு.

**nallavai ellāan dhīyavān dhīyavum
nallavām selvam seyatku.**

375. 'In the matter of acquiring prosperity all good means may end in frustration, whereas all bad means may prove successful. Such is the play of destiny.'

பரியினும் ஆகாவாம் பாலல்ல உய்த்துச்
சொரியினும் போகா தம.

**pariyinum āhāvām bālalla uithu
joriyinum bōhā dhama.**

376. 'What is destined not to be your own, will slip out however firmly you hold to it. Whatever is destined to be yours will stick on to you even when you try to cast it away.'

COMMENTARY

Happiness in the world does not depend upon your individual effort. It is your past Karma or destiny that determines your happiness. Conversely, your bad Karma will determine your misery. Your personal effort to acquire the former and avoid the latter will be helpless against the force of destiny.

வகுத்தான் வகுத்த வகையல்லால் கோடி
தொகுத்தார்க்குந் துய்த்த லரிது.

**vahuthān vahutha vahaiyallāl kōḍi
thohuthārkun dhuitha laridhu.**

377. 'Even when a man is able to accumulate wealth by crores he cannot enjoy all but that little share that is allotted to him by his destiny.'

COMMENTARY

This shows that it is possible to have in the world cases of poverty in plenty and misery in happy circumstances.

துறப்பார்மன் துப்புர வில்லார் உறற்பால
ஊட்டா கழியும் எனின்.

**thuṛapārman dhupura villār uṛatpāla
ūṭṭā kariyum enin.**

378. 'Persons without plenty to enjoy, may easily take to asceticism provided their destiny does not operate as an impediment in their way.'

COMMENTARY

A person choosing to walk the path of asceticism is also determined by his past Karma. Destiny determines what his life would be here. Whether he is going to live as a householder attached to property or whether he is going to live a life of renunciation, must be determined by his own destiny.

நன்னுங்கால் நல்லவாக் காண்பவர் அன்னுங்கால்
அல்லற் படுவ தெவன்.

**nandrāngāl nallavā kāṇbavar andrāngāl
allat parduva dhevan.**

379. 'When fortune comes men feel satisfaction.
But when evils come why should they complain?'

COMMENTARY

A person who feels satisfaction when he meets with happiness must have the same attitude towards misery. If he realises that both are determined by his past destiny, there is no reason why he should welcome one and feel sorry to meet with the other. True knowledge of the operative causes of one's prosperity or misery must create in him an attitude of detachment which is the indispensable condition for acquiring peace of mind undisturbed.

ஊழிற் பெருவலி யாவுள மற்றொன்று
சூழினுந் தான்முந் துறும்.

**ūrit peruvali yāvuḷa matrondru
sūrinun dhānmun dhurum.**

380. 'What is more powerful than the destined effect of former works? It anticipates even thy thoughts while considering how to avoid it.' Ellis.

Thus ends 'Ethics of Renunciation'.

BOOK II

INTRODUCTION

We now turn to Book II. When we examine the contents of Book II we see that it deals with statecraft and allied subjects. The nature and function of the sovereign, the characteristics of the ministers, the nature of military organisation, finance and education are the main topics dealt with in this book. Traditionally it is called the part that deals with 'Porul'. This Tamil term 'Porul' is an extremely difficult one to translate mainly because of the ambiguity of the term due to the conflicting traditions of the commentators and the original author. We have already referred to the fact that the arrangement of verses and chapters and grouping them into separate divisions giving them the appropriate titles, are the work of the later commentators. The term 'Porul' as used by the great grammarian of Tolkappiam has a definite meaning. After dealing with letters and words the grammarian speaks of 'Porul' and has an elaborate discussion of this from the point of view of the grammarian. There the term 'Porul' is used in the sense of 'meaning'.

In the same way the Sanskrit term 'artha' in relation to wealth is also used in the sense of meaning. Thus the Tamil term 'Porul' and the Sanskrit term 'artha' both are used in the sense of meaning indicated by words in language. The word meaning, or artha, in the sense of implication of words in the language must refer to objects of reality. The purpose of language is to convey some information about objects of reality and hence the definite meaning which each word has has a fixed reference to some object of reality.

According to the Tamil grammarian, the reality that is referred to by word-meaning is of two kinds: the external world of physical objects and the psychic events taking place in the consciousness of a particular individual. Hence the grammarian divided this into two groups, 'Purapporul' and 'Agapporul', external meaning and internal meaning. As regards the former the grammarian prescribes certain principles to be followed by literary men in dealing with the external objects.

The country is divided according to geographical conditions. The characteristic fauna and flora of each region, the people, their social habits characteristic of each region, must be dealt with in an orderly manner. In describing a particular region the literary men should not introduce animals and trees which are characteristic of another geographical region. Similarly, he should not describe the people in terms applicable to people of another region altogether.

These principles are carefully formulated by the great grammarian as a guide to the literary man, how he is to maintain his literary composition true to nature.

In dealing with the external world the literary men generally chose the most important aspects of external reality. The most important human aspect of external reality certainly relates to the statecraft, the nature of the government, finance and education. Hence, literary compositions devoted to the description of external reality gave very great importance to this topic.

Similarly, in dealing with the internal world of psychic events, literary treatment chose important emotions connected with human beings especially the emotion of domestic love between the husband and wife and man and woman in general. This tradition was strictly followed by Tamil scholars in their treatment of literary topics.

Besides this meaning of the word 'Porul' the Tamil term Dharma as well as the Sanskrit corresponding term artha both refer to wealth. Since the terms are used in this sense also there is a chance of ambiguity and confusion created in the use of this term. Such a confusion is noticeable in the heading of this section given by the commentators. The term as the heading is used in the meaning of wealth, whereas the topics dealt with in the book refer to politics. Perhaps the main reason for this confusion is due to the assumption by the commentators that the author wanted to deal with what are called the Purusharthas, viz. Dharma, Artha, Kama and Moksha, the course of conduct, acquisition of wealth, enjoyment of the same, and final renunciation with the object of attaining Moksha. These four terms refer to what an individual should have as his objects and aims of life which he should attempt to achieve in life. But we must remember that these refer to the individual and not to society as a whole. Our author did not think of devoting his work to the description of these purusharthas as traditionally understood.

A more correct assessment of his object will lead us to a different conclusion. The author who lived in the first half of the first century of the Christian era had to face an extremely complex social organisation in South India. Himself belonging to a cultural civilisation based upon the fundamental doctrine of Ahimsa and inheriting the social and political traditions which had nothing to do with Varnasrama organisation was confronted with the influx of people who followed different traditions, social, political and religious.

According to this foreign element introduced into the South Indian social organisation there were three main topics dealt with by these alien scholars. The Dharma Sastras, dealing with duties of individuals in society according to the particular Varna or caste

to which he belonged. Artha Sastra dealing with statecraft and finance as is seen in Chanakya's Artha Sastra. Similarly, books dealing with Neeti Sastra dealing with laws current in society and sanctioned by the State come under the second group. The third group of literature consist of Kama Sastra which frankly dealt with matters of sex and sexual enjoyment.

The object of our author was evidently to present his own point of view as regards these three different sciences. He dealt with the first, Dharma Sastra, which he has just finished. His view of Dharma Sastra is quite different from what is presented by Manu, Parasara, or Boddhayana. These Dharma Sastras were based upon the Varnasrama conception. The duties and obligations of individuals were determined according to the caste to which they belonged leaving the noble professions in the hands of the Dwijas, the first three castes, and leaving agriculture and domestic service to members of the fourth caste who were considered to be fit enough according to their view to pursue the meanest of professions. We have seen how our author dealt with this conception of Dharma. He brushed aside the background of Varnasrama altogether. The duties and functions are presented from an ethical point of view. The individual is dealt with according as he is a householder or an ascetic.

On an ethical basis he divided society into two main groups: the householder living in a family, engaged in productive activity either of agriculture or trade, who formed the main economic support of the whole social organisation. How he should pursue his particular occupation according to the moral principle of Ahimsa was clearly enunciated. Secondly, the Dharma pertaining to the ascetics is also clearly defined: how the ascetic is expected to pursue his course of moral discipline without any encumbrance and how he should devote his energy and culture so obtained for the purpose of guiding the ordinary man in society in the right way.

When we compare the treatment of Dharma presented by the Manu Dharma Sastra and allied works with the Dharma presented by our author, it should be clear to the reader that our author implicitly rejects the conception of Dharma based upon Varnasrama and presents his own conception of Dharma as the typical ideal of the Tamil country. His treatment of agriculture as the noblest profession and reference to all the others as merely parasites living upon the agriculturist is enough to show what his primary conception of Dharma is. The meanest profession according to the Varnasramite is described as the noblest profession by our author.

Dharma as interpreted by the principle of Varnasrama is given a moral turn and is treated independently of the background of

caste. Having dealt with these Dharma Sastras according to his own point of view, he turns to Artha Sastra. Here we do not find any fundamental difference between his treatment of Artha Sastra and the treatment of the same topic by North-Indian scholars in Sanskrit. The topics dealt with, the way of treatment, the ideal presented in general, in all these details our author's treatment is quite identical with, say, the Artha Sastra of Chanakya.

While we find a fundamental conflict in the ideals in the first book we find a surprising agreement in the second book. The reason probably is that there was no fundamental difference in the political ideals of these two groups of people—the immigrant from the North and the native population of South India. Probably there is also another reason for this agreement. In the century prior to the Christian era, South India was ruled by kings such as the Pandyas, Cholas and the Cheras. From our knowledge of Tamil literature, we know that these South Indian kings were strict champions of Ahimsa Dharma and were followers of the Jaina faith for several centuries till they were converted to Hinduism by the Hindu revivalists, Sambandar and Appar. We also know that the famous Artha Sastra of Chanakya was composed by a minister of the Mauryan Emperor Chandragupta. It is also a well-known historical fact that Chandragupta was a Jaina emperor who strictly adopted the principle of Ahimsa as his faith. It is said that he, after ruling the empire for several years, renounced all his imperial glory in favour of his son and took to asceticism and followed his Guru Badrabahu and migrated towards the South when there was a severe famine in North India for a period of twelve years. The ascetic Chandragupta and his Guru Badrabahu spent their last years on the hill of Sravana Belgola in Mysore State.

When we remember that Chanakya the author of Artha Sastra, was a famous finance minister helping Chandragupta in his administration we shall find an explanation as to the agreement between the treatment of Artha Sastra by the Tamil author and Chanakya's Artha Sastra in Sanskrit. Our author was well acquainted with Sanskrit literature as well. Hence there is no surprise in the matter. Evidently he wanted to present to the Tamil public as well as to the Tamil kings the principles which ought to guide the king in his administration of the country.

Similarly, we shall see when we go to the Third Book that he has his own way of treating the topic Kama Sastra. When we compare, for example, Vatsyayana's Kama Satras in Sanskrit and the Third Book in Kural we find a fundamental difference in the treatment. The former is a frank and a gross description of sexual life. But the treatment by our author is of a different type altogether. He attempts to give the psychology of the sex life based upon a dignified conception of domestic happiness. Love

at the time of courting, ending with marriage between the young couple, living a happy married life for some time, and separation resulting from important duties imposed by the State and the individual, such as going with the army in connection with war, going to a foreign country in connection with a trade. Such a separation may lead to important psychological changes in the wife left behind and the husband in a foreign country. The description of these emotions taking place in individuals who are united together as husband and wife and the noble principle of domestic life are what we find in the Third Book of our author. This treatment is intended to be a noble alternative to the other kind of treatment found in Kama Sastras.

Thus we find that our author is interested in presenting a culture of the Tamil people in its best form as contrasted with the culture brought in by the dominant immigrants from the North. If we remember this background then we can clearly understand that the second book which we are going to study deals with politics just as the previous one deals with the ethics. First the author takes up kingship and discusses the characteristics and functions of sovereignty.

CHAPTER XXXIX

THE GREATNESS OF A KING

படைகுடி கூழமைச்சு நட்பர னுறும்
உடையான் அரசருள் ஏறு.

paḍaihuḍi kūḷamaiṣṣu naṭpara ṇārūm
uḍaiyān arasarūl ēru.

381. 'Army, people, sound finance, a council of ministers, allies and defensive fortifications, these six things if a king possesses, he is a lion among the kings.'

COMMENTARY

In India the sovereign state was always associated with a monarch. Speaking about the characteristics of the sovereign state, the author speaks of a king as the sovereign. He must have an efficient army to defend the State from foreign aggression. He must have a loyal people devoted to the State. He must have sound financial resources. He must have a council of ministers to help him in administration. He must have allies to help him in moments of crisis. He must also have defensive fortifications to protect the country. If any one of these is missing, there will be no security for the nation and the State. Hence he says all these things must be owned by a king to maintain his sovereign power intact.

அஞ்சாமை யீகை யறிவூக்க மிந்நான்கும்
எஞ்சாமை வேந்தற் கியல்பு.

anjāmai yīhai yaṛivūka minnāngum
enjāmai vēndhat kiyalbu.

382. 'Courage, liberality, wisdom, enthusiasm, these are the essential qualities of a king.'

COMMENTARY

He must be personally courageous to inspire confidence in the various services. He must be liberal to have a contented army and administrative machinery. Wisdom is necessary for proper guidance and enthusiasm to insure success.

தாங்காமை கல்வி துணிவுடைமை யிம்முன்றும்
நீங்கா நிலஞ் பவற்கு.

**thūngāmai kalvi thūnivuḍaimai yimmūndrum
ningā nilanāḷ pavatku.**

383. 'Vigilance, knowledge, strength of will to take decisive action, these three the ruler of the land must always have.'

அறனிழுக்கா தல்லவை நீக்கி மறனிழுக்கா
மான முடைய தரசு.

**aṇanirukā dhallavai nīki maṇanirukā
māna muḍaiya dharasu.**

384. 'Unfailing maintenance of justice, preventing injustice with due punishment, never-failing courage and maintenance of honour, these make a real king.'

இயற்றலும் ஈட்டலும் காத்தலும் காத்த
வகுத்தலும் வல்ல தரசு.

**iyatralum iṭalūm kāthalum gātha
vahuthalum valla dharasu.**

385. 'One who maintains wide sources of taxation, efficiently collects his revenue and guards his finance by careful budgetting of expenditure, that is a real ruler.'

COMMENTARY

The strength of the sovereign depends upon financial stability. The king must be able to devise ways and means of financial resources. He must maintain an efficient machinery for revenue collection, and he must administer the State finances by careful budgetting for maintaining a surplus budget in order to secure financial stability.

காட்சிக் கெளரியன் கடுஞ்சொல்ல னல்லனேல்
மீக்கூறு மன்ன னிலம்.

**kāṇṇi keṇṇiyan kaṇḍunjolla nallanēl
mīkkūṟu manna nilam.**

386. 'If a king is easily accessible to all, who never uses harsh words in addressing his people, him all the people of the land will praise as a noble king.'

COMMENTARY

Generally the subjects who approach the king with their petitions are those that are tyrannised by powerful officers or those that are living on the verge of perpetual poverty. They go to the king seeking redress. The king must be easily accessible to them and must receive them kindly and listen to their grievance patiently. Such a king will be praised for his noble character by all his people.

இன்சொலா லீத்தளிக்க வல்லாற்குத் தன்சொலாற்
ரூன்கண் டனைந்திவ் வுலகு.

**insolā litharṭika vallātku thansolā
trāṅgaṇ danaithiv vulaḥu.**

387. 'If a king is pleasant in speech, generous in giving, and protects his people with clemency, the nation over which he rules will loyally carry out his command.'

முறைசெய்து காப்பாற்று மன்னவன் மக்கட்
கிறையென்று வைக்கப் படும்.

**mūṟaiseidhu kāpātru mannavan makarṭ
kīṟaiyendru vaika pardum.**

388. 'A king who safeguards the welfare of his subjects by just and upright rule will be considered a divine being in human form.'

செவிகைப்பச் சொற்பொறுக்கும் பண்புடை வேந்தன்
கவிகைக்கீழ்த் தங்கு மூலகு.

**sevihaipa jotpoṛukum paṁburḍai vēndhan
kavihaikīṭṭhangu mūlahu.**

389. ‘A king who has the patience to listen to frank but bitter words from his councillors will have the pleasure of having the whole world under the shade of his umbrella.’

கொடையளி செங்கோல் குடியோம்ப னான்கு
முடையானும் வேந்தர்க் கொளி.

**kordaiyaṇḷi sengōḷ kuḍiyōmba nāngu
mudaiyānām vēndhar̥ koḷi.**

390. ‘Generously giving to the poor and the deserving, mercy in administering justice, uprightness in his rule, protecting the welfare of his subjects, a king who has these four characteristics is a shining light among the kings.’

CHAPTER XL

LEARNING

Learning in the case of a prince means the study of ethics and politics and military science.

கற்க கசடறக் கற்பவை கற்றபி
னிற்க வதற்குத் தக.

**katka kasadaṛa katpavai katrabi
nitka vadharku thaha.**

391. 'Let a prince learn without error or fault all that is to be learnt. After learning, let him carry out in life the lessons so learnt.

எண்ணென்ப வேனை யெழுத்தென்ப விவ்விரண்டுங்
கண்ணென்ப வாழு முயிர்க்கு.

**ennnenba vēnai yeṟuthenba vivviraṇḍun
gaṇnnenba vāṟu muyirku.**

392. 'Ordinary people speak of study of numbers and of letters referring to mathematics and literature, but the wise declare that these are the two eyes for man.'

COMMENTARY

These two sciences are considered the two eyes for man because they help him to perceive the nature of ultimate reality, the Para-brahma. Ordinary objects of the world are capable of being described by ordinary arithmetical operations such as counting the units that constitute the whole, the whole getting less when some numbers are removed, the quantity becoming larger when some more are added and so on. But these numerical operations are quite inadequate in dealing with the infinite whose nature completely transcends such numerical operations. The nature of the infinite is quite different from the ordinary numbers, so that the ordinary numerical operations are inapplicable to infinite numbers. Addition or subtraction will make no change in the infinite.

The nature of the ultimate reality or Parabrahma can be approached only with a knowledge of infinite numbers. Thus the study of mathematics is an inevitable method of approach when dealing with ultimate reality. Similarly the appreciation of eternal values of truth, goodness and beauty associated with ultimate reality is possible only through a proper study of the scriptures and classical literature. Hence these two are compared to the two eyes of man with which he can have a vision of that which is behind the veil.

கண்ணுடைய ரென்பவர் கற்றோர் முகத்திரண்டு
புண்ணுடையர் கல்லா தவர்.

**kaṇṇūḍaiya renbavar kaṭṭōr muhathiraṇḍu
puṇṇuḍaiyar kallā dhavar.**

393. 'The eyes of the learned men, they say, are real eyes. But in the case of the illiterate fools these two are considered vicious sores in their face.'

உவப்பத் தலைக்கூடி யுள்ளப் பிரித
லனைத்தே புலவர் தொழில்.

**uvapa thalaikūḍi yuḷḷa pīridha
lanaiṭhē pulavar thoḻil.**

394. 'When one meets learned people one must feel happy because of his presence in their midst. When he takes leave of them they must eagerly think of the happy occasion when they could meet him again. Such is the kind of a behaviour of the learned scholar.'

உடையார்மு னில்லார்போ லேக்கற்றுங் கற்றார்
கடையரே கல்லா தவர்.

**uḍaiyārmu nillārbō lēkatrun gaṭṭār
kaḍaiyarē kallā dhavar.**

395. 'Just as a poor man submissively stands in the presence of a wealthy person, so the illiterate one has to occupy the last place in the presence of the learned.'

தொட்டனைத் தூறு மணற்கேணி மாந்தர்க்குக்
கற்றனைத் தூறு மறிவு.

**thoitanai thūru maṇatkēṇi māndharku
katranai thūru maṛivu.**

396. 'In the case of digging a well in sandy soil the more you dig the larger will be the quantity of water. Similarly, in the case of men acquiring knowledge the more they study the deeper and more extensive will be their knowledge.'

யாதானு நாடாமா லூராமா லென்னொருவன்
சாந்துணையுங் கல்லாத வாறு.

**yādhānu nāḍāmā lūrāmā lennoruvan
sāndhunaiyun gallādha vāru.**

397. 'A learned man feels quite at home whatever country he goes to, in whatever city he stays. Why is it then some men never attempt to learn anything till the last!'

COMMENTARY

When it is actually observed that a learned man is welcome and respected in all places, all persons must appreciate the value of learning and try to acquire it. When such is the case it is a matter for surprise that some persons throughout their life remain illiterate and never care to acquire that valuable asset of learning or scholarship which is appreciated all over the country.

ஒருமைக்கட் டான்கற்ற கல்வி யொருவற்
கெழுமையு மேமாப் புடைத்து.

**orumaika rtāngatra kalvi yoruvat
keṇumaiyu mēmā purdaithu.**

398. 'The knowledge acquired by a person by learning in one birth will stand by him as a source of happiness for seven births.'

COMMENTARY

Here it is pointed out that it is possible for a soul to carry on with it a heritage of culture from one birth to the next birth, thereby ensuring itself development.

தாமின் புறுவ துலகின் புறக்கண்டு
காமுறுவர் கற்றறிந் தார்.

thāmin buṛuva dhulahin buṛakaṇḍu
kāmuṛuvar katraṛin dhār.

399. 'The learned see that culture which is joy to them to possess is also joy to the others in the world. Hence the learned men love to increase their learning.'

கேடில் விழுச்செல்வங் கல்வி யொருவற்கு
மாடல்ல மற்றை யவை.

kēḍil viṣṣelvan galvi yoruvatku
māḍalla matrai yavai.

400. 'The excellence of the wealth of learning is such that it can never be lost. All other wealth is no real wealth to man.'

COMMENTARY

One can never be robbed of his knowledge but any other property man may lose due to various causes.

CHAPTER XLI

ILLITERACY

In the previous chapter the author explained the value of learning. Here he points out the various defects of its absence. Hence he emphasises that man ought to acquire knowledge and he ought to avoid illiteracy.

அரங்கின்றி வாட்டாடி யற்றே நிரம்பிய
நூலின்றிக் கோட்டி கொளல்.

**arangindri vāṭṭāḍi yatrē nirambiya
nūlindri kōṭṭi hoḷal.**

401. 'A man without deep learning attempting to take part in the councils of the learned scholars is like playing the game of ball without marking the boundary line on the ground.'

COMMENTARY

Playing ball without laying out a field will be an erratic game. It will be just striking the ball in a hysteria. Similarly, a person without culture speaking in a learned assembly would be aimless and erratic like the rantings of a hysterical patient.

கல்லாதான் சொற்கா முறுதன் முலையிரண்டு
மில்லாதாள் பெண்காமுற் றற்று.

**kallādhān sotkā muṟudhan mulaiyiraindu
millādhāḷ peṇṅāmu trātru.**

402. 'An illiterate person desiring to speak in a learned assembly is as ridiculous as a woman without both the breasts desiring the life of a normal woman.'

COMMENTARY

A woman who, by defective development of secondary sex organs during the period of adolescence, would be a freak of nature unfit to enjoy the life of natural womanhood. Similarly, an illiterate person is unfit to take part in the debate of a learned assembly. The desire to enjoy a privilege for which they are congenitally unfit in both the cases is absurd and meaningless.

கல்லா தவரும் தனிநல்லர் கற்றார்முற்
சொல்லா திருக்கப் பெறின்.

**kallādhavarum naninallar katrārmuṭ
jollā dhiruka peṛin.**

403. 'Even illiterate persons may appear respectable if they maintain silence in the presence of the learned.'

COMMENTARY

If an illiterate person keeps silent in a learned assembly, he may keep up a respectable appearance even though quite ignorant. But the moment he opens his mouth he will be discovered to be a thorough blockhead.

கல்லாதா னொட்பங் கழியநன் றுயினுங்
கொள்ளா ரறிவுடை யார்.

**kallādhā notpan gariyanan drāyinun
goḷlā raṭivudai yār.**

404. 'Even if an illiterate person is very useful as a friend, learned persons may not seek his friendship.'

COMMENTARY

Friendship with an illiterate person for a learned man would be an encumbrance and a liability.

கல்லா வொருவன் றகைமை தலைப்பெய்து
சொல்லாடச் சோர்வு படும்.

**kallā vorūvan drahaimai dhalaipeidhu
sollāḍa jōrvu baḍum.**

405. 'An illiterate man's conceit about his own intelligence will vanish the moment he begins to hold conversation with a learned person.'

COMMENTARY

An illiterate man may entertain false notions of his own capacity. His pride will be shattered if a learned scholar engages him in conversation for a few minutes, when his ignorance will be fully exposed.

உளரென்னு மாத்திரைய ரல்லாற் பயவாக்
களரனையர் கல்லா தவர்.

**uḷarennu māthiraiya rallāt payavā
kaḷaranaiyar kaḷā dhavar.**

406. 'The only satisfaction about illiterate men is that they are alive. But from the point of view of usefulness, they are like a barren field with saltish soil.'

COMMENTARY

Nothing could be grown in a field with saltish soil. Hence it must remain barren without producing anything. Similarly, an illiterate person will be of no use to the general public though he is alive like any other animal.

நுண்மா னுழைபுல மில்லா னெழினல
மண்மாண் புனைபாவை யற்று.

**nuṇmā nuṇaibula millā neṇinala
maṇmāṇ bunai pāvai yatru.**

407. 'A person devoid of valuable knowledge obtained by the study of books dealing with subtle subjects, being beautiful in body and decked with ornaments will appear like a wooden toy made beautiful by ornaments.'

COMMENTARY

What is really valuable in man is his inner beauty of intelligence. The external beauty of the body decked with ornaments would make him quite identical with a beautiful wooden statue without life and intelligence.

தல்லார்கட் பட்ட வறுமையி னின்னாதே
கல்லார்கட் பட்ட திரு.

**nallārhaṭ paṭṭa vaṭumaiyi ninnādhē
kaḷlārhaṭ paṭṭa dhiru.**

408. 'Fortune in the hands of an illiterate person will be a greater evil than poverty in the case of learned men.'

COMMENTARY

A learned man though in the grip of poverty will never degrade himself by an unbecoming conduct. But wealth in the hands of an illiterate person will make him a menace to society.

மேற்பிறந்தா ராயினுங் கல்லாதார் கீழ்ப்பிறந்துங்
கற்ற ரனைத்திலர் பாடு.

**mētpirandhā rāyinun gallādhār kūpirandhun
gatrā ranaithilar pādu.**

409. 'A person born without learning, though born in a higher caste, cannot be considered equal to a low born person who is highly learned.'

COMMENTARY

High caste or low caste is associated with the birth of the body which is a perishable material entity, whereas intelligence is associated with the spirit, the imperishable centre of human personality. Hence this must be considered to be of greater value than the birth of the body.

விலங்கொடு மக்க ளனைய ரிலங்குநூல்
கற்றாரோ டேனை யவர்.

**vilangoruḍu maka ḷanaiya rilangunūl
katrārō ḍēnai yavar.**

410. 'Man by nature is distinctly superior to lower animals. The same amount of superiority will be present in the learned when compared to the illiterate.'

COMMENTARY

Men and lower animals are not of the same kind. Similarly it is erroneous to group together both the learned and the illiterate as of a same class.

CHAPTER XLII

LEARNING THROUGH INSTRUCTION

This chapter deals with learning obtained by listening to instruction given by learned men. Such instruction imparted by learned men will supplement the knowledge gained by one's own study. But in the case of illiterate persons it may be a means of education. The educated one will get his doubts cleared and his knowledge strengthened by listening to lectures given by great scholars. The uneducated will be greatly benefited by listening to such lectures.

செல்வத்துட் செல்வஞ் செவிச்செல்வ மச்செல்வஞ்
செல்வத்து ளெல்லாந் தலை.

**selvathuṭṭ jelvan jevijelva maṣelvan
jelvathu ḷellān dhalai.**

411. 'Wealth par excellence is the wealth of knowledge acquired through listening to instruction. This wealth is the greatest of all kinds of wealth owned by man.'

COMMENTARY

Other kinds of wealth possessed by man are mere trifles compared to the wealth of knowledge that man acquires by attending lectures given by great scholars. The latter will be a guiding light for man both here and hereafter.

செவிக்குண வில்லாத போழ்து சிறிது
வயிற்றுக்கு மீயப் படும்.

**sevikuna villāḍha bōḍhu siridhu
vayitruku miya paḍum.**

412. 'When it is not possible to entertain the ear with sound instruction it is better to limit the food supplied to the stomach.'

COMMENTARY

When a person has not the opportunity to imbibe wisdom through instruction from scholars it is better that he limits his food. A mind without work and a body sufficiently fed would simply divert the attention of man towards worthless pleasures of the senses. Hence it is advised to limit the nourishment to the body when the mind is without work.

செவியுணவிற் கேள்வி யுடையா ரவியுணவி
ஞன்றாரோ டொப்பர் நிலத்து.

**seviyuṇnavit kēlvi yuḍaiyā raviyuṇnavi
nāndrārō ḍopar nilathu.**

413. 'Persons who have nourishing food for their intellect obtained through their ears, though mortals living on earth, are like the Devas who eat the rich sacrificial oblations.'

COMMENTARY

Persons who carefully listen to the wise words of great scholars will enjoy happiness just like Devas in Swarga are enjoying it.

கற்றில னுயினுங் கேட்க வஃதொருவற்
கொற்கத்தி னூற்றந் துணை.

**katrila nāyinun gēṭka vahdhoruvat
kotkathi nūtrān dhuṇai.**

414. 'Though a person is without scholarship, if he obtains knowledge through instruction obtained from great men this will stand him in good stead in moments of weakness as a staff to lean on.'

இழுக்க வுடையுழி யூற்றுக்கோ லற்றே
யொழுக்க முடையார்வாய்ச் சொல்.

**iruka luḍaiyuzi yūtrukō latrē
yoruka muḍaiyārvāi jol.**

415. 'Words of wisdom proceeding from the lips of those that walk the righteous path will be as useful to man as a staff in the hands of a person who has to walk on a slippery ground.'

எனைத்தானு நல்லவை கேட்க வனைத்தானு
மான்ற பெருமை தரும்.

**enaithānu nallavai kērtka vanaithānu
māndra perumai dharum.**

416. 'Let each man learn good things as much as he can. Though what he learns is small, it is bound to yield him great benefit, by increasing his dignity.'

பிழைத்துணர்ந்தும் பேதைமை சொல்லா ரிழைத்துணர்ந்
தீண்டிய கேள்வி யவர்.

**piyai thunarndhum bēdhaimai sollā rivaithunarn
dhīndiya kēlvi yavar.**

417. 'Those with a clear understanding who acquire learning through instruction will not utter any foolish word even through erroneous appreciation of things.'

COMMENTARY

A person may not be able to have a correct appreciation of things. Even in such a situation if he is well equipped with learning acquired by listening to lessons given by wise masters he will be very careful not to give vent to his opinion which may be foolish, being erroneous.

கேட்பினுங் கேளாத் தகையவே கேள்வியாற்
ரோட்கப் படாத செவி.

**kētpinun gēlā thahaiyavē kēlviyā
trōrtka paḍādha sevi.**

418. 'A person whose ears are not open to the wise teachings of the master is a case where a man has his ears but does not hear.'

COMMENTARY

The function for auditory sensation is to acquire through hearing valuable knowledge about things and persons through instruction to supplement what one acquires through one's own study. A person who is not in the habit of listening to such wise instruction may have the organ of hearing but it is as good as his being deaf since his ears serve no useful purpose.

நுணங்கிய கேள்விய ரல்லார் வணங்கிய
வாயின ராத லரிது.

nunangiya kēḷviya rallār vanaṅgiya
vāyina rādha laridhu.

419. 'Those who do not listen to wise discourse are incapable of polite and modest speech.'

COMMENTARY

A person who often comes in contact with learned men and listens to their wise conversation will be able to appreciate correctly his own intellectual stature and will always adopt a certain amount of humility in addressing others but a person who has not this privilege will not be able to appreciate another's point of view on account of immodest self-conceit. He is bound to be overbearing in his conduct as well as in speech and dealing with others.

செவியாற் சுவையுணரா வாயுணவின் மாக்க
ளவியினும் வாழினு மென்.

seviyāt juvaiyunaṛā vāyunaṁvin māka
ḷaviyinuṁ vāḷinu men.

420. 'If a person is incapable of appreciating through his ears the pleasures derived from listening he may enjoy the tastes of the tongue, but what matters whether such a person is alive or dead.'

COMMENTARY

What ought to be appreciated through hearing is of two kinds: beauty of language and value of the things expressed through language, beauty of language, various aspects of rhetoric through which language is employed to express the various emotions such as love, laughter, mercy, courage, wrath, fear, surprise and peace. These emotional aspects constitute beauty of language and one must be able to appreciate all these aspects of beauty when listening to discourse. The second object of listening is to understand and appreciate the meaning of words which refer to some object of reality. These objects of reality must be clearly understood as they really are and must be discerned to find out what are useful and what ought to be avoided. Thus equipped with the discriminative knowledge one is expected to adapt himself to such an environment and pursue one's ideals undaunted. Such is the value of learning through instruction. Though these chapters are mainly intended to describe the qualifications of a ruling sovereign they are equally applicable to ordinary men also. The author presents these principles of human value in such a way that both the king and the subject may be benefited.

CHAPTER XLIII

POSSESSING REASON

The knowledge acquired by study as well as by instruction must be subjected to the test of reason before being accepted as true. This deals with the process of rational examination of all that is learnt before being accepted as true statement about the nature of things.

அறிவற்றங் காக்குங் கருவி செறுவார்க்கு
முள்ளழிக்க லாகா வரண்.

**aṛivatran gākun garuvi seṇuvārku
muḷḷaḷika lāhā varan.**

421. 'Reason is an instrument for warding off error. Besides this it is an inner fortress which can never be destroyed by enemies.'

COMMENTARY

Taking a decision only after rational examination of facts is a necessary condition to avoid mistakes. This is an essential characteristic of a ruling chief. He cannot take risks by hasty conclusions. Therefore the cautious attitude dictated by reason will serve as an inner fortress for him to take refuge in moments of crisis, a fortress which no enemy can approach, much less destroy.

சென்ற விடத்தாற் செலவிடா தீதொரீஇ
நன்றின்பா லுய்ப்ப தறிவு.

**sendra viḍathāt jelaṇḍā thīdhorī
nandrinbā luipa dharivu.**

422. 'Reason is that faculty which inhibits both mind and body from their vagaries, enables the person to discriminate between good and evil and directs him towards the good.'

COMMENTARY

Just as a chariot horse is carefully controlled by the driver who holds the reins firm, similarly reason is the charioteer which controls the reins of the mind and directs its activity towards the safe and useful path. Hence reason is an important and valuable possession for all living beings. In this connection it is worth remembering Plato's description of reason as a charioteer who controls the horses which are the vagaries of sense pleasures.

எப்பொருள் யார்யார்வாய்க் கேட்பினு மப்பொருண்
மெய்ப்பொருள் காண்ப தறிவு.

**eporul yāryārvāi kētpinu maporun
meiporul kānba dhaīvu.**

423. 'Whatever information is brought by whatever person must be carefully sifted for discovering what is true. The faculty that enables a person to do this test is reason.'

COMMENTARY

Human nature is diverse. Sometimes valuable information may be obtained through bad men. Sometimes good men may bring in useless and unreliable information. Even through the enemies' mouth real and valuable facts can be learnt while friends may misguide and direct you towards evil. Hence it is indispensable before taking action to submit all such information to the rigorous test of reason.

எண்பொருள் வாகச் செலச்சொல்லித் தான்பிறர்வாய்
நுண்பொருள் காண்ப தறிவு.

**enborula vāha jelaḷolli thānbiṛarvāi
nuṇborul kānba dhaīvu.**

424. 'Even when you make a statement about difficult points your statement must be couched in clear language easily intelligible to the listener. When another person makes a statement you must accept it with caution and discover the subtle truth contained therein. What enables you to do both these functions is again reason.'

உலகந் தழீஇய தொட்ப மலர்தலுங்
கூம்பலு மில்ல தறிவு.

**ulahan dharīya dhoitpa malardhalun
gūmbalu milla dharīvu.**

425. 'It is reason that secures for a person the friendship of the wise. It is reason again that preserves this friendship as a constant factor avoiding its blossoming in the beginning and shrinking at the end.'

COMMENTARY

It is reason that enables you to choose your friends. Friendship so chosen with the help of reason is not like hasty friendship which begins with an appearance of sincerity which gradually fades away. The author applies the metaphor of a flower which appears in full blossom at the beginning and shrinks towards the day's end. This is the peculiar characteristic of the flowers of water-plants like the lotus in a tank. The commentator says that friendship unlike the flower in a tank which begins the day with a blossom and ends the day with its shrinking, is like the flower in a tree which when once it blossoms keeps on without shrinking. Since such a constant friendship would necessarily yield happiness to the person concerned, acquiring such a friendship is the result of reason. Such a friendship with the wise men is quite different from the friendship acquired with the ordinary common men which grows in intensity when you are rich and which fades away when you become poor.

எவ்வ துறைவ துலக முலகத்தோ
டவ்வ துறைவ தறிவு.

**evva dhuṛaiva dhulaha mulahathō
ḍavva dhuṛaiva dharīvu.**

426. 'It is reason that enables a ruler to carefully study the ideals and aspirations of his people and to adjust his own life accordingly.'

COMMENTARY

A ruler of a country cannot go contrary to the ideals of his people. If he adopts an attitude of indifference and irresponsibility as regards the aims of his people, there is sure to be a conflict.

He cannot afford to have the conceit that he is above law, since all laws proceed from him. If a ruler adopts such an attitude of self-conceit and irresponsibility he will be adopting a course of life which would be morally condemned and which is sure to bring disgrace on him. Hence even a sovereign ruler is bound to accept the law of the State and try to maintain peace and harmony, in order to promote the happiness of his subjects. It is reason again that would guide him towards this right course.

அறிவுடையா ராவ தறிவா ரறிவிலா
ரஃதறி கல்லா தவர்.

**arīvudaiyā rāva dhaṛivā raṛivilā
rahdhāṛi kallā thavar.**

427. 'It is reason that enables a person to have a foresight of events. One without reason cannot have such a foresight.'

COMMENTARY

Foresight in this case implies a careful examination of the existing conditions and a correct inference as to the future. This is possible only with reason. One without reason has to gain wisdom only after the event.

அஞ்சுவ தஞ்சாமை பேதைமை யஞ்சுவ
தஞ்ச லறிவார் தொழில்.

**anjuva dhanjāmai pēdhaimai yanjuva
dhanja laṛivār thoṇil.**

428. 'It is folly not to be afraid of what ought to be dreaded. To shun the dreadful is the behaviour of those that have reason as their guide.'

COMMENTARY

Sin, disgrace, ruin, etc. are things that are to be dreaded. Fearing these means directing one's conduct in such a way as to avoid any such evil result. Not fearing these means foolhardy conduct thoughtlessly pursued right towards such evil end. It is reason again that guides one's conduct towards good and away from evil.

எதிரதாக் காக்கு மறிவினர்க் கில்லை
யதிர வருவதோர் நோய்.

**edhiradhā kāku maṛivinār killai
yadhira varuvadhōr nōi.**

429. ‘Those who guided by reason carefully protect themselves with foresight will not run in future any fearful danger.’

அறிவுடையா ரெல்லா முடையா ரறிவிலா
ரென்னுடைய ரேனு மிலர்.

**aṛivudaiyā rellā mudaiyā raṛivilā
rennudaiya rēnu milar.**

430. ‘A person equipped with reason even though lacking in all the elements that make up prosperity will be considered to have all of them intact; whereas a person without reason even though he has them in plenty will be considered to be in want.’

COMMENTARY

It is clearly pointed out that reason is the main factor in acquiring and preserving wealth and prosperity. Without this reason if a person is lucky enough to inherit enormous prosperity and wealth, the whole of it will disappear because of the lack of guidance available from reason. Hence reason is the main foundation on which the prosperity whether of the individual or of the State rests.

CHAPTER XLIV

PREVENTING THE OCCURRENCE OF FAULTS

A prince is expected to ward off the following faults, viz. lust, wrath, niggardliness, undue self-regard, arrogance and unbecoming mirth: these six faults, since they are inconsistent with the dignity of a king, ought to be prevented from occurring. This chapter deals with these six faults and emphasises that they ought to be suppressed by every prince.

செருக்குஞ் சினமுஞ் சிறுமையு மில்லார்
பெருக்கம் பெருமித நீர்த்து.

**serukun jinamun jirumaiyu millār
perukam perumidha nīrthu.**

431. 'A king who is free from arrogance, wrath, and lust will have his greatness increasing evermore.'

இவறலு மாண்பிறந்த மானமு மாண
வுவகையு மேத மிறைக்கு.

**ivaṛalu māṇbīrandha mānamu māṇā
vuvahaiyu mēdha mīṛaiku.**

432. 'Niggardliness, overweening arrogance, inordinate mirth: these bring disgrace to a king.'

தினைத்துணையாங் குற்றம் வரினும் பனைத்துணையாக்
கொள்வர் பழிநாணு வார்.

**thinaithuṇaiyān gutram varinum panaithuṇaiyā
koḷvar paṇāṇu vār.**

433. 'Those who shun disgrace will consider any fault which may be as small as a millet seed to be as huge as a palmyrah tree.'

COMMENTARY

A fault may appear to be very insignificant in the beginning, but will gain momentum as time goes on and will be very huge and highly dangerous. Hence a wise man will nip it in the bud fearing its potency for mischief in the future.

குற்றமே காக்க பொருளாகக் குற்றமே
யற்றந் தருஉம் பகை.

**kutramē kāka poruḷāha kutramē
yattran dharūum bahai.**

434. 'Any such fault will bring ruin on a man and hence it is a deadly enemy. Hence it must be the main object of a prince to ward off such fault.'

வருமுன்னர்க் காவாதான் வாழ்க்கை யெரிமுன்னர்
வைத்தாறு போலக் கெடும்.

**varumunnar kāvādhān vāikai yerimunnar
vaithuṛu pōla keḍum.**

435. 'If a prince does not ward off evil before its occurrence, with fore-thought, his life will be as precarious as a haystack near a fire.'

COMMENTARY

A heap of straw near a fire is sure to be burnt to ashes. Similarly, the reign of a prince who is careless and who is incapable of preventing future evil, since he is lacking in forethought will come to ruin surely.

தன்குற்ற நீக்கிப் பிறர்குற்றங் காண்கிற்பி
னென்குற்ற மாகு மிறைக்கு.

**thangutra niki pīrarkuṭran gāṅgitpi
nengutra māhu mīraiku.**

436. 'If a prince remedies his own fault first before finding fault in others, is there any fault in the world that can approach him?'

COMMENTARY

A king who is himself free from faults and prevents faults in others is eminently fit to rule over his country.

செயற்பால செய்யா திவறியான் செல்வ
முயற்பால தன்றிக் கெடும்.

**seyatpāla seiya dhivaṛiyān selva
muyatpāla dhandri keḍum.**

437. 'If a prince does not do the things that ought to be done through his wealth, but merely hoards it like a miser, such hoarded wealth will disappear surely without leaving any trace behind.'

COMMENTARY

The wealth collected by a king must be wisely spent for the benefit of himself and his subjects. But if, instead of that, he merely hoards his wealth without spending it on a useful purpose there will come a time when he will have to lose the whole thing. Thus, he will not be able to achieve anything good either for himself or his people by his wealth.

பற்றுள்ள மென்னு மிவறன்மை யெற்றுள்ள
மெண்ணப் படுவதொன் றன்று.

**patruḷla mennu mivaṛanmai yetruḷlu
meinna paḍuvadhon drandru.**

438. 'The nature of avarice which makes a man staunchly attached to his wealth is not an ordinary fault that could be brought under the class of faults.'

COMMENTARY

The implication is that the avarice is the worst of faults. The greediness in a prince which makes him accumulate wealth and prevents him from spending it on useful purposes will surely bring ruin and disgrace to the ruler. Hence a ruler is expected to spend generously the revenue which he collects from his subjects for the general welfare of his people. Otherwise he will create discontent among the people which may ultimately ruin his state.

காதல காத லறியாமை யுய்க்கிற்பி
னேதில வேதிலார் நூல்.

**kādhala kādha laṛiyāmai yuikitpi
nēdhila vēdhilār nūl.**

439. 'If you keep your desire for objects that you aim to acquire unknown to your enemies, then the schemes prepared by your enemies against you will all be frustrated'

வியவற்க வெஞ்ஞான்றுத் தன்னை நயவற்க
நன்றி பயவா வினை.

**viyavatka vēngyāndrun dhannai nayavatka
nandri payavā vinai.**

440. 'Never flatter yourself as a great person. Never desire to do a thing which will yield no good to anybody.'

COMMENTARY

Even if a prince is really great he must never indulge in self-flattery. If he has that weakness he is prone to adopt an overbearing attitude and to proceed in his own way paying little attention to the wise counsels of his ministers. Such an attitude in a king is certainly detrimental to his state and to his person. Hence he must be careful enough to ward off such a fault.

CHAPTER XLV

SEEKING THE AID OF GREAT MEN

A king, even though he is free from the above six faults, must seek the aid of wise men of mature age and intelligence as his advisers and counsellors.

அறனறிந்து மூத்த வறிவுடையார் கேண்மை
திறனறிந்து தேர்ந்து கொளல்.

**aṛanaṛindhu mūtha vaṛivudaiyār kēṇmai
thiṛanaṛindhu thērndhu hoḷal.**

441. 'Fully appreciating their worth a king must carefully choose as his friends such men who have a clear knowledge of virtue and who possess mature wisdom.'

COMMENTARY

A king is expected to choose as his friend and counsellor a person of upright conduct possessing extensive knowledge of men and things. Such a friend and counsellor will be of great help to any prince.

உற்றநோய் நீக்கி யுறு அமை முற்காக்கும்
பெற்றியார்ப் பேணிக் கொளல்

**utranōi nīki yuṛāamai mutkākum
petriyār pēṇi koḷal.**

442. 'A king has to obtain as friends such men who are able to remove all present ills and ward off all the future ones.'

COMMENTARY

The ills to which man is subject are said to be of two kinds. the troubles that occur to him through natural causes, and the troubles that are due to human agencies.

Famine conditions from lack of rain, damage caused by excessive rain, damage caused by cyclone and fire, all these are

brought under evil caused by providential conditions. Evil caused by human agencies is such that is caused by an enemy, robbers and even friend and kindred. A wise counsellor will help the king to devise methods of remedy in all such cases. A wise man of mature experience will be able to foresee such danger and advise the king to prepare in advance preventive or remedial measures.

அரியவற்று ளெல்லா மரிதே பெரியாரைப்
பேணித் தமராக் கொளல்.

ariyavattu lellā maridhē periyārai
pēṇi thamarā koḷal.

443. 'Of all the rare possessions that a king can have the rarest gift is that friendship of great men whose friendship is eagerly sought and who are one as his own kith and kin.'

தம்மிற் பெரியார் தமரா வொழுகுதல்
வன்மையு ளெல்லாந் தலை.

thammit periyār thamarā voḷuhudhal
vanmaiṇu lellān dhalai.

444. 'To live with men who are in every way greater than himself is the greatest strength that a king can have among all his instruments of power.'

COMMENTARY

A king can have several sources of strength. Such as adequate finance, efficient army, powerful fortresses, etc. But the greatest strength in his possession will be the wise counsel that he can have from his able ministers. He can avert many a crisis by acting upon their advice, crisis that may occur internally by revolution and externally by foreign aggression. Hence the wise counsel from his able ministers is considered to be the greatest strength that a king can have.

சூழ்வார்கண் னாக வொழுகலான் மன்னவன்
சூழ்வாரைச் சூழ்ந்து கொளல்.

**sūvārhaḥ nāha voruhalān mannavan
sūvārai jūndhu hoḥlal.**

445. 'The king has to live with his counsellors as with his eyes. Hence he should carefully test and select his counsellors.'

தக்கா ரினத்தனாய்த் தானொழுக வல்லானைச்
செற்றார் செயக்கிடந்த தில்.

**thakā rinathanāi thānoṟuḥa vallānai
jetrār seyakiḍandha dhil.**

446. 'If a king carries on the affairs of the State with the advice and cooperation of such competent and able ministers there is nothing which an enemy can do against him.'

இடிக்குந் துணையாரை யாள்வாரை யாரே
கெடுக்குந் தகைமை யவர்.

**iḍikun dhuṇaiyārai yālvārai yārē
keḍukun dhahaimai yavar.**

447. 'What power on earth can bring the downfall of a sovereign ruler who has as his faithful ministers men of such courage that will not hesitate to point out to him his defects?'

இடிப்பாரை யில்லாத வேமரா மன்னன்
கெடுப்பா ரிலானுங் கெடும்.

**iḍipārai yillādha vēmarā mannan
keḍupā rilānun geḍum.**

448. 'The king who is not helped by such frank and courageous ministers is devoid of all safeguards. Even though there is none to cause his ruin, he shall surely ruin himself.'

COMMENTARY

A king who has not got such bold and frank ministers to bring home to him his faults is lacking in primary strength to support his sovereignty. Even though he has no aggressive enemies outside to ruin his State, he himself by his own thoughtless and foolhardy behaviour may bring on ruin to himself and his State. The counsellors, therefore, form the main prop of sovereignty in a State.

முதலிலார்க் கூதிய மில்லை மதலையாஞ்
சார்பிலார்க் கில்லை நிலை.

**mudhalilār kūdhiya millai madhalaiyān
jārbilār killai nilai.**

449. 'A merchant cannot have any profit without sufficient capital. Similarly, a sovereign cannot have any stability without the support of wise counsellors.'

பல்லார் பகைகொளலிற் பத்தடுத்த திமைத்தே
நல்லார் தொடர்கை விடல்.

**pallār pahaihoḷalit pathardutha thīmaithē
nallār thoḍarhai viḍal.**

450. 'If a king loses the friendship of good ministers, he will have tenfold greater danger than he will have if he has to face single-handed several enemies at a time.'

CHAPTER XLVI

NOT TO ASSOCIATE WITH THE MEAN

In the previous chapter the desirability of associating with the great was emphasised. In this chapter the undesirability of associating with the mean is emphasised. The mean whose association is condemned are the person who do not accept the good as good and evil as evil, who maintain that there is no distinction between good and evil. Besides these ruffians, men without self-restraint, fellows who are by nature wicked and criminal are also included in the mean group. Associating with them is always dangerous.

சுற்றின மஞ்சும் பெருமை சிறுமைதான்
சுற்றமாச் சூழ்ந்து விடும்.

**sitrina manjum berumai sīṛumaidhān
sutramā jūjndhu viḍum.**

451. 'Men of noble nature dread association with the mean, whereas small men of mean nature will welcome such mean men as their own kith and kin.'

நிலத்தியல்பா னீர்திரிந் தற்றுகு மாந்தர்க்
கினத்தியல்ப தாகு மறிவு.

**nilathiyalbā nīrdhirin dhatrāhu māndhar
kinathiyalba dhāhu maṛivu.**

452. 'The quality of water will change according to the soil in which it flows. Similarly, the quality of a man's intelligence depends upon his association.'

COMMENTARY

The characteristics of water, such as colour, taste, etc., depend upon the soil through which it flows or in which it is stored. Similarly, the character and intelligence of a man depend upon the nature of his association.

மனத்தானு மாந்தர்க் குணர்ச்சி யினத்தானு
மின்னு னெனப்படுஞ் சொல்.

**manathānā māndhar kuṇarji yinathānā
minnā nenapadun jol.**

453. 'Man's general intelligence depends upon the nature of his intellect. The character of a man can be judged by his companions.'

COMMENTARY

Whether a man is intelligent or ignorant depends upon the nature of his own intellect. But a man, whether he is morally good or bad may be judged from his associates.

மனத்து ளதுபோலக் காட்டி யொருவற்
கினத்துள தாகு மறிவு.

**manathu ḷadhubōla kārti yoruvat
kinathuḷa dhāhu mārivu.**

454. 'Ordinarily man's intelligence appears to depend upon his intellect, but even this is in fact determined by his association.'

மனந்தூய்மை செய்வினை தூய்மை யிரண்டு
மினந்தூய்மை தூவா வரும்.

**manandhūimai seivinai thūimai yiraṇḍu
minandhūimai thūvā varum.**

455. 'Purity of heart and purity of conduct both depend upon the association with the pure.'

COMMENTARY

If the friends with whom you associate are pure in heart and pure in conduct, you will naturally acquire purity of both heart and conduct yourself.

மனந்தூயார்க் கெச்சநன் றுரு மினந்தூயார்க்
கில்லைநன் றுகா வினை.

**manandhūyār keṣṣanan drāhu minandhūyār
killainan drāhā vinai.**

456. 'Pure-minded men have virtuous offspring and no evil deed can be imputed to men of pure companionship.'

மனநல மன்னுயிர்க் காக்க மினநல
மெல்லாப் புகழுந் தரும்.

**mananala mannuyir kāka minanala
mellā puḥarun dharum.**

457. 'Goodness of heart is really growing wealth to men of firm soul, and by good companionship he obtains all fame in the world.'

மனநல நன்குடைய ராயினுஞ் சான்றோர்க்
கினநல மேமாப் புடைத்து.

**mananala nangurḍaiya rāyinun jāndrōr
kinanala mēmā puḍaithu.**

458. 'Great men though they possess goodness of mind in abundance derive additional strength by good association.'

மனநலத்தி னுரு மறுமைமற் றஃது
மினநலத்தி னேமாப் புடைத்து.

**mananalathi nāhu maṛumaima trahdhu
minanalathi nēmā puḍaithu.**

459. 'Although goodness of heart is the main condition for producing happiness in future life it becomes further strengthened by good association.'

COMMENTARY

Ordinarily the happiness of a person now and hereafter depends upon himself. If his heart is pure and good his future will also be good and happy. If he has good associates they will be of immense help to him in moments of temptation to swerve from the straight path of virtue. By their advice and correction he will get additional strength of character to maintain his good conduct.

நல்லினத்தி னொங்குந் துணையிலை தீயினத்தி
னல்லற் படுப்பதாஉ மில்.

**nallinathi nūṅgun dhuṁnaiyillai thīyinathi
nallat paṇdupadhū mil.**

460. 'There is no greater friend in the world than good association and there is no greater foe than bad association.'

COMMENTARY

A good friend always has your welfare at heart. He helps you to prevent misery and unhappiness. Hence a good association is a reliable friend. Conversely bad association like a foe contributes to the occurrence of misery and unhappiness. Hence it is emphasised that one ought to acquire association with the good and avoid association with the wicked.

CHAPTER XLVII

DECIDING TO ACT ONLY AFTER DUE DELIBERATION

A king before taking any decision must consider the pros and cons carefully and consult his ministers and then only begin to act. Otherwise the whole action may end in failure.

அழிவதூஉ மாவதூஉ மாகி வழிபயக்கு
மூதியமுஞ் சூழ்ந்து செயல்.

arivadhūu māvadhūu māhi vajibayaku
mūdhīyamun jūndhu seyal.

461. 'Before carrying out any scheme examine it carefully, the initial expenditure involved, the general benefit expected and probable future profit, and then proceed to act.'

தெரிந்த வினத்தொடு தேர்ந்தெண்ணிச் செய்வார்க்
கரும்பொருள் யாதொன்று மில்.

therindha vinathodu thērdheṇṇi jeivār
karumboruḷ yādhondru mil.

462. 'For a king who before acting consults his chosen counsellors and then himself carefully examines the scheme, there is nothing impossible to achieve.'

ஆக்கங் கருதி முதலிழக்குஞ் செய்வினை
யூக்கா ரறிவுடை யார்.

ākan garudhi mudhalizakuṇ jeivinaḷ
yūkā raṇivudai yār.

463. 'The person in greed expecting enormous profit and hastily launching his scheme without due deliberation, will lose even his initial capital. The wise abstain from such a rash affair.'

தெளிவி லதனைத் தொடங்கா ரிளிவென்னு
மேதப்பா டஞ்சு பவர்.

**theḷivi laḥhanai thoḍangā riḷivennu
mēdhapā ḍanju bavar.**

464. 'A person, who naturally fears failure that may bring on reproach, will never begin a work whose future is not quite clear despite due deliberation.'

வகையற்ச் சூழா தெழுதல் பகைவரைப்
பாத்திப் படுப்பதோ ராறு.

**vahaiyāra jūḷā dheṟudhal pahaivarai
pāthi paḍupadhō rāru.**

465. 'Without carefully examining all aspects of the course of action he is to pursue, if a king hastily marches against his foe, it is but a sure way of planting the foe firm in the ground where he will grow in strength. Taken by surprise, the rash king finds his foe gain a position of vantage.'

செய்தக்க வல்ல செயக்கெடுஞ் செய்தக்க
செய்யாமை யானுங் கெடும்.

**seidhaka valla seyakeḍun jeidhaka
seiṟāmai yānun geḍum.**

466. 'If a king begins anything which ought not to be done, it will end in ruin. Things which he ought to do, if he leaves undone will equally bring ruin.'

எண்ணித் துணிக கருமந் துணிந்தபி
னெண்ணுவ மென்ப திழுக்கு.

**eṇṇi thuṇiḥa karuman dhuṇindhabi
neṇṇuva menba dhiṟuku.**

467. 'Think first and then make bold to begin the work. If you say, "Let me start the work. Later on I can think about it," surely you shall court disgrace.'

ஆற்றின் வருந்தா வருத்தம் பலர்நின்று
போற்றினும் பொத்துப் படும்.

**ātrin varundhā varutham balarnindru
pōtrinum bothu pardum.**

468. 'If a person, without carefully examining the correct method as to the efficient means to be adopted, toils and strives to achieve it with a number of men who help him, even then that work will end in frustration.'

நன்றற்ற லுள்ளுந் தவறுண் டவரவர்
பண்பறிந் தாற்றாக் கடை.

**nandrātra lullun dhavaṛum davaravar
paṇbaṛin dhātrā kardai.**

469. 'Even when a proper method is adopted in achieving a thing, a mistake may occur if you do not take into consideration the character of the foe.'

COMMENTARY

A king when he proceeds against his enemy may have proper equipment in army and ammunition. Still, if he knows nothing about the enemy's resources, it is dangerous because he may have to face defeat.

எள்ளாத வெண்ணிச் செயல்வேண்டுந் தம்மொடு
கொள்ளாத கொள்ளா துலகு.

**eḷḷādha veṇṇi jeyalvēṇḍun dhammōdu
koḷḷādha koḷḷā dhulahu.**

470. 'A king must carefully examine and begin only such work that will not be ridiculed by the public. The people will never approve of a course of conduct which would be unbecoming and inconsistent with his dignity.'

CHAPTER XLVIII

THE GAUGING OF POWER

A king who conforms to all the conditions mentioned above must also have a clear knowledge of the four kinds of power herein dealt with before he begins any action.

வினைவலியுந் தன்வலியு மாற்றான் வலியுந்
துணைவலியுந் தூக்கிச் செயல்.

**vinaivaliyun dhanvaliyu mātrān valiyun
dhuṇaivaliyu thūki jeyal.**

471. 'The power that may be required to achieve his plan, his own power, the power of the enemy and the power of his allies, he should weigh carefully all these before he goes to war. Without having a clear comparative knowledge of the forces on his side and the forces against him he should not hastily declare war.

ஒவ்வ தறிவ தறிந்ததன் கட்டங்கிச்
செல்வார்க்குச் செல்லாத தில்.

**olva dhaṛīva dhaṛindhadhan kartangi
jelvārku jellādha dhil.**

472. 'With a clear knowledge of the object aimed at and of adequate means to achieve the same, if a person decides to act, there is nothing impossible for him to achieve.'

உடைத்தம் வலியறியா ருக்கத்தி னூக்கி
யிடைக்கண் முரிந்தார் பலர்.

**uḍaitham valiyāriyā rūkathi nūki
yidaikāṇ murindhār palār.**

473. 'Many a king was routed in the middle of the operations because he hastily went to war without a clear and comparative knowledge of his own strength.'

அமைந்தாங் கொழுகா னளவறியான் றன்னை
வியந்தான் விரைந்து கெடும்.

**amaindhān goruhā naḷavarīyān drannai
viyandhān viraindhu keḍum.**

474. 'A king who cannot maintain peaceful relations with his neighbours, ignorant of his own strength, imagines himself to be more powerful, when he provokes the alien to war, is sure to meet with his ruin.'

COMMENTARY

It is always advisable for a king to maintain peaceful relations with his neighbours. If a conflict is inevitable with neighbour, he must proceed to war only after getting a clear knowledge of the comparative strength. Otherwise it would be courting ruin.

பீலிபெய் சாகாடு மச்சிறு மப்பண்டஞ்
சாவ மிகுத்துப் பெயின்.

**pīlpei sāhāḍu majīru mapandan
jāla mihuthu peyin.**

475. 'A heavy waggon if it is loaded with such light stuff as peacock feathers beyond the limit, the axle will break.'

COMMENTARY

If a king proud of his military strength allows a number of enemies to ally together, even though these enemies individually are poor of strength, when allied together they will easily break the strength of the powerful monarch.

நுனிக்கொம்ப ரேறினா ரஃதிறந் தூக்கி
னுயிர்க்கிறுதி யாகி விடும்.

**nunikomba rērinā rahthīran dhūki
nuyirkiṛudhi yāhi viṛdum.**

476. 'If a person after climbing to the topmost branch of a tree attempts to climb up still further, he will do it at the cost of his life.'

COMMENTARY

If a king after winning the battle pursues the enemy beyond the limit, he himself will walk into a trap of destruction. He must therefore consolidate his gain on the spur of a proper moment and desist from pursuit of military glory. This is best illustrated in the case of Napoleon and Hitler, two great military adventurers who intoxicated with victory pursued the Russians too far and met their ruin at the gates of Moscow.

ஆற்றி னளவறிந் தீக வதுபொருள்
போற்றி வழங்கு நெறி.

**ātri naḷlavaṛin dhiha vadhuporuḷ
pōtri varangu neṛi.**

477. 'Spend your wealth in gift in reasonable proportion to your financial resources. That is the proper way to guard your wealth.'

COMMENTARY

A king is expected to divide his revenue into four parts, two parts he must make use of for meeting his current expenses, one part he must keep in reserve, to meet any financial crisis and he must spend the fourth for charitable and other benevolent purposes.

ஆகா றளவிட்டி தாயினுங் கேடில்லை
போகா றகலாக் கடை.

**āhā ṛaḷaviṛṭi dhāyinun geḍillai
pōhā ṛaḷalā kaḍai.**

478. 'There is no danger for a king even if the channel of his income is narrow, provided the channel of his expenditure is not very wide. If he spends beyond his

means, surely there will be financial ruin. He must carefully prepare his budget of expenditure within his revenue.'

COMMENTARY

If a person without a clear knowledge of the sources of his own income begins to spend extravagantly, his life may have the appearance of prosperity for a time, but may suddenly collapse leaving him in ruin.

Even if a person does not put by a portion of his income as a saving still he must be careful to see that his expenditure does not exceed his income. Otherwise there will be ruin. This practical wisdom is necessary not only in the case of a ruling king but also in the case of an ordinary man in maintaining his domestic budget as is so eloquently proclaimed by Micawbar.

அளவறிந்து வாழாதான் வாழ்க்கை யுளபோல
வில்லாகித் தோன்றக் கெடும்.

**arḷavarīndhu vārādhān vāṛkai yuḷlapōla
villāhi thondrā keḍum.**

479. 'Even in the case of a prosperous man if his expenditure is not in due proportion to his wealth, his prosperity will appear to be stable, but ultimately vanish.'

COMMENTARY

Every person is expected to measure his income and expenditure carefully and see that the latter does not get beyond the former, preferably it must be below the income. At times it may be equal to the income. But if it exceeds the income, surely the household will end in ruin. This exactly corresponds to Micabar's principle of domestic economy.

உளவரை தூக்காத வெப்புர வாண்மை
வளவரை வல்லைக் கெடும்.

**uḷavarai thūkādha vopura vāṇmai
vaḷavarai vallai keḍum.**

480. 'A person who becomes famous by maintaining beyond his means extravagant expenditure by way of charity, will be confronted with a situation in the future when his seeming prosperity will be completely ruined beyond repair.'

CHAPTER XLIX

CHOOSING PROPER TIME

When a king plans military expeditions, he must carefully choose the proper time for action.

பகல்வெல்லும் கூகையைக் காக்கை யிகல்வெல்லும்
வேந்தர்க்கு வேண்டும் பொழுது.

pahalvellun gūhaiyai kākai yihalvellum
vēndharku vēṇdum borudhu.

481. 'A crow which is more powerful during day time conquers the owl. Similarly if a king wants to conquer his enemy, he must choose a proper time for attack.'

COMMENTARY

Proper time implies the period when there is neither extreme heat nor extreme cold and the period free from epidemic diseases when they can get ample supply of food and water for the army. The season which is not favourable in these respects will be certainly unsuitable for military expedition.

பருவத்தோ டொட்ட வொழுக றிருவினைத்
தீரமை யார்க்குங் கயிறு.

paruvathō ḍoḍṭa voruḥa rīruvinai
thīrāmai yārkun gayirū.

482. 'A king who adjusts his activities according to the season will bind firmly with a rope fortune which habitually changes place.'

COMMENTARY

A state will enjoy unchanging prosperity if its sovereign has the habit of choosing the proper time for his important activities.

அருவினை யென்ப வுளவோ கருவியாற்
கால மறிந்து செயின்.

aruvinaṭ yenba vuḷavō karuviyāṭ
kāla maṛindhu seyin.

483. 'If a king with adequate resources carefully chooses the proper time for action, is there any task which he cannot achieve?'

ஞாலங் கருதினுங் கைகூடுங் காலங்
கருதி யிடத்தாற் செயின்.

gnālan garudhinun gaihūḍun gālan
garudhi yīdathāt jeyin.

484. 'If a king desires to establish his dominion over the whole world, he can realise his object provided he adjusts to his activities favourable opportunity in proper time.'

காலங் கருதி யிருப்பர் கலங்காது
ஞாலங் கருது பவர்.

kālan garudhi yirupar kalangādhū
gnālan garudhu pavar.

485. 'A king who wants to conquer the whole world even though he has enormous military strength will patiently wait for the proper time to start his expedition.'

ஊக்க முடையா னெடுக்கம் பொருதகர்
தாக்கற்குப் பேருந் தகைத்து.

ūka mudaiyā noḍukam porudhahar
thākatku pērun dhahaithu.

486. 'If a mighty king patiently waits for the proper opportunity to march against his enemy, it is similar

to a fighting ram stepping backwards in order to attack more forcibly.'

COMMENTARY

Waiting for the proper moment without rushing would make for increasing the efficiency of the army and the attack, giving it greater momentum when it begins to act. It is compared to the natural habit of a fighting ram which recedes backward and rushes towards the foe with greater force.

பொள்ளென வாங்கே புறம்வேரார் காலம்பார்த்
துள்வேர்ப்ப ரொள்ளி யவர்.

**poḷlena vāṅgē puṛamvērār kālambār
thuḷvērpa roḷli yavar.**

487. 'A wise person even when provoked by the enemy will not openly express his anger and resentment. He will carefully conceal his wrath within his mind till he has proper opportunity for action.'

COMMENTARY

If a king shows by his outward bodily expression his inner emotion of anger provoked by his enemy, this outward manifestation of his inner emotion will only warn his enemy who will be fully prepared to meet his attack. Hence it is advisable not to express his anger openly till the proper time of action to take his enemy unawares.

செறுநரைக் காணிற் சுமக்க விறுவரை
காணிற் சிழக்காந் தலை.

**seṛunarai kāṇit jumaka viṛuvarai
kāṇit kiṛakān dhalai.**

488. 'If a king wants to conquer his enemy, let him adopt a submissive attitude towards the foe whenever he meets him till the proper opportunity for action is available. When it is time for the enemy's end, he would surely face ruin with his head lying low.'

COMMENTARY

Patiently waiting for the proper opportunity is thus emphasised as an important condition for military expedition if it is to be successful.

எய்தற் கரிய தியைந்தக்கா லந்நிலையே
செய்தற் கரிய செயல்.

**eidhat kariya thiyaindhakā lannilaiyē
seidhat kariya seyal.**

489. 'A king who plans the conquest of his enemy, when he meets with the very rare opportunity he should not lose it but immediately take action. Thus he can achieve even the most difficult task easily if he does not miss the opportunity.'

கொக்கொக்க கூம்பும் பருவத்து மற்றதன்
குத்தொக்க சீர்த்த விடத்து.

**kokoka kūmbum baruvathu matrathan
kuthoka sīrtha vīdathu.**

490. 'Like a heron which stands patient with the wings folded, so wait patiently till the proper time comes. As the heron quickly snatches its prey, so quickly move against your enemy at the fortunate moment.'

COMMENTARY

Thus it is emphasised that it is necessary to have patience till the proper moment arrives; it is equally necessary to meet quickly at the proper moment. Thus a king must cultivate the habit of restraint and also the habit of quick action, according to circumstances.

CHAPTER L

CHOOSING THE PLACE OF ACTION

When starting a military expedition the king must have a clear knowledge of the place where he wants to meet his enemy and offer battle.

தொடங்கற்க வெவ்வினையு மெள்ளற்க முற்று
மிடங்கண்ட பின்னல் லது.

**thoḍangatka vevvinaiyu meḷḷatka mutru
miḍanganda pinnal ladhu.**

491. 'Do not begin any military operation till you have chosen the suitable place where you can offer battle to your enemy. Do not despise your foe.'

முரண்சேர்ந்த மொய்ம்பி னவர்க்கு மரண்சேர்ந்தா
மாக்கம் பலவுந் தரும்.

**murain sērndha moimbi navarku marain sērndhā
mākam balavun dharum.**

492. 'Even when you lead a powerful and efficient army to conquer your enemy, choosing a proper place for action will be of great advantage.'

ஆற்றூரு மாற்றி யடுப விடனறிந்து
போற்றூர்கட் போற்றிச் செயின்.

**ātrāru mātri yaduba viḍanaṟindhu
pōtrārhaṭ pōtri jeyin.**

493. 'Even with a small army you can stand at bay and defeat a large army if you choose a suitable place of action where you can defend yourself safely against the assaults of the enemy.'

COMMENTARY

Here we may mention the famous historical battle of Thermopoli where a few Athenian soldiers successfully defended themselves from the invading Persian army.

எண்ணியா ரெண்ண மிழப்ப ரிடனறிந்து
துன்னியார் துன்னிச் செயின்.

**enñniyā reñna miṇapa riḍanañindhu
thunniyār thunni jeyin.**

494. 'All the schemes of the enemy who had hopes of conquering you in battle will be frustrated if you carefully choose and occupy a vantage ground before offering battle to your enemy.'

நெடும்புனலுள் வெல்லு முதலை யடும்புனலி
னீங்கி நாதனைப் பிற.

**neḍumbunaluḷ vettu mudhalai yaḍumbunali
nīngi nadhanai pīra.**

495. 'A crocodile in its own abode of deep and wide expanse of water will be powerful enough to conquer all other beasts. The moment it is outside its watery abode it will be powerless and be conquered by any other animal.'

COMMENTARY

This illustration is given to point out the importance of choosing the proper place for military operation. By choosing and occupying a place well known to the commander where he can defend himself because of the natural facilities around him, he can remain unconquered and unconquerable. The moment such a place of strategic importance is left he will be easily defeated by the enemy.

கடலோடா கால்வ நெடுந்தோர் கடலோடு
நாவாயு மோடா நிலத்து.

**kardalōḍā kālva neḍundhēr kardalōḍu
nāvāyu mōḍā nilathu.**

496. 'The lofty chariot with powerful wheels cannot run on the watery surface of the sea nor can a ship that sails in the ocean run on solid earth.'

COMMENTARY

This also emphasises the suitability of the ground of battle as an important factor in winning the war.

அஞ்சாமை யல்லாற் றுணைவேண்டா வெஞ்சாமை
யெண்ணி யிடத்தாற் செயின்.

**anjāmai yallā truṇnai vēṇṇḍā venjāmai
yeṇṇi yīdathāt jeyin.**

497. 'A commander who leads to the battleground carefully chosen an army against a foe with an army fully equipped does not require any other aid except his own undaunted courage.'

COMMENTARY

This also emphasises the importance of choosing the battleground for if it is well chosen it will be more than a sufficient aid towards his victory.'

சிறுபடையான் செல்லிடஞ் சேரி நுறுபடையா
னூக்க மழிந்து விடும்.

**siṛubadaiyān jellīdan jēri nuṛubadaiyā
nūka marindhu viḍum.**

498. 'A commander with a small army carefully stationed in a suitable place can surely destroy a more powerful army of the enemy and finally destroy the enemy himself.'

சிறைநலனுஞ் சீரு மிலரெனினு மாந்த
ருறைநிலத்தோ டொட்ட லரிது.

**siṛai nalanun jīru milareninu māndha
ruṛai nilathō ḍoḍṭa laridhu.**

499. 'Even though lacking in strong fortifications, even though the army is small, if the king has to fight in his own native soil, he cannot be easily defeated by his enemy.'

காலாழ் களரி னரியடுங் கண்ணஞ்சா
வேலாண் முகத்த களிறு.

**kālāḥ kaḥlari nariyaḍuṅ gaṇṇanjā
vēlāṇ muhatha kaḥlīru.**

500. 'Even a fierce elephant that runs against an armed enemy in order to pierce him with its tusks, when stuck in a miry ground will be easily slain even by a jackal.'

COMMENTARY

A commander with a powerful army when he is compelled to offer battle in an unsuitable place will be defeated even by a less powerful force.

The whole chapter thus emphasises the strategic importance of a suitable place for military operations.

CHAPTER LI

SELECTION OF OFFICERS AFTER CAREFUL TEST

In this chapter the author deals with the method of appointing high officers of the State such as ministers, commanders of the army, and high priests. Officers for these posts must be selected after submitting them to rigorous test, for the safety of the State depends upon their loyalty and integrity.

அறம்பொரு ளின்ப முயிரச்ச நான்கின்
ற்றந்தெரிந்து தேறப் படும்.

**aṛamboru ḷinba muyirāṣa nāngin
driṛandherindhu dhēra pardum.**

501. 'A candidate for an office must be subjected to these four-fold tests, his attitude to virtue, wealth, pleasure, fear due to the instinct of self-preservation, and then only must he be appointed to his post.'

COMMENTARY

His virtue is tested in the following manner. He must be secretly sounded as to his notion of virtue and loyalty to the State by informing him confidentially that there is a strong conspiracy among the people to dethrone the present ruler and set up another one on the throne, because the present ruler's ideal of virtue and equity is not satisfactory. If the candidate shows inclination to join the conspiracy it is quite patent that he is unfit to be entrusted with the high offices of the State. Similarly, his attitude towards wealth must be tested, by finding out whether he is easily amenable to the temptation of money. Similarly, a candidate must be tested with reference to women. A person who has weakness for money or women would be extremely undesirable for high posts of the State. Similarly, a candidate who cares more for his life and who is always living in fear as to his life would be unfit to hold high offices in the State or the army. Such candidates must be carefully eliminated. Only eligible men should be appointed for the posts.

குடிப்பிறந்து குற்றத்தி னீங்கி வடுப்பரியு
நாணுடையான் கட்டே தெளிவு.

**kudipirāndhu kutrathi nīngi vādupariyu
nānuḍaiyān gaṭṭē theḷivu.**

502. 'Of noble birth, of faultless character and high honour, that shuns evil, such a person a king must select as his officer.'

அரியகற் ருசற்றார் கண்ணுந் தெரியுங்கா
லின்மை யரிதே வெளிறு.

**ariyaha trāsatrār kaṇṇun dheriyungā
linmai yaridhē veḷiṟu.**

503. 'Even among the highly learned and free from faults, when carefully examined, it is rare to find a man completely free from all defects.'

COMMENTARY

In testing the candidate one cannot assume that we can have a person absolutely free from defects and completely satisfactory because no one is quite perfect under the sun.

குணநாடிக் குற்றமு நாடி யவற்றுண்
மிகைநாடி மிக்க கொளல்.

**kuṇnanāḍi kutramu nāḍi yavattruṇ
mihaināḍi mika koḷal.**

504. 'Take all the good qualities of the candidate, take all his defects. Weigh them carefully and discover which is predominant. Accordingly judge the candidate's eligibility.'

பெருமைக்கு மேனைச் சிறுமைக்குந் தத்தங்
கருமமே கட்டளைக் கல்.

**perumaiku mēnai jīṟumaikun dhathan
garumamē kartalai kal.**

505. 'Whether the candidate's nature is great or vain, he must be judged by his work, for that is the true touchstone.'

அற்றாரைத் தேறுத லோம்புக மற்றவர்
பற்றிலர் நாணர் பழி.

atrārai thērudha lōmbuha matravar
patrilar nāṇār paṇi.

506. 'Never select a person who has no kith and kin. Such a person devoid of family traditions will have no shame to prevent him from evil.'

காதன்மை கந்தா வறிவறியார்த் தேறுதல்
பேதைமை யெல்லாந் தரும்.

kāadhanmai kandhā vaṛivaṛiyār thērudhal
pēdhaimai yellān dharum.

507. 'If the king chooses a candidate who is unfit on account of his ignorance, because of personal affection to him, he will have to pay dearly for his folly.'

COMMENTARY

Such a person when entrusted with his office will make a mess of the whole thing and bring ruin both to the administration as well as to the person of the king.

தேரான் பிறனைத் தெளிந்தான் வழிமுறை
தீரா விடும்பை தரும்.

thērān biṛanai theṇḍindhān vajimuṛai
thīrā viḍumbai dharum.

508. 'If a king chooses a stranger without proper test for a high office, he will be courting irremediable trouble for all his family.'

தேற்றக யாரையுந் தேராது தேர்ந்தபிற்
தேறுக தேறும் பொருள்.

**tṭhēratka yāraiyaun dhērādhu dērndhabi
trēruha dhērum boruḷ.**

509. 'Select no man who is not fully tested. When fully tested entrust him with the work with full confidence.'

தேரான் றெளிவுந் தெளிந்தான்க ணையுறவுந்
தீரா விடும்பை தரும்.

**tṭhērān trelivun dheḷindhānga ṇaiyuṛavun
dhirā virdumbai dharum.**

510. 'Trusting a person without proper test and suspecting a friend who stood the test, both will bring irremediable trouble to the State.'

NOTE TO CHAPTER LI

Extract from Kautilya's Arthasastra, translated by R. Shama-sastry :—

Ascertaining by temptations purity or impurity
in the character of Ministers.

Assisted by his prime minister (mantri) and his high priest, the king shall, by offering temptations, examine the character of ministers (amatya) appointed in government departments of ordinary nature.

The king shall dismiss a priest who, when ordered, refuses to teach the Vedas to an outcaste person or to officiate in a sacrificial performance (apparently) undertaken by an outcaste person (ayajya).

Then the dismissed priest shall, through the medium of spies under the guise of class-mates (satri), instigate each minister one after another, saying on oath 'this king is unrighteous; well let us set up in his place another king who is righteous, or who is born of the same family as this king, or who is kept imprisoned, or a neighbouring king of his family and of self-sufficiency (ekapragraha), or a wild chief (atavika), or an upstart (aupapadika); this attempt is to the liking of all of us; what does thou think?'

If any one or all of the ministers refuse to acquiesce in such

a measure, he or they shall be considered pure. This is what is called religious allurements.

A commander of the army, dismissed from service for receiving condemnable things (asatpragraha) may, through the agency of spies under the guise of class-mates (satri), incite each minister to murder the king with a view to acquiring immense wealth, each minister being asked 'this attempt is to the liking of all of us; what dost thou think?'

If they refuse to agree, they are to be considered pure. This is what is termed monetary allurements.

A woman-spy under the guise of an ascetic and highly esteemed in the harem of the king may allure each prime minister (mahamatra) one after another, saying 'the queen is enamoured of thee and has made arrangements for thy entrance into her chamber; besides this, there is also the certainty of large acquisitions of wealth.'

If they discard the proposal, they are pure. This is what is styled love-allurements.

With the intention of sailing on a commercial vessel (prahavananimittam), a minister may induce all other ministers to follow him. Apprehensive of danger, the king may arrest them all. A spy under the guise of a fraudulent disciple, pretending to have suffered imprisonment may incite each of the ministers thus deprived of wealth and rank, saying, 'the king has betaken himself to an unwise course; well, let us murder him and us put another in his stead. We all like this; what does thou think?'

If they refuse to agree, they are pure. This is what is termed allurements under fear.

Of these tried ministers, those whose character has been tested under religious allurements shall be employed in civil and criminal courts (dharmasthaniyakanta so dhaneshu); those whose purity has been tested under monetary allurements shall be employed in the work of a revenue collector and chamberlain; those who have been tried under love-allurements shall be appointed to superintend the pleasure-grounds (vihara) both external and internal; those who have been tested by allurements under fear shall be appointed to immediate service; and those whose character has been tested under all kinds of allurements shall be employed as prime ministers (mantrinah), while those who are proved impure under one or all of these allurements shall be appointed in mines, timber and elephant forests, and manufactories.

Teachers have decided that in accordance with ascertained purity, the king shall employ in corresponding works those ministers whose character has been tested under the three pursuits of life, religion, wealth and love, and under fear.

CHAPTER LII

SELECTION AND EMPLOYMENT

The persons chosen according to the tests suggested in the previous chapter must be examined to discover their special aptitude and must be employed in such work as they have taste for.

நன்மையுந் தீமையு நாடி நலம்புரிந்த
தன்மையா னுளப் படும்.

**nanmaiyun dhīmaiyu nāidi nalamburindha
dhanmaiyā nāṭa paḍum.**

511. 'Who examines carefully the merit and demerit of a particular work, who gladly accepts the good means to execute the work and who bears a good character, only him the king shall employ to execute that work.'

வாரி பெருக்கி வளம்படுத் துற்றவை
யாராய்வான் செய்க வினை.

**vāri peruki varlambadu thutravai
yārāivān seiha vinai.**

512. 'Who increases the revenues, promotes the prosperity of the land, removes all the impediments to progress, let him be entrusted with the execution of the work.'

அன்பறிவு தேற்ற மவாவின்மை யிந்நான்கும்
நன்குடையான் கட்டே தெளிவு.

**anbārivu dhētra mavāvinmai yinnāngum
nanguḍaiyān gartē theḷivu.**

513. 'Loyal devotion to the king, knowledge of the things necessary for the State, clear decision to promote them and absence of greed, he who has these four gifts must be implicitly trusted by the king.'

எனைவகையாற் றேறியக் கண்ணும் வினைவகையான்
வேருகு மாந்தர் பலர்.

**enaivahaiyā treṭiya kaṇnum vinaivahaiyān
vērāhu māndhar palar.**

514. 'Even when selection is made according to the various tests of eligibility and character, after assuming office many a man proves otherwise by his conduct.'

COMMENTARY

The commentators cite the example of the treacherous minister, Kattiyakkaran, who was entrusted with the affairs of the State both civil and military by his king and who usurped the kingdom by murdering his own sovereign. This incident is narrated in the great Tamil classic, 'Jivaka Chintamani'.

அறிந்தாற்றிச் செய்கிற்பாற் கல்லால் வினைதான்
சிறந்தானென் றேவற்பாற் றன்று.

**aṛindhātri jēhitpāt kallāl vinaidhān
sīrandhānen drēvatpā trandru.**

515. 'The officer's capacity and character must be carefully examined, the nature of the work must be carefully appreciated, then only must he be entrusted with the work. Merely because the officer is a special favourite of the king he should not be employed to do the work straightaway.'

COMMENTARY

The officer's intelligence and capacity and not the king's personal favour should be the criterion for employment.

செய்வானை நாடி வினைநாடிக் காலத்தோ
டெய்த வுணர்ந்து செயல்.

**seivānai nādi vinainādi kālathō
ideidha vunarndhu seyal.**

516. 'Let the king first determine who is the person fit to do the work by natural aptitude and ability, and then what is the nature of the work, then the proper time to begin it. After a clear idea about these three he must start the work.'

இதனை யிதனா லிவன்முடிக்கு மென்றாய்ந்
ததனை யவன்கண் விடல்.

**idhanai yidhanā livanmudiku mendrāin
thadhanai yavangan viḍal.**

517. 'If after deliberation the king comes to the decision that a particular man is fit to do a particular work according to a definite plan then let the matter be left entirely in the hands of the officer.'

வினைக்குரிமை நாடிய பின்றை யவனை
யதற்குரிய னாகச் செயல்.

**vinaikurimai nāḍiya pindrai yavanai
yadhatkuriya nāha jeyal.**

518. 'When a man's special aptitude for a particular work is known then let him be entrusted with the execution of this work on his own personal responsibility.'

வினைக்கண் வினையுடையான் கேண்மைவே ராக
நினைப்பானை நீங்குந் திரு.

**vinaikam vinaiyudaiyān kēṇmaivē rāha
ninaipānai nīngun dhiru.**

519. 'Fortune will desert the king who is prone to suspect the fidelity of the officer who wholeheartedly identifies himself with his work.'

நாடோறு நாடுக டன்னன் வினைசெய்வான்
கோடாமை கோடா துலகு.

**nāḍōṟu nāḍuha mannan vinaiseivān
kōḍāmai kōḍā dhulahu.**

520. 'The king must supervise the work of his officers daily because if the officers do the right, the world as a whole will go right.'

COMMENTARY

If the officers who are entrusted with the affairs of the State go wrong, the people will also be tempted to go astray. Thus if the administrative machinery becomes corrupt and inefficient the whole State will be ruined.

CHAPTER LIII

CHERISHING ONE'S KINSMEN

This chapter deals with kind treatment shown to kinsmen so that they may not forsake him at critical moments.

பற்றற்ற கண்ணும் பழைமைபா ராட்டுதல்
சுற்றத்தார் கண்ணே யுள.

**patratra kaṇnum paṇaimaibā rāṭtudhal
sutrathār kaṇṇē yuḷa.**

521. 'The nature of maintaining old attachments even when wealth is lost is found only in one's kinsmen.'

COMMENTARY

The wealthy man's kinsman will not forget the kindness shown to him even when he becomes poor on account of circumstances but retain the attachment to him and be of service to him even in the impoverished condition. This is true in the case not only of the prince but also of the ordinary common man.

விருப்பருச் சுற்ற மியையி னருப்பரு
வாக்கம் பலவுந் தரும்.

**viruparā jutra miyaiyi narupārā
vākam palavun dharum.**

522. 'If a person has the good fortune to have kinsmen of unfailing affection, he is sure to have increasing prosperity and wealth of many kinds.'

COMMENTARY

This refers to the internecine trouble due to some ambitious kinsmen of the king. This inside trouble is as dangerous as trouble from a foreign enemy. Hence a king who has the good fortune to have affectionate and loyal kinsmen, he can have no fear from internal trouble. Peace in the state therefore is a necessary condition of progress and prosperity.

அளவளா வில்லாதான் வாழ்க்கை குளவளாக்
கோடின்றி நீர்நிறைந் தற்று.

**aḷavarlā villādhān vāṅkai kuḷavarlā
kōḍindri nīrñirain dhatru.**

523. 'The life of a person who has not got loyal kinsmen around him with whom he can mingle, is like a full tank without protective bund.'

COMMENTARY

No water will stay in the tank without a protective bund. The water will flow out leaving the tank empty. Similarly, the life of a prince who is not surrounded by kinsmen to protect him in times of danger will have his life empty without joys.

சுற்றத்தாற் சுற்றப் படவொழுகல் செல்வந்தான்
பெற்றத்தாற் பெற்ற பலன்.

**sutrathāt jutra pardavoruhal selvandhān
petrathāt petra balan.**

524. 'If a rich man lives with his happy kinsmen around him then only he derives the real benefit of his wealth.'

COMMENTARY

The wealth used only for selfish purposes is of no social value. It gains real value only when it is used for the benefit of a large number of persons besides the self. That is, altruistic use of wealth endows it with real value.

கொடுத்தலு மின்சொலு மாற்றி னடுக்கிய
சுற்றத்தாற் சுற்றப் படும்.

**kōḍuthalu minsolu mātri naḍukiya
sutrathāt jutra pardum.**

525. 'A prince who bestows liberal gifts on his kinsmen and receives them with kind words will always be surrounded by a crowd of them.'

COMMENTARY

Kinsmen who are treated with generosity and kindness, instead of being a source of danger to the prince, will constitute an un-failing bodyguard guaranteeing his personal safety.

பெருங்கொடையான் பேணன் வெகுளி யவனின்
மருங்குடையார் மாநிலத் தில்.

**perungoḍaiyān pēṇān vehuḷi yavanin
marunguḍaiyār mānila thil.**

526. 'In the matter of being surrounded by devoted kinsmen no one can be greater in the world than the prince who bestows gifts in abundance and restrains anger in dealing with them.'

COMMENTARY

Generosity and kindness shown to kinsmen will always keep them round affectionate and devoted to his person. No one can desire anything more than this.

காக்கை கரவாக் கரைந்துண்ணு மாக்கமு
மன்னநீ ரார்க்கே யுள.

**kākai karavā karainduṇṇu mākamū
mannani rārkē yuḷa.**

527. 'A crow whenever it finds food, instead of secreting it for itself, collects its friends and only then eats. Only persons of such altruistic nature can be sure of increasing prosperity.'

பொதுநோக்கான் வேந்தன் வரிசையா நோக்கி
னதுநோக்கி வாழ்வார் பலர்.

**podhunōkān vēndhan varisaiyā nōki
nadhunōki vāṣvār palār.**

528. 'If a prince avoids indiscriminate treatment of all persons alike and treats every one according to his merit and status, then people will be happy to live under his rule.'

COMMENTARY

If a prince treats alike without any discrimination all people great or small, high or low, then really great men will not care to live in his State. They will go away to another place where their greatness will be duly regarded. Hence a prince must be very careful to estimate the worth of each individual according to his own merit and all persons should not be estimated by the same standard.

தமராகித் தற்றுறந்தார் சுற்ற மமராமைக்
காரண மின்றி வரும்.

**thamarāhi thatruṇandhār sutra mamarāmai
kāraṇa mindri varum.**

529. 'If kinsmen who lived happily with the prince at one time, forsake him, it must be due to some lack of harmony among them. If this discord which is the cause of their separation disappears, they will return to him gladly.'

COMMENTARY

Even members of the royal household will leave the king if they could not live happily with him. Even if they leave the king temporarily they would gladly come back to him if he carefully avoids the cause of previous separation.

உழைப்பிரிந்து காரணத்தின் வந்தானே வேந்த
னிழைத்திருந் தெண்ணிக் கொளல்.

**uraipirindhu kāraṇathin vandhānai vēndha
niraiṭhirun dheṇṇi koḷal.**

530. 'When a kinsman who left the king without sufficient cause returns to him with some object, then the king must carefully consider his case and, if faultless, accept him even by fulfilling his objects.'

COMMENTARY

If there is not sufficient cause for his separation and if his returning is not due to any covert dangerous motive and if the person's association is really useful, then the king must accept him without much ado. Otherwise, he may leave for good in disgust and go to seek the friendship of his enemy, which would be an unwise step on the part of the king. Instead of strengthening the enemy's hand he must retain the person in his own employment.

CHAPTER LIV

NOT TO FORGET ONE'S DUTIES

This chapter deals with the main duty of the king in his administration of the State. Because of his personal beauty, power and wealth, he may be proudly thinking of himself and neglecting his legitimate duties as a sovereign. Such a neglect will endanger the safety of his person as well as of the State. Hence the king cannot be indifferent to or thoughtless about his State affairs.

இறந்த வெகுளியிற் றீதே சிறந்த
வுவகை மகிழ்ச்சியிற் சோர்வு.

**iṛandha vehuḷiyi trīdhē siṛandha
vuvahai mahiḥḥiyit ḥorvu.**

531. 'To be rapturously absorbed in one's own pleasure and to forget legitimate duty is a greater evil for a king than if he indulges in uncontrollable wrath.'

பொச்சாப்புக் கொல்லும் புகழை யறிவினை
நிச்ச நிரப்புக்கொன் றுங்கு.

**pojāpu kollum buharai yaṛivinaḥ
niḥa nirapukon drāngu.**

532. 'When a king forgets his duty, it is death to his glory, just as constant over-eating is death to wisdom.'

COMMENTARY

If a king indulging in his personal pleasures neglects his legitimate duties as a sovereign, all his glory will vanish, as in the case of Satchindra Maharajah, the father of Jivaka, the hero of 'Chintamani'. This kind of filling one's life with pleasures is compared by our author to filling one's stomach to surfeit with food. Over-eating, he points out, is deleterious to one's own intellect. A glutton evidently cannot be a wise man also. Gluttonous eating, therefore, kills a man's intelligence. The commentators bring in poverty as the cause of over-eating. A starving man whenever he happens to get sufficient food, may have a tendency to eat over much. Probably the poet is speaking only of poverty-stricken persons. He is merely enunciating a general psycho-

physical principle. Over-loading the stomach will naturally interfere with the efficient function of the brain. Probably the author is thinking of this wholesome principle that under-eating is much safer for a brain-worker than over-eating. Even periodic fasting promotes clearness of the mind.

பொச்சாப்பார்க் கில்லை புகழ்மை யதுவுலகத்
தெப்பானு லோர்க்குந் துணிவு

**pojāpār killai puhaṁmai yādhuvulaha
thēpānū lorkun dhunivu.**

533. 'There is no praiseworthiness to a self-oblivious king. This is the considered view of learned men belonging to various schools of thought.'

COMMENTARY

This defect should be avoided not only by a king but by all great men in the State.

அச்ச முடையார்க் கரணில்லை யாங்கில்லை
பொச்சாப் புடையார்க்கு நன்கு.

**aṣa mudaiyār karaṇillai yāngillai
pojā pudaiyārku nangu.**

534. 'To a king who is a coward all his defensive fortifications will be worthless. Similarly, to a person who is thoughtless and negligent of his duties, his enormous wealth and property will be of no value.'

முன்னுறக் காவா திழுக்கியான் தன்பழி
பின்னா றிரங்கி விடும்.

**munnuṛa kāvā dhizukiyān thanbari
pinnū firangi vidum.**

535. 'If a king, because of thoughtless negligence, does not foresee danger and prevent its occurrence, he will have to bitterly repent for his fault when such danger actually happens.'

இழுக்காமை யார்மாட்டு மென்றும் வழுக்காமை
வாயி னதுவொப்ப தில்

**irukāmai yārmārtu mendrum varukāmai
vāyi nadhuvopa dhil.**

536. 'If a king avoiding thoughtlessness behaves towards all men always without fault, there is no greater gain than that to him.'

அரியவென் றுகாத லில்லை பொச்சாவாக்
கருவியாற் போற்றிச் செயின்.

**ariyaven drāhādha lilai pojāvā
karuviyāt pōtri jeyin.**

537. 'There is no such thing as an arduous task impossible of achievement when the work is done with ever-vigilant thought.'

புகழ்ந்தவை போற்றிச் செயல்வேண்டுஞ் செய்யா
திகழ்ந்தார்க் கெழுமையு மில்.

**puhaṇdhavai pōtri jeyalvēṇḍun jeiyā
thihaṇdhār keṇumaiyu mil.**

538. 'Whatever is considered as praiseworthy conduct in a king, he must carefully attend to and achieve. If he despises it and leaves it undone, he will have no happiness even through sevenfold births.'

இகழ்ச்சியிற் கெட்டாரை யுள்ளாக தாந்தம்
மகிழ்ச்சியின் மைந்துறும் போழ்து.

**iharjiyit kertārai yuḷluha thāṇdham
mahiljiyin maindhurum pōḍhu.**

539. 'When a king is intoxicated with his own pleasures, let him think of the various kings who brought

ruin on themselves by neglect of their duty because of such indulgence.'

COMMENTARY

The mere fact of remembering such cases will act as a curative inhibition in his own case. It may help him to divert his attention from personal pleasures to legitimate duty.

உள்ளிய தெய்த லெளிதுமன் மற்றுந்தா
னுள்ளிய துள்ளப் பெறின்.

**uḷliya dheidha leḷidhuman matrundhā
nuḷliya thuḷla peṛin.**

540. 'What you think of achieving can be easily achieved if you concentrate your attention on that object and direct your effort accordingly.'

COMMENTARY

If a king starts with the will to achieve, he is sure to meet with success because that will enable him to mobilise all his resources towards that one object of his desire which he is determined to achieve. Concentration of thought and will to conquer are the main factors leading to success.

CHAPTER LV

THE RIGHT SCEPTRE

The sceptre is the symbol of sovereignty for a king. As a rod in his hand it represents his rule over his subjects. It is designated by the adjective 'right', because the king's rule must be according to rules of equity and justice. Hence this chapter deals with the principles that ought to be adopted by a king in administering justice to his people.

ஓர்ந்துகண் ணோடா திறைபுரிந்தி யார்மாட்டுந்
தோர்ந்துசெய் வஃதே முறை.

**ōrndhuhazn nōidā thiṛai purindhi yārmāitun
dhērndhusei vahdhē murai.**

541. 'If one of his subjects commits a crime the king must carefully examine the case without any partiality and must consult the judicial officers of the State, then with their approval must dispense justice according to law. This is the correct method of administering justice.'

COMMENTARY

The king must not take into consideration whether the accused is his friend or foe. He must decide the case with perfect impartiality without any prejudice either for or against the person of the accused.

வாணோக்கி வாழு முலகெல்லா மன்னவன்
கோணோக்கி வாழுங் குடி.

**vānōki vāṇu mulahellā mannavan
kōnōki vāṇun gudi.**

542. 'All living beings in the world look to rain as the condition of their happy life. Similarly all the subjects in a State look to the king's rule for their happiness in life.'

அந்தணர் தூற்கு மறத்திற்கு மாதியாய்
நின்றது மன்னவன் கோல்.

**andharnar nūtku māṛathitku mādhīyāi
nindrathu mannavan kōl.**

543. 'The upright sceptre of the king forms the basis of the scripture revealed by the learned sages and the principles of virtue enjoined therein.'

குடிதழீஇக் கோலோச்சு மாநில மன்ன
னடிதழீஇ நிற்கு முலகு.

**kuḍidharīik kōlōṣu mānila manna
nādidharīi nitku mulahu.**

544. 'If a king who exercises sovereignty over the mighty land protects his subjects by his benevolent rule then the world will stand embracing his feet.'

COMMENTARY

The loyalty and devotion of the subjects will depend upon the king's administration of justice. If he fails in the administration of justice many of the dissatisfied subjects will get away from his State. But if his rule is benevolent and just, all the citizens will gladly stay under his rule because they would welcome it.

இயல்புளிக் கோலோச்சு மன்னவ னுட்ட
பெயலும் விளையுளுந் தொக்கு.

**iyalbuḷi kōlōṣu mannava nārta
peyalum viḷaiyuṇun dhoku.**

545. 'The land over which the king wields his sceptre according to righteous and just laws will have rain and harvest in plenty.'

வேலன்று வென்றி தருவது மன்னவன்
கோலதூஉங் கோடா தெளின்.

**vēlandru vendri dharuvadhu mannavan
koladhū un gōḍā theḷin.**

546. 'It is not the lance that gives victory to a king. It is his rule based upon justice and equity.'

COMMENTARY

The successful rule of a king and his victory in military campaigns do not so much depend upon the strength of his army as on the devotion and loyalty of his subjects, which he can secure only by just and benevolent rule.

இறைகாக்கும் வையக மெல்லா மவனை
முறைகாக்கும் முட்டாச் செயின்.

**īṛaihākum vaiyaba mellā mavanai
muṛaikākum mutā jeyin.**

547. 'The king protects the whole realm of earth. His rule will protect him if he maintains it just and upright.'

COMMENTARY

The king who wields sovereignty over the whole realm must base the security of his person and the State on the affection and loyalty of his subjects which he must secure by his just and upright rule.

எண்பதத்தா னோரா முறைசெய்யா மன்னவன்
றண்பதாற் றானே கெடும்.

**ēṇbadhathā nōrā mūrāi seiya mannavan
ṛaṇbadhā trāṇē keḍum.**

548. 'A king who is not easily accessible to his subjects who want to present petitions to him, a king who

does not carefully investigate their grievances, a king who does not rule the kingdom according to justice, will automatically sink low and perish.'

குடிபுறங் காத்தோம்பிக் குற்றங் கடிதல்
வடுவன்று வேந்தன் ஞெழில்.

**kuḍibuṛan gāthōmbi kutran gardidhal
vaḍuvandru vēndhan droḷil.**

549. 'If a king protects his subjects from outside aggression and justly punishes those that commit crimes, it is no reproach to him. That is just the duty of the king.'

கொலையிற் கொடியாரை வேந்தொறுத்தல் பைங்கூழ்
களைகட் டதனெடு நேர்.

**kolaiyit koḍiyārai vēndhoṛuthal paingū
kaḷlaihaṛ tadhanorḍu nēr.**

550. 'When a king awards the death penalty to those who commit heinous crimes it is just like a farmer removing the weeds from his field.'

COMMENTARY

If the farmer allows the weeds to grow unchecked they will flourish and suppress the grain-producing plants and ultimately ruin his harvest. Similarly, if a king lets go dangerous criminals without punishing them duly, they will be a menace to society and ultimately to the State itself. Probably the author wants to mention this fact specially because he is writing on the principle that Ahimsa should be the basis of social organisation. Because of this ultimate ideal if a king desists from awarding the death penalty on a confirmed criminal, he will be harbouring a dangerous element in society. Hence he must discharge his duty though it is apparently inconsistent with the ultimate ideal of Ahimsa. This is on the same lines of advice given by Sri Krishna to

Arjuna enunciating the Gita. But the whole question of awarding death penalty in a State is re-examined by modern jurists on a scientific basis. Criminal tendency in a man is now recognised to be a defect in the psychophysical mechanism of the individual. Many of these crimes may be traced to abnormal mental condition. When looked at from this point of view, many of these cases would appear as cases to be treated by doctors and not cases to be tried by magistrates. In future, such cases may be handed over to psychiatrists to apply remedies appropriate to mental diseases. But our author writing in the beginning of the Christian era, warns the king that he should not misunderstand the principle of Ahimsa and neglect to protect his subjects from dangerous criminals.

CHAPTER LVI

CRUEL RULE

This chapter deals with the king's unjust rule in which he is prone to ill-treat his subjects.

கொலைமேற்கொண் டாரிற் கொடிதே யலைமேற்கொண்
டல்லவை செய்தொழுகும் வேந்து.

**kolaimētkoṇ dārit kordidhē yalaimētkoṇ
dallavai seidhoṟukum vēndhu.**

551. ‘A king who out of greed for wealth unjustly harasses his subjects is more cruel than a person who is bent upon murdering his enemy.’

COMMENTARY

The cruelty of a person who schemes murder will cease with his crime, but a king's harassing his subjects has no such immediate end and hence his conduct is considered to be more cruel than that of the murderer.

வேலொடு தின்று னிடுவென் றதுபோலுங்
கோலொடு தின்று னிரவு.

**vēloṟdu nindrā niṟduven dradhubōlun
gōloṟdu nindrā niravu.**

552. ‘A king holding the sceptre asking gifts from his subjects is just similar to a highway robber with a lance in his hand crying to the passer-by, “Stand and deliver”.’

COMMENTARY

Since both use threat to gain their object, their conduct is quite identical.

நாடொறு நாடி முறைசெய்யா மன்னவ
னாடொறு நாடு கெடும்.

**nāḍoru nādi muṛai seiyaṁ manṇava
nāḍoru nādu keḍum.**

553. 'A king who does not attend to averting of crimes everyday and thus rules unjustly will day by day lead his realm to ruin.'

கூழுங் குடியு மொருங்கிழக்குங் கோல்கோடிச்
சூழாது செய்யு மரசு.

**kūzun guḍiyu morungiṛakun gōlkoḍi
jūṇādu seiya marasu.**

554. 'A king who swerves from the just rule, who carries on his administration arbitrarily without taking counsel with his ministers, will lose his wealth as well as his subjects.'

அல்லற்பட் டாற்றா தழுதகண் ணீரன்றே
செவ்வத்தைத் தேய்க்கும் படை.

**allatpa itātrā dhayudhakāṇ nīrandrē
śelvathai thēikum bardai.**

555. 'The tears of sorrow shed by his subjects who cannot bear the injustice of the prince are files by which the king's wealth is worn away.'

மன்னர்க்கு மன்னுதல் செங்கோன்மை யஃதின்றேன்
மன்னுவா மன்னர்க் கொளி.

**mannarku mannudhal sengōnmai yahdhindrē
mannāvā manṇar koḷi.**

556. 'From the uprightness of the sceptres (from their justice) princes obtain immortal renown. If deficient in this respect the glory of a prince cannot last.' Ellis.

துளியின்மை ஞாலத்திற் கெற்றற்றே வேந்த
னளியின்மை வாழு முயிர்க்கு.

**thuḷiyinmai ṇālathit ketratrē vēndha
naḷiyinmai vāru muyirku.**

557. 'As lack of rain brings misery to the people in the world, so lack of justice in a king brings on misery to living beings.'

COMMENTARY

Absence of seasonal rain will cause famine and pestilence in the land. Similarly if a king neglects to rule according to justice and equity his subjects will have to experience untold misery.

இன்மையி னின்னா துடை-மை முறைசெய்யா
மன்னவன் கோற்கீழ்ப் படின.

**inmaiya ninnā dhudaimai muḥai seiya
mannavan gotkīḥ padin.**

558. 'To have property is worse than poverty if the wealthy one is the subject of an unjust prince.'

COMMENTARY

A greedy prince who carries on his administration without any sense of justice will always be harassing the wealthy subject and will squeeze out as much from him as possible. The suffering which a propertied man will have to undergo under such a rule is certainly much more than the hunger experienced by the destitute.

முறைகோடி மன்னவன் செய்யி னுறைகோடி
யொல்லாது வானம் பெயல்.

**muḥaiḥōḍi mannavan seiya nuḥaiḥōḍi
yollādhū vānam beyal.**

559. 'If a king deflects from justice and carries on an unrighteous rule, the seasons will fail in his land and the clouds will not pour down timely rain.'

COMMENTARY

If a king forgets justice in governing over the realm, his conduct will be resented even by nature. The prosperity of the realm depends upon the uprightness of the rule and the just administration by the king.

ஆபயன் குன்று மறுதொழிலோர் நான்மறப்பர்
காவலன் காவா னெனின்.

**ābayan gundru maṇudhoṇilōr nūn maṇapar
kāvalan gāvā nenin.**

560. 'While the king who is the guardian of the realm forgets his duty the cows will go dry and will not yield milk and the sages will forget the sacred scripture.'

COMMENTARY

If a king neglects his duty it will lead to the deterioration of both material and spiritual welfare of the land.

CHAPTER LVII

NOT TO TERRORISE

A king is expected not to treat harshly his own subjects, minor chiefs under him and high officers in his army. If by his cruel treatment he creates fear in the minds of these, it will ultimately bring ruin on his State.

தக்காங்கு நாடித் தலைச்செல்லா வண்ணத்தா
லொத்தாங் கொறுப்பது வேந்து.

*thakāngu nāḍi thalai jellā vaṇṇathā
lothān goṟupadhu vēndhu.*

561. 'When a person is ill-treated by another the matter must be investigated without bias. The evil doer must be punished according to his crime in order to prevent further mischief. That is the duty of the king.'

கடிதோச்சி மெல்ல வெறிக நெடிதாக்கம்
நீங்காமை வேண்டு பவர்.

*kaidihōji mella vēriha neḍidhākam
nīngāmai vēṇḍu bavar.*

562. 'If a king desires the happiness of continued sovereignty without break for long, he must begin his investigation of crime with severe justice, but must impose punishment with mercy.'

COMMENTARY

The text uses a metaphor of a rod symbolising authority. Let him raise the rod high but the rod must fall gently. The punishment must be just but it must be tempered with mercy

வெருவந்த செய்தொழுகும் வெங்கோல னாயி
நெருவந்த மொல்லைக் கெடும்.

**veruvandha seidho:uhum vengōla nāyi
noruvandha mollai keḍum.**

563. 'If an unjust king by his cruel treatment of his subjects always keeps them in constant terror he will certainly bring down on himself immediate ruin.'

இறைகடிய னென்றுரைக்கு மின்னாச்சொல் வேந்த
னுறைகடுகி யொல்லைக் கெடும்.

**īraihaḍiya nenduraiku minnājol vēndha
nuṛaihaḍuhi yollai keḍum.**

564. 'Where the subjects, in their bitterness say, 'How cruel is our king', that king will quickly lose his wealth and also shorten his life.'

அருஞ்செவ்வி யின்னா முகத்தான் பெருஞ்செல்வம்
பேளய்கண் டன்ன துடைத்து.

**arunjevvi yinnā muhathān perunjelvam
bē eihaiṉ danna dhurdaithu.**

565. 'If a king makes himself scarcely accessible to his subjects and whenever they happen to meet him receives them with a cruel countenance, his ample wealth will be as useless as that possessed by a demon.'

கடுஞ்சொல்லன் கண்ணிவ னாயி நெடுஞ்செல்வம்
நீடின்றி யாங்கே கெடும்.

**kāḍunjollan gaṇṇiḷa nāyi neḍunjelvam
nīḍindri yāṅgē keḍum.**

566. 'When a cruel king is harsh in speech and merciless in look, even if his wealth is enormous, it will not last long but vanish at once.'

கடுமொழியுங் கையிகந்த தண்டமும் வேந்த
னடுமுரண் டேய்க்கு மரம்.

**kadumoriyun gaiyihandha dhaṇdamum vēndha
naṇḍu muraṇ ḍēyikkū maraṁ.**

567. 'Harsh words and excessive punishment unjustly inflicted would be the file to wear away the king's conquering might.'

இனத்தாற்றி யெண்ணுத வேந்தன் சினத்தாற்றிச்
சீறிற் சிறுகுந் திரு.

**inathātri yeṇṇāḍha vēndhan sinathātri
jīrit jīṛuhun dhiru.**

568. 'In the matter of administering justice, if a king does not consult his ministers, but acts arbitrarily and decides to inflict punishment in wrath, he will have to lose his prosperity.'

செருவந்த போழ்திற் சிறைசெய்யா வேந்தன்
வெருவந்து வெய்து கெடும்.

**seruvandha pōḍhit jīṛaiseiyā vēndhan
veruvandhu veidhu keḍuṁ.**

569. 'If a king fails to maintain sufficient defensive forces against foreign aggression, when the war comes he will find himself in terror and face certain ruin.'

கல்லார்ப் பிணிக்குங் கடுங்கோ லதுவல்ல
தில்லை நிலக்குப் பொறை.

**kallār piṇikun gaḍungō laḍhuvalla
dhillai nilaku poṛai.**

570. 'No more useless burden has the earth to bear than the tyrant who gathers around him illiterate fools as his counsellors.'

CHAPTER LVIII

CLEMENCY

This chapter deals with the merciful outlook which a king ought to have with reference to his subjects. This quality is just the opposite of harshness which was dealt with in the previous chapter. The previous chapter emphasised what a king ought not to have. This chapter emphasises what he ought to have. Kindly patience to listen to the counsel of his ministers and friends and benign forgiveness towards a person who commits a fault are the necessary characteristics that ought to be present in a king.

கண்ணோட்ட மென்னுங் கழிபெருங் காரிகை
புண்மையா னுண்டிவ் வுலகு.

kaṇṇōṭṭa mennun gaṇiberun gārihai
puṇṇmaiya nuṇdiv vulaḥu.

571. 'Since clemency, the exceedingly graceful characteristic, is present in the king, the world is enjoying happiness.'

கண்ணோட்டத் துள்ள துலகிய லஃதிலா
புண்மை நிலக்குப் பொறை.

kaṇṇōṭṭa thuḷḷa dhulahiya lahthilā
puṇmai nilaku poṛai.

572. 'The life of the world is sustained by clemency. The persons who are devoid of this benign characteristic are so much burden to the earth.'

COMMENTARY

The life of the world implies the life of human beings in society according to the moral injunctions of the sages. The harmonious life of society certainly depends upon this benign characteristic which ought to be present in man. Wherever this characteristic is present there even erring individuals will be forgiven and

reclaimed instead of being harshly punished. Hence it is said that the harmonious life of society depends upon the noble characteristic of clemency.

பண்ணென்னும் பாடற் கியைபின்றேற் கண்ணென்னுங்
கண்ணோட்ட மில்லாத கண்.

**paṇnennām bāḍat kiyaibindrēt kaṇnennān
gaṇnōṭta millādha haṇ.**

573. 'What is the value of a musical performance if the musician is utterly ignorant of the principles of sound harmony. Similarly, what is the use of the visual organ of the eye if it is incapable of a benign look.'

COMMENTARY

The eye which is incapable of expressing the noble characteristic of benignity through its look is valueless in itself just as the music performed by an ignoramus is only discordant noise, and not harmonious music.

உளபோன் முகத்தெவன் செய்யு மளவினாற்
கண்ணோட்ட மில்லாத கண்.

**uḷabōn muhathevan seiya maḷavināt
kaṇnōṭta millādha haṇ.**

574. 'The existence of the eye in the face of the individual is of no real value if it does not express the benign characteristic of the soul.'

கண்ணிற் கணிகலங் கண்ணோட்ட மஃதின்றேற்
பண்ணென்றுரைப்படும்.

**kaṇnit kaṇihalan gaṇnōṭta mahthindrēt
paṇnen drumara paḍum.**

575. 'Benignity is eyes' adorning grace,
Without it eyes are wounds disfiguring face.'

—Pope

மண்ணை டிபைந்த மரத்தனையர் கண்ணை
டிபைந்துகண் ணோடா தவர்.

**maṇṇo ḍiḍaiṇḍha marathanaiyar kaṇṇo
ḍiḍaiṇḍhuhaiṇ nōḍā dhavar.**

576. 'One who is incapable of viewing men with a merciful outlook, though moving about in society is no better than a tree rooted firmly in the ground.'

COMMENTARY

Kindly outlook towards his fellow-beings is the essential characteristic of man that differentiates him from other living beings.

கண்ணோட்ட மில்லவர் கண்ணிலர் கண்ணுடையார்
கண்ணோட்ட மின்மையு மில்.

**kaṇṇōṭṭa millavar kaṇṇilar kaṇṇuḍaiyār
kaṇṇōṭṭa minmaiḍu mil.**

577. 'Those whose eyes are devoid of the benign look, though they have the organ of the eye, are really eyeless, but those that have real eyes, the benign quality of mercy will never be absent from their eyes.'

கருமஞ் சிதைபாமற் கண்ணோட வல்லார்க்
குரிமை யுடைத்திவ் வுலகு.

**karuman jidhaiyāmat kaṇṇōḍa vallār
kurimai yuḍaithiv vulaḥu.**

578. 'A king who starts any work with the kindly smile will never leave that work undone. Such kings win the right to rule over the world.'

COMMENTARY

Showing mercy to an ill-treated subject implies that the king will duly punish the aggressor and protect the ill-treated one

This dual duty of preventing mischief and of protecting the weak will create in his subjects an attitude of staunch devotion towards their king and thus he will establish a stable reign over his State.

ஒறுத்தாற்றும் பண்பினார் கண்ணுங்கண் ணேடிப்
பொறுத்தாற்றும் பண்பே தலை.

**oṟuthātrum paṇbinār kaṇnungaṇ nōḍi
poṟuthātrum baṇbē dhalai.**

579. ‘Even when a person is prone to behave in a very vexatious manner to him, the king must show forbearance. That would be the chief grace in a king.’

பெயக்கண்டும் நஞ்சுண் டமைவர் நயத்தக்க
நாகரிகம் வேண்டு பவர்.

**peyakarṇḍum nanjuṇ damaivar nayathaka
nāhariham vēṇḍu bavar.**

580. ‘If a person wants to build up a noble and refined nature in him, he would politely accept a cup of drink even when he actually sees poison poured into it.’

COMMENTARY

Even when he actually sees that some person is scheming against him, he should not forget himself and go at him with rage. He must be able to forgive him for his error and try to win him with courtesy.

CHAPTER LIX

ESPIONAGE

Espionage means employing spies or members of the secret service to find out what takes place in an enemy's country, a neutral country and in the country of the allies. These men of secret service are expected to go in disguise and find out the military preparations and other things of importance and report faithfully to their sovereign.

ஒற்று முரைசான்ற நூலு மிவையிரண்டுந்
தெற்றென்க மன்னவன் கண்.

**otru muraisāndra nūlu mivaiyirāndun
dhetrenga mannavan kaṇ.**

581. 'Spies and code of justice, these two, are the two eyes of a monarch.'

COMMENTARY

Since the spies are able to report about the events taking place in far off countries to the king the information so gained by the king is as good as his own personal experience. Having gained such information he is able to decide his course of action according to political science in international relations. Since his code helps him to decide the matter, it is also considered as the eye giving information to the king.

எல்லார்க்கு மெல்லாம் நிகழ்பவை யெஞ்ஞான்றும்
வல்லறிதல் வேந்தன் ரொழில்.

**ellārku mellām nihaṇbavai yengyāndrum
vallaṇḍhal vēndhan droṇil**

582. 'It is the duty of the king to keep himself well informed about the activities of all the people through the means of espionage.'

COMMENTARY

Whether friends or foes or neutrals, all their activities the king must know clearly in order to adjust his political activities accordingly. Whether their activities are favourable or unfavourable he must obtain clear information through his spies.

ஒற்றினு னொற்றிப் பொருடெரியா மன்னவன்
கொற்றங் கொளக்கிடந்த தில்.

**otrinā notri poruḍeriyā mannavan
kotran goḷakīḍandha dhil.**

583. 'If a king does not care to learn all the activities of various neighbours through espionage he has no means of acquiring victory.'

வினைசெய்வார் தஞ்சுற்றம் வேண்டாதா ரென்றும்
கனைவரையு மாராய்வ தொற்று.

**vinaiseivār thanjuṭṭram vēṇḍādadhā rendrān
ganaivaraiyu mārāiva dhotru.**

584. 'Espionage means testing through spies the king's officers, his friends and his enemies.'

கடாஅ வருவொடு கண்ணஞ்சா தியாண்டு
முகாஅமை வல்லதே யொற்று.

**kadāa vuruvōdu kaṇṇanjā dhiyāṇḍu
muḥāamai valladhē yotru.**

585 'Unsuspected disguise, courage against suspicious scrutiny, unflinching preservation of the secret, these are the essential characteristics of a trustworthy spy.'

COMMENTARY

The spy is expected to disguise himself when he enters an alien country. When he is scared by certain officers of that country, he must not lose courage. The information he gathers there, he must keep a closed secret. Such is the function of an able spy.

துறந்தார் படிவத்த ராகி யிறந்தாராய்ந்
தென்செயினுஞ் சோர்வில் தொற்று.

**thuṛandhār paḍivatha rāhi yīṛandhārāin
dhenjeyinun jōrvila dhotru.**

586. 'He must put on the disguise of an ascetic, boldly cross the boundary of the alien country, carefully search and gather information, if unluckily caught by the enemy should not lose courage and divulge his identity or purpose, whatever is done to him, either by way of temptation or persecution. Such must be the nature of a reliable spy.'

மறைந்தவை கேட்கவற் றாகி யறிந்தவை
யையப்பா டில்லதே யொற்று.

**maṛaindhavai kēṭkavat trāhi yaīndhavai
yaiyapā ḍilladhē yotru.**

587. 'He must be able to worm out information of what is guarded as a great secret. Again he must be able to obtain further corroboration to make his knowledge quite certain before he reports to the king. Such is the function of a spy.'

ஒற்றொற்றித் தந்த பெர்ருளையு மற்றுமோ
ஒற்றினு லொற்றிக் கொளல்.

**otrotri thandha poruḷaiyu matrumō
ōtrīnā lotri koḷal.**

588. 'The information brought by one spy must be tested and corroborated by another independent spy before being accepted.'

COMMENTARY

Since it is possible for the spy to be corrupt and as his information might be unreliable the king must take care to have it tested by another independent spy of his before acting upon it.

ஒற்றெறற் றுணராமை யான்க வுடன்முவர்
சொற்றெருக்க தேறப்படும்.

**otro truṇarāmai yāṇlha vuḍanmūvar
sotroka dhēṇapaidum.**

589. 'Several spies must be employed on espionage duty, one without knowledge of another. If three spies bring independently the identical information, then that may be accepted as reliable truth.'

COMMENTARY

These persons of the secret service must be ignorant of each other's duties and must be employed independently of one another. Otherwise there is the danger of these three colluding to bring the same information without taking any trouble to ascertain whether it is reliable or unreliable.

சிறப்பறிய வொற்றின்கட் செய்யற்க செய்யிற்
புறப்படுத்தா னாகு மறை.

**sīrapāriya votringaṭ jeiyatka seiyyit
puṇapaiduthā nāhu maṇai.**

590. 'Do not openly reward a spy of the secret service who brought valuable information lest it should bring to light the entire organization thereby affecting its further utility.'

COMMENTARY

If an officer of the secret service is offered a reward openly, it will arouse the idle curiosity of the spectators who will curiously enquire into the reasons for reward and thus may be able to gather enough information about the whole secret. Hence a king cannot afford to openly reward a member of the secret service.

NOTE TO CHAPTER LIX

Extract from Kautilya's Arthasastra, translated by R. Shama Sastry :—

Those orphans (asambandhinah) who are to be necessarily fed by the state and are put to study science, palmistry (anga-vidya), sorcery (mayagata), the duties of the various orders of religious life, legerdemain (jambhaka vidya), and the reading of omens and augury (antara-chakra), are classmate spies or spies learning by social intercourse (samsarga vidyasatrinah).

* * * *

Of these spies, those who are of good family, loyal, reliable, well-trained in the art of putting on disguises appropriate to countries and trades, and possessed of knowledge of many languages and arts shall be sent by the king to priests, commanders of the army, the heir-apparent, the door-keepers, the officer in charge of the harem, the magistrate (prasastry), the collector-general (samahartri), the chamberlain (sannidhatri), the commissioner (pradeshtri), the city constable (nayaka), the officer in charge of the city (paura) the superintendent of transactions (vyavaharika), the superintendent of manufactories (karmantika), the assembly of councillors (mantriparishad), heads of departments (adhyakshah), the commissary-general (dandapala) and officers in charge of fortifications, boundaries, and wild tracts.

* * * *

The immediate officers of the institutes of espionage (sams-thana mantevasinah) shall by making use of signs or writing (samjnalipibhih), set their own spies in motion (to ascertain the validity of the information).

* * * *

When the information thus received from these three different sources is exactly of the same version, it shall be held reliable. If they (the three sources) frequently differ, the spies concerned shall either be punished in secret or dismissed.

Those spies who are referred to in Book IV "Removal of Thorns", shall receive their salaries from those kings (para, i.e., foreign) with whom they live as servants ; but when they aid both the states in the work of catching hold of robbers, they shall become recipients of salaries from both the states (ubhayavetanah).

* * * *

Thus with regard to kings who are inimical, friendly, intermediate, of low rank, neutral, and with regard to their eighteen government departments (ashtadasatirtha), spies shall be set in motion.

* * * *

Merchant spies inside forts; saints and ascetics in the suburbs of forts; the cultivator and the recluse in country parts; herdsmen in the boundaries of the country; in forests, forest-dwellers, sramanas, and chiefs of wild tribes, shall be stationed to ascertain the movements of enemies. All these spies shall be very quick in the dispatch of their work.

* * * *

Those chiefs whose inimical design has been found out by spies supporting the king's cause shall, in view of affording opportunity to detect the spies of foreign kings, be made to live on the boundaries of the state.

CHAPTER LX

DETERMINATION TO ACT

After gathering all the relevant information through the reliable machinery of espionage the king must possess determination to act without any hesitation. This chapter therefore deals with the will to act as guided by the information gathered by employing members of the secret service.

உடைய ரெனப்படுவ தூக்கமஃ தில்லா
ருடைய துடையரோ மற்று.

urdaiya renapaiḍuva thūkamah thillā
rudaiya thurdaiyarō matru.

591. 'A king who owns determination to act is said to own everything. One without this will to act possesses nothing that he ought to possess.'

COMMENTARY

Possessing all the military equipment and other resources would be of no avail if he lacks the determination to act. Hence a king who is wanting in this will to act must be considered to be wanting in all the other equipment.

உள்ள முடைமை யுடைமை பொருளுடைமை
நில்லாது நீங்கி விடும்.

ulla mūdaimai yūdaimai porurlūdaimai
nillādhū nīngi viḍum.

592. 'To have in mind the will to act is to own real wealth. All other wealth possessed by the king will not endure, it will disappear.'

COMMENTARY

The mental quality of determined will to act is the greatest possession that a king must have. Without this all his other possessions will disappear.

ஆக்க மிழந்தேமென் றல்லாவா ருக்க
மொருவந்தங் கைத்துடை யார்.

**āka miṇandhēmen drarlāvā rūka
moruvandhan gaithurdai yār.**

593. 'One who possesses unshakable strength of will even if he loses all his wealth will not cry in grief, "I have lost all".'

COMMENTARY

Even in the midst of greatest adversity if a king possesses firmness of will, that will help him to get over all the difficulties and to regain all his lost prosperity. Therefore he will never lose hope of victory.

ஆக்க மதர்வினாய்ச் செல்லு மசைவிலா
ஆக்க முடையா னுழை.

**āka madharvināi jellu masaivilā
vūka mūdaiyā nurai.**

594. 'Good fortune of its own accord seeks to dwell as a friend with a person who has an inflexible strength of will.'

COMMENTARY

If a person has this one desirable quality of the mind he will gain all other things without any effort.

வெள்ளத் தனைய மலர்நீட்ட மாந்தர்தம்
முள்ளத் தனைய துயர்வு.

**veḷḷa thanaiya malar nīṭṭa māndhar dham
muḷḷa thanaiya dhuyarvu.**

595. 'The stem of the lotus flower is measured by the depth of the water in the tank. The greatness of man is measured by the strength of his will.'

COMMENTARY

The lotus flower will always be on the surface of the water. Hence its stem will be as long as the depth of the water. Similarly the greatness that a man achieves is measured by the strength of his will. This is beautifully put by Robinson as follows .—

‘ The water’s depth’s the lily’s length,
The height of man s his mental strength.’

— Quoted by Dr. Pope

உள்ளுவ தெல்லா முயர்வுள்ளன் மற்றது
தள்ளினுந் தாளாண்மை நீர்த்து.

**uḷluva dhellā muyarvuḷḷan matrādhu
thaḷlinun dhāḷḷāṇmai nīrthu.**

596. ‘ If there is anything worth concentrating your thought upon it is your greatness. Even if what you aspire to be is not achieved, it is still worth aiming at.’

COMMENTARY

The very aspiration is valuable even if it is not actually realised. To aspire to be great is itself an element of greatness experienced.

சிதைவிடத் தொல்கா ருவோர் புதையம்பிற்
பட்டுப்பா னேறுங் களிறு.

**sidhaivīḍa tholhā ruravōr pudhāiyambit
partupā ḍūṇḍrun gaḷḷiṟu.**

597. ‘ Just as a battle elephant even when hit by an arrow will not turn back, so a person of strong will, never gives in even faced with defeat.’

உள்ள மிலாதவ ரெய்தா ருலகத்து
வள்ளிய மென்னுஞ் செருக்கு.

**urḷḷa milādhava reidhā rulahathu
vaḷḷiya mennun jeruku.**

598. 'He who has not this greatness of will, can never experience in this world the joy of one's own strength.'

பரியது கூர்ங்கோட்ட தாயினும் யானே
வெருஉம் புலிதாக் குறின்.

**pariyadhu kūrṅgōṭa dhāyinum yānai
verū um bulidhā kuṛin.**

599. 'The elephant may have a huge body, may have sharp tusks, and yet when attacked by a tiger will shrink away with fear.'

COMMENTARY

Possessing a huge body and sharp tusks will be of no use to the elephant when attacked by a tiger if the elephant is lacking in that strength of will that will enable it to courageously face the enemy.

உரமொருவற் குள்ள வெறுக்கையஃ தில்லார்
மரமக்க ளாதலே வேறு.

**uramoruvat kuṇṭṭa verukaiyah dhillār
maramaka ṭlādhālē vēru.**

600. 'The real greatness of a man consists in his strength of mind. Those that have not this strength are but trees though they have the human form.'

COMMENTARY

If a person is lacking in strength of mind which is the differentia of mankind he is no better than a tree which merely grows but achieves nothing

This chapter emphasises the importance of strength of will without which nothing of any value can be achieved.

CHAPTER LXI

NOT TO BE INDOLENT

When it is decided to do a thing, it must be done straight away without any slackness.

குடியென்னுங் குன்ற விளக்க மடியொன்னு
மாகுர மாய்ந்து கெடும்.

**kuḍiyennun gundrā viḷlaka mardiyonnu
māsūra māindhu keḍum.**

601. ‘The ever-shining light of family dignity of a person will flicker and die away when the darkness of indolence prevails.’

COMMENTARY

The dignity of the family is compared to unfailing light. This will lose its lustre and gradually disappear when it is overpowered on account of indolence in the person. Ordinarily, darkness disappears in the presence of light. Here the author says the light will disappear by the density of darkness. This is to emphasise the dangerous character of slackness in the person.

மடியை மடிய வொழுகல் குடியைக்
குடியாக வேண்டு பவர்.

**madiyai madiya vojukal kuḍiyai
kuḍiyāha vēndu bavar.**

602. ‘If a person desires to increase the greatness of his family status, he must destroy indolence in himself.’

COMMENTARY

Unless a person approaches his task with strenuous effort avoiding any slackness in himself, he cannot maintain his family dignity, much less increase its greatness.

மடிமடிக் கொண்டொழுகும் பேதை பிறந்த
குடிமடியுந் தன்னினு முந்து.

**maḍimaḍi koṇḍoruhum bēdhai pīrandha
kuḍimaḍiyun dhanninu mundhu.**

603. 'The fool who fosters an indolent habit shall himself perish sooner than the family in which he was born.'

குடிமடிந்து குற்றம் பெருகு மடிமடிந்து
மாண்ட வுஞற்றி லவர்க்கு.

**kuḍimaḍindhu kutram beruhu maḍi maḍindhu
māṇḍa vungyatri lavarku.**

604. 'If a person steeped in indolence never strives to achieve anything noble, his family will decay, but his disgrace will increase.'

நெடுநீர் மறவி மடிதுயி னான்குங்
கெடுநீரார் காமக் கலன்.

**neḍunīr maṛavi maḍidhuyi nāngun
geḍunīrār kāma kalan.**

605. 'Procrastination, forgetfulness, indolence and sleep, these four form the ship in which they sail who are doomed to ruin.'

படியுடையார் பற்றமைந்தக் கண்ணு மடியுடையார்
மாண்பய னெய்த லரிது.

**paḍiyurdaiyār patramaindha kaṇṇu maḍiyu-
māṇbaya neidha laridhu. [daiyār]**

606. 'Even a king who, without any effort on his part gains such great wealth as is possessed by the Lord of the whole world, if indolent, would scarcely get any good.'

இடிபுரிந் தெள்ளஞ்சொற் கேட்பர் மடிபுரிந்து
மாண்ட வுஞற்றி லவர்.

**iḍiburin dheḷḷun jot kēṭpar maḍiburindhu
māṇda vungyatri lavar.**

607. 'He who likes to be indolent, who never cares to achieve anything great will be scoffed at by the public and will hear only contemptuous words about himself.'

மடிமை குடிமைக்கட் டங்கிற்றன் னென்றாக்
கடிமை புகுத்தி விடும்.

**maḍimai kuḍimaika ṭangitran nonnār
kaḍimai puhuthi viḍum**

608. 'If a person of noble family permits indolence in the family it will certainly reduce him to a slave working under his enemy.'

குடியாண்மை யுள்வந்த குற்ற மொருவன்
மடியாண்மை மாற்றக் கெடும்.

**kuḍiyāṇmai yuḷvandha kutra moruvan
maḍiyāṇmai mātra keḍum.**

609. 'All the faults committed by a person as the head of the family, will disappear the moment he changes his indolent habit.'

COMMENTARY

This indolence is the main cause of mistakes committed by him as the lord of the family. When the cause is removed the effect automatically disappears.

மடியிலா மன்னவ னெய்து மடியளந்தான்
ருஅய தெல்லா மொருங்கு.

**maḍiyilā mannava neidhu maḍiyarlandhān
drāya dhellā morungu.**

610. 'A king who is free from indolence will certainly become the lord of the world measured by divine intelligence.'

COMMENTARY

If a king avoids indolence and strives to achieve greatness, he shall certainly gain for himself the overlordship of the whole world. The extent of the world is comprehended by the infinite knowledge of the Omniscient Lord. Some non-Jaina commentators find a reference to the Puranic story according to which the world was measured by Vishnu's feet when he appeared as Vamana. But the Jaina commentator interprets it as the world measured by the divine knowledge.

In this chapter the author emphasises that indolence will be the cause of ruin to a king whereas its absence will make him the monarch of the whole world.

CHAPTER LXII

MAKING STRENUOUS EFFORT

The previous chapter pointed out the quality that ought not to be present in a man. In this chapter the author emphasises what ought to be present in him. Whenever a king aims at a certain thing, he must make strenuous effort to achieve it. Otherwise, he will never realise his object.

அருமை யுடைத்தென் றசாவாமை வேண்டும்
பெருமை முயற்சி தரும்.

arumai yuḍaithen drasāvāmai vēṇḍum
berumai muyatji dharum.

611. 'Do not lose heart and say—It is very difficult to achieve. If you strive hard it will yield success.'

வினைக்கண் வினைகெட லோம்பல் வினைக்குறை
தீர்ந்தாரிற் தீர்ந்தன் றுவகு.

vinaikāṇ vinaikēḍa lōmbal vinaikuḥai
thīrṇdhāri trīrṇdhan drulahu.

612. 'The world leaves those who leave their work unfinished. Hence when you have undertaken a work see that you never leave it incomplete.'

COMMENTARY

What ought to be done must be done without fail. If it is left in the middle in a weak moment, it would be a mark of failure in life.

தாளாண்மை யென்னுந் தகைமைக்கட் டங்கிற்றே
வேளாண்மை யென்னுஞ் செருக்கு.

thāḷāṇmai yennun dhahaimaika ṭtangitrē
vēḷāṇmai yennun jeruku.

613. 'Benevolence which is the pride of noble birth resides in the quality of making strenuous effort.'

COMMENTARY

A person of noble birth must, by his benevolence, help all those that are in difficulty. In order to exercise such generosity he must always be making strenuous effort in his own work. Otherwise his prosperity will decrease and he will not be in a position to exercise any benevolence.

தாளாண்மை யில்லாதான் வேளாண்மை பேடி-கை
வாளாண்மை போலக் கெடும்.

**thāḷāṇmai yillādhān vēḷāṇmai bēḍihai
vāḷāṇmai bōla kerdum.**

614. 'The intention (to be benevolent to others) of a person who is incapable of making strenuous effort in anything is as useless as a sword in the hands of an effeminate person.'

COMMENTARY

An effeminate person who dreads the very mention of war will still shudder at the sight of the enemy even when a sword is placed in his hand. Similarly, a person who is incapable of making strenuous effort to achieve his aim if he merely has the intension to help others will not be in a position to render any help, as he is lacking in the very foundation of the resources that will permit him to be generous and benevolent. Generosity depends upon his prosperity and his prosperity depends upon his capacity to make strenuous effort. When the last is absent, all its consequences will also be absent.

இன்பம் விழையான் வினைவிழைவான் றன்கேளிர்
துன்பந் துடைத்தான்றுந் தூண்.

**inbam viraiyān vinai viraivān drangēḷir
dhunban dhudai thūndrun dhūm.**

615. 'A person who does not desire his own personal pleasure, but takes pleasure in achieving things, is one who is able to wipe out the grief of his kinsmen and stand as a mighty pillar supporting them.'

முயற்சி திருவினை யாக்கு முயற்றின்மை
யின்மை புகுத்தி விடும்.

**muyatji thiruvinaṭi yāku muyatrinmai
yinmai puhuthi viḍum.**

616. 'Effort will bring increase in prosperity whereas its absence will drive you to poverty.'

மடியுளான் மாமுகடி யென்ப மடியிலான்
ருளுளா டாமரையினான்.

**mardiyuḷāṇ māmuḥaḍi yenba mardiyilāṇ
drāḷuḷā ḍāmaraiyi nāḷ.**

617. 'The fate of misfortune resides with an indolent person. But with a person who is free from indolence Fortune, the Goddess of the Lotus Flower, desires to dwell.'

COMMENTARY

According to Hindu mythology fortune and misfortune are considered to be two goddesses, the goddess of misfortune being the elder sister. They never live together. Where one is, the other cannot be. Hence the goddess of misfortune is associated with an indolent person, whereas the goddess of fortune remains with one who is always strenuously active.

பொறியின்மை யார்க்கும் பழியன் றறிவறிந்
தாள்வினை யின்மை பழி.

**poṛiyinmai yārkum bariyan draṭivaṛin
dhāḷvinai yinmai paṭi.**

618. 'No person is to blame if he is lacking in means of doing good. But certainly he is to blame if he is incapable of discerning clearly what he ought to do and fails to make the effort to achieve it.'

தெய்வத்தா னாகா தெனினு முயற்சிதன்
மெய்வருந்தக் கூலி தரும்.

**theivathā nāhā dheninu muyatjidhan
meivarundha kūli dharum.**

619. 'Because of his past karma, a person may not be able to completely realise his object even after making strenuous effort. Nevertheless, he will have some benefit proportionate to his effort.'

COMMENTARY

The joy of success at present is determined by two factors, his own strenuous effort to achieve the thing and his past virtuous conduct. Even when he is lacking the latter factor, to be sure of his success still he must be able to achieve something as a reward proportionate to his present effort.

ஊழையு முப்பக்கங் காண்ப ருலைவின்றித்
தாழா துஞற்று பவர்.

**ūjaiyu mupakan gāṇba rulaivindri
thāṛā dhungyatra bavar.**

620. 'A person who makes an effort to achieve his end quite undaunted, with a firmness of will, will be able to push aside the opposing fate and proceed forward towards his goal.'

CHAPTER LXIII

NOT TO LOSE HOPE IN ADVERSITY

When a person strives to achieve any important task he may be confronted with troubles due either to natural causes or financial difficulties or his own bodily infirmities. In such a situation he should never lose heart and assume a defeatist mentality. On the other hand he must be still hopeful and courageously face the difficulties till he finishes his work successfully. Therefore, this chapter deals with what attitude a person should adopt when he is in the midst of troubles and difficulties.

இடுக்கண் வருங்கா னாகு வதனை
யடுத்தார்வ தஃதொப்ப தில்.

**iḍukam varungā nahuha vadhanai
yaduthūrva dhahdhopa dhil.**

621. ‘When trouble confronts you do not lose heart. Patiently smile at it. There is no better means than this to face and conquer grief.’

COMMENTARY

This couplet contains an important psychological truth. When you are assailed by great sorrow, to succumb to it merely, is to accept defeat. On the other hand if you are able to adopt an attitude of isolation, and face it from a distance you will be able to dissolve it. If you are further courageous enough to smile at it with disdain you have practically conquered it.

வெள்ளத் தனைய விடும்பை யறிவுடையா
னுள்ளத்தி னுள்ளக் கெடும்.

**veiḷla thanaiya viḍumbai yaṛivudaiyā
nuḷḷathi nuḷḷa keḍum.**

622. 'Even when there is a rush of adversity like a heavy flood in a river the wise man will regard it with mental detachment. When so regarded it can certainly be got rid of.'

COMMENTARY

The same psychological truth is emphasised in this couplet also. When there is a rush of intense emotion, if you let yourself drift in the flood of emotion you certainly forfeit your independence of will and cannot save yourself from adverse circumstances. But on the other hand if you are able to stand aloof, and ignore this rush of emotion, its whole strength will disappear in a moment leaving you in peace quite unaffected.

இடும்பைக் கிடும்பை படுப்ப ரிடும்பைக்
கிடும்பை படாஅ தவர்.

**iḍumbai kiḍumbai bardupa riḍumbai
kiḍumbai paḍāa dhavar.**

623. 'A person who does not meekly succumb to adversity but who faces it with an unfailing heart will be able to cause the adversity itself to suffer its own weakness and quietly depart.'

மடுத்தவா யெல்லாம் பகடன்னா னுற்ற
விடுக்க ணிடர்ப்பா டுடைத்து.

**marduthavā yellām bahadannā nutra
viḍuka niḍarpā iḍuḍaithu.**

624. 'As a draught bullock yoked to a heavily loaded cart succeeds in taking it out when stuck up in mire by its persevering struggle, so when a person in the midst of adversity proceeds with a tenacity of purpose and perseverance of effort he will find that the adversity itself will get into trouble and skulk away.'

அடுக்கி வரினு மழிவிலா னுற்ற
விடுக்க ணிடுக்கட் படும்.

**aiḍuki varinu maḻivilā nutra
viḍuka miḍukart paḍum.**

625. 'Even when confronted by a multitude of griefs, if a person stands boldly without accepting defeat, he will see the grief itself depart utterly defeated.'

அற்றேமென் றல்லற் படுபவோ பெற்றேமென்
ரோம்புத நேற்று தவர்.

**atrēmen drallat paḍubavō petrēmen
drōmbudha rētrā dhavar.**

626. 'A person who did not boast of being as a lucky one when wealth came to him, will not bemoan the loss when he loses it.'

COMMENTARY

A person is advised to maintain complete self-isolation in the midst of changing circumstances. When he is in prosperity, if he identifies himself completely to his external possessions of wealth he is sure to break his heart when he loses all. Hence never feel overjoyed when you possess wealth for that is the surest way to avoid grief when it departs. The habit of self-isolation must be cultivated in order to enjoy the happiness of freedom from the vagaries of circumstances.

இலக்க முடம்பிடும்பைக் கென்று கலக்கத்தைக்
கையாளுக் கொள்ளாதா மேல்.

**ilaka muḍambiḍumbai kendru kalakathai
kaiyārā koḻlādhā mēl.**

627. 'Realising that it is the body that is adversity's target the wise will let sorrow happen considering it to be none of its concern.'

COMMENTARY

Troubles caused by unfavourable circumstances in the environment always assail the body of the individual situated in their midst. Personality is not merely the body. The soul which is the real personality must be distinguished from the perishable body. When a wise man is able to realise this distinction and recognise his own spiritual birthright as different from the body which is subject to all troubles and difficulties, then he will be in a position to adopt an attitude of utter unconcern even when he is in the thick of adversity.

இன்பம் விழையா னிடும்பை யியல்பென்பான்
றுன்ப முறுத லிலன்.

**inbam vijaiyā niḍumbai yiyalbenbān
drunba muṛudha lilan.**

628. 'A man who does not feel joy over his prosperity will consider his adversity also as the inevitable result of his past karma and hence he will remain unaffected by the cruel woes of life.'

COMMENTARY

A wise man regards the present prosperity or adversity as the natural consequences of his own past conduct. If his present experience is realised to be the inevitable and necessary result of his past karma, he will be able to adopt an attitude of utter neutrality towards the environmental circumstances. He will feel unconcerned with the happiness created by the favourable circumstances or the misery caused by the unfavourable circumstances. He will be able to maintain his peace of mind in spite of the storm around.

இன்பத்து ளின்பம் விழையாதான் றுன்பத்துட்
டுன்ப முறுத லிலன்.

**inbathu ḷinbam vijaiyādhān drunbathu
ṣtunba muṛudha lilan.**

629. 'One who does not yield himself completely to the enjoyment of his pleasures will remain unaffected by sorrow in the midst of adversity.'

COMMENTARY

The same point of spiritual isolation is emphasised here also

இன்னாமை யின்ப மெனக்கொளி னாகுந்தன்
நென்னார் விழையுஞ் சிறப்பு.

**innāmai yinba menakoḷi nāhundhan
nonnār vijaiyun jīrapu.**

630. 'If a person cultivates the habit of accepting pain even as pleasure, he will be envied even by his foes.'

COMMENTARY

If a person, after realising that both pleasure and pain are the natural consequences of his past karma, he will be able to maintain a spiritual isolation by which he will be able to concentrate his thought on his ideal, unaffected by circumstances. Such a serenity of purpose and strength of will, elevates him to a noble status which even his foes will aspire to achieve.

Thus ends the section on the qualities of a successful king.

SECTION II

MINISTERS OF STATE

After describing the qualification of the king the author proceeds to enunciate the characteristics of the ministers and other officers of the State.

CHAPTER LXIV

THE OFFICE OF MINISTER OF STATE

கருவியுங் காலமுஞ் செய்கையுஞ் செய்யு
மருவினையு மாண்ட தமைச்சு.

**karuviyun gālamun jeihaiyun jeiyu
maruvinaiyu māṇda dhamaiju.**

631. 'When undertaking a work one who has a clear grasp of the adequate means, the appropriate time, the mode of operation and the final result is fit to occupy the minister's post.'

வன்கண் குடிகாத்தல் கற்றறித லாள்வினையோ
டைந்துடன் மாண்ட தமைச்சு.

**vangam guḍihāthal katraṛidha lālvinaiyō
ḍaindhuḍan māṇda dhamaiju.**

632. 'In executing a work one who has fearlessness, ability to protect the subjects, wisdom acquired by learning and manly effort together with the five characteristics, knowledge of means, proper time, nature of the work, its end and the benefit derived therefrom, is the proper person to be a minister.'

பிரித்தலும் பேணிக் கொளலும் பிரிந்தார்ப்
பொருத்தலும் வல்ல தமைச்சு.

**pirithalum bēni koḷalum birindhār
poruthalum valla dhamaiju.**

633. 'Ability to create dissension among the foes, to maintain firm alliance with one's own friends, and to restore the alliance of a friend who temporarily seceded, these are the necessary qualifications in a minister.'

தெரிதலும் தேர்ந்து செயலு மொருதலையாச்
சொல்லலும் வல்ல தமைச்சு.

**theridhalum dhērndhu seyalu morudhalaiyā
jollalum valla dhamaiju.**

634. 'In the execution of a work a person who is able to choose the proper method when various alternative methods are available to him and who is able to foresee the benefit from his chosen method, and who by his tactful speech will succeed in creating dissension among his foes or strengthening his own alliance, is the proper person to be a minister.'

அறனறிந் தான்றமைந்த சொல்லானெஞ் ஞான்றுந்
திறனறிந்தான் றேர்ச்சித் துணை.

**āṇanārin dhāndramaindha sollāneng yāndrun
dhīṇanārin dhān drērji thujnai.**

635. 'A minister who is acquainted with virtues of state-craft, who is capable of giving wise counsel born of wide learning and who is always able to use the necessary force to succeed in his task, is fit to be a friend and adviser to the king.'

மதிநுட்ப நூலோடு டையார்க் கதிநுட்பம்
யாவுள முன்னிற் பவை.

**madhinuṭpa nūlō ḍuḍḍaiyār kadhinuṭpaṃ
yāvula munnit pavaḷ.**

636. 'A minister who possesses his own native subtle intelligence combined with knowledge acquired by wide learning, will never have a task too subtle and intricate for him to solve.'

செயற்கை யறிந்தக் கடைத்து முலகத்
தியற்கை யறிந்து செயல்.

**seyatkai yaṛindha kardaithu mulaha
thiyatkai yaṛindhu seyal.**

637. 'When carrying out the duties of the State the minister though he possesses extensive knowledge obtained from books must be able to appreciate the natural tendency of men and must have the tact to act accordingly.'

அறிகொன் றறியா னெனினு முறுதி
யுழையிருந்தான் கூறல் கடன்.

**aṛihon draṛiyā neninu muṛudhi
yuraiyirundhān gūṛal kardan.**

638. 'Even when the king is too obtuse to grasp things himself and too obstinate to accept wise counsel, still it is the duty of the minister to persist in giving proper advice to his king.'

பழுதெண்ணு மந்திரியிற் பக்கத்துட் டெவ்வோ
ரெழுபது கோடி யுறும்.

**parudheṇnu mandhiriyit pakathu ḍevvō
reḷubadhu kōḍi yuṛum.**

639. 'The minister who always remains by the side of the king and who is always plotting treason against him will be as dangerous as seven crores of enemies.'

COMMENTARY

Open enemies however numerous can easily be conquered. A lurking enemy who lives by your side cannot be easily discovered and conquered.

முறைப்படச் சூழ்ந்து முடிவிலவே செய்வார்
திறப்பா டிலா ஆ தவர்.

**muṛaipada jūndhu muḍivilavē seivar
thīrapā ḍilāa dhavar.**

640. 'A minister will be lacking in efficiency if he does not successfully carry out to the end a task which he has chosen after careful consideration of all the pros and cons.'

COMMENTARY

An efficient minister will have a clear foresight of all the difficulties and should be bold enough to proceed to execute it.

CHAPTER LXV

PERSUASIVE SPEECH

An officer of State must be able to address his men so persuasively, so efficiently, as to make them carry out his work enthusiastically. Such persuasive speech in an officer is a desirable qualification.

நாநல மென்னு நலனுடைமை யந்நலம்
யாநலத் துள்ளதூஉ மன்று.

nānala mennu nalanuḍaimai yannalam
yānala thuḷḷadhūu mandru.

641. 'Of all the fine traits a man may possess the best is pleasant speech. There is nothing of equal benefit that he can have.'

ஆக்கமுங் கேடு மதனால் வருதலாற்
காத்தோம்பல் சொல்லின்கட் சோர்வு.

ākamun gēḍu madhanāl varudhalāt
kāthōmbal sollingat ḵorvu.

642. 'A man's success or failure in life depends upon the nature of his speech. Hence one should carefully guard himself from careless speech.'

COMMENTARY

Success in life depends upon pleasant and persuasive speech. The lack of this is to court failure. Hence one should be very guarded in his speech. It is through his speech that a man makes either friend or foe of his neighbour.

கேட்டார்ப் பிணிக்குந் தகையவாய்க் கேளாரும்
வேட்ப மொழிவதாஞ் சொல்.

kēṭṭār piṇikun dhahaiyavāi kēḷārūm
vēṭṭpa moḵivadhān jol.

643. 'It must be able to strengthen the attachment of friends who are generally willing to listen to you. The others it must induce to long for the opportunity to listen to you. Such must be the nature of the speech of a minister of State.'

திறனறிந்து சொல்லுக சொல்லை யறனும்
பொருளு மதனினூஉங் கில்.

thīṛanaṛindhu solluha sollai yaṛānum
bōruḷu madhaninūn gil.

644. 'Carefully understand the nature of the person addressed and adapt your speech to suit the occasion. There is no higher virtue nor greater gain than this to a minister.'

சொல்லுக சொல்லைப் பிறிதோர்சொ லச்சொல்லை
வெல்லுஞ்சொ லின்மை யறிந்து.

solluha sollai piṛidhōrso laḷollai
vellunjo linmai yaṛindhu.

645. 'In making a statement, so carefully weigh your words that your statement may not be easily contradicted by others.'

COMMENTARY

The statement made by a minister of State must be such that it cannot be easily controverted by others. The strength lies in using language so carefully that his statement of facts cannot easily be controverted. Hence an officer of State must be very cautious in his statement relating to State policy. Any careless speech or slip in the speech may result in immense trouble. It may even lead to war or peace.

வேட்பத்தாஞ் சொல்லிப் பிறர்சொற் பயன்கோடன்
மாட்சியின் மாசற்றார் கோள்.

**vētpathān jolli piṛarsot payan gōḍan
māṭṭiyin māsaṭṭār kōḷ.**

646. 'While addressing others, be pleasing in your speech. While listening to others, catch the sense without being hypercritical. That must be the aim of a wise man of spotless excellence.'

சொல்லவல்லன் சோர்வில னஞ்சா னவனை
யிகல்வெல்லல் யார்க்கு மரிது.

**solalvallaṇ sōrvila nanjā navaṇai
yihalvellal yārku maridhu.**

647. 'Having the capacity to express his purpose in efficient speech, an unwavering mind and dauntless heart, when present in a minister, he will very rarely be overcome by hostile forces.'

விரைந்து தொழில்கேட்கும் ஞால நிரந்தினிது
சொல்லுதல் வல்லார்ப் பெறின்.

**viraindhu dhoḷilkēṭtkum ṇāla nirandhinidhu
solludhal vallār peṇin.**

648. 'When a person is capable of clearly expounding a theme with an attractive speech, people will eagerly gather round him to listen to his words of wisdom.'

பல சொல்லக் காழுறுவர் மன்றமா சற்ற
சிலசொல்ல நேற்று தவர்.

**pala solla kāmuṛuvar mandramā satra
sila solla rēṭṛā dhavar.**

649. 'Persons who are incapable of uttering a few words without mistakes, may vainly long to obtain oratorical fame by making a verbose speech before an assembly.'

இணரும்து நாடு மலரனையர் கற்ற
துணர விரித்துரையா தார்.

**innarumthu nārā malaranaiyar katra
dhuṇara virithuraiyā dhār.**

650. 'Scholars who are incapable of expounding their lore for the benefit of others are like a bunch of flowers blossoming but without scent.'

COMMENTARY

A flower without a sweet scent is not considered to be of any value. Similarly, a person with wide learning without capacity to convey his knowledge to others would be of no value to society.

CHAPTER LXVI

PURITY OF ACTION

The motive for action should not be merely wealth. Action must have as its end the achievement of virtue as well as of fame. Only such action must be taken up by a responsible officer of State.

துணைநல மாக்கத் தருஉம் வினைநலம்
வேண்டிய வெல்லாத் தரும்.

**thunainala mākan dharūum vinainalam
vēṇḍiya vellān dharum.**

651. 'A good ally would enable you to obtain worldly success but goodness of action will yield all desirable benefits.'

COMMENTARY

Achieving a good and a pure task is much more important than acquiring a good friend and ally.

என்று மொருவுதல் வேண்டும் புகழொடு
நன்றி பயவா வினை.

**endru moruvudhal vēṇḍum buharōdu
nandri payavā vinai.**

652. 'We must always avoid doing such action whose result would be neither good nor praiseworthy.'

ஓஓதல் வேண்டு மொளிமாழ்குஞ் செய்வினை
யா அது மென்னு மவர்.

**ōōdhal vēṇḍu moḷimāḻhun jeivinai
yā adhu mennu mavar.**

653. 'One who desires increasing prosperity must scrupulously avoid all deeds that would dim the lustre of one's glory.'

இடுக்கட் படினு மிளிவந்த செய்யார்
நடுக்கற்ற காட்சி யவர்.

**idukart pardinu miḻivandha seiyaṛ
naḍukatra kāṇṇi yavar.**

654. 'Men of unwavering vision even when surrounded by troubles will never think of doing anything shameful in order to save themselves from danger.'

எற்றென் றிரங்குவ செய்யற்க செய்வானேன்
மற்றன்ன செய்யாமை நன்று.

**etren diranguva seiyatka seivānēn
matranna seiyaṁai nandru.**

655. 'Never do a thing for which you may have to repent later on. If you have to err once, see that you do not err any more.'

என்றாள் பசிகாண்பா னாயினுஞ் செய்யற்க
சான்றோர் பழிக்கும் வினை.

**indāḷ pasikāṇbā nāyinun jeiyatka
sāndrōr paṇikum vinai.**

656. 'Even when you behold your mother starving, never do a thing that would be condemned by the sages.'

COMMENTARY

Here the author emphasises the importance of character in the officials of State generally and the minister of State in particular. They should not be guided by nepotism. Personal interest or the interest of the family should not stand in the way of discharging the duty to the State. Even when your mother is starving you should not deviate from the path of duty to save her from starvation. The author here emphatically rejects the view enjoined by the Dharmasastra of the vedic school which says 'when you find your old parents, your wife and children in difficulties you must save them even if it involves committing of several sinful acts'. A minister of State should on no account adopt a course of conduct which will result in his moral degradation.

பழிமலைத் தெய்திய வாக்கத்திற் சான்றோர்
கழிநல் குரவே தலை.

**paṛimalain dheidhiya vākathit sāndrōi
kaṛinal kuravē dhalai.**

657. 'It is far better to be a virtuous man in poverty than to be a rich man rolling in illgotten wealth.'

கடிந்த கடிந்தொரார் செய்தார்க் கவைதா
முடிந்தாலும் பீழை தரும்.

**kaḍindha kaḍindhorār seidhār kavaidhā
muḍindhālum bīrai dharum.**

658. 'Instead of avoiding an action which is condemned by the great sages, if a person persists in doing it, he may for the moment meet with success but there will come a time when he will have to rue his conduct.'

அழக்கொண்ட வெல்லா மழப்போ மிழப்பினும்
பிற்பயக்கு நற்பா லவை.

**arakoṇḍa vellā maṇapō miṇapinum
piṭpayaku natpā lavai.**

659. 'What is acquired through tears shall be lost with tears. A good deed may appear to fail in the beginning but will ultimately bring great blessing.'

COMMENTARY

Wealth acquired by oppressing other people who shed tears over their loss will certainly be lost by the aggressor and he will have to shed tears over his own loss. But a virtuous and noble deed may not appear to be immediately successful and profitable but will in the end be a real success and produce happiness to the person concerned.

சலத்தாற் பொருள்செய்தே மாக்கல் பசுமட்
கலத்துணீர் பெய்திரீஇ யற்று.

**salathāt poruḷ seidhē mākal pasumart
kalathuṇīr peidhirī īyatra.**

660. ‘One who acquires wealth by fraudulent methods and gloats over his success is as silly as a person who stores up water in an unbaked clay pot.’

COMMENTARY

Water stored up in a mud-pot which is not baked will gradually destroy the pot and be finally wasted. Similarly, hoarded wealth obtained by cheating others will ultimately disappear ruining the owner also.

CHAPTER LXVII

FIRMNESS OF PURPOSE IN ACTION

In the previous chapter it was emphasised that the action must have a pure and noble purpose as to the end in view. In this chapter the author emphasises that a person must have firmness of mind in his action.

வினேத்திட்ப மென்ப தொருவன் மனத்திட்பம்
மற்றைய வெல்லாம் பிற.

**vinaithiṭṭpa menba dhoruvan manathiṭṭpam
matraiya vellām bīra.**

661. ‘What is called strength in action is just strength of mind. All other things have no relevancy to the matter.’

COMMENTARY

What is indispensable in an officer of State is firmness of purpose in achieving success. The other things such as the army and ammunition come in only as a means and are not so important and indispensable as strength of mind.

ஊரூரா லுற்றபி னெல்காமை யிவ்விரண்டி
னென்ப ராயந்தவர் கோள்.

**ūrorā lutrapī nolhāmai yivvirandi
nārenba rāindhavar hōḷ.**

662. ‘Not to choose a course that will lead to ruin, not to lose heart when impediments happen on the chosen path, these two clearly mark the path that ought to be chosen. So declare the wise that are well versed in the science of state-craft.’

கடைக்கொட்கச் செய்தக்க தாண்மை யிடைக்கொட்கி
னெற்றா விழுமந் தரும்.

**kadaikorka jeidhaka dhānmai yidaikorki
netrā vizuman dharum.**

663. 'Real strength of mind in action consists in this, that you must proceed with your work unostentatiously without much publicity till you finish the work successfully. Any other course will disclose your purpose and ruin your cause.'

COMMENTARY

This emphasises the importance of maintaining secrecy in the affairs of State.

சொல்லுதல் யார்க்கு மெளிய வரியவாஞ்
சொல்லிய வண்ணஞ் செயல்.

**solludhal yārku meḷiya variyavān
jolliya varṇnam jeyal.**

664. 'It is easy for everyone to declare a precept and say, 'This must be done in this way', but to act in life according to the precept is very difficult.'

வீரெய்தி மாண்டார் வினைத்திட்டம் வேந்தன்க
ஊரெய்தி யுள்ளப் படும்.

**vīreidhi māṇḍār vinaithirtpam vēndhanga
nūreidhi yulla padum.**

665. 'The strength of purpose in a minister who proceeds with his work with great enthusiasm and who achieves fame because of other good qualities and who is appreciated by his king must be publicly recognised as great by all.'

எண்ணிய வெண்ணியாங் கெப்துப வெண்ணியார்
திண்ணிய ராகப் பெறின்.

**eṇṇiya veṇṇiyān geidhuba veṇṇiyār
thiṇṇiya rāha peṛin.**

666. 'Whatever result a person intends to achieve he may succeed in realising it according to his idea provided he pursues his end with a steadfastness of will.'

உருவுகண் டெள்ளாமை வேண்டு முருள்பெருந்தேர்க்
கச்சாணி யன்ரு ருடைத்து.

**uruvuhaiṉ deḷḷāmai vēṇḍu muruḷperundhēr
kaṣṣāṇi yannā ruḍaithu.**

667. 'Never misjudge a man by his appearance and despise him because of his small stature, for his function may be so important and efficient as the lynch-pin of the mighty chariot.'

COMMENTARY

The safety of a mighty chariot depends upon the lynch-pin fixed at the ends of its axle. Similarly, a minister of the State may be physically small and modest in bearing. But his function and ability may be so important as to make him indispensable for the safety of the whole State structure.

கலங்காது கண்ட வினைக்கட் ளெங்காது
தூக்கங் கடிந்து செயல்.

**kaṇḡādhū haṇḍa vinaika iṭuḷḡādhū
thukan gaḍindhu seyal.**

668. 'In executing an action that is clearly discerned to be the right one, the adequate course must be pursued with the steadfast will without hesitation or procrastination.'

துன்ப முறவரினுஞ் செய்க துணிவாற்றி
யின்பம் பயக்கும் வினை.

**thunba muṭavarinun jeiha dhuṇivātri
yinbam bayakum vinai.**

669. ‘Even if you have to face painful troubles on your way, proceed undaunted and do the deeds that may ultimately yield happiness.’

எனைத்தி஁ப மெய்தியக் கண்ணும் வினைத்தி஁பம்
வேண்டாரை வேண்டா துலகு.

**enaithiṭpa meidhiya kaṇnum vinaithiṭpam
vēṇḍārāi vēṇḍā dhulahu.**

670. ‘A person who possesses all other powers but is wanting in the power of action will not be appreciated as a desirable person by the world at large.’

CHAPTER LXVIII

THE METHOD OF ACTING

This chapter deals with the method that ought to be adopted in accomplishing some task.

சூழ்ச்சி முடிவு துணிவெய்த லத்துணிவு
தாழ்ச்சியுட் டங்குத றீது.

sūṣṭi muḍivu dhuṇi veidha lathuṇivu
thāṣṭiyu itangudha ṛidhu.

671. 'The end of deliberation is the resolution to act. When such a resolution is made, it is extremely bad to hesitate and delay its execution.'

தூங்குக தூங்கிச் செயற்பால தூங்கற்க
தூங்காது செய்யும் வினை.

thūnguha thūngi jeyatpāla thūngatka
thūngādhu seiyum vinai.

672. 'You may sleep over a matter that requires great caution and long time to execute, but in the case of a matter that ought to be done quickly without delay you can never afford to sleep.'

COMMENTARY

There are certain things which require great caution and slow procedure in execution. Hurry in such a case will ruin the cause. But there are certain things which must be done quickly. Hesitation and delay in the latter case will certainly be ruinous. Hence an officer of the State must be able to discern what ought to be done cautiously and slowly and what ought to be done quickly without delay and should act according to the circumstances.

ஒல்லும்வா யெல்லாம் வினைநன்றே யொல்லாக்காற்
செல்லும்வாய் நோக்கிச் செயல்.

**ollumvā yellām vinainandrē yollākāt
jellumvāi nōki jēyal.**

673. 'When natural facilities are in your favour it is good to act quickly. When not, it is better to wait for suitable opportunity and then act.'

COMMENTARY

In the matter of settling disputes between one State and another, if you have a strong force at your command, it is advisable to take quick action and decide the dispute in an open war. If this method is not available and if there is no chance of success by open struggle, then other methods of appeasement must be adopted according to the situation.

வினைபகை யென்றிரண்டி னெச்ச நினையுங்காற்
நீயெச்சம் போலத் தெறும்.

**vinaibahai yendrirandi neja ninaiyungā
trīyejam bōla theṛum.**

674. 'In the matter of a task that ought to be completely finished or where a foe ought to be completely and thoroughly conquered, if a bit is left unfinished it is as dangerous as leaving a small bit of smouldering fire when you put out a fire.'

COMMENTARY

When putting out a fire, for example, when a building is on fire, it must be completely quenched. If it is left smouldering still, it may burst into flame once again and consume the house thoroughly. Similarly, a task left unfinished will go to ruin making all the previous efforts perfectly useless. Similarly, a foe who is defeated but not completely conquered will, when opportunity is available, muster enough strength to face you in battle. Hence these are things that must be done to the finish, otherwise it may recoil on you.

பொருள் கருவிகாலம் வினையிடனொ டைந்து
மிருடிர வெண்ணிச் செயல்.

**poruḷ karuvihālam vinaiyiḍano ḍaiṇḍhu
miruḍīra veṇṇi jēyal.**

675. 'In the matter of executing a task, the necessary finance, the required instrument, the appropriate time, the nature of the task and the place of action, all these five must be carefully thought out leaving no doubt about the matter and then only you must act.'

முடிவு மிடைபூறு முற்றியாங் கெய்தும்
படுபயனும் பார்த்துச் செயல்.

**muḍivu miḍaiyūru mutriyān geidhum
paḍubayanum bārthu jēyal.**

676. 'In the matter of execution of work, how it can be finished, what hindrances may happen on the way and what benefits will accrue when completed, these things must be carefully examined before the work is begun.'

செய்வினை செய்வான் செயன்முறை யவ்வினை
புள்ளறிவா னுள்ளங் கொளல்.

**selvinai seivān seyanmuṇai yavvinai
yullaṛivā nullan goḷal.**

677. 'The proper course that ought to be adopted by a person who desires to successfully execute a task is to get relevant ideas from an expert who successfully carried out similar works.'

வினையான் வினையாக்கிக் கோட னனைகவுள்
யானையால் யானையாத் தற்று.

**vinaiyān vinaiyāki kōḍa nanaikavuḷ
yānaiyāl yānaiyā thatru.**

678. 'During the period of executing a particular work you must take the opportunity to accomplish another connected task also, just as a tame elephant is employed to ensnare and capture another furious wild elephant.'

COMMENTARY

Accomplishing a second task while you are executing the first work is compared to capturing a furious elephant with the help of a tame elephant. By this method maximum benefit may be obtained through minimum effort.

நட்டார்க்கு நல்ல செயலின் விரைந்ததே
யொட்டாரை யொட்டுக் கொளல்.

**nattārku nalla seyalin viraindhadhē
yottārai yottu koilal.**

679. 'It is much more important to convert your foes into allies by appropriate conduct than to secure the attachment of your friends by kindly acts.'

COMMENTARY

Settling matters with your foes and securing peace is much more important for a ruler than to maintain his allies as secure friends. A reliable friend can only help you in times of war. A foe converted into an ally or a peaceful neighbour will completely abolish war, which is certainly the most desirable thing from the point of view of a ruler. Hence the minister of a State must be able to so conduct his affairs as to maintain peace as his ultimate aim.

உறைசிறியா ருண்ணுங்க லஞ்சிக் குறைபெறிற்
கொள்வர் பெரியார்ப் பணிந்து.

**uṛāisiṛiyā ruṇṇaṇḍunga lanji kuṛāipeṛit
koilvar periyār paṇindhu.**

680. 'A minister of a small State when forced by circumstances to face the opposition of a powerful State must carefully realise the dreadful consequences of war to his people and skilfully negotiate and obtain submissively an amicable settlement and peace.'

CHAPTER LXIX

THE ENVOY

This chapter deals with members of the diplomatic service who are sent to an alien court to represent their own government. These members of the diplomatic service may be of the rank of ministers or a little lower in status. The former has powers of plenipotentiary to negotiate with the government of the alien State. He is authorised to act on his own initiative but the envoy who does not possess the ministerial status can only communicate the message that is entrusted to him by his own government. In this chapter the author describes clearly the qualifications and functions of the members of the diplomatic service.

அன்புடைமை யான்ற குடிப்பிறத்தல் வேந்தவாம்
பன்புடைமை தூதுரைப்பான் பண்பு.

**anbuṛdaimai yāndra kuḍipīrathal vēndhavām
banbuṛdaimai thūdhuraipān paṇbu.**

681. 'Natural benevolence, high birth, good character to please his king, these are the necessary qualities of the envoy.'

அன்பறி வாராய்ந்த சொல்வன்மை தூதுரைப்பார்க்
கின்றி யமையாத மூன்று.

**anbaṛi vārāindha solvanmai thūdhuraipār
kindri yamaiyādha mūndru.**

682. 'Loyal affection to his king, clear understanding of the interests of his government and the power to communicate his government's message in choice and clear language, these are the indispensable qualities of the envoy.'

COMMENTARY

It is implied that the member who is sent as an envoy besides possessing these indispensable characteristics must also possess the necessary qualities and the status of a minister of the State.

தூலாரு ணூல்வல்ல னாகுதல் வேலாருள்
வென்றி வினையுரைப்பான் பண்பு.

**nūlāru nūlvalla nāhudhal vēlāruḷ
vendri vinaiyuraipān paṇbu.**

683. 'To successfully negotiate with alien kings, to carry royal swords and to obtain victory for his own government the member who goes out as an envoy must be well versed in political science and diplomacy so as to maintain his own position and points of view among the able and learned ministers of the alien court.'

அறிவுரு வாராய்ந்த கல்வியிம் மூன்றன்
செறிவுடையான் செல்க வினைக்கு.

**ārivuru vārāindha kalviyim mūndran
seṛivuḍaiyān selha vinaiku.**

684. 'Natural intelligence, imposing appearance and wide knowledge rationally acquired, these three qualities must be present in a person who is fit to be sent as an ambassador to an alien court.'

தொகச்சொல்லித் தூவாத நீக்கி நகச்சொல்லி
நன்றி பயப்பதாந் தூது.

**thohajolli thūvādha nīki nahajolli
nandri payapadhān dhūdhu.**

685. 'Capacity to present his government's point of view in succinct language, avoiding undesirable words so as to please the alien court, such must be the qualification of an ambassador sent to an alien court.'

கற்றுக்கண் ணஞ்சான் செலச்சொல்லிக் காலத்தாற்
றக்க தறிவதாந் தூது.

**katrukam nanjān selajolli kālathā
traka dhaṛivadhān dhūdhū.**

686. 'Who studies his case carefully, who remains undaunted by the form of the alien king, who clearly understands the proper time and adequate method of successfully presenting his case, he is the person fit to be sent as an ambassador.'

கடனறிந்து காலங் கருதி யிடனறிந்
தெண்ணி யுரைப்பான் றலை.

**kadanarindhu kālan garudhi yīdanarīn
dheṇṇi yuraipān dralai.**

687. 'Who understands clearly how he ought to conduct himself in an alien court, who carefully chooses the proper time and place and after careful thoughts states his case, he is the best of the diplomatic staff.'

தூய்மை துணைமை துணிவுடைமை யிம்முன்றின்
வாய்மை வழியுரைப்பான் பண்பு.

**thūimai dhuṇnaimai dhuṇivuṇḍaimai yim-
vāimai variyuraipān barnbu.** mūndrin

688. 'Integrity, support of friends, courage of conviction, these three together with truthfulness are the desirable qualities in an ambassador in order to convey the message of his king.'

விடுமாற்றம் வேந்தர்க் குரைப்பான் வடுமாற்றம்
வாய்சோரா வன்க ணவன்.

**viḍumātram vēndhar kuraipān vaḍumātram
vāisōrā vanga ṇavan.**

689. 'A person who is fit to carry the message of his king to an alien court must be such as would not by his faulty speech utter anything unworthy of his own sovereign.'

இறுதி பயப்பினு மெஞ்சா திறைவற்
குறுதி பயப்பதாந் தூது.

**iṟudhi bayapinu menjā dhiṟaivat
kuṟudhi bayapadhān dhūdhū.**

690. 'If he courageously communicates the mandate of his king even if he has to lose his life by displeasing the alien sovereign, such an envoy will obtain success and strength for his own king.'

CHAPTER LXX

CONDUCT IN THE PRESENCE OF THE KING

அகலா தணுகாது தீக்காய்வார் போல்க
விகல்வேந்தர்ச் சேர்ந்தொழுகு வார்.

**ahalā dhainuhādhu dhīkāivār bōlha
vihavēndhar jērndhoḥu vār.**

691. 'A person who wants to warm himself at the fire should neither go too near nor stay away too far. Similarly, a person moving with a fiery tempered king must be careful to see that he neither goes too near nor stays too far away.'

COMMENTARY

In the case of a person who warms himself in chill weather at the fire, if he goes too close to the fire, he will get burnt. If he stays too far away he will not derive any warmth. Similarly, an officer dealing with his king must be very careful in his conduct. He cannot behave too familiarly nor too remotely as a stranger.

மன்னர் விழைப விழையாமை மன்னரான்
மன்னிய வாக்கந் தரும்.

**mannar vijaiba vijaīyāmai mannarān
manniya vākan dharum.**

692. 'A minister who does not desire to have for himself the things which the king is very fond of having, will be amply rewarded by his king.'

COMMENTARY

If the minister tries to imitate the king in having similar tastes and desires, he will naturally create a resentment in the king. But if he is careful enough to create the impression in his king that he is conscious of the king's greatness and that he is not aspiring to be like him, the king will be pleased with his minister's conduct and bestow on him immense benefit.

போற்றி னரியவை போற்றல் கடுத்தபின்
 நேற்றுதல் யார்க்கு மரிது.

**pōtri nariyavai bōtral karduthabin
 drētrudhal yārku maridhu.**

693. 'If a minister wants to protect himself, let him beware of grave faults. When once suspicion is aroused, he can very rarely appease the king.'

COMMENTARY

Grave faults are faults which the king cannot easily forgive. Faults such as getting involved in subversive activities, having intimacy with members of the royal household or trying to embezzle the State revenues. A minister who is recklessly pursuing in one of these evil courses would be discovered by the king and duly punished. Hence the minister should carefully guard himself against such wrong conduct.

செவிச்சொல்லுஞ் சேர்ந்த நகையு மவித்தொழுக
 லான்ற பெரியா ரகத்து.

**sevijollun jērndha nahaiyu mavithoruha
 lāndra periyā rahathu.**

694. 'In the presence of noblemen such as kings, avoid whispering into the ears of your neighbour and interchanging smiles with them.'

COMMENTARY

If in the presence of the king the minister whispers something into the ears of the person by his side or interchanges smiles with him it would create suspicion in the mind of the king and thereafter his relation with the king will not be smooth and happy.

எப்பொருளு மோரார் தொடரார்மற் றப்பொருளை
 விட்டக்காற் கேட்க மறை.

**eporulu mōrār thodarārma traporulai
 vittakāt kēitka marai.**

695. 'Never try to find out the secret of the king nor openly ask him about it. But if he himself lets out the secret then you can give ear to it.'

குறிப்பறிந்து காலங் கருதி வெறுப்பில
வேண்டுப வேட்பச் சொல்ல.

**kuṛiparindhu kālan garudhi veṛupila
vēṇḍuba vēṭpa jolal.**

696. 'If you want to see the king on an important business, you have to carefully study the signs, wait for the proper time, avoid what would be displeasing to him and say only such things as would be welcomed by the king.'

வேட்பன சொல்லி வினையில வெஞ்ஞான்றுங்
கேட்பினுஞ் சொல்லா விடல்.

**vēṭpana solli vinaiyila vengyāndrun
gēṭpinun jollā viḍal.**

697. 'The minister, of his own accord, must inform his king about matters of great importance which would be liked by the king, but about useless affairs he should not say anything even when asked by the king.'

இனைய ரினமுறைய ரென்றிகழார் நின்ற
வொளியோ டொழுகப் படும்.

**ilaiya rinamuṛaiya rendrihaṛār nindra
voḷliyō ḍoṛuḥa paidum.**

698. 'Do not say "The king is after all a boy", "He is my kinsman" and thus despise your king. You have to pay the reverence that is due to the royal status.'

COMMENTARY

Any junior member of the royal family may be chosen as a minister of the State. The king who succeeds to the throne may be young in years. In such circumstances the minister is warned not to behave disrespectfully to his king because he is young in age or is his kinsman. The minister must show by his behaviour that he maintains loyalty and reverence towards the sovereign of the State.

கொளப்பட்டே மென்றெண்ணிக் கொள்ளாத செய்யார்
துளக்கற்ற காட்சி யவர்.

**koḷlapartē mendreṇṇi koḷlādha seiyaṛ
dhuḷakatra kāṇṇi yavar.**

699. ‘Ministers with sagely wisdom and changeless vision will never act unworthily saying to themselves, “We have secured the king’s confidence. What matters it how we act”?’

பழைய மெனக்கருதிப் பண்பல்ல செய்யுங்
கெழுதகைமை கேடு தரும்.

**paraiya menakarudhi paṇballa seiyaṇ
geṇṇudhahaimai kēḍu dharum.**

700. ‘If the minister, thinking that the king is an old friend of his, ventures to act unseemingly towards him, then his familiarity will surely bring ruin on him.’

CHAPTER LXXI

KNOWLEDGE OF THE MIND THROUGH FACIAL INDICATIONS

The minister must be able to understand the intention of his king by studying his facial expression even when the king does not openly communicate his intention to the minister.

கூரூமை நோக்கிக் குறிப்பறிவா நெஞ்ஞான்று
மாருநீர் வையக் கணி.

kūrāmai nōki kuṛipaṛivā nengyāndru
mārānīr vaiya kaṇi.

701. 'The minister who understands the unuttered thought of his king by correctly reading the facial expression is an ornament to the earth surrounded by the wide ocean.'

ஐயப் படாஅ தகத்த துணர்வானைத்
தெய்வத்தோ டொப்பக் கொளல்.

aiya paidāa dhahatha dhuṇarvānai
theivathō ḍopa koḷal.

702. 'He who has an undoubted grasp of the ideas occurring in another's mind, though a man, will be considered a Divine Being.'

குறிப்பிற் குறிப்புணர் வாரை யுறுப்பினுள்
யாது கொடுத்துங் கொளல்.

kuṛipit kuṛipuṇar vārai yuṛupinuḷ
yādu koḍuthun goḷal.

703. 'A person who is able to read the signs and understand clearly their significance must be appointed to State Service by offering him, if necessary, any constituent member of the State.'

COMMENTARY

Constituent members are the land, army, finance, etc. According to the desire of the individual he must be offered remuneration in any such form and his services must be acquired for the State.

குறித்தது கூறாமற் கொள்வாரோ டேனை
யுறுப்போ ரனையரால் வேறு.

**kuṛithadhu kūṛāmat koḷvārō ḍēnai
yuṛupō ranaiyarāl vēṛu.**

704. 'A person who has an insight into the unuttered thought of another individual through correct reading of the signs and another person who is not so gifted, are entirely different from each other in capacity though they are similar to each other in human form.'

குறிப்பிற் குறிப்புணரா வாயி னுறுப்பினு
ளென்ன பயத்தவோ கண்.

**kuṛipit kuṛipunarā vāyi nuṛupinu
ḍenna bayathavō kaṇ.**

705. 'Of what use is the eye, the best of the sense organs, to a person, if it does not give him through the significant facial signs, an insight into the unuttered thought of the individual perceived by the eye?'

அடுத்தது காட்டும் பளிங்குபோ னெஞ்சங்
கடுத்தது காட்டும் முகம்.

**aḍuthadhu kāṭtum baṅlingubō nenjan
gaḍuthadhu kāṭtum muham.**

706. 'Just as a crystal reveals the colour of the object placed close to it, so the face would reveal the emotional agitation in the mind.'

COMMENTARY

Crystal, being transparent and clear, will clearly reveal the colour of the object that is placed behind it. Similarly, the face with appropriate expression will clearly indicate the characteristic emotions taking place in the mind.

முகத்தின் முதுக்குறைந்த துண்டோ வுவப்பினுங்
காயினுந் தான்முந் துறம்.

**muhathin mudhukuraṇdha dhuṇḍō vuvapinun
gāyinun dhānmun dhuṛum.**

707. 'Is there anything more sensitive than the face? Whether the emotion be joy or anger it is the first to proclaim.'

COMMENTARY

Even before the person is able to express in words his emotion of joy or anger, his face will quickly express that emotion.

முகநோக்கி நிற்க வமையு மகநோக்கி
யுற்ற துணர்வார்ப் பெறின்.

**muhanōki nitka vamaiyu mahanōki
yutra dhuṇarvār peṛin.**

708. 'In order to communicate with a person who has the gift of insight into another's mind through signs, it is enough to stand facing him.'

COMMENTARY

Even when you do not openly say to him what you want, he will be able to understand your purpose by merely looking at your face, and he will do the needful.

பகைமையுங் கேண்மையுங் கண்ணுரைக்குங் கண்ணின்
வகைமை யுணர்வார்ப் பெறின்.

**pahaimaiyun gēṇmaiyaṇ gaṇṇuraikun gaṇṇin
vahaimai yuṇarvār peṛin.**

709. ‘The eye will clearly proclaim the hatred or friendship a man has to those who are able to read the varying expressions of the eye.’

COMMENTARY

Whether the man harbours hatred or cherishes friendship will be clearly expressed in his eyes. A person who is able to interpret the varying moods of the eye can clearly understand whether the person in front of him is cherishing friendship or harbouring hatred towards him.

நுண்ணிய மென்பா ரளக்குங்கோல் காணுங்காற்
கண்ணல்ல தில்லை பிற.

**nuṇṇiya menbā raḷakungōl kāmungāt
kaṇṇalla dhillai pīra.**

710. ‘When you carefully examine, you find that men of subtle and discerning intellect have no other criterion of truth than the revealing eye.’

COMMENTARY

Except the eye that reveals the inner thought there is no other “open sesame” to discover the treasures of the mind.

CHAPTER LXXII

THE KNOWLEDGE OF THE COUNCIL CHAMBER

Before presenting his own point of view the minister must have a clear knowledge of the nature of the Assembly and the qualifications of the members forming the Council Chamber.

அவையறிந் தாராய்ந்து சொல்லுக சொல்லின்
ரோகையறிந்த தூய்மை யவர்.

avaiyaṛin dhārāindhu solluha sollin
drohaiyaṛindha dhūimai yavar.

711. 'A person of clear intellect, well conversant with the use of words in a connected discourse will carefully study the nature of the audience and then only deliver his speech.'

COMMENTARY

The author in this chapter emphasises the importance of knowledge of logic and rhetoric in a minister who has to carry on his discussion in the Council Chamber of the king. He must possess a clear head. He must be acquainted with the use of words. He must be fully aware of the varying significance of words in different situations. Thus a knowledge of the language which he is going to use and the knowledge of the audience which he is going to address, are both necessary for a successful discussion.

இடைதெரிந்து நன்குணர்ந்து சொல்லுக சொல்லி
னடைதெரிந்த நன்மை யவர்.

idaidherindhu nanguṇarndhu solluha solli
naidaidherindha nanmai yavar.

712. 'Before addressing the audience on a particular subject, a person who is well acquainted with principles of

rhetoric and the art of eloquence would equip himself with a very clear knowledge of the subject and choose the proper occasion to speak on it.'

அவையறியார் சொல்லன்மேற் கொள்பவர் சொல்லின்
வகையறியார் வல்லதூஉ மில்.

**avaiaṟiyār sollanmēt koḷbavar sollin
vahaiaṟiyār valladhūu mil.**

713. 'A person ignorant of council procedure venturing to speak, will not be able to place his facts in a coherent and logical manner, nor will his speech be effective.'

ஒளியார்முன் ஞௌளிய ராதல் வெளியார்முன்
வான்சுதை வண்ணங் கொளல்.

**oḷiyārmun norḷliya rādhāl veḷiyārmun
vānsudhai vaṇṇan goḷal.**

714. 'One should hold a learned discourse in an assembly of highly learned persons. But in a gathering of illiterate men he would do well to keep mum like a wooden statue.'

COMMENTARY

It would be beneficial to hold discussion with learned men. But to address an unlettered audience will be courting contempt and calumny, because the members of the audience being incapable of appreciating his speech will only ridicule him.

நன்றென்ற வற்றுள்ளு நன்றே முதுவருண்
முந்து கிளவாச் செறிவு.

**nandrendra vatruḷḷu nandrē mudhuvaruṇ
mundhu hiḷlavā jeṟivu.**

715. 'It is the best of all good things to be modest and not to rush to speak first in an assembly of elders.'

COMMENTARY

The learned elders would only laugh at the foolhardy hastiness of the person who ventures to address them first not knowing the importance and gravity of the situation.

ஆற்றி னிலைதளர்ந் தற்றே வியன்புல
மேற்றுணர்வார் முன்ன ரிழுக்கு.

**ātri nilaidhaḷarn dhatrē viyenbula
mētrunarnvār munna riḷuku.**

716. 'A clever man committing a blunder while speaking before a highly learned audience would be similar to a tottering fall from the height of the steep path of righteousness climbed up by a person engaged in spiritual discipline and self-realisation.'

கற்றறிந்தார் கல்வி விளங்குங் கசடறச்
சொற்றெரிதல் வல்லா ரகத்து.

**katrarindhār kalvi viḷangun gasaḍaṛa
jōtreridhal vallā rahatḥu.**

717. 'The culture of the highly learned will shine bright in the midst of those who are well acquainted with the principles and value of faultless speech in a debate.'

உணர்வ துடையார்முற் சொல்லல் வளர்வதன்
பாத்தியு ணீர்சொரிந் தற்று.

**uṇarva dhudaiyārmuṭ jollal vaḷarvadhan
bāthiyu ṇīrsorin dhatru.**

718. 'To address a learned audience of quick understanding is like pouring water over a part of ground with growing plants.'

COMMENTARY

Irrigating a field will facilitate growth and ensure harvest. Similarly, addressing a learned audience would give additional facility for self-improvement even for a learned man.

புல்லவையுட் பொச்சாந்துஞ் சொல்லற்க நல்லவையு
ணன்கு செலச்சொல்லு வார்.

**pullavaiyurt poṭāndhun jollatka nallavaiyu
ṇangu selaṭollu vār.**

719. 'Persons accustomed to speak well and effectively before an audience of the good should never open their mouth even in an unguarded moment before a gathering of the mean.'

அங்கணத்து ஞக்க வமிழ்தற்றூற் றங்கணத்த
ரல்லார்முற் கோட்டி கொளல்.

**anganathu ṇluka vamiṭḍhatrā tranganatha
rallārmuṭ kōṭi koḷal.**

720. 'Speaking to persons who are not similarly cultured and learned is like pouring ambrosia into a gutter.'

COMMENTARY

To address a group of persons who are uncultured and illiterate would be casting pearls before the swine.

Though the points mentioned in this chapter are specially addressed to ministers taking part in assembly debate, they are equally applicable to ordinary men outside the Council Chamber.

CHAPTER LXXIII

NOT TO DREAD THE COUNCIL

வகையறிந்து வல்லவை வாய்சோரார் சொல்லின்
ரெகையறிந்த தூய்மை யவர்.

**vahaiyaṛindhu vallavai vāisōrār sollin
drohaiyaṛindha dhūimai yavar.**

721. ‘Men of mighty intellect obtained through wide learning who are well acquainted with the art of eloquence will never commit mistakes out of fear while addressing the Council.’

கற்றாருட் கற்ற ரெனப்படுவர் கற்றார்முற்
கற்ற செலச்சொல்லு வார்.

**katrāruṭ katrā renapaḍuvar katrārmuṭ
katra sela jollu vār.**

722. ‘A person who is able to make a learned and impressive speech before a learned and imposing audience will be considered the most cultured among the learned.’

பகையகத்துச் சாவா ரெளிய ரரிய
ரவையகத் தஞ்சா தவர்.

**pahaiyahathu jāvā reḷiya rariya
ravaiyaha thanjā dhavar.**

723. ‘Many are the soldiers who will boldly face the enemy and die in the battle field, but very rare are men capable of courageously facing a learned audience and addressing it.’

NOT TO DREAD THE COUNCIL

கற்றூர்முற் கற்ற செலச்சொல்லித் தாங்கற்ற
மிக்காருன் மிக்க கொளல்.

**katrārmuṭ katra sela jolli thāngatra
mikāruṇ mika koḷal.**

724. 'In a learned audience speak impressively about topics which you know very well but the other subjects which they know best you had better learn from them.'

COMMENTARY

As it is not possible for one individual to study thoroughly various sciences it is advisable to hold discussion with learned men and give what you know best to them and let them teach you what they know best because specialisation in all subjects is not possible for a single individual.

ஆற்றி னளவறிந்து கற்க வவையஞ்சா
மாற்றங் கொடுத்தற் பொருட்டு.

**ātri naḷavaṛindhu katka vavaiyanjā
mātran goḍuthat poruṭu.**

725. 'Learn the art of dialectics through proper study of logic so that you may be able to successfully and fearlessly refute the arguments put forward by others.'

COMMENTARY

This is certainly a necessary qualification in a minister who has to visit as an envoy, the Council Chamber of an alien State. Courage and dialectical skill are indispensable to maintain his point of view against strong opposition.

வாலொடென் வன்கண்ண ரல்லார்க்கு நூலொடெ
னுண்ணவை யஞ்சு பவர்க்கு.

**vāḷoiden vanganna rallārku nūlorde
nuṇṇavai yanju bavarku.'**

726. 'What has a person to do with a sword if he lacks the courage of a warrior? What has a scholar to do with the study of various sciences, if he lacks the courage to face an assembly of men with subtle and critical intellect.'

COMMENTARY

A coward holding a sword in his hand and a scholar fighting shy of a critical audience, both are considered to be quite useless in spite of their equipment.

பகையகத்துப் பேழிகை யொள்வா ளவையகத்
தஞ்சு மவன்கற்ற நூல்.

**pahaiyahathu pēḍihai yoiḷvā ḷlavaiyaha
thanju mavangatra nūl.**

727. 'Science studied by a scholar who shudders at the sight of a learned audience is as a shining sword carried by a eunuch in the battle field.'

COMMENTARY

Both are ineffective and useless. The fine instrument either physical or intellectual in the hands of an inefficient person will certainly be of no avail.

பல்லவை கற்றும் பயமிலரே நல்லவையு
ணங்கு செலச்சொல்லார் தார்.

**pallavai kattrum bayamilarē nallavaiyu
ṇangu selajollār dhār.**

728. 'The various sciences well studied by them will all be useless if those scholars are not capable of making good and impressive speeches in the Council Chamber.'

கல்லா தவரிற் கடையென்ப கற்றறிந்தும்
நல்லா ரவையஞ்ச வார்.

**kallā dhavarit kaḍaiyenba katraṛindhum
nallā ravaiyanju vār.**

729. ‘A person, however highly learned, if he is afraid of speaking before an assembly of great men, in spite of his scholarship, will be considered worse than the illiterate by the world at large.’

உளரெனினு மில்லாரொ டொப்பர் களனஞ்சிக்
கற்ற செலச்சொல்லா தார்.

**uḷareninu millāro ḍopar kaḷlananji
katra selajollā dhār.**

730. ‘If a person, however learned, is incapable out of fear of making an impressive speech on subjects which he knows well, he is but a corpse though alive.’

Thus ends the section of ministers

THE ESSENTIAL ELEMENTS OF A STATE

CHAPTER LXXIV

THE COUNTRY

A sovereign State must not only have a sovereign ruler and a council of able ministers, but it must also have a national country of its own. There can be no political State without its own land as its habitation. Hence the author speaks about the territory that must necessarily belong to a particular State.

தள்ளா விளையுளுந் தக்காருந் தாழ்விலாச்
செல்வருஞ் சேர்வது நாடு.

**thaḷlā viḷaiyuṇun dhakārun dhārvilā
jelvarun jērvadhu nāidu.**

731. 'Where there is ever-increasing agricultural prosperity, where reside many noble and virtuous men, where throng merchant princes of immense wealth, that is the country which is the national home of a State.'

COMMENTARY

Agricultural prosperity would be an insurance against famine and scarcity of food. The presence of a large number of upright noblemen would be a guarantee against mal-administration and general social evils. The presence of a plenty of wealthy merchants would promote the economic stability of the State and a high standard of living among the citizens.

பெரும்பொருளாற் பெட்டக்க தாகி யருங்கேட்டா
லாற்ற விளைவது நாடு.

**perumboruḷāt peṭtaka dhāhi yarungērtā
lātra viḷaivadhu nāidu.**

732. 'Land is that which always enjoys such plenty and prosperity as to attract wealthy foreigners and which always produces good harvest of foodgrains undamaged by various causes.'

COMMENTARY

Damage to agriculture may be due either to too much rain or to too little rain. Even when there is adequate water supply and the crop is quite good, it may be damaged by rodents and birds, or by cyclonic weather at the critical moment. Agricultural wealth must be protected from these avoidable damages, crops must enjoy general favourable natural facilities in order to produce plenty of food grains. Such a prosperous land will no doubt attract foreigners who seek domicile in such a country.

பொறையொருங்கு மேல்வருங்காற் றுங்கி யிறைவற்
கிறையொருங்கு நேர்வது நாடு.

**poṛaiyorungu mēlvarungā trāngi yīraivat
kīraiyaorungu nērvadhu nāṇdu.**

733. 'If it is called upon to bear extra burden, it must patiently bear it. If it is called upon to pay extra taxation to the State finance, it must gladly contribute. Such must be the national land.'

COMMENTARY

On account of war or pestilence large number of refugees from foreign countries may seek protection by entering the land of a peaceful State. They must be ungrudgingly accommodated and made to feel quite at home there. If on account of large numbers of foreign refugees in men and cattle, if the State finances are hard hit, the land must willingly contribute by extra taxation to replenish the State treasury. Such must be the nature of the country with a patriotic population.

உறுபசியு மோவாப் பிணியுஞ் செறுபகையுஞ்
சேரா தியைவது நாடு.

**urubasiyu mōvā piṇiyun jeṛubahaiyun
jēṛā dhiyaivadhu nāṇdu.**

734. 'Where there is no terrible famine, no cruel pestilence, no foreign enemy to ravage, where peace always reigns, that is the ideal land.'

Because of agricultural wealth, there is no famine. Because of the State protection of public health there is no pestilence. Because of the loyalty and patriotic devotion of the citizens there can be no aggression from a foreign enemy. Hence the land enjoys peace and prosperity. Such must be the nature of the national country.

பல்குழுவும் பாழ்செய்யு முட்பகையும் வேந்தலைக்குங்
கொல்குறம்பு மில்லது நாடு.

palhuvuvum bāiseiyu mutpahaiyum vēndhalai-
kun
golhūrumbu milladhu nādu.

735. 'Where there are no underground organisations, where there are no internecine strifes, where there are no anarchical assassins ready to cause mischief, that is the land.'

கேடறியாக் கெட்ட விடத்தும் வளங்குன்ற
நாடென்ப நாட்டிற் றலை.

kēḍaṛiyā kēta viḍathum vaḷangundrā
nāidenba nāti tralai.

736. 'That is considered the best of all lands where there is nought to disturb its peace, whose agricultural prosperity remains unimpaired even when disturbed by foreign invasion.'

இருபுனலும் வாய்ந்த மலையும் வருபுனலும்
வல்லரணு நாட்டிற் குறுப்பு.

irubunalum vāindha malaiyum varubunalum
vallarāṇu nātit kuṟupu.

737. 'Water facilities from rains and sub-soil springs, a mountain nearby, a river flowing thence, strong fortifications for defence, these are the necessary elements that make a land.'

பிணியின்மை செல்வம் விளைவின்ப மேம
மணியென்ப நாட்டிற்கிவ்வைந்து.

**piṇiyinmai selvam viṭṭaivimba mēma
maṇiyenba nāṭitkiv vāindhū.**

738. 'Absence of disease, wealth, plenty of harvest ; general happiness and defensive forces, these five are the jewels of a country.'

நாடென்ப நாடா வளத்தன நாடல்ல
நாட வளந்தரு நாடு.

**nāḍenba nāḍā vaṭṭathana nāḍalla
nāḍa vaṭṭandharu nāḍu.**

739. 'That is the land where people enjoy happiness without much toil by virtue of natural facilities. That is no land where people have to get everything by toil and sweat.'

ஆங்கமை வெய்தியக் கண்ணும் பயமின்றே
வேந்தமை வில்லாத நாடு.

**āṅgamai veidhiya kaṇṇum bayamindrē
vēndhamai villāḍha nāḍu.**

740. 'Even though blessed with all these favourable characteristics the land will be no good if there is no harmony between the king and his subjects.'

COMMENTARY

If there is no harmony between the king and his subjects, civil war and revolution may break out at any moment. The people in the State will not be left in peace to enjoy all the natural facilities with which they are blessed. Hence the most important point in a State is the co-operation between the king and the subjects. The king must identify his interest with the interests of the State, the people must identify their prosperity and safety with the prosperity and safety of the State. Then only you will have a peaceful government and an ideal State,

CHAPTER LXXV

FORTIFICATIONS

A fort is an important constituent element of the State intended to protect the country from foreign invasion.

ஆற்று பவர்க்கு மரண்பொரு ளஞ்சித்தற்
போற்று பவர்க்கும் பொருள்.

ātru bavarku maraṇboru ḷanjithat
pōtru bavarkum boruḷ.

741. 'A fort is a valuable asset to those who proceed against their enemy. It is also an equally valuable asset for those who want to take shelter because of fear of foreign aggression.'

COMMENTARY

Both for offensive and defensive purposes a fort is necessary to a State. A country not sufficiently protected with defensive fortifications would fall an easy prey to a foreign invader.

மணிநீரு மண்ணு மலையு மணிநிழற்
காடு முடைய தரண்.

maṇinīru maṇnu malaiyu maṇinirat
kādu mūdaiya dharāṇ.

742. 'A fort must have a river close by, or a tank full of clear water, a hill or a thick shady forest and beyond these a wide expanse of desert land.'

COMMENTARY

Here the ideal situation for a fort is described. If it is protected by a deep reservoir of water, an impregnable mountain and thick forest around, it cannot be easily approached by a hostile army. If beyond there is a desert waste land the hostile army cannot secure necessary drinking water or useful shade for camping.

உயர்வகலந் திண்மை யருமையிந் நான்கி
னமைவர னென்றுரைக்கு நூல்.

**uyarvahalan dhinmai yarumaiyin nāngi
namaivara nendruraiku nūl.**

743. 'A fort must be surrounded by high walls which are wide, strong and of difficult access. So declare experts in military science.'

COMMENTARY

Height is necessary to prevent the enemy scaling over the wall. Width is necessary to prevent easy breaches in the wall. Strength implies that the walls must be built either of granite or durable brick and mortar, that is, the wall should not be merely of mud. Difficult access implies, that even weapons of destruction aimed from a distance should not be able to damage the wall. Such are the characteristics of a good fort.

சிறுகாப்பிற் பேரிடத்த தாகி யுறுபகை
யூக்க மழிப்ப தரண்.

**siruhāpit pēriḍdatha dhāhi yuṛubahai
yūka maṛipa dharan.**

744. 'A fort must be such that it can be easily defended by a small force, that it has wide accommodation within, and that it is able to defy the attacks of a besieging enemy.'

COMMENTARY

Since the situation of the fort provides natural facilities for defence such as rivers, hills and forests, and the defensive construction of suitable walls around, a small force will be sufficient to protect only the gates leading to the fort. But inside there must be sufficient accommodation for all those who live inside the fort and it must be able to frustrate the attempts of the enemy trying to capture it.

கொளற்கரிதாய்க் கொண்டகூழ்த் தாகி யகத்தார்
நிலைக்கெளிதா நீர தரண்.

**koḷatkaridhāi koṇḍahūṭ thāhi yahathār
nilaikelidhā nīra dharaiṇ.**

745 'A fort must be quite impregnable, must contain within ample foodstuff, and must be a convenient place offering facilities to movement for the population both civil and military.'

எல்லாப் பொருளு முடைத்தா யிடத்துதவு
நல்லா ளுடைய தரண்.

**ellā poruḷu mūdaiṭhā yidathudhavu
nallā ḷudaiya dharaiṇ.**

746. 'A fort, even if it is well provided with ample foodstuffs and sufficient ammunitions, must necessarily possess a good and reliable military commander.'

COMMENTARY

Without an able and reliable commander all the other valuable facilities possessed by the fort will be of no use.

முற்றியு முற்று தெறிந்து மறைப்படுத்தும்
பற்றற் கரிய தரண்.

**mutriyu mutrā dheṇindhu maṇipaiduthum
patrat kariya dharaiṇ.**

747. 'Even when the enemy army completely surrounds it or when it attacks in a concentrated form a weak spot in the fort or when the enemy adopts underground propaganda to tamper with the morale of the men within in order to secure a few traitors who would secretly let them in, what remains perfectly impregnable in spite of all these various modes of attacks is the fort.'

முற்றூற் றிமுற்றி யவரையும் பற்றூற்றிப்
பற்றியார் வெல்வ தரண்.

**mutrātri mutri yavaraiyum batrātri
patriyār velva dharāṇ**

748. 'Even when it is besieged by the powerful army of an enemy the men must so successfully defend it till the enemy realises his defeat and departs, such must be the strength of the fort.'

முனைமுகத்து மாற்றலர் சாய வினைமுகத்து
வீரெய்தி மாண்ட தரண்.

**munaimuhathu mātralar sāya vinaimuhathu
vīreidhi māṇda dharāṇ.**

749. 'At the very outset of the strife the army within the fort must heroically rush out and engage the enemy and successfully rout the besieging army.'

எனைமாட்சித் தாகியக் கண்ணும் வினைமாட்சி
யில்லார்க ணில்ல தரண்.

**enaimāṇi thāhiya kaṇnum vinaimāṇi
yillārha ṇilla dharāṇ.**

750. 'Even when the fort has all the other defensive facilities, still it will be useless if the defending force lacks heroism and tact.'

COMMENTARY

If the army defending the fort is lacking in courage and is incapable of successfully meeting the enemy's assault, all the other defensive facilities will be worthless and the fort itself will be easily captured by the enemy. Hence the most important factor in the defence is the morale of the defending army.

CHAPTER LXXVI

WAY OF ACCUMULATING WEALTH

பொருளல் லவரைப் பொருளாகச் செய்யும்
பொருளல்ல தில்லை பொருள்.

**poruḷal lavarai poruḷāha jeiyum
boruḷalla dhillai boruḷ.**

751. 'There is nothing except wealth that can change worthless men into men of worth.'

COMMENTARY

Even men of low birth and mean character if they possess wealth will be respected by society. It is wealth that gives them status in life.

இல்லாரை யெல்லாரு மெள்ளுவர் செல்வரை
யெல்லாருஞ் செய்வர் சிறப்பு.

**illārai yellāru meḷluvar selvarai
yellārun jeivar sīrapu.**

752. 'All will despise those that have no wealth. All will adore and praise the wealthy.'

COMMENTARY

Generally, society despises a man in want. But a person who has plenty of property is considered a great and respectable man.

பொருளென்னும் பொய்யா விளக்க மிருளறுக்கு
மெண்ணிய தேயத்துச் சென்று.

**poruḷennum boiyā viḷaka miruḷāruku
meṇṇiya dhēyathu jendru.**

753. 'Wealth, the unfailing light, will enter any land as desired by the owner and dispel all darkness of hostility.'

COMMENTARY

A king with great financial resources will be able to put down easily any hostile force at any part of the country.

அறனீனு மின்பமு மீனுந் திறனறிந்து
தீதின்றி வந்த பொருள்.

**āraṇīnu minbamu mīnun dhiṛanaṛindhu
thīdhindri vandha boruḷ.**

754. 'Wealth that is acquired by blameless means will surely promote the virtue as well as happiness of the owner.'

அருளொடு மன்பொடும் வாராப் பொருளாக்கம்
புல்லார் புரள விடல்.

**aruḷordu manbordum vārā poruḷākam
bullār puraḷa viḍal.**

755. 'The hoarded wealth acquired without mercy and love, the king should not love but must let it roll away.'

COMMENTARY

The king should be merciful to his subjects in acquiring wealth by taxation. He must spend it for the benefit of his people who would be happy and affectionate to receive the benefit. Only such wealth should be acquired by a wise king. Wealth acquired otherwise is compared to milk stored in an unbaked clay pot. Both milk and pot will be ruined. Similarly wealth acquired by unrighteous means will ruin the king and itself get spoilt.

உறுபொருளு முல்கு பொருளுந்தன் னென்னுர்த்
தெறுபொருளும் வேந்தன் யொருள்.

**uṛuboruḷu mulhu boruḷundhan nonnār
theṛuboruḷum vēndhan boruḷ.**

756. 'Property without legal heir, smuggled property confiscated by customs officials, and enemies' property, all these by right belong to the king.'

COMMENTARY

The first kind of wealth also includes treasure trove buried in the land. Such treasure when discovered must go to the State treasury as there can be no other legal claimant for the treasure. People who evade customs duty by smuggling may be caught by the State officials and the property confiscated by the government and lastly, wealth in the conquered country will also go to the king's treasury. These three are additional sources to augment the wealth obtained by regular taxation.

அருளென்னு மன்பின் குழவி பொருளென்னுஞ்
செல்வச் செவிலியா லுண்டு.

**aruḷennu manbīn kuḻavi poruḷennun
jelva jēviliyā luṇḍu.**

757. 'The infant, love, that is the offspring of kindness, is brought up by the good nurse, wealth.'

COMMENTARY

A wealthy king will so utilise his financial resources as to eliminate want and suffering among his people and raise their standard of life and general welfare. Thus he will acquire the loyal affection of the people.

குன்றேறி யானைப்போர் கண்டற்றூற் றன்கைத்தொன்
றுண்டாகச் செய்வான் வினை.

**kundrēri yānaipōr kaṇḍatrā trangaithon
druṇḍāha jēivān vinai.**

758. 'A person who begins any work with sufficient wealth in his hand is like a person who climbs up the hill in order to witness an elephant fight.'

COMMENTARY

A person witnessing an elephant fight from a hilltop will be beyond all danger and yet will have the advantage of fully witnessing the fight. Similarly, a person with financial resources can always employ efficient and reliable men to carry out his work without himself participating in it.

செய்க பொருளைச் செறுநர் செருக்கறுக்கு
மெஃகதனிற் கூரிய தில்.

**seiha boruḷai ṭerunar serukaṛuku
mehhadhanit kuriya dhil.**

759. ‘Acquire wealth, because there is no sharper weapon of steel than that to cut the pride of the enemy.’

COMMENTARY

Wealth being the sinews of war a wealthy king can easily conquer any insolent foe.

ஓண்பொருள் காழ்ப்ப வியற்றியார்க் கெண்பொரு
ளேனை யிரண்டு மொருங்கு.

**oṇboruḷ hāipa viyatriyār keṇboru
ilēnai yiraṇdu moṛungu.**

760. ‘He who has plentiful and strong financial resources will easily obtain the other two desirable things. The other two are virtue and happiness.’

COMMENTARY

A wealthy State can easily carry out development schemes to promote the happiness of the citizens.

CHAPTER LXXVII

THE GREATNESS OF AN ARMY

In this chapter the value of possessing an efficient army is described.

உறுப்பமைந் தூறஞ்சா வெல்படை வேந்தன்
வெறுக்கையு ளெல்லாந் தலை.

**uṛupamain dhūraṇjā velbardai vēndhan
verukaiyu ḷellān dhalai.**

761. 'The most valuable of all the treasures that a king may possess is his victorious army consisting of all the complementary members and which is never afraid of being wounded in the field of battle.'

COMMENTARY

The constituent members of an army are the chariot force, the elephants, the horses and the infantry. A king should possess all these factors of a complete army. An army which never knew defeat in the field of battle must be considered as his greatest asset. Once he gets this he can easily have all the other desirable things.

உலைவிடத் தூறஞ்சா வன்கண் டொலைவிடத்துத்
தொல்படைக் கல்லா லரிது.

**ulaivida thūraṇjā vangam dolaividathu
tholbardai kallā laridhu.**

762. 'In a moment of crisis in the battle only a hero born of a military family can have the courage even at the risk of his own life to serve his king and save the situation.'

COMMENTARY

An army may consist of various contingents, the primary regular army, the mercenaries, the citizen army organised for

the moment, the army, consisting of the hill tribes and the army of the allies. Of all these the regular army of the State is the most important as its soldiers are recruited from well-known military families. Hence the main burden of fighting in the battle field will fall upon the veterans belonging to this regular army.

ஒலித்தக்கா லென்னு முவரி யெலிப்பகை
நாக முயிர்ப்பக் கெடும்.

**olithakā lennā muvari yelipahai
nāha muyirpa keḍum.**

763. 'An immense crowd of mice may, by their battle cry, raise as much sound as the sea. What avail will it be as they will all be dispersed at the single breath of the dragon?'

COMMENTARY

Here it is emphasised that the value of the army does not depend upon its numerical strength. A small army of veteran heroes will be able to easily conquer a huge army consisting of useless men.

அழிவின் றறைபோகா தாகி வழிவந்த
வன்க ணதுவே படை.

**aḻivin draṭaibōhā dhāhi vaḻivandha
vanga ṇadhuvē bardai.**

764. 'What consists of heroes recruited from hereditarily courageous families, what has known no defeat, what has not been disgraced by treacherous desertions, that is the army par excellence.'

கூற்றுடன்று மேல்வரினுங் கூடி யெதிர்நிற்கு
மாற்ற லதுவே படை.

**kūtrudandru mēlvarinun gūḍi yedhirnitku
mātra laḍhuvē bardai.**

765. 'Even when the God of Death rushes on them in rage the soldiers working with one mind and in one team must be able to courageously face the onslaught. That is the army.'

மறமான மாண்ட வழிச்செலவு தேற்ற
மெனநான்கே யேமம் படைக்கு.

**maṛamāna māṇda varijelavu dhētra
menanāṅgē yēmam paḍaiku.**

766. 'Courage, esprit de corps, tendency to walk along the path of the great heroes, earning the confidence of the king, these are the four essential qualities of an ideal army.'

தார்தாங்கிச் செல்வது தானே தலைவந்த
போர்தாங்குந் தன்மை யறிந்து.

**thārdhāṅgi jelvadhu dhānai thalaivandha
pōrdhāṅgun dhanmai yaṛindhu.**

767. 'By occupying a vantage position, it must bear the fierce onslaught of the enemy coolly and make it ineffective. Again it must be able to press forward and push back the enemy. Such must be the real army.'

அடற்றகையு மாற்றலு மில்லெனினுந் தானே
படைத்தகையாற் பாடு பெறும்.

**aḍatrahaiyu māṭralu milleninun dhānai
paḍaithahaiyāt pāḍu beṛum.**

768. 'Though not well tested in wars either offensive or defensive, the army must be well equipped in its necessary accoutrements.'

COMMENTARY

The various sections of the army, the chariots, elephants, horses and infantry, when well equipped with the necessary things, will present an imposing appearance and inspire awe in the opposing enemy.

சிறுமையுஞ் செல்லாத் துனியும் வறுமையு
மில்லாயின் வெல்லும் படை.

**siṛumaiyun jellā thuniyum vaṛumaiyu
millāyin vellum baidai.**

769. 'Where there is no inferiority complex, where there is no intrinsic aversion, where there is no poverty, that army is sure to gain victory over the enemy.'

COMMENTARY

The soldiers suffering from inferiority complex will automatically face defeat. A soldier with an aversion to fight because of his anxiety about wife and children at home, and soldiers poorly equipped because of the poverty of the king, will all be a drag on the army. Hence an army must be free from these defects in order to be efficient.

நிலைமக்கள் சால வுடைத்தெனினுந் தானே
தலைமக்க ளில்வழி யில்.

**nilaimakal sāla vudaitheninun dhānai
thalaimaka ililvari yil.**

770. 'Though the army consists of courageous soldiers ready to fight, still the army will be ineffective if it is lacking in able commanders.'

COMMENTARY

It is the leader of the army that supplies the brain. Hence an army lacking in an able general to lead it will be valueless in spite of the courageous men who constitute the army.

CHAPTER LXXVIII

THE HEROIC SPIRIT OF THE ARMY

என்னைமுன் னில்லன்மின் றெவ்விர் பலரென்னை
முன்னின்று கன்னின் றவார்.

**ennaimun nillanmin drevvir palarennai
munnindru kannin dravar.**

771. ‘Ye foes! stand not before my lord!
for many a one
Who did my lord withstand,
now stands in stone!’—Pope.

COMMENTARY

This is the warning given by the leader of the army to his enemy advising them to give up battle and to save their lives because by giving battle they are sure to lose their lives in fighting against tremendous odds.

கான முயலெய்த அம்பினில் யானை
பிழைத்தவே லேந்த லினிது.

**kāna muyaleidha ambinil yānai
piṇaithavē lēndha linidhu.**

772. ‘It is far more praiseworthy to aim with your arrow at an elephant even though you may fail to kill it than to send your arrow at the hare in the wood and also succeed in killing it.’

COMMENTARY

For a brave and heroic army, it is far better to meet a very strong enemy even though it is not able to defeat it completely than to attack and destroy a weak enemy.

பேராண்மை யென்ப தறுகனென றுற்றக்கா
வூராண்மை மற்றத நெஃகு.

pēraṇmai yenba dhaṛuharonon drutrakā
lūrāṇmai matrādha nehu.

773. 'When a foe seeks battle attacking him relentlessly is the mark of great heroism, but when he is caught helpless, treating him with kindness is the fine point of that heroism.'

COMMENTARY

The commentators give as an illustration the kindness shown by Rama to Ravana when the latter was found helpless to fight for lack of weapon and army. Rama kindly sends him away to come fully prepared the next day for battle. He did not take advantage of the helpless position of the enemy to destroy him because such conduct would be inconsistent with true heroism.

கைவேல் களிற்றொடு போக்கி வருபவன்
மெய்வேல் பறியா நகும்.

kaivēl karlitroḍu bōki varubavan
meivēl baṛiyā nahum.

774. 'The javelin in his hand he hurls and hits the elephant that rushes at him. But to fight a second elephant he finds no other javelin in his hand. He is puzzled. But quickly he plucks out the one embedded in his own breast and feels joy for securing a weapon at the right moment.'

COMMENTARY

This is given as an illustration of the heroic conduct of a true warrior. While himself struck by an arrow he unconcernedly attacks the first elephant not being conscious of his own wound and bravely continues to give battle to the second elephant by plucking out the javelin from his own body thus indicating that his heroism is not in any way impaired by his own bodily injury.

விழித்தகண் வேல்கொண் டெறிய வழித்திமைப்பி
னோட்டன்றோ வன்க ணவர்க்கு.

viṛithaham vēlhoṁ deṛiya vaṛithimaipi
nōṭtandrō vanga ṇavarku.

775. 'When a hero fearlessly looks at the enemy while fighting, should he blink at the sight of the arrow sent by the foe, it would be tantamount to his defeat.'

COMMENTARY

Even the blinking of the eye at the sight of the arrow flying towards him would indicate his fear which would be inconsistent with his spirit of heroism.

விழுப்புண் படாதநா ளெல்லாம் வழக்கினுள்
வைக்குந்தன் னான யெடுத்து.

viṛupuṇ paḍādhanā lellām vaṛukinuḷ
vaikundhan nāḷai yeḍuthu.

776. 'A true hero will consider all those days when he has no battle to fight and be wounded and will treat them as useless days of his life.'

சுழலு மிசைவேண்டி வேண்டா வுயிரார்
கழல்யாப்புக் காரிகை நீர்த்து.

suṛalu miṣaivēṇḍi vēṇḍā vuyirār
kaṛalyāpu kārihai nīrthu.

777. 'A hero who wants to achieve worldwide fame must be prepared to fight regardless of his life. In his case his anklet of heroism is superfluous.'

COMMENTARY

His heroism is a sufficient ornament to adorn him,

உறினுயி ரஞ்சா மறவ ரிறைவன்
செறினுஞ்சீர் குன்ற லிலர்.

**uṛinuyi ranjā maṛava riṛaivan
seṛinunjīr hundra lilar.**

778. 'In a critical situation in the battle-field regardless of the strict warning of his king the hero would fearlessly rush into the battle without turning back to save his life. Such is true heroism.'

இழைத்த திகவாமைச் சாவாரை யாரே
பிழைத்த தொறுக்கிற் பவர்.

**iraitha dhihavāmai jāvārai yārē
pīraitha dhoṛukit pavar.**

779. 'Who is there who can scornfully say : "Here is the soldier who uttered vain words of heroism which he could not act up to" in the case of a hero who faithfully guards his vow and fights and dies?'

புரந்தார்கண் ணீர்மல்கச் சாகிற்பின் சாக்கா
டிரந்துகோட் டக்க துடைத்து.

**purandhārham nīrmalha jāhitpin sākā
ḍirandhuhō itaka dhudaitu.**

780. 'To fearlessly fight in the battle-field and get slain so as to draw tears from the king's eyes grieving over the lost hero, such a glorious death, any soldier would yearn to get even by begging.'

CHAPTER LXXIX

FRIENDSHIP

A true friend will be a useful ally to a king in times of war. Hence this chapter deals with the characteristics of a true friend and the desirability of obtaining one.

செயற்கரிய யாவுள நட்பி னதுபோல்
வினைக்குரிய யாவுள காப்பு

seyatkariya yāvuḷa naṭpi nadhubōl
vinaikuriya yāvuḷa kāpu.

781. ‘What is there in the world so difficult to obtain as true friendship? What is there so sure to help you as true friendship so obtained to defend yourself against foreign aggression?’

நிறைநீர நீரவர் கேண்மை பிறைமதிப்
பின்னீர பேதையார் நட்பு.

nīrainīra nīravar kēṇmai pīraimadhi
pinnīra pēdhaiyār naṭpu.

782. ‘The friendship of the wise will daily increase like the crescent moon. The friendship of the fools will daily decrease like the full moon.’

COMMENTARY

Friendship with wise men will in the beginning be very feeble but as days roll by, it will grow in strength, whereas friendship with fools will appear to start with full strength at first but will gradually decrease and wane away. The former is compared to the crescent moon daily waxing and the latter is compared to the full moon daily waning.

நவிரோறு நூனயம் போலும் பயிரோறும்
பண்புடை யாளர் தொடர்பு.

**naviṛōṟu nūnayam bōlum bayiṛōṟum
baṇḇuḇḍai yālar dhōḍarḇu.**

783. 'As the pleasures of learning increase
by constant application ;
So the friendship of the worthy increaseth
by constant intercourse.'—Ellis.

COMMENTARY

In the matter of studying a classic, the oftener you study the more you appreciate its beauty. Similarly in the case of friendship with the wise the oftener you meet your friend the stronger becomes the attachment. The full benefit you are able to obtain in both cases only after several contacts.

நகுதற் பொருட்டன்று நட்டன் மிகுதிக்கண்
மேற்சென் றிடித்தற் பொருட்டு.

**nahudhat poruṭṭandru naṭṭan mihudhikaṇ
mētṭen diṛḍḍiṭṭhat poruṭṭu.**

784. 'The duty of a friend is not merely to be a pleasant companion and make you laugh in enjoyment but it is his duty when you go astray to sternly reprove you at once.'

COMMENTARY

The aim of friendship is not merely to secure a sociable and pleasant companion but to secure a moral monitor who will be bold enough to correct you when you go wrong.

புணர்ச்சி பழகுதல் வேண்டா வுணர்ச்சிதா
னட்பாங் கிழமை தரும்.

**puṇarjī parahudhal vēṇḍā vuṇarjḍhā
naṭṭpāṇ giṛamai dharum.**

785. 'Merely because they were neighbours for long and they met each other constantly it will not make them true friends.'

COMMENTARY

It is the similarity of feeling born of kindred minds that will unite them to be true friends.

முகநக நட்பது நட்பன்று நெஞ்சத்
தகநக நட்பது நட்பு.

**muhanaha nartpadhu nartpandru nenja
thahanaha nartpadhu nartpu.**

786. 'True friendship 'does not consist in mere external expression of a smiling face when meeting, but it consists in the inner joy of the heart that is aroused in the presence of the friend.'

COMMENTARY

Welcoming you with a pleasant smile may be merely for the moment and may not indicate a deep and long-standing friendship, but if the friendship is deeply rooted in the heart it will always be constant and unfailing.

அழிவி னவைநீக்கி யாறுய்த் தமிழின்க
ணல்ல லுழப்பதா நட்பு.

**arivi navainiki yāruī tharivinga
ṇalla luṇapadhā nartpu.**

787. 'What protects in the moments of danger, what keeps in the path of virtue and what partakes in the suffering when misfortune is unavoidable, that is true friendship.'

உடுக்கை யிழந்தவன் கைபோல வாங்கே
யிடுக்கண் களைவதா நட்பு.

**uḍukai yirandhavan gaibōla vāngē
yiḍukan gaḷaivadhā nartpu.**

788. 'When the cloth worn by a person slips, his hand automatically moves to keep it in position. Similarly true friendship at the sight of coming grief will move at once to help.'

COMMENTARY

The metaphor refers to a person in an assembly. If his apparel slips off, he will be put to shame. Hence the hand quickly and automatically moves and keeps it in its place to save him from public disgrace. Similar must be the attitude of a true friend at a critical moment to save his friend.

நட்பிற்கு வீற்றிருக்கை யாதெனிற் கொட்பின்றி
யொல்லும்வா யூன்று நிலை.

**naṭtpitku vīrirukai yāḍhenit koṭtpindri
yollumvā yūndru nilai.**

789. 'And where is friendship's royal seat ?

In stable mind,

Where friend in every time of need
support may find.'—Pope.

இனைய ரிவரெமக் கின்னம்யா மென்று
புனையினும் புல்லென்னு நட்பு.

**inaiya rivarema kinnamyā mendru
punaiyinum bullennu naṭpu.**

790. 'That friendship is extremely mean which boastingly says "He is so much attached to me and I have so much affection towards him." '

COMMENTARY

A person who refers to his close attachment to his friend is still conscious of a difference between his interests and his friend's interests. True friendship does not know any such difference. Their interests are common as their hearts are in unison. Hence the differentiating remark that keeps 'him' and 'me' separate is not the mark of true friendship since it lacks identity of interest and unity of purpose.

CHAPTER LXXX

PROVING THE FRIENDSHIP

Before making friends it is necessary to test carefully the person and satisfy yourself that his character is such as to make him a worthy friend.

நாடாது நட்டலிற் கேடில்லை நட்டபின்
வீடில்லை நட்பாள் பவர்க்கு.

**nāḍādhu nartalit keḍillai nartabin
vīḍillai nartpāl bavarku.**

791. 'Nothing is more harmful than friendship hastily formed without sufficient test, since, when once friendship is formed, it is difficult for the persons to separate.'

ஆய்ந்தாய்ந்து கொள்ளாதான் கேண்மை கடைமுறை
தான்சாந் துயரந் தரும்.

**āindhāindhū hoḷlādhān gēṇmai kaḍaimuṛai
thānsān dhuyaran dharum.**

792. 'Before making friendship with a person his character and conduct must be carefully tested several times, otherwise such a friendship would end in mortal pain.'

COMMENTARY

In the case of political alliance such a dangerous result is obvious. If your friend by lack of upright conduct creates enemies against himself, his friend is bound to go to his defence and court disaster and ruin for himself also.

குணனுங் குடிமையுங் குற்றமுங் குன்ற
வினனு மறிந்தியாக்க தட்டி.

**kunananu guḍimaiyun gutramun guṇḍrā
vinanu maṛindhiyāka nartpu.**

793. 'What is his character? What is the status of the family in which he is born? What are his faults? Who are his associates? It is only after ascertaining these that friendship with him should be contracted.'

குடிப்பிறந்து தன்கட் பழிநாணு வாளைக்
கொடுத்துங் கொளல்வேண்டு நட்பு.

**kuḍipīrandhu dhangar parinānu vānai
korduthun goḷalvēṇdu naṭpu.**

794. 'Who is of noble birth, who naturally shrinks from guilty conduct likely to bring shame on him, such a person's friendship must be acquired even if it costs something.'

COMMENTARY

A person born of a noble family and who is always afraid of going wrong will prove to be a worthy friend. Hence you must voluntarily try to make friendship with him by rendering financial aid if necessary.

அழச்சொல்லி யல்ல திடித்து வழக்கறிய
வல்லார்நட் பாய்ந்து கொளல்.

**arajolli yalla dhiḍithu vaṛakaṛiya
vallārnar pāindhu hoḷal.**

795. 'When you go wrong he must frankly expose your guilt and make you repent for it. If you still persist in doing evil he must have the courage to scold you and put you right. Such a person's friendship you must carefully secure.'

கேட்டினு முண்டோ ருறுதி கிளைஞரை
நீட்டி யளப்பதோர் கோல்.

**kēṭṭinu muṇḍō ruṟudhi kiḷaiṅgarai
nīṭṭi yaḷapadhōr kōl.**

796. 'Even in ruin there is a good lesson to be learnt because it is a rod to accurately measure your friends.'

COMMENTARY

When you are in great difficulty the attitude of your friends will be clearly discovered whether they forsake you or boldly share your difficulties. Hence your ruin itself is a measuring rod to determine the attachment and affection that your friends bear to you.

ஊதிய மென்ப தொருவற்குப் பேதையார்
கேண்மை யொரீஇ விடல்.

**ūdhiya menba dhoruvatku pēdhaiyār
kēṇmai yorīi viḍal.**

797. 'Avoiding the association of fools is a real gain.
—So say the wise.'

உள்ளறக வுள்ளஞ் சிறுகுவ கொள்ளற்க
அல்லற்க னூற்றறுப்பார் நட்பு.

**uḷlatka vuḷlan jiṟuhuva hoḷlatka
allatka ṇātraṟupār naṭpu.**

798. 'Never think of doing anything which will be-
little you. Never accept as friends persons who will forsake
you in a moment of danger.'

கெடுங்காலைக் கைவிடுவார் கேண்மை யடுங்காலை
யுள்ளினு முள்ளஞ் சுடும்.

**keḍungālai kaivīḍuvār kēṇmai yaḍungālai
yuḷlinu muḷlan juḍum.**

799. 'The friendship of a person who forsakes you
in your adversity would be painful to think of even to the
end of your life.'

மருவுக மாசற்றூர் கேண்மையொன் றீத்து
மொருவுக வொப்பிலார் நட்பு.

maruvuha māsaṭrār kernmaiyoṇ drīthu
moruvuha vopilār naṭpu.

800. ‘Maintain your friendship with men of spotless character. Never make friends with men of evil ways. Pay them, if necessary, to get rid of them.’

COMMENTARY

If by chance you get associated with undesirable men you must try to get rid of those persons by paying them money, if necessary. Association with such men should be avoided at any cost.

CHAPTER LXXXI

OLD FRIENDSHIP

This chapter deals with the mutual behaviour of two persons who have been friends for a long time. Long familiarity existing between them should be associated with a generous forbearance towards each other's faults.

பழமை யெனப்படுவ தியாதெனின் யாதூங்
கிழமையைக் கீழ்ந்திடா நட்பு.

**paramai yenapaṛduva dhiyāḍhenin yādhun
giṛamaiyai kiṇḍhiṛdā naṭpu.**

801. 'What is the quality of long-standing friendship? It consists in not resenting the familiar behaviour of a friend.'

COMMENTARY

The familiar conduct of long-standing friendship may take any of the following forms. The friend may undertake to do your work even without consulting you. He may not maintain any distinction between your money and his money in the matter of expenditure. He may be free from certain amount of aloofness and respectful fear in dealing with your matters generally. In all such cases complete forbearance and approval must be shown towards him. That is the mark of long-standing and intimate friendship.

நட்பிற் குறுப்புக் கெழுதகைமை மற்றதற்
குப்பாதல் சான்றோர் கடன்.

**naṭpit kuṛupu keṇḍhahaimai matrāḍhat
kupāḍhal sāṇḍrōr haḍḍan.**

802. 'Freedom of action born of familiarity is the inevitable element of true friendship. To approve it with sweetness of temper is the duty of the noble.'

பழகிய நட்பெவன் செய்யுங் கெழுதகைமை
செய்தாங் கமையாக் கடை.

**parahiya nartpevan seiyum geṇḍhahaimai
seidhān gamaiyā kaidai.**

803. 'Of what value is old friendship if it does not provide freedom of action in the case of a friend undertaking to finish your work expecting complete approval from you?'

COMMENTARY

Your old friend voluntarily doing your work must be accepted without any reservation and there could be no difference between your interest and his interest. You must identify yourself with him and accept full responsibility for the work done by your friend.

விழைதகையான் வேண்டி யிருப்பர் கெழுதகையாற்
கேளாது நட்டார் செயின்.

**viṇaidhahaiyān vēṇḍi yirupar kerudhahaiyāt
kēṇlādu nartār seiṇ.**

804. 'When your friend, because of familiar privilege born out of old friendship, undertakes to carry out your work without waiting for your consent, you must gladly approve of his conduct.'

பேதைமை யொன்றோ பெருங்கிழமை யென்றுணர்க்
நோதக்க நட்டார் செயின்.

**pēdhaimai yondrō perungijamai yendruṇarha
nōdhaka nartār seiṇ.**

805. 'Even when your friend acts in such a way as to cause pain you must gladly condone it as either due to sheer ignorance or to familiarity born of long-standing friendship.'

When your friend acts of his own accord without your permission and brings trouble to you as a result of his conduct, even in such a case you should not condemn him. You must adopt a charitable attitude towards his conduct for it may be due to either ignorance or to privilege of familiarity.

எல்லைக்க ணின்ருர் துறவார் தொலைவிடத்துத்
தொல்லைக்க ணின்ருர் தொடர்பு.

**ellaika ṁindrār dhuṛavār tholaiviḍdathu
thollaika ṁindrār dhoḍdarbu.**

806. 'Persons who habitually desire good association will never renounce their old friends even if the latter's conduct resulted in great personal loss.'

அழிவந்த செய்யினு மன்பரு ரன்பின்
வழிவந்த கேண்மை யவர்.

**aḻivandha seiṇinu manbarā ranbin
vaḻivandha kēṇmai yavar.**

807. 'True friends united by long-standing mutual love will never think of severing their friendly relation even when the careless conduct of one resulted in great pain to the other.'

கேளிழுக்கங் கேளாக் கெழுதகைமை வல்லார்க்கு
நாளிழுக்க நட்டார் செயின்.

**kēḷirukan gēḷā kerudhahaimai vallārku
nāḷiruka natār seyin.**

808. 'A person who is able to maintain unshaken friendship and who would not listen to reports about the faults of his friend would naturally consider all those bad days when his friend goes wrong as good days in his life.'

கெடாஅ வழிவந்த கேண்மையார் கேண்மை
விடாஅர் விழையு முலகு.

**keṭṭāa vaṭivandha kēṇmaiyaṛ hēṇmai
viṭṭāaṛ viṭaiyu mulagu.**

809. 'When a person of noble birth maintains his friendship undiminished towards his old friends even if the latter commit mistakes, his friendship will be eagerly sought after by the people at large.'

விழையார் விழையப் படுப பழையார்கட்
பண்பிற் றலைப்பிரியா தார்.

**viṭaiyāṛ viṭaiya paṭṭuba paṭaiyārhaṭ
paṇbi tralaipiriyā dhār.**

810. 'If a person of noble character maintains his affection to his ancient friends undiminished in spite of their defects, even his enemies will eagerly seek to become his friends.'

CHAPTER LXXXII

EVIL FRIENDSHIP

In this Chapter the undesirability of making friends with bad men is emphasised.

பருகுவார் போலினும் பண்பிலார் கேண்மை
பெருகலிற் குன்ற லினிது.

paruhuvār bōlinum baṇṇbilār kēṇmai
peruhalit kundra linidhu.

811. 'Though persons without character show extreme affection, it is better that their friendship is allowed to die away than permitted to grow.'

உறினட் டறினொருஉ மொப்பிலார் கேண்மை
பெறினு மிழப்பினு மென்.

uṛina ṭaṛinorūu mopilār kēṇmai
beṛinu miṇapinu men.

812. 'What does it matter whether you gain or lose the friendship of a person who is not a friend at heart and who clings to you in prosperity and forsakes you in adversity.'

உறுவது சீர்தாக்கு நட்பும் பெறுவது
கொள்வாருங் கள்வரு நேர்.

uṛuvadhu sīrdhūku naṭṭpum beṛuvadhu
koḷvārun gaḷvaru nēr.

813. 'A person who is always calculating the material benefit obtainable from friendship is on a par with a harlot who sells herself for money or a robber who plunders you.'

COMMENTARY

A friend who always has an eye on gain, has money as the motive of his friendship is just like a harlot or a robber. In all the three cases the motive is identical, to make money. Hence all the three are placed on the same level thereby implying the friendship of a selfish man is as undesirable as association with a prostitute or a thief.

அமரகத் தாற்றறுக்குங் கல்லாமா வன்னார்
தமரிற் றனிமை தலை.

amaraha thātrarukun gallāmā vannār
dhamari tranimai dhalai.

814. ‘An untrained horse may become restive in the battlefield and may run away throwing off the rider. If a person has similar temperament and behaviour, his friendship is no good. It is far better to remain alone than to be friends with him.’

COMMENTARY

Just as a vicious horse forsakes the horseman in the field of battle, an unreliable friend will forsake you at the critical moment. In the case of a king, if his ally is unreliable and foolish, he may betray his friend in the field of battle.

செய்தேமஞ் சாராச் சிறியவர் புன்கேண்மை
எய்தலி னெய்தாமை நன்று.

seidhēman jārā jīriyavar pungēnmai
eidhali neidhāmai nandru.

815. ‘It is far better not to gain any friendship at all than to get the useless friendship of such mean men who, though benefited by friendship, do not stand by you in a moment of danger.’

பேதை பெருங்கெழீஇ நட்பி னறிவுடையா
ரேதின்மை கோடி யுறும்.

**pēdhai perungeṇi nartpi nārivuḍaiyā
rēdhinmai hōrdi yuṛum.**

816. 'To be a wiseman's foe is infinitely (ten million times) better than to be an intimate friend of a fool.'

நகைவகைய ராகிய நட்பிற் பகைவராற்
பத்தடுத்த கோடி யுறும்.

**nahaivahaiya rāhiya nartpit pahaivarāt
pathaḍutha hōrdi yuṛum.**

817. 'You can derive ten crores of times greater benefit from your foe than from a false friend whose friendship rests on outward smile but not inner heart.'

COMMENTARY

In the case of your enemy you know exactly where you stand and therefore you can always guard yourself against danger ; but in the case of a false friend you may be taken unawares and may be betrayed at the critical moment. Hence it is said that it is infinitely better to be with your enemy than to be with a false friend who may at any moment prove treacherous.

ஒல்லுங் கரும முடற்றுபவர் கேண்மை
சொல்லாடார் சோர விடல்.

**ollun garuma mudatrubavar hēṇmai
sollāḍār sōra viḍal.**

818. 'If a person falsely complains that a particular task assigned to him is too difficult for him, though he can easily carry it out, his friendship is not worth mentioning; it is better to eschew it quietly.'

கனவினு மின்னாது மன்னே வினவேறு
சொல்வேறு பட்டார் தொடர்பு.

**kanavinu minnādhū mannō vinaivēru
solvēru bartār dhōdarbu.**

819. 'In the case of a person whose words and deeds are at variance, his friendship would be very painful even if in a dream.'

எனைத்துங் குறுகுத லோம்பல் மனைக்கெழீஇ
மன்றிற் பழிப்பார் தொடர்பு.

**enaithun guṛuhudha lōmbal manaikeṇi
mandrit paṭipār dhōdarbu.**

820. 'It is always safe to avoid association with persons who pretend in your presence to be your friends but who speak ill of you in public behind your back.'

CHAPTER LXXXIII

FALSE FRIENDSHIP

சீரிடங் காணி னெறிதற்குப் பட்டடை
நேரா நிரந்தவர் நட்பு.

sīriḍan gāṇi neṛidhatku partardai
nērā nirandhavar naṭpu.

821. 'The friendship of a person who dissembles affection but harbours enmity at heart and waits for an opportunity to strike you is like an anvil.'

COMMENTARY

The anvil supports the metal placed on it only to get it beaten by the hammer. Similarly, the dissembling friend will be pretending to support you till an opportune moment when you will be beaten.

இனம்போன் றினமல்லார் கேண்மை மகளிர்
மனம்போல வேறு படும்.

inambōn drinamallār hēṇmai maharir
manambōla vēṛu bardum.

822. 'The friendship of a person who outwardly behaves like a kindred but who remains aloof at heart is as elusive and changing as the fickle mind of a woman.'

பலநல்ல கற்றக் கடைத்து மனநல்ல
ராகுதல் மாணர்க் கரிது.

palanalla katra kardaithu mananalla
rāhudhal māṇār karidhu.

823. 'A person harbouring hatred at heart, however learned he be in various sciences, cannot easily change his nature and become a real friend with goodwill towards you.'

COMMENTARY

Learning may leave the character of a person untouched. A man may be a great scholar and yet if he is at heart your enemy, you can never trust him to be your good friend merely because of his scholarship.

முகத்தி னினிய நகாஅ வகத்தின்னா
வஞ்சரை யஞ்சப் படும்.

**muhathi niniya nahāa vahathinnā
vanjarai yanja pardum.**

824. 'Always beware of treacherous persons who dissemble friendship with a sweet smile but harbour hatred at heart.'

மனத்தி னமையா தவரை யெனைத்தொன்றுஞ்
சொல்லினுற் றேறற்பாற் றன்று.

**manathi namaiyā dhavarai yenaithondrun
jollinā trēratpā trandru.**

825. 'It is not safe to put your trust in a person mainly depending upon his words while his insincere heart is not at one with his words.'

COMMENTARY

A man who thinks in one way and speaks in another is too a dangerous person to be a trusted friend.

நட்டார்போ னல்லவை சொல்லினு மொட்டார்சொ
லொல்லை யுணரப் படும்.

**nartārbō nallavai sollinu mortārso
lollai yunara pardum.**

826. 'Though they utter sweet words like good friends, the true significance of enemy's words will be easily discovered.'

COMMENTARY

Merely because an enemy speaks sweetly and pretends to be your friend he should not be taken at his face value. You can easily discover his heart through his speech.

சொல்வணக்க மொன்னூர்கட் கொள்ளற்க வில்வணக்கம்
தீங்கு குறித்தமை யான்.

**solvaṇnaka monnārhart koṇḷatka vilvaṇnakam
dhīngu kuṛiṭṭamai yān.**

827. 'A bow may be bent and yet deadly in action. Similarly, your enemy may bend low and make a submissive speech, but be not deceived by that.'

COMMENTARY

A person who is an adept in the art of stooping to conquer may bend low before you and address you in a humble speech, but his motive is always dangerous and hence you should not be deceived by his false humility.

தொழுதகை யுள்ளும் படையொடுங்கு மொன்னு
ரழுதகண் ணீரு மனைத்து.

**thorudhahai yuḷḷum paidaiyodungu monnā
raṇudhaham nīru manaiṭṭu.**

828. 'A weapon may lie hidden inside the joined hands raised to worship. Similarly, there may be a hidden danger in the tears shed by your enemy.'

COMMENTARY

A person raising his joined hands to worship you may still carry a dangerous weapon hidden in the hands. Similarly, an enemy while shedding tears to evoke sympathy may be still harbouring a dangerous plot against you.

மிகச்செய்து தம்மெள்ளு வாரை நகச்செய்து
நட்பினுட் சாப்புல்லற் பாற்று.

**mihajeidhu thammerllu vārai nahajeidhu
nartpinurt jāpullat pātru.**

829. 'A foe who harbours hatred at heart but outwardly takes all steps to behave as a good friend must be paid back in his own coin. It is quite just for a king to treat him in a similar way outwardly as a friend but inwardly keep him aloof knowing him to be a dangerous enemy.'

COMMENTARY

Insincerity must be met with insincerity and it is quite justifiable in political affairs.

பகைநட்பாங் காலம் வருங்கான் முகநட்
டகநட் பொரீஇ விடல்.

**pahainartpān gālam varungān muhana
rtahanart porīi viṛdal.**

830. 'When the time comes for foes to appear as friends then you too put on a smiling face to receive them. But never accept them at heart.'

COMMENTARY

Diplomatic courtesy requires that you should welcome your enemies even on ceremonial occasions with a smiling face but it should never lead you to accept them as true friends.

CHAPTER LXXXIV

IGNORANCE OF THE NATURE OF THINGS

This chapter deals with persons who are incapable of differentiating between what is valuable and what is worthless. The meaning of the word 'pethaimai' is exactly similar to the significance of the Sanskrit term 'avidya' or 'Agnana' which are liable to create intellectual confusion due to ignorance.

பேதைமை யென்பதொன் றியாதெனி னேதங்கொண்
தேயம் போக விடல்.

pēdhaimai yenbadhon driyādheni nēdhangom
dūdhiyam bōha viḍal.

831. 'What is meant by folly which is a unique defect? It consists in choosing what is ruinous and discarding what is beneficial.'

COMMENTARY

A course of conduct which is likely to be ruinous to the individual is that which leads him to poverty, enmity, disgrace and sin. What is beneficial is just the reverse. It is righteous conduct that may lead to fame and happiness. This unique folly is considered to be the worst of defects in man, because it will vitiate all his conduct.

பேதைமையு ளெல்லாம் பேதைமை காதன்மை
கையல்ல தன்கட் செயல்.

pēdhaimaiyu ḷellām bēdhaimai hādhanmai
haiyalla dhangart jeyal.

832. 'Of all the follies the worst folly is the desire to pursue a course of conduct which one ought not to choose.'

நானுமை நாடாமை நாரின்மை யாதொன்றும்
பேனுமை பேதை தொழில்.

**nāṇāmai nāḍāmai nārinmai yādhondrum
bēṇāmai bēdhai dhoril.**

833. 'Shamelessness, lack of due consideration, absence of kindness, not safeguarding anything, these mark the conduct of a deluded fool.'

COMMENTARY

Shamelessness indicates not shrinking from disgrace and sin. Lack of due consideration means incapacity to discriminate between what ought to be done and what ought to be avoided. Not safeguarding implies indifference to maintain upright character, high intelligence and prestige of noble birth. A person deluded by folly will not be able to maintain these things.

ஒதி யுணர்ந்தும் பிறர்க்குரைத்துந் தானடங்காப்
பேதையிற் பேதையா ரில்.

**ōdhi yuṇarndhum biṛarkuraithun dhāṇaḍangā
pēdhaiyit pēdhaiyā ril.**

834. 'He studies and understands the scripture. He instructs others on ethical principles. But he himself never observes these principles to restrain his own conduct. Can there be a greater fool than he in the world?'

ஒருமைச் செயலாற்றும் பேதை யெழுமையுந்
தான்புக் கழுந்து மளறு.

**orumai jeyalātrum bēdhai yerumaiyūn
dhānbu kaṇundhu maḷaṟu.**

835. 'What a fool achieves in one single birth in this world will be sufficient enough to sink him down in hell through seven successive births.'

பொய்ப்படு மொன்றோ புனைபூணுங் கையறியாப்
பேதை வினைமேற் கொளின்.

**poibaidu mondrō bunaibūṇuṇṇu gaiyāriyā
pēdhai vinaimēt koḷin.**

836. 'When a fool ignorant of proper procedure undertakes to achieve a task not only the task fails but he himself gets into trouble.'

ஏதிலா ராரத் தமர்பசிப்பர் பேதை
பெருஞ்செல்வ முற்றக் கடை.

**ēdhilā rāra thamarbasipar pēdhai
perunjelva mutra kardai.**

837. 'When a large fortune falls into the hands of a fool the result is, the foes thrive while the friends starve.'

COMMENTARY

If a fool obtains great wealth his management of the property will be so ridiculous that strangers and enemies will get the full benefit out of it, whereas his own kith and kin and friends will get nothing. Such will be the conduct of a deluded fool who has the windfall of a great fortune.

மைய லொருவன் களித்தற்றூற் பேதைதன்
கையொன் றுடைமை பெறின்.

**maiya loruvan gailithatrāt pēdhaidhan
gaiyon druḍaimai beṛin.**

838. 'When a deluded fool happens to get large wealth his conduct will be exactly similar to the conduct of a lunatic who further gets intoxicated by drink.'

பெரிதினிது பேதையார் கேண்மை பிரிவின்கட்
பீழை தருவதொன் றில்.

**peridhinidhu pēdhaiyār hēṇmai birivingart
pīṇai dharuvadhon dril.**

839. 'Fool's friendship is highly pleasant because separation from him will cause no pain.'

COMMENTARY

The author sarcastically refers to the friendship of fools and says that it is very pleasant. The feeling of happiness is really shifted to separation from him. It is implied thereby that it is very difficult to maintain friendship with men of noble character and that separation in that case would be extremely painful.

கழா அக்கால் பள்ளியுள் வைத்தற்றூற் சான்றோர்
குழா அத்துப் பேதை புகல்.

kaṛāakāl paṭṭiyuḷ vaithatrāt jāndrōr
kuṛāathu pēdhai buhal.

840. 'When a fool sets his feet into the meeting place of the wise, it is exactly similar to a person who gets into bed with filthy feet.'

COMMENTARY

Just as placing the filthy uncleaned feet on the bed would make the bed filthy, so when a deluded fool enters the assembly of the wise men, he will cause disgrace to the assembly of the wise.

CHAPTER LXXXV

LITTLE KNOWLEDGE

This chapter deals with persons of imperfect knowledge who imagine themselves to be highly learned and behave in a way inconsistent with the injunctions of the wise.

அறிவின்மை யின்மையு ளின்மை பிறிதின்மை
யின்மையா வையா துலகு.

aṛivinmai yinmai yu ḷinmai biṛidhinmai
yinmai yā vaiyā dhulahu.

841. 'Of all defects the worst type of defect is lack of knowledge. Wanting in other things will not be considered a real defect.'

COMMENTARY

Even though a person be blessed with material prosperity if he is lacking in intelligence he will not be able to derive the best benefit out of his wealth.

அறிவிலா னெஞ்சுவந் தீதல் பிறிதியாது
மில்லை பெறுவான் றவம்.

aṛivilā nenjuvan dhīdhal pīṛidhiyādhū
millai beṛuvān dravam.

842. 'When a fool heartily bestows a gift it is due to the virtuous merit of the receiver and has nothing to do with the quality of the giver.'

COMMENTARY

A fool who makes a gift without knowledge of the moral implications does it merely automatically as a habit. Since there is no intelligent moral motive behind the act, he cannot claim any credit for his conduct.

அறிவிலார் தாந்தம்மைப் பீழிக்கும் பீழை
செறுவார்க்குஞ் செய்த லரிது.

**aṛivilār dhāndhammai pīṇikūm bīṇai
seṇuvārkun jeidhal aridhu.**

843. 'A fool lacking in intelligence will cause himself much greater harm than his enemies can do to him.'

COMMENTARY

Due to lack of intelligence he may miscalculate his own worth and thus may launch himself into ruin. The damage would be certainly much greater than damage that he would cause when he faces an enemy in the battle.

வெண்மை யெனப்படுவ தியாதெனி னெண்மை
யுடையம்யா மென்னுஞ் செருக்கு.

**veṇmai yenapaṇḍuva dhiyādheni noṇmai
yudaiyamyā mennun jeruku.**

844. 'What is the meaning of silliness? It is the arrogant assumption which makes the silly person say, "I have plenty of wisdom".'

கல்லாத மேற்கொண் டொழுகல் கசடற
வல்லதூஉ மையந் தரும்.

**kallādha mētkoṇ ḍoruhal kaṣaḍara
vallādhūu maiyan dharum.**

845. 'If a silly person pretends to be well-acquainted with sciences of which he knows nothing his claim will be discredited even in matters of which he has correct knowledge.'

அற்ற மறைத்தலோ புல்லறிவு தம்வயிற்
குற்ற மறையா வழி.

atra maṛaithalō pullāṛivu dhamvayit
kutra maṛaiyā vari.

846. 'One who carefully covers his nudity with a cloth and yet is not able to guard himself against faults is a sheer fool.'

COMMENTARY

Exposing one's moral faults to the public is much more disgraceful than exposing nakedness of the body.

அருமறை சோரு மறிவிலான் செய்யும்
பெருமிறை தானே தனக்கு.

arumaṛai sōru maṛivilān jeiyum
perumiṛai dhānē dhanaku.

847. 'A person without intelligence who forgets the rare principles learnt from the sacred Scripture will himself cause great misery to himself.'

ஏவவுஞ் செய்கலான் றுன்றேரு னவ்வுயிர்
போலு மளவுமோர் நோய்.

ēvavun jeihalān drāndrērā navvuyir
pōō marlavumōr nōi,

848. 'A man without sense will not accept the advice from the wise, nor is he capable of understanding things himself. His life will be an unbearable disease till his death.'

காணாதாற் காட்டுவான் றுன்காணன் காணாதான்
கண்டாணந் தான்கண்ட வாறு.

kāṇādhāt kārtuvān drāṅgāṇān gāṇādhān
gaṇdānān dhāṅgaṇda vāṛu.

849. 'A person who attempts to impart wisdom to a fool is himself lacking in intelligence because a silly person will persist in his own way and never let himself be corrected.'

உலகத்தா ருண்டென்ப தில்லென்பான் வையத்
தலகையா வைக்கப் படும்.

**ulahathā rundenba dhillenbān vaiya
thalahaiyā vaika pardum.**

850. 'A silly fool who denies all those things that the wise affirm as real is not human but a demon on earth.'

COMMENTARY

'The things that are asserted to be real by the wise are God, future birth, and the distinction between good and evil.'

A person who denies the reality of such eternal values will be so bad in his conduct that he will be considered not a human being but a devil living in the form of a human being.

CHAPTER LXXXVI

HOSTILITY

Having disposed of delusion of the intellect due to ignorance the author takes up hostility which is the result of anger. He has been repeatedly emphasising intellectual delusion due to ignorance, wrath, and lust which are the three great defects which corrupt human personality. Hence even in the case of a ruler these should be avoided. If it is not carefully avoided, what danger it brings on him is pointed out in these chapters.

Intemperate conduct roused by anger will invariably be the cause of war between one country and another and how it leads to the ruining of both is indicated in this chapter.

இகலென்ப வெல்லா வுயிர்க்கும் பகலென்னும்
பண்பின்மை பாரிக்கு நோய்.

**ihalenba vellā vuyirkum bahalennum
barnbinmai bāriku nōi.**

851. 'Anger which is an intrinsic disease of all animals in general which creates antagonism among them is also the root cause of hostility in the political world.'

COMMENTARY

Anger is an instinctive expression of emotion among all animals. Man is no exception to that. Much more so in the case of a ruler. If he gives vent to anger without restraint it will create hostility leading to war with other nations. Hence it is advisable that the ruler of a State should maintain his temper calm in all his dealings whether with his own ministers or with foreign delegations.

பகல்கருதிப் பற்று செயினு மிகல்கருதி
இன்னாசெய் யாமை தலை.

**pahal karudhi patrā seyinu mihalkarudhi
innāsei yāmai dhalai.**

852. 'When a person who has no real affection towards you behaves in an unbecoming manner to bring about complete dis-union, it is highly desirable that you do not take up the same attitude and retaliate, for that would bring about open hostility.'

இகலென்னு மெவ்வநோய் நீக்கிற் றவலில்லாத்
தாவில் விளக்கந் தரும்.

**ihalennu mevvanōi niki travalillā
thāvil viḷakan dharum.**

853. 'If a person successfully rids his mind of that painful disease—hostility—he is sure to achieve an undying and ever-shining fame for himself.'

COMMENTARY

In the case of a ruler who successfully maintains a calm temperament in his administrative affairs he will surely promote peace and prosperity among his people as well as peace and goodwill among his neighbours. Free from anxiety from internal trouble and external war he can wholeheartedly devote his attention to the promotion of welfare and happiness of his people which would naturally bring great fame to him as a ruler. It is not necessary for us to point out that what applies to the ruler of a State is equally applicable to the ordinary citizen in his own sphere of life.

இன்பத்து ளின்பம் பயக்கு மிகலென்னுந்
துன்பத்துட் டுன்பங் கெடின்.

**inbathu ḷinbam bayaku mihalennun
dhunbathu ṭunban gerdin.**

854. 'If the emotion of hostility which is a woe of all woes is got rid of, this will automatically result in producing the greatest joy of all joys.'

இகலெதிர் சாய்ந்தொழுக வல்லாரை யாரே
மிகலூக்குந் தன்மை யவர்.

**ihaledhir sāindhoṟuḥa vallārai yārē
mihalūkun dhanmai yavar.**

855. 'If a person successfully maintains his self-control by suppressing all feelings of hostility, who can ever think of winning a victory over him?'

இகலின் மிகலினி தென்பவன் வாழ்க்கை
தவலுங் கெடலு நணித்து.

**ihalin mihalini dhenbavan vāṟkai
dhavalun geṟḍalu nannithu**

856. 'When a person maintains that hostility is a welcome and pleasant affair, then it is certain that he will have immediately not only ruin of his life but also complete destruction.'

மிகன்மேவு மெய்ப்பொருள் காணு ரிகன்மேவ
லின்னா வறிவி னவர்.

**mihan mēvu meiporuḷ kāṇṇā rihanmēva
linṇā vaṟivi navar.**

857. 'If a person cherishes evil thoughts that would inevitably promote hostility, it is patent that he is absolutely ignorant of the principles of statecraft, a correct knowledge of which is necessary for a successful ruler of a State.'

இகலிற் கெதிர்சாய்த லாக்க மதனை
மிகலூக்கி னூக்குமாங் கேடு.

**ihalit kedhirsāidha lāka madhanai
miha lūki nūkumān gēṟdu.**

858. 'It is great spiritual wealth to a person if he successfully nips in the bud a feeling of hostility, for the more it grows the greater will be the ruin.'

இகல்காணு னுக்கம் வருங்கா லதனை
மிகல்காணுங் கேடு தரற்கு.

ihal hāṇnā nākam varungā ladhanai
mihal hainun gēḍu dharatku.

859. 'When fortune smiles a man will never entertain any hostile thought even in adverse circumstances, but when evil destiny stares at him he will entertain such hostile feeling more and more.'

இகலானு மின்னாத வெல்லா நகலானு
நன்னய மென்னுஞ் செருக்கு.

ihalānā minnādha vellā nahalānā
nannaya mennun jeruku.

860. 'It is hostility that produces all the painful misery in life. But it is friendliness that promotes all good and proud prosperity in life.'

COMMENTARY

It is obvious that wars will bring on destruction and ruin whereas international peace will promote general prosperity and happiness. The implication is that the ruler of a State must always maintain peace both internally and externally in order to promote the prosperity of his subjects.

CHAPTER LXXXVII

MERIT OF HOSTILITY

It was pointed out that generally hostility should be avoided by a king. Nevertheless, when it is forced on him he cannot avoid it. In this chapter it is pointed out how he should meet and whom he should face in battle.

வலியார்க்கு மாறேற்ற லோம்புக வோம்பா
மெலியார்மேன் மேக பகை.

**valiyārku mārētra lōmbuha vōmbā
meliyārmēn mēha pahai.**

861. 'Never make a foe of a person who is mightier than yourself. But if you are provoked by a weaker person never give up hostility.'

COMMENTARY

The strength of a person depends upon his own intelligence, uprightness, and possession of good allies. It is unwise to make an enemy of such a ruler. If a person is lacking in these, he can easily be conquered. Hence one need not be afraid of hostility in such a case.

அன்பில னுன்ற துணையிலன் றுன்றுவ்வா
னென்பரியு மேதிலான் றுப்பு.

**anbila nāndra dhuṇaiyilan drāndruvvā
nenbariyu mēdhilān drupu.**

862. 'He has no love towards kinsmen. He has no mighty allies. He himself is not strong. How is it possible for such a king to defeat an enemy who attacks him?'

அஞ்சு மறியா னமைவில னீகலான்
தஞ்சு மெளியன் பகைக்கு.

**anju maṛiyā namaivila nīhalān
dhanja merliyan bahaiku.**

863. 'He is always in fear. He lacks intelligence. He maintains no peace with his neighbours. He does not generously give anything. Such a person is an easy prey to his enemy.'

நீங்கான் வெகுளி நிறையில னெஞ்ஞான்றும்
யாங்கனும் யார்க்கு மெளிது.

**nīngān vehuḷi nīraiyla nengyāndrum
yānganum yārku merlidhu.**

864. 'He can never control his anger. He can never maintain a just attitude of mind. Such a foe will always be an easy prey to anybody at any place.'

COMMENTARY

A person who is always in a rage, who lacks coolness of thought to consider things, will easily be defeated in battle by a person better qualified. His own personal defects will be an invitation to his enemy to attack and crush him without any hesitation.

வழிநோக்கான் வாய்ப்பன செய்யான் பழிநோக்கான்
பண்பிலன் பற்றார்க் கினிது.

**vajinōkān vāipana seiyaṇ baṇinōkān
baṇbilan batrār kinidhu.**

865. 'He does not learn the nature of the ethical path. He never shapes his conduct according to moral principles. He is unmindful of disgrace, devoid of any good quality. Such a person it would be a joy for his enemy to meet in the battlefield.'

காணச் சினத்தான் கழிபெரும் காமத்தான்
பேணுமை பேணப் படும்.

**kāṇā jinathān kaiberun gāmathān
bēṇāmai bēṇa pardum.**

866. 'Who is blinded by anger, who is steeped in inordinate lust, his hostility should be welcomed without hesitation.'

COMMENTARY

To fight a foe with such defects is an easy affair. Hence his hostility should be accepted gladly because you are sure of victory.

கொடுத்துங் கொளல்வேண்டு மன்ற வடுத்திருந்து
மாணுத செய்வான் பகை.

**korduthun goḷalvēṇdu mandra vārduthirundhu
māṇādhā seivān bahai.**

867. 'Whoever is in the habit of choosing an unbecoming means to achieve an end, such a person's hostility is worth purchasing even at a cost.'

COMMENTARY

A person who is incapable of choosing adequate means to achieve his end must be habitually inefficient. It will certainly pay you to have him as your enemy. It is worth spending some money to secure his hostility because it would be ultimately beneficial to secure success over him.

குணனிலனாய்க் குற்றம் பலவாயின் மாற்றூர்க்
கினனிலனு மேமாப் புடைத்து.

**kuṇanilanāi kutram balavāyin mātrār
kinanilanā mēmā pudaithu.**

868. 'He possesses no good qualities but has defects in abundance. There is no ally to help him. Such a person would be really an additional strength to his enemy.'

செறுவார்க்குச் சேணிகவா வில்ப மறிவிலா
வஞ்சும் பகைவர்ப் பெறின்.

**seṟuvārku jēṇihavā vinba maṟivilā
vanjum bahaivar peṟin**

869. 'A king who has as his enemy an ignorant and timid person will not have to wait long to have the joy of victory.'

கல்லான் வெகுளுஞ் சிறுபொரு ளெஞ்ஞான்று
மொல்லானை யொல்லா தொளி.

**kallān vehuṟḷun jīṟuboru ḷlengyāndru
mollānai yollā dhoḷi.**

870. 'He will not study useful sciences. He will always indulge in anger. He has only meagre finance. Such a foe, the shining glory of victory shall never meet.'

COMMENTARY

A person lacking in intelligence and always a victim to anger can never hope to shine in the battlefield. Military fame will naturally shun to approach him.

CHAPTER LXXXVIII

ASCERTAINING THE STRENGTH OF HOSTILE FORCES

In this chapter the author explains clearly the attitude that must be adopted by a ruler in dealing with hostile forces, and points out that failure to adopt tactful methods will end in great ruin to himself.

பகையென்னும் பண்பி லதனை யொருவ
னகையேயும் வேண்டற்பாற் றன்று.

**pahaiyennum baṇbi laḍhanai yoruva
nahaiyēyum vēṇḍatpā trandru.**

871. 'Hostility, that evil thing, should not be entertained in thought even in a playful mood.'

COMMENTARY

Here the author emphasises the fact that hostility should be avoided as far as possible and external peace should be maintained at any cost. Thinking and talking of hostility even in a playful mood may become a serious affair and lead to open war. Hence even as a joke one should not talk of hostility towards any neighbouring king.

வில்லே ருழவர் பகைகொள்ளினுங் கொள்ளற்க
சொல்லே ருழவர் பகை.

**villē ruṇavar pahaihoḷlinuṇ goḷḷatka
sollē ruṇavar pahai.**

872. 'Even though you incur the enmity of the ploughman with the arrow, never make a foe of the ploughman with words.'

COMMENTARY

The person whose occupation is to wield the arrow is a soldier. A person whose occupation is to wield words is a minister or a diplomat. The former is characterised with courage and heroism, the latter is characterised with the scheming intellect

of a diplomat. There would be no harm in openly fighting a soldier, but it would be immensely dangerous to provoke the enmity of the cunning intellect. The latter will surely bring in ruin, though not immediately but ultimately. Hence after stating that hostility in general should be avoided it is further pointed out that the hostility with a scheming intellect is much more dangerous than the hostility of a blunt soldier.

ஏழுந் தவரினு மேழை தமிழனாய்ப்
பல்லார் பகைகொள் பவன்.

**ēmu travarinu mējai thamiyanāi
pallār pahaihoi bavan.**

873. 'A person who thoughtlessly goes to meet in battle a number of enemies is a more pitiable wretch than a man of unsound mind.'

COMMENTARY

A man of unsound mind is certainly pitiable because he is not able to carefully guide his conduct. But a silly person who rushes to offer battle to a multitude of forces assembled to crush him shows himself to be quite senseless and devoid of elementary prudence. His condition is certainly much more wretched than that of the helpless lunatic.

பகைநட்பாக் கொண்டொழுகும் பண்புடை யாளன்
றகைமைக்கட் டங்கிற் றலகு.

**pahainatpā koṇdoruhum baṇbuṇḍai yālan
drahaimaika itangi trulahu.**

874. 'The world will seek shelter under the sovereignty of the king who is able to convert even his enemies into his allies.'

தன்றுணை யின்றூற் பகையிரண்டாற் றுனொருவ
னின்றுணையாக் கொள்கவற்றி னொன்று.

**thandruṇai yindrāt pahaiyiraṇḍā trānoruva
nindruṇaiyā koḷhavatri nondru.**

875. 'If it so happens that a king without allies has to fight two enemies single-handed, he should so manage as to secure the friendship and alliance of one of the two before offering battle.'

தேறினுந் தேரு விடினு மழிவின்கட்
டேருன் பகாஅன் விடல்.

**thērinun dhērā viḍinu maṟivinga
iṭērān bahāan viḍal.**

876. 'In a period of prosperity you can carefully test and accept the friendship of the one or reject his alliance, but in adversity nothing of that kind should be done.'

COMMENTARY

When the military resources of a king are ample he can carefully test the reliability of another person and either accept him as his friend or reject him as an alien, but in a moment of adversity when his resources are feeble he should do nothing of that kind. If an alien is accepted as a friend he will take advantage of his weakness and may over-power him. If, on the other hand, you make an enemy of the other after careful test you may drive him to the opposite camp, which also is undesirable. The best thing under such circumstances would be to maintain strict neutrality and you should not make either a friend or foe of him.

நோவற்க நொந்த தறியார்க்கு மேவற்க
மென்மை பகைவ ரகத்து.

**nōvatka nondha dhaṟiyārku mēvatka
menmai pahaiva rahathu.**

877. 'To those who are ignorant of your troubles, never complain about your woes. On no account should you reveal your weakness to your enemy.'

வகையறிந்து தற்செய்து தற்காப்ப மாயும்
பகைவர்கட் பட்ட செருக்கு.

**vahaiyaṟindhu dhatjeidhu dhatkāpa māyūm
pahaivarhāt parta seruku.**

878. 'If you have a clear grasp of the way of achieving your end, if accordingly you strengthen your resources and thus protect yourself, then the pride of your enemy will gradually fade away.'

இனாதாக முண்மரங் கொல்க கனோபுநர்
கைகொல்லுங் காழ்த்த விடத்து.

*islaidhāha mūṇmaran golha kaṇlaiyunar
kaikollun gārtha viḍdathu.*

879. 'Destroy the thorny plant while it is tender. If you allow it to mature, when you attempt to pluck it out your hands will get injured by the stiff thorns.'

COMMENTARY

This is to illustrate how you should behave towards your enemy. You must try to defeat him while he is weak and easily conquerable. If you wait till he musters strength, then it would be difficult to defeat him. Probably, you yourself may get defeated.

உயிர்ப்ப வுளரல்லர் மன்ற செயிர்ப்பவர்
செம்மல் சிதைக்கலா தார்.

*uyirpa vuḷarallar mandra seyirpavar
semmal sidhaikalā dhār.*

880. 'He who has enough facilities to destroy the enemy but who loses the opportunity and neglects his duty, will some day lose his own life by the mere breath of his enemy.'

COMMENTARY

Neglect of duty at the proper opportunity will only promote the strength of his enemy who will become too strong for him. Hence instead of defeating the enemy he will himself get easily defeated as a result of his negligence.

CHAPTER LXXXIX

ENMITY WITHIN

This chapter deals with persons who harbour hatred at heart and pretend to be friends outside and wait for an opportunity to achieve their evil purpose. Having warned against external and open hostility a warning is given against internal and hidden hostility which also must be carefully watched and destroyed.

நிழனீரு மின்னாது வின்னா தமர்நீரு
மின்னாவா மின்னா செயின்.

**nīṇanīru minnādha vinnā dhamarnīru
minnāvā minnā seyin.**

881. 'Even useful things such as water and shade if they are unwholesome and liable to cause disease must be avoided as evil things.'

வாள்போல் பகைவரை யஞ்சற்க வஞ்சக
கேள்போல் பகைவர் தொடர்பு.

**vāḷbōl pahaivarai yanjatka vanjuha
kēḷbōl pahaivar dhoḍarbu.**

882. 'You need not dread an open enemy who is threatening like a drawn sword but you must always be afraid of foes who pretend to be your friends.'

COMMENTARY

You can always guard against an open enmity but a treacherous person who pretends to be your friend who is likely to stab you unawares, is a hidden danger against which you must guard yourself.

உட்பகை யஞ்சித்தற் காக்க வுலைவிடத்து
மட்பகையின் மாணத் தெறும்.

**urtpahai yanjithat kāka vulaivizdathu
martpahaiyin māṇa therum.**

883. 'Always beware of hidden enmity, and protect yourself. Otherwise in times of adversity it will quietly cut your throat like the potter's knife.'

COMMENTARY

The potter uses his knife in the process of making a pot to cut wet clay for his purpose and also to remove the wet pot from the wheel. Cutting wet clay with a knife is an easy affair. Similarly an enemy with hidden hatred can very easily dispose of you when he gets an opportunity. Hence you must always be very careful about such persons and keep them at a distance.

மனமாண வுட்பகை தோன்றி னினமாண
வேதம் பலவுந் தரும்.

**manamāṇā urtpahai dhōndri ninamāṇā
vēdham balavun dharum.**

884. 'Persons who in their evil heart harbour a hidden hatred against you, even if they are your own kinsmen, will cause you innumerable troubles.'

COMMENTARY

Even members of the royal household if they cherish hidden hatred will be extremely dangerous to the person of the king. Hence he is advised to carefully watch their movements and protect himself against any surprise attack.

உறன்முறையா னுட்பகை தோன்றி னிறன்முறையா
னேதம் பலவுந் தரும்.

**urānmuṛaiyā nurtpahai dhondri niṛanmuṛaiyā
nēdham balavun dharum.**

885. 'Even in the heart of one's own relatives if hidden hostility appears, it will create so many injuries to you which may almost be mortal.'

ஒன்றாமை யொன்றியார் கட்படி நெஞ்ஞான்றும்
பொன்றாமை யொன்ற லரிது.

**ondrāmai yondriyār haṭtpaḍi nengyāndrum
bondrāmai yondra laridhu.**

886. 'If hostility appears in persons who generally dwell with him in the same palace then it is always very difficult for the king to escape from destruction.'

செப்பின் புணர்ச்சிபோற் கூடினுங் கூடாதே
யுட்பகை யுற்ற குடி.

**sepin buṇarjibot kūḍidinun gūḍādādhē
yutpahai yutra huḍi.**

887. 'A casket and its cover though perfectly fitting each other outside will be hollow inside. Similarly persons living in the same household with hidden hatred to each other can never maintain inner contact of the heart.'

COMMENTARY

For all outward purposes they will live together apparently in peace since they are members of the same household. But there will be no harmony of heart with one another.

அரம்பொருத பொன்போலத் தேயு முரம்பொரு
துட்பகை யுற்ற குடி.

**aramborudha bonbōla thēyu muramboru
dhuṭpahai yutra huḍi.**

888. 'Gold under the action of the fire will be worn away. Similarly the solidarity of the homelife will wear out if any one member cherishes hidden hatred.'

எட்பக வன்ன சிறுமைத்தே யாயினு
முட்பகை யுள்ளதாங் கேடு.

**ertpaha vanna sirumaithē yāyinu
murtpahai yuḷḷadhān gēḍu.**

889. 'Though hidden enmity is as small as a fraction of a sesame seed, it is potent enough to cause immense destruction.'

உடம்பா டிலாதவர் வாழ்க்கை குடங்கருட்
பாம்போ டெனுறைந் தற்று.

**udambā dilādhavar vāṅkai kuḍangarurt
pāmbō rduḍanuṛain dhatru.**

890. 'Home life of persons whose hearts are not in accord is similar to a man and a snake living together in the same hut.'

COMMENTARY

At any moment the snake may bite him to death. Similarly, the domestic life of persons who are entirely lacking in harmony at heart may prove disastrous.

CHAPTER XC

NOT TO OFFEND THE GREAT

The great are of two kinds, kings who are great by their wealth and strength of army, the wise who are great by their learning and character. Offensive behaviour towards either of these will bring ruin on a person. Though they are not likely to be enemies, still the improper behaviour towards them will naturally recoil upon the person concerned.

ஆற்றுவா ராற்ற லிகழாமை போற்றுவார்
போற்றலு ளெல்லாந் தலை.

**ātruvā rātra lihazāmai bōtruvār
bōtralu lēllān dhalai.**

891. 'Of all the safeguards that a person should take to protect himself from danger the most important is not to despise those who can achieve what they will.'

COMMENTARY

Great persons can easily realise their desires because they have the necessary equipment either by way of might or of intelligence and character. Hence one should be very careful not to provoke them by one's insolence lest one should meet with ruin.

பெரியாரைப் பேணு தொழுகிற் பெரியாராற்
பேரா விடும்பை தரும்.

**periyārai pēinā dhoṛuhit periyārāt
pērā viḍumbai dharum.**

892. 'If men conduct themselves in utter disregard of the great then they shall suffer unavoidable misery through the influence of the powers of the great.'

கெடல்வேண்டிற் கேளாது செய்க வடல்வேண்டி
னாற்று பவர்க ணிழுக்கு.

**kerdalvēṇḍit kēḷādhu seiha vaidalvēṇḍi
nātru bavarha ṇiṇuku.**

893. 'If you court defeat, then attack heedlessly the great in strength. If you court misery and destruction then do you offend the great in wisdom.'

கூற்றத்தைக் கையால் விளித்தற்றா லாற்றுவார்க்
காற்றாநா ரின்னா செயல்.

**kūtrathai kaiyāl viḷlithatrā lātruvār
kātrādhā rinnā seyal.**

894. 'If a weak person thoughtlessly despises the great, whether those of might or those of wisdom, then it amounts to his beckoning with his hand the God of Death to take his life away.'

COMMENTARY

Such foolish conduct on the part of a king is practically walking into the jaws of death.

யாண்டுச்சென் றியாண்டு முளராகார் வெந்துப்பின்
வேந்து செறப்பட்ட டவர்.

**yāṇḍuṇen driyāṇḍu muḷarāhār vendhupin
vēndhu seṇapa ṭavar.**

895. 'Those who by their offensive conduct provoke the wrath of mighty monarchs, wherever they flee can never save their life.'

COMMENTARY

The power of the mighty king will pursue them wherever they go till they are completely destroyed.

எரியாற் சுடப்படினும் முய்வுண்டா முய்யார்
பெரியார்ப் பிழைத்தொழுகு வார்.

**eriyāt jūdapaṇḍinum muivunḍā muiyār
periyār piṇaithoruhu vār.**

896. 'There may be some chance of escape to those who are caught in a conflagration. But certainly there is no escape for persons who offend the great.'

COMMENTARY

Even though a person gets burnt with fire he may cure himself and save his life securing medical aid, but a person who provokes the wrath of the great through mis-conduct has no such chance. He has no aid to save him from complete destruction.

வகைமாண்ட வாழ்க்கையும் வான்பொருளு மென்றந்
தகைமாண்ட தக்கார் செறிந்.

**vahaimāṇḍa vāṇkaiyum vānboruḷu mennān
dhahaimāṇḍa dhakār seṇin.**

897. 'If a king by his improper conduct provokes the wrath of the great wise men, even his military might and enormous wealth cannot save him from destruction.'

குன்றன்னார் குன்ற மதிப்பிற் குடியொடு
நின்றன்னார் மாய்வர் நிலத்து.

**kundrannār kundra madhipit kuḍiyorḍu
nindrannār māivar nilathu.**

898. 'If a person despises the wise whose spiritual greatness is as lofty as the mountain, even though he belongs to a family of great status, shall be ruined together with the complete household.'

ஏந்திய கொள்கையார் சீறி னிடைமுரிந்து
வேந்தனும் வேந்து கெடும்.

**ēndhiya boḷhaiyār sīri nīdaimurindhu
vēndhanum vēndhu keḍum.**

899. 'When the wise men who attain spiritual greatness by pursuing lofty ideals are provoked, even Indra will lose his might and be destroyed.'

இறந்தமைந்த சார்புடைய ராயினு முய்யார்
சிறந்தமைந்த சீரார் செறின.

**īrandhamaindha sārbutaiya rāyinu muiyār
sīrandhamaindha sīrār seṇin.**

900. 'When noble saints of great virtue are provoked a person cannot save himself from destruction even though he possess inexhaustible resources of power and wealth.'

COMMENTARY

Even a mighty king with enormous resources, military and financial, cannot save himself from destruction if by his unwise conduct he despises great saints of noble virtue.

CHAPTER XCI

LIVING UNDER THE INFLUENCE OF WOMEN

After describing the various types of enmity which a king is expected to overcome, the author goes on to describe certain other defects which he may be liable to due to defects in his own character. These are five in number, on account of sexual craving allowing himself to be led by his own wife, living with prostitutes, drinking, gambling and gluttonous eating.

In this chapter he takes up the first, where the king allows himself to be led by his own wife. Though living with his wife is quite legitimate and right morally, he should not spend most of his time with his wife forgetting his duties as a king. When he does so he neglects his legitimate duties. The state affairs may get ruined. He will degrade himself as a king and worse than that he will degrade himself as a man because he will reduce himself to be a slave of his wife. Hence he is warned to remember that he is first a king and then only a husband.

மனைவிழைவார் மாண்பய நெய்தார் வினைவிழைவார்
வேண்டாப் பொருளு மது.

**manaiviraivār mānbaya neidhār vinaiviraivār
vēṇḍā poruḷu maḍhu.**

901. 'Those who surrender themselves to their wives because of inordinate affection can never achieve anything noble. That conduct is always disdained by the wise who are conscious of their higher duties.'

COMMENTARY

A king who forgets his duties and indulges himself in seeking personal pleasure can never achieve anything great either for himself or for his subjects. Hence his indulgence in mere personal pleasure to the neglect of his duties is condemned as undesirable and ruinous.

பேணுது பெண்விழைவா னுக்ககும் பெரியதோர்
நாணாக நாணுத் தரும்.

**pēṇnādhū beṇvīaiivā nākahum beriyadhōr
nāṇāha nāṇu tharum.**

902. 'A king who neglects his right and duties and surrenders himself to be a slave of his wife, however great be his wealth will have to hang his head in shame. The whole world will be ashamed of his conduct.'

COMMENTARY

Since he surrenders himself to his wife the control and use of his great wealth will be handed over to his wife. Hence the utilisation of his wealth for any definite purpose will depend upon the de facto controller of the wealth and not on himself. That would certainly be an extremely shameful situation for anybody, much more so for a king.

இல்லாள்கட் டாழ்ந்த வியல்பின்மை பெய்ஞ்ஞான்று
நல்லாரு னாணுத் தரும்.

**illāḷha itāndha viyalbinmai yeingyāndru
nallāru nāṇu tharum.**

903. 'One who loses his manly nature by becoming submissive to his wife will always have to hang his head in shame in the midst of good men.'

மனையானை யஞ்சு மறுமையி லாளன்
வினையாண்மை வீறெய்த லின்று.

**manaiyālai yanju maṛumaiyi lāḷan
vinaiyānmai vīreidha lindru.**

904. 'One who lives in dread of his wife, who has no thought of the world beyond, is incapable of achieving anything great or heroic.'

COMMENTARY

A king who is a slave in his own household cannot achieve anything virtuous and noble to entitle him to future happiness, nor can he start and execute a great scheme for the benefit of the State, nor is he able to exhibit heroism in the battle-field.

இல்லாளை யஞ்சுவா னஞ்சுமற் றெஞ்ஞான்று
நல்லார்க்கு நல்ல செயல்.

**illālai yanjuvā nanjuma trengyāndru
nallārku nalla seyal.**

905. 'A person who lives in dread of his wife will always be afraid of doing good even to those good men who are deserving.'

இமையாரின் வாழினும் பாடிவரே யில்லா
ளமையார்தோ ளஞ்சு பவர்.

**imaiyārin vāinum bāḍilarē yillā
lāmaiārdhō lānju bavar.**

906. 'Persons who live in great prosperity and happiness like the devas have no claim for great nobility since they live in constant fear of their wife's well-shaped arm.'

பெண்ணேவல் செய்தொழுது மாண்மையி னுணுடைப்
பெண்ணே பெருமை யுடைத்து.

**peṇnēval seidhoṟuhu mānmaiṟi nānuḍai
peṇē berumai yuḍaithu.**

907. 'It is far more dignified to be a modest woman than to be a man who lives as an abject slave to women.'

COMMENTARY

To be a man without manly nature is certainly worse than being a woman true of her nature.

நட்டார் குறைமுடியார் நன்றூற்றூற் நன்னுதலாள்
பெட்டாங் கொழுகு பவர்.

**nattār kuṛaimuḍiyār nandrātrār nannudhalāl
peṭtān goṛuhu bavar.**

908. 'A person who clings to the beauty of a woman and submissively carries out her will, will neither be able to help his friends in need nor to do anything good.'

அறவினையு மான்ற பொருளும் பிறவினையும்
பெண்ணேவல் செய்வார்க ணில்.

**aṛavinaiyu māndra boruḷum biṛavinaiyum
peṇṇēval seivārha ṇil.**

909. 'Virtuous conduct, acquiring plenty of wealth, enjoying happiness, these can never be found in a person who is a subservient slave to women.'

எண்ணேந்த நெஞ்சத் திடனுடையார்க் கெஞ்ஞான்றும்
பெண்ணேந்தாம் பேதைமை யில்.

**eṇṣērndha nenja thiḍanuḍaiyār kengyāndrum
bernsēndhām bēdhaimai yil.**

910. 'A king possessing the gift of rational intellect with abundance of useful ideas and ample wealth will never be a victim of the folly of associating himself with a woman.'

CHAPTER XCII

WOMEN WITH NO MORAL RESTRAINT

This chapter deals with prostitutes. Their whole life depends upon making money. They sell their body to anybody who is willing to pay. They do not care to enquire whether a person who seeks to embrace them is good or bad, desirable or undesirable. The only question they consider is whether he is able to pay. Such unprincipled wanton women who have no higher aim in life than making money should be avoided. Neither king nor officer of the State should have anything to do with such despicable prostitutes. In this respect our author adopts an attitude entirely different from that of Chanakya's Arthasastra. There Chanakya speaks of a Superintendent of Prostitutes as an officer of the State. He is not only expected to control the prostitutes in the State but he is also expected to choose the best of them for service in the royal household. They will be paid remuneration according to their beauty and accomplishment. Such an attitude is quite antagonistic to the view adopted here. Neither the king nor the officer of the State should have anything to do with such unprincipled women, however beautiful and accomplished they be. Otherwise, they would ruin themselves and with them the State also.

அன்பின் விழையார் பொருள்விழையு மாய்தொடியா
ரின்கொ லிழுக்குத் தரும்.

anbin viraiyār poruḷviraiyu māidhoḍiyā
rinso liṟuku tharum.

911. 'The prostitute wearing beautiful armlets desires another man's association not for love but for his money. Her sweet speech will ultimately prove ruin to the man.'

COMMENTARY

Since her object is to squeeze as much money as possible from her associate she will coax him and be pleasant to him as long as he is able to pay. The moment his resources are exhausted, when he is not able to pay her, he will be turned out of her door uncere-
moniously. Friendship with such a person is not only undesirable but extremely dangerous.

பயன்றுக்கிப் பண்புரைக்கும் பண்பின் மகளிர்
நயன்றுக்கி நள்ளா விடல்.

**payandrūki paṇburaikum paṇbin maharīr
nayandrūki naḷḷā viḍal.**

912. 'Women without character consider their gain more important than anything else and speak sweet words to gain their object.'

COMMENTARY

One must carefully assess the worth of such women and carefully avoid associating with them.

பொருட்பெண்டிர் பொய்ம்மை முயக்க மிருட்டறையி
லேதில் பிணந்தழீஇ யற்று.

**poruṭpeṇdir poimmai muyaka miruṭṭaraiyi
lēdhil piṇandharīi yatru.**

913. 'The false embrace of a prostitute who cares more for a man's purse than his character is similar to hugging an unclaimed corpse in a dark room.'

COMMENTARY

A prostitute who sells her body for money without real inner affection is no better than a dead body without love. Hence the embrace of one is as despicable as the embrace of the other.

பொருட்பொருளார் புன்னலந் தோயா ரருட்பொரு
ளாயு மறிவி னவர்.

**poruṭporuḷār punnalan dhōyā raruṭporu
ḷāyu maṛivi navar.**

914. 'The wise men who consider love as the ideal of life will never think of deriving worthless pleasure by associating with those whose only object in life is to make money.'

பொதுநலத்தார் புன்னலந் தோயார் மதிநலத்தின்
மாண்ட வறிவி னவர்.

**podhunalathār punnalan dhōyār madhinalathin
māṇda vaṛivi navar.**

915. 'Men of great intellect and high culture will never seek the mean pleasure of associating with those who are common to all those who can pay for their enjoyment.'

தந்நலம் பாரிப்பார் தோயார் தகைசெருக்கிப்
புன்னலம் பாரிப்பார் தோள்.

**thannalam bāripār dhōyār dhahaiseruki
punnalam bāripār dhōl.**

916. 'Persons who want to spread through the world their high ideals of virtue will not associate themselves with a woman who captivates others by her charms of beauty, singing and dancing and sells her body for their enjoyment.'

நிறைநெஞ்ச மில்லவர் தோய்வர் பிறநெஞ்சிற்
பேணிப் புணர்ப்பவர் தோள்.

**nīrainenjam illavar dhōivar pīṛanenjit
pēṇi puṇarpavar dhōl.**

917. 'Only men without strength of character will seek the embrace of a woman who pretends to be affectionate but really has her thoughts fixed on something else.'

COMMENTARY

Wise men of strong will and good character will not succumb to the charms of a mercenary woman. But those lacking in these good qualities will fall an easy prey.

ஆயு மறிவின ரல்லார்க் கணங்கென்ப
மாய மகளிர் முயக்கு.

**āyu maṛivina rallār kaṇnangenba
māya maharir muyaku.**

918. 'A woman who by her beauty, speech and action so captivates a man who is lacking in intelligence and discrimination as to make him seek her pleasure will ultimately prove a demoness leading him to destruction. So declare the wise.'

வரைவிலா மாணிழையார் மென்றோள் புரையிலாப்
பூரியர்க ளாழு மளறு.

**varaivilā māṇiṇaiyār mendiōl puraiyilā
pūriyarha ḷāru maḷaṛu.**

919. 'A prostitute who sells herself to anybody without the least care whether the person is good or bad and whose arms are decked with beautiful ornaments will prove a real hell to a characterless wretch who seeks her embrace.'

இருமனப் பெண்டிருங் கள்ளுங் க்வறுந்
திருநீக்கப் பட்டார் தொடர்பு.

**irumana peṇḍirun gaḷḷun gavaṛun
dhirunika partār dhoḍarbu.**

920. 'Women of double loyalty, intoxicating drink and gambling, these are associated with men who are shunned by the Goddess of Fortune.'

CHAPTER XCIII

ABSTAINING FROM TODDY

In this section it is pointed out that the king should not have any craving for alcoholic liquor. Though the Tamil term 'kallu' which means toddy is used in this section, it applies to all intoxicating drinks. In this also our author entirely disagrees from Chanakya's Arthasastra where drink is not condemned. In Northern India where there was a dominance of Vedic culture at the time of our author in the first century A.D., drinking alcoholic liquor was not considered as an evil to be condemned. On the other hand drinking *soma* was a part of Vedic spiritualism. When the priests themselves were indulging in alcoholic liquor, the ruling chief could not be an exception to that. On the other hand it must have been a common practice of all sections of society. But our author would not approve of that practice. Hence he considers it to be an evil on the same footing as carrying on with prostitutes. A king who is a drink addict cannot be expected to be in a fit condition to discharge his duties as the ruler of a State. Hence it is emphasised as one of the negative virtues that ought to be present in a sovereign. It is worth quoting in this connection Pope's remarks about kings being addicted to drink; 'In Kamban's Tamil version of the Ramayana, I Kanda, xviii Padalam, entitled 'Vundattuppadalam' or 'The drinking revels', the poet described with evident sympathy in sixty-seven quatrains, the wild bacchanalian orgies in which King Dasarathan, his wives and all his court all drunk together, it would seem—indulge for a week in a palm-tree grove on their journey to Mithila.'—Pope's notes on the Chapter XCIII.

Just as the author pointed out in the first Book on Dharma that his conception of dharma based upon ahimsa is entirely different from the Vedic conception of dharma sanctioning animal sacrifice so also here in the second Book on the duties of the king he differs from the political conception of Chanakya's Arthasastra which is based upon the practice of Northern Indian kings, kshatriyas. Hence our author condemns the practice of drink in unmistakable terms and warns the kings that they should have nothing to do with alcoholic liquor. While he addressed the kings, the principles enunciated are equally applicable to the ordinary citizens, since the effect of drink is generally deleterious both to a man's conduct as well as to his intelligence.

உட்கப் படாஅ ரொளியிழப்ப ரெஞ்ஞான்றுங்
கட்காதல் கொண்டொழு வார்.

**uṭka paidāa roḷiyirapa reṅgyāndrun
gaṭkādhāḷ koṇḍoṟuḥu vār.**

921. 'He who lives with the craving for toddy will never be able to command from his people the reverence that is due to him as a king and will always be bereft of his royal glory.'

COMMENTARY

A drink addict will not be able to discriminate between what is good and what is evil and hence his subjects will not have any regard for a ruler who is devoid of discrimination and the natural consequence will be losing his personal glory also.

உண்ணற்க கள்ளை யுணிலுண்க சான்றோரா
னெண்ணப் படவேண்டா தார்.

**unnatka kaḷḷai yuṇilunṅa sāṇḍrōrā
neṇṇa paidavēṇḍā dhār.**

922. 'Never drink alcoholic liquor. But those who do not care for the esteem of good men, let them indulge in drink.'

COMMENTARY

Only those persons who are indifferent to their reputation among the great men do indulge in toddy. That is the characteristic of the low in society. But a king cannot afford to be indifferent to his status and reputation which he ought to maintain among the good men. If he forgets that and indulges in drink the great men will have no regard for him and will certainly shun association with him. That would be the surest sign of losing his kingship.

ஈன்றான் முகத்தேயு மின்னாநா லென்மற்றுச்
சான்றோர் முகத்துக் களி.

**īṇḍrāṇ muhathēyu minnādhā lenmatru
jāṇḍrōr muhathu kaḷi.**

923. 'The drunken revelry of a man evokes grief in his mother's heart. What must be its reaction in the case of the wise men?'

COMMENTARY

A mother, through her maternal instinct would naturally excuse any weakness in her son's conduct. Even she would not be able to bear the sight of her son's drunken revelry. Hence the great men in society who by nature resent all such weaknesses in the fellow citizens would never tolerate such a thing. But if the weakness is found in a ruling chief it will evoke in them a much greater resentment and aversion.

நானென்னு நல்லாள் புறங்கொடுக்குங் கள்ளென்னும்
பேனாப் பெருங்குற்றத் தார்க்கு.

**nānnennu nallāḻi puṇangoḍukun gaḻlennum
bēṇā perungutra thārku.**

924. 'Those who indulge in strong drink which is a great evil and which is universally condemned, will be shunned by the good maid Shame by turning her back on them.'

கையறி யாமை யுடைத்தே பொருள்கொடுத்து
மெய்யறி யாமை கொளல்.

**kaiyārī yāmai yuḍaithē poruḻhoḍuthu
meiyārī yāmai hoḻal.**

925. 'A person who spends money and purchases alcoholic liquor and gets intoxicated is but the consequence of his ignorance of what man ought to do.'

COMMENTARY

His perverse behaviour at present is the consequence of his incapacity to discriminate between what is good and what is evil.

This ignorance itself is traceable to his past karma which is technically called in Jaina philosophy as mohaniya karma, the delusion-producing karma. This mohaniya karma is said to be manifest in two forms, one dharsana mohaniya which promotes erroneous and perverse beliefs about the nature of men and things, and charitra mohaniya, which promotes a perverse and evil conduct in the person concerned. This conduct of indulgence in intoxicating drinks is considered by the author as the result of this second type of karma which corrupts the conduct of the individual, charitra mohaniya. Expressing the same thing in terms of modern biology the drunkard who seeks pleasure in intoxication is born with such a disposition due to the principle of heredity.

துஞ்சினார் செத்தாரின் வேறல்ல ரெஞ்ஞான்று
நஞ்சுண்டார் கள்ஞண் பவர்.

**thunjinār sethārin vēralla rengyāndru
nanjunḍār kaḷḷuṇ bavar.**

926. 'Those in sound sleep are not very much different from the dead. Certainly it is always true that those who indulge in drink are similar to those who are addicted to poison.'

COMMENTARY

A person in sound sleep is compared to a dead person because in both cases there is complete absence of normal consciousness though the person in sound sleep has the ability to wake up, whereas the other has not got that power. Nevertheless, the similarity is striking during the state of dreamless sleep. But in the case of a drunkard it is not this innocuous loss of consciousness that is found in him, it is the corruption of his consciousness and intelligence. Such a corrupt intelligence is common to both the drug-addicts and drink addicts. The behaviours of a person who has the habit of taking opium for example will be exactly similar to those of the person who is always indulging in alcoholic liquor. Hence it is pointed out that the corruption of intelligence due to bad habit is certainly an evil, whereas loss of consciousness is not an evil at all. Even death which is similar to sleep is preferable to losing intelligence through intoxication.

உள்ளொற்றி யுள்ளூர் நகப்படுவ ரெஞ்ஞான்றுங்
கள்ளொற்றிக் கண்சாய் பவர்.

**uḷlotri yuḷlūr nahapaḍuva reṅgyāndrun
gaḷlotri kaṇsāi bavar.**

927. ‘ Even when a person drinks in secret not seen by others, still he will be discovered and laughed at by his fellow-villagers when they notice his drooping eyes due to intoxication.’

COMMENTARY

A person may hide himself while drinking but certainly he cannot hide the effects of drink. Others will easily discover that he is drunk when they see his face.

களித்தறியே னென்பது கைவிடுக நெஞ்சத்
தொளித்தது உ மாங்கே மிகும்.

**kaḷlithāriyē nenbadhu haividuha nenja
thoḷlithadhūu māṅgē mihum.**

928. ‘ Do not boast in public, “ I have never drunk toddy ”, while in secret consuming any quantity of it.’

COMMENTARY

Your open boasting will be of no avail because you will soon be discovered by the public at large, for the effect of drink will certainly over-power your secret wish. Even though you like to hide your habit and to be known as a sober person among the public, still the effects of intoxication will over-power your pious wish and uncover your weakness to the outside world. Hence the empty boasting that you are always sober and that you have never known toddy will not save you from the ridicule of the public.

களித்தானைக் காரணங் காட்டுதல் கீழ்நீர்க்
குளித்தானைத் தீத்துரீஇ யற்று.

**kaḷlithānai kāraṇan gārtudhal kīṇir
kuḷlithānai thīthurīi yatru.**

929. 'The attempt to cure the drunkard of his bad habit by pointing out the evil effects of drinking is exactly similar to the attempt to wake up a person submerged in water by probing him with a red hot splinter.'

COMMENTARY

The moment you begin to touch with a red-hot splinter the body of a person submerged in water, the fire will be extinguished and your attempt will have no result. Similarly the attempt to convert a drunkard from his bad habit and arguing with him, pointing out the evil effects of drink will be entirely useless because rational arguments will have no appreciable effect on his character.

கள்ளண்ணுப் போழ்திற் களித்தானைக் காணுங்கா
வள்ளான்கொ வுண்டதன் சோர்வு.

**kaḷḷuṇṇā pōḍhit kaḷithānai kāṇungā
vaḷḷāṅko luṇḍadhan jōrvu.**

930. 'A person in his sobre moment when he sees another fully drunk and intoxicated and tottering down, why does he not think carefully that his own behaviour while intoxicated will be similarly despicable?'

COMMENTARY

If he is able to place himself before his mental eye in the wretched condition of the drunkard in intoxication, he would certainly give up the habit as a despicable evil, seeing the other person in drunken revelry, and a moment's introspection about his own conduct will certainly be an effective remedy for the drink habit in himself. Though the author points out that the helpless condition of the drunkard to save himself from being a victim of drink habit, probably due to his heredity and past karma, the author points out at the end the effective remedy to cure himself of this terrible habit, the remedy being introspective examination of his own evil habit when he is in a sobre mood. This mental concentration on the evil effects of drink will naturally lead him to regain his self-control and get perfectly cured of the drink evil. Even though the results are conditioned by heredity or past karma, still one can correct himself by his own will to be pure.

CHAPTER XCIV

GAMBLING

This chapter condemns the practice of gambling and points out how it is detrimental to virtue, wealth and happiness.

வேண்டற்க வென்றிடினுஞ் சூதினை வென்றதூஉந்
தூண்டிற்பொன் மீன்விழுங்கி யற்று.

vēṇdatka vendriḍdinun jūdhinai vendradhūun
dhūṇditpon mīnviṇṅgi yatru.

931. 'Do not desire gambling for even if you win once it is something like the fish taking in the baited hook of the angler.'

COMMENTARY

The fish that is tempted by the angler's hook, when it bites does so to its ruin. Similarly, the gambler who wins once is tempted to continue the game till he is ruined.

ஒன்றெய்தி நூறிழக்குஞ் சூதர்க்கு முண்டாங்கொ
னன்றெய்தி வாழ்வதோ ராறு.

ondreidhi nūṛiṇakun jūdharku muṇḍāngo
nandreidhi vāṇvadhō rāru.

932. 'A gambler if he wins once loses a hundred times. Where has he the chance of pursuing a good and prosperous life?'

COMMENTARY

When a gambler has the tendency to persist in betting with the hope that he could win the next game, thus for one game he will have to forego a hundred losses. He will thus become a pauper incapable of doing anything good either for himself or for society. He will ruin his own life by this evil habit. Hence it is asked how can he attain anything good and prosperous.

உருளாய மேவாது கூறிற் பொருளாயம்
போலுய்ப் புறமே படுட்.

**uruḷāya mēvādhu hūrit poruḷāyam
bōōi puṛamē bardum.**

933. 'A prince who insistently speaks of his game of dice will lose his wealth and revenue which will pass to others.'

COMMENTARY

When a king takes to gambling and does not attend to his affairs of State, his enemies will take advantage of his weakness and easily deprive him of his wealth and other sources of revenue.

சிறுமை பலசெய்து சீரழிக்குஞ் சூதின்
வறுமை தருவதொன் றில்.

**siṛumai balaseidhu sīraḷikun jūdhin
vaṛumai dharuvadhon drill.**

934. 'Gambling will cause many woes. It will certainly one's bring ruin. There is nothing like that in the world to reduce a man to poverty.'

கவறுங் கழுகமுங் கையுந் தருக்கி
யிவறியா ரில்லாகி யார்.

**kavaṛun garahamun gaiyun dharuki
yivaṛiyā rillāhi yār.**

935. 'In former times there were kings who by their longing for the dice frequented gambling halls and indulged in the play and thus lost their all.'

COMMENTARY

The commentators point out the case of Pandavās who by succumbing to the temptation of gambling lost everything and had to live as exiles in foreign countries.

அகடாரா ரல்ல லுழப்பர்கு தென்னு
முகடியான் முடப்பட் டார்.

ahardārā ralla luṟaparsū dhennu
muḥardiyān mūdappa ḍār.

936. 'Gambling is another name for the elder sister Misfortune. Whoever is deluded by her can never be free from want and will undergo many miseries.'

பழகிய செல்வமும் பண்புங் கெடுக்குங்
கழகத்துக் காலே புதின்.

paṟahiya selvamum baṇbun geḍḍukun
kaṟahathu kālai buhin.

937. 'When a person enters the gambling den every morning and spends his time there, his ancestral wealth and good character will speedily be ruined.'

பொருள்கெடுத்துப் பொய்மேற் கொளீஇ யருள்கெடுத்
தல்ல லுழப்பிக்குஞ் சூது.

poruḷheḍuthu poimēt koḷīi yaṟuḷheḍu
thalla luṟapikun jūḍhu.

938. 'Gambling first ruins a man's wealth, then drives him to live by uttering falsehood, deprives him of all traits of benevolence and finally leads him to wallow in misery and wretchedness.'

உடைசெல்வ முனோளி கல்வியென் றைந்து
மடையாவா மாயங் கொளின்.

uḍaiselva mūṇoḷi kalviyen drainḍhu
maḍaiyāvā māyan goḷin.

939. 'Clothes, wealth, food, fame and learning, these five forsake the person who indulges in gambling even as a pleasant sport.'

COMMENTARY

The five things which he will lose by his gambling habit are all the things that a man considers worthy of owning. If he loses all these, his whole life comes to nought.

இழத்தொறுஉங் காதலிக்குஞ் சூதேபோற் றுன்ப
முழத்தொறுஉங் காதற் றுயிர்.

**irathorūun gādhalikun jūdhēbo trunba
mujathorū un gādha truyir.**

940. 'The gambler, every time he loses, persists in continuing the game, reviving the hope of winning the next time. Similarly, life instinct, every time it is baffled by misery, sustains its hope of enjoying happiness the next time. Thus both gambling and life instinct have an identical nature.'

CHAPTER XCV

MEDICINE

Just now the evil practices that would destroy the intelligence and character of a person were condemned. In this chapter the importance of maintaining a healthy body is emphasised. Of all the various embodied existences of the soul, to be born with the human body is the rarest and the most precious heritage. After obtaining this precious gift of the human body it is extremely necessary to maintain it in a healthy state free from disease. Diseases to which the body is subject may be of two kinds: first, congenital diseases which may be due to heredity or the previous karma, according to the traditional terminology. Secondly, it may be due to personal indiscretion such as over-eating, over-working, etc. The latter diseases are avoidable ones. Hence the person is bound to maintain his life in such a way as to avoid the diseases born of personal indiscretion in order to discharge his duties satisfactorily and secure happiness here and hereafter. But if he could not avoid diseases and if he is subject to diseases, the only way he has to get rid of these diseases is by securing proper medicine. Hence the significance of the title of this chapter.

மிகினுங் குறையினு நோய்செய்யு நூலோர்
வளிமுதலா வெண்ணிய மூன்று.

**mihinun guṛaiyinu nōiseiyu nūlōr
varlimudhalā veṇṇiya mūndru.**

941. 'According to persons well-versed in the science of Ayurveda, diseases are caused by excess or deficiency of any one of the three humours in the body, wind, bile and phlegm.'

COMMENTARY

According to the science of Ayurveda the health of the body is maintained by the harmonious blending of these three humours in the body. If any one becomes more intense or below the normal it causes its appropriate disease. Hence diseases are described as the result or absence of the harmonious blending among the three humours.

மருந்தென வேண்டாவாம் யாக்கைக் கருந்திய
தற்றது போற்றி யுணின்.

**marundhena vēṇḍāvām yākai karundhiya
dhatradhu bōtri yuṇin.**

942. 'A person must eat only after what he ate before is fully digested. In that case he cannot be in a position to require any medicine.'

COMMENTARY

It is pointed out in the beginning that a regular habit in eating only when previously eaten food is digested will maintain harmony and the equilibrium of the three humours of the body which, when disturbed, disease arises. Avoiding disease and maintaining health can be easily secured by regular habits in eating. Man can easily find out that what he ate before is completely digested, by his bodily symptoms. When he has the appetite of hunger and experiences general weakness of the body, he can easily infer that the body requires nourishment and then he may eat.

அற்ற லளவறிந் துண்க வஃதுடம்பு -
பெற்ற நெடிதுய்க்கு மாறு.

**atrā laḷlavaṛin dhuṅga vahdhurdambu
petrā neṇḍidhuiku māṛu.**

943. 'A person who has the good fortune of obtaining the gift of a human body, in order to live a healthy long life with it must be careful to eat in suitable measure after the previously eaten food is well digested.'

COMMENTARY

It is first said that you must eat only after complete digestion of what was already eaten. Next it is pointed out how important it is to eat in a limited quantity suitable to the body. Over-eating even when there is appetite would be deleterious to the body. It is always safer to eat a little less than to eat a little more.

அற்ற தறிந்து கடைப்பிடித்து மாறல்ல
துய்க்க துவரப் பசித்து.

**atra dhaṛindhu kaṛdaipidiṭṭhu māṛalla
dhuika dhuvara pasithu.**

944. 'Find out clearly that the previously eaten food is well digested. Wait till hunger stimulates you. Then carefully choose the food that will not create any disorder in your body. Then eat such food.'

COMMENTARY

Step by step further desirable conditions are imposed on the eater. Even though he waits for complete digestion and the appearance of hunger and even though he eats in a limited quantity, he must be careful enough to choose the quality of the food and see that it is wholesome and agreeable to the body. Otherwise, it will create trouble.

மாறுபா டில்லாத வுண்டி மறுத்துண்ணி
ஹாறுபா டில்லை யுயிர்க்கு.

**māṛubā ḍillādha vuṇḍi maṛuthuṇṇi
nūrubā ḍillai yuyirku.**

945. 'When wholesome food is eaten with self-restraint, then there is no danger to life through bodily diseases.'

COMMENTARY

A person who maintains a regular habit of eating wholesome food in a limited quantity can always maintain his body in a healthy and sound condition and he can avoid diseases likely to cause suffering and death.

இழிவறிந் துண்பான்க ணின்பம்போ னிற்கும்
கழிபே ரிரையான்க ணேய்.

**iḻivaṛin dhuṇbāṅga ṇinbambō nitkum
gaṇibē riraiyāṅga ṇōi.**

946. 'When a person knows that he is hungry and eats wholesome food in a limited quantity, he has quite secure his joy of health. On the other hand a gourmand who eats without limit will have disease secure in his body.'

COMMENTARY

To the former, happiness is sure. Similarly, in the latter, painful disease is sure.

தியள வன்றித் தெரியான் பெரிதுண்ணி
வேயள வின்றிப் படும்.

thiyāḷa vandri theriyān peridhuṇṇi
nōyāḷa vindri pardum.

947. 'A person who does not carefully discern the digestive capacity of his body and eats overmuch, will be a victim of innumerable diseases.'

COMMENTARY

The person who, guided by his own perverse taste, eats to his full satiation in utter disregard of his bodily condition, will be courting many bodily disorders and diseases.

நோய்நாடி நோய்முத னாடி யதுதணிக்கும்
வாய்நாடி வாய்ப்பச் செயல்.

nōināḍi nōimudha nāḍi yadhudharnikum
vāināḍi vāipa jeyal.

948. 'A doctor by careful examination of the patient must first diagnose the nature of his disease, find out its cause, then select the proper remedy for that, then he must adopt the appropriate treatment.'

COMMENTARY

When a person is not able to maintain his health himself by regulating his diet, he must go to a doctor for medical help. Then what the doctor ought to do towards his patient is described here as the appropriate method of treatment.

உற்று னளவும் பிணியளவுங் காலமுங்
கற்றான் கருதிச் செயல்.

**utrā naḷlavum biṇniyaḷavun gālamun
gaṭrān garudhi jeyal.**

949. 'A doctor well acquainted with the science of medicine must carefully study the nature of the patient, the nature of the disease and its duration and then undertake the treatment.'

COMMENTARY

Studying the nature of the patient implies understanding his bodily strength, his intelligence, the intensity of his suffering through disease, because medicine must be administered appropriate to these conditions. Studying the nature of the disease implies knowing its intensity, its curability or incurability by a particular medicine and so on. Choosing the proper dose of medicine depends upon accurate knowledge of the symptoms of the disease. Similarly, its duration must also be known.

உற்றவன் றீர்ப்பான் மருந்துழைச் செல்வானென்
றப்பாநாற் கூற்றே மருந்து.

**utravan drīrpān marundhurai jelvānen
drapānāt kūtrē marundhu.**

950. 'Medical treatment implies the following four elements :—the patient, the doctor, the medicine and the nurse who attends on the patient.'

COMMENTARY

Each of these has four characteristics.

The four qualities of the patient are :—(1) He must have enough money to pay for the treatment, (2) He must behave

exactly as he is instructed by his doctor, (3) He must be able to realise the effect of treatment on his disease, and (4) He must have the courage to undergo the treatment.

The qualities of the doctor are the following four :—(1) He must have the courage to have a close study of the disease, (2) He must be fully acquainted with the science of medicine learnt from his master and must be an expert in the art of diagnosis, (3) He must enthusiastically continue his practice of medicine, and (4) He must be pure in heart without any deceit.

The qualities of the medicine are the following four :—(1) It must be a sure remedy to various allied diseases, (2) It must be sweet and wholesome to the patient, (3) It must have a reputation of being a sure remedy, and lastly (4) It must be easily available.

The qualities of the nurse are the following four :—(1) He must have sympathy and affection towards the patient, (2) He must be pure at heart and in speech and frank towards his patient, (3) He must strictly carry out the instructions of the doctor, and (4) His behaviour to the patient must be firm and intelligent.

Cure is unthinkable unless the four elements with their respective four qualities are obtained in full cooperation.

Thus ends the section on the Essentials of a State.

APPENDIX

The following chapters which could not be properly included in the previous sections are separately grouped in a miscellaneous section under the heading 'Appendix'. One of the commentators, Manakkudavar, gives them a separate title and brings them under the heading of 'Well-known families.' The first chapter in this section deals with men of noble birth. Having described the qualities and functions of the king, the ministers and the army officers, other citizens of well-known families are taken up and their qualities and functions are described in the subsequent chapters. They really constitute the bulwark of the State. Hence the necessity to deal with them.

CHAPTER XCVI

NOBILITY

இற்பிறந்தார் கண்ணல்ல தில்லை யியல்பாகச்
செப்பமு நாணு மொருங்கு.

**itpīrandhār kaṇṇalla dhillai yiyalbāha
jepamū nāṇu morungu.**

951. 'Right conduct and instinctive avoidance of evil are the natural traits of character found naturally in the members of a noble family or persons of noble birth. They are never found in others.'

COMMENTARY

Right conduct implies pursuing a virtuous course of action with the full cooperation of thought, word and deed. Shunning evil implies fear of disgrace, sin and hostility. These noble traits of character are naturally present in persons of noble birth. They need not wait to acquire them by study and instruction.

ஒழுக்கமும் வாய்மையு நாணுமும் மூன்று
மிகுக்கார் குடிப்பிறந் தார்.

**ozukamum vāimaiyu nāṇumim mūndru
mizukār kuḍipīraṇ dhār.**

952. 'Men of noble birth will never fail in the following three:—upright conduct, veracity in speech, and feeling of shame towards evil.'

நகையீகை இன்சொ லிகழாமை நான்கும்
வகையென்ப வாய்மைக் குடிக்கு.

**nahaiyīhai inso lihaṛāmai nāṅgum
vahaiyenba vāimai kuḍiku.**

953. 'Pleasant smile, generous gift, sweet words, never being discourteous, these four qualities are natural traits of persons of truly noble birth.'

COMMENTARY

Smile implies how to receive visitors. Gift implies generosity towards the needy. Sweet words mean how he should treat others. And absence of discourtesy is quite obvious as a necessary principle of social life. These four social virtues are naturally present in men of noble birth.

அடுக்கிய கோடி பெறினுங் குடிப்பிறந்தார்
குன்றுவ செய்த லிலர்.

aḍukiya hōrdi peṛinun gurdipīrandhār
hundruva seidha lilar.

954. 'Men of noble birth will never do a thing which will be degrading to the dignity of their family even if by so doing they have a chance of obtaining wealth of several crores.'

COMMENTARY

Men of noble birth will be incorruptible to temptation of money. They will never yield themselves to unbecoming behaviour. Preserving the dignity of the family will be a greater ideal for them than acquiring wealth by hook or crook.

வழங்குவ துள்வீழ்ந்தக் கண்ணூம் பழங்குடி
பண்பிற் றலைப்பிரித லின்று.

varanguva dhuḷvīndha kaṇnum baranguḍi
paṇbi tralaipiridha lindru.

955. 'Even when there is a fall in their fortune, members of ancient houses will never forsake their ancestral quality of nobility.'

COMMENTARY

Members belonging to well-known families have certain traditional rights and privileges and also correspondingly several duties and responsibilities. They are expected to be kind-hearted and generous towards those that are deserving, towards those that are needy. In discharging these responsibilities they never fail even when they find their wealth decreasing.

சலம்பற்றிச் சால்பில செய்பார்மா சற்ற
குலம்பற்றி வாழ்துமென் பார்.

**salambatri jālbila seiyārmā satra
kulambatri vāḍhuman bār.**

956. 'Men born in a noble family of spotless fame, trying to live up to the traditions of their family, will never stoop to do anything mean (in order to gain their private ends even when they experience a fall in their status).'

குடிப்பிறந்தார் கண்விளங்குங் குற்றம் விசம்பின்
மதிக்கண் மறுப்போ லுயர்ந்து.

**kudipīrandhār kaṇviḷanguṅ gutram viṣumbin
madhikaṇ maṟupō luyarndhu.**

957. 'Just as dark spots on the face of the moon shining in the high heavens are observed by all, any little fault appearing in men of noble birth will be noticed by all people.'

COMMENTARY

Because of their high status in society their little faults will be scrutinised by the general public. Hence they ought to be extra careful about their conduct, and should never commit mistakes.'

நலத்தின்க னாரின்மை தோன்றி நவனைக்
குலத்தின்க ணையப் படும்

**nalathinga ṇārinmai dhōndri navanai
kulathinga ṇaiya pardum.**

958. 'A man born in a noble family, if he lacks in the characteristic benevolence of his birth, people will naturally doubt his relationship to the noble house.'

COMMENTARY

A man of noble birth without noble traits of character will be suspected by the people in general that he does not really belong to that family but is an upstart claiming relationship with it.

நிலத்திற் கிடந்தமை கால்காட்டுங் காட்டுங்
குலத்திற் பிறந்தார்வாய்ச் சொல்.

**nilathit kiṇḍandhamai kālhāṭṭun gāṭṭun
gulathit piṇandhārvāi jol.**

959. 'Sprouts that spring from the seeds sown in the field will testify to the nature of the soil. Similarly, the words that spring from the lips of men of noble birth will testify to their high connection.'

COMMENTARY

Whether the soil is rich or not will be exhibited by the plant growing in it. Similarly, whether a man is really of noble birth or merely an upstart claiming it will be easily discovered from his speech.

நலம்வேண்டி னுணுடைமை வேண்டுங் குலம்வேண்டின்
வேண்டுக யார்க்கும் பணிவு.

**nalamvēṇḍi nānurdaimai vēṇḍun gulamvēṇḍin
vēṇḍuha yārkum baṇivu.**

960. 'Do you want to realise the good? Then cherish the virtuous restraint of shame. Do you want to maintain the nobility of your house? Then maintain your reverential behaviour towards all the deserving ones.'

COMMENTARY

The deserving ones to whom a respectable member of society is expected to show reverence are great ascetics, teachers, other noble men and his own parents. He is expected to show reverence to the superiors and be always courteous to others. That is the only way by which he can maintain the name of his family.

CHAPTER XCVII

HONOUR

This chapter deals with honour which is the intrinsic quality of men of noble birth. If such men of noble birth find themselves in unhappy situations as to lose their status they should avoid any contact that will lead to loss of honour. If one has to choose between one's own life and personal honour, on all occasions one should preserve one's honour in preference to one's own life.

இன்றி யமையாச் சிறப்பின வாயினுங்
குன்ற வருப விடல்.

**indri yamaiyā jīrapina vāyinun
gundra varuba viṛdal.**

961. 'Even if the course of conduct which is generally considered to be indispensable to living is found to be in conflict with his own personal honour it should certainly be avoided.'

COMMENTARY

It is emphasised that if there is conflict between life and honour one must be prepared to save one's honour even at the cost of one's life. Here the person is expected to choose between the flesh and the spirit. To save one's body and lose one's soul is not the noble ideal that ought to be followed by man. After all the body is subject to decay and death, whereas the spiritual value is eternal. Here the author rejects the ideal presented by Dharma Sastra of the Vedic School. According to the writers of Dharma Sastra like Manu, if a person finds himself in a critical situation of life and death he ought to save his life by adopting all possible means irrespective of the fact that such means are found to be inconsistent with the ethical ideal of righteousness. The Dharma Sastras of the Vedic School emphasise the importance of life in preference to spiritual value, of righteousness, whereas our author takes quite the opposite view that it is necessary to preserve personal honour and ethical purity.

சீரினுஞ் சீரல்ல செய்யாரே சீரொடு
பேராண்மை வேண்டு பவர்.

**sīrinun jīralla seiyaṛē sīroidu
pēraṇmai vēṇdu bavar.**

962. 'Persons who desire to combine glory with honour do not commit inglorious deeds though such deeds are generally considered to be glorious.'

பெருக்கத்து வேண்டும் பணிதல் சிறிய
சுருக்கத்து வேண்டு முயர்வு.

**perukathu vēṇdum baṇidhal sīriya
surukathu vēṇdu muyarvu.**

963. 'When you are blessed with prosperity and plenty you must bow down with humility but when you lose all your fortune you must lift up your heart with courage.'

COMMENTARY

What ought to be the behaviour of a person when he is in plenty of wealth and again when he finds himself in poverty? Generally a wealthy man may be proud of his wealth and hence may look down upon other people. But our author enjoins complete humility and is expected to behave in a courteous manner to all. But if a person loses his wealth and is impoverished he may naturally feel himself depressed and low. This inferiority complex as a result of impoverished condition is inconsistent with personal self-respect. He is expected not to succumb to that feeling. He must still feel that he maintains his spirit in full stature though all his material possession had gone away from him. Material wealth should not lead to pride and its absence should not break the spirit.

தலையி னிழிந்த மயிரனையர் மாந்தர்
நிலையி னிழிந்தக் கடை.

**thalaiyi niṇidha mayiranaiyar māndhar
nilaiyi niṇidha kardai.**

964. 'Men of noble birth when they fall from their higher state are like hairs from the head fallen off to the earth.'

COMMENTARY

Hair on the head, as long as it is on the head, is carefully looked after. When it falls off from the head to the earth people would not even touch it because its touch is considered to be defiling. Similarly, the person of noble birth, as long as he maintains his status and honour, will command the respect of society. If by his careless conduct he loses his honour and falls from his status he will only be despised by the people around him.

குன்றி னனையாருங் குன்றுவர் குன்றுவ
குன்றி யனைய செயின்.

**kundri nanaiyārun gundruvar hundruva
hundri yanaiya seyin.**

965. 'Even though a person's status is as high as a hill, if his conduct is stained with meanness even to the extent of a grain he will sink to nothing.'

COMMENTARY

If a person's conduct swerves from the right path even to the slightest extent, this deviation in a single instance will ultimately distort his whole nature and result in his losing his honourable character. A single touch of meanness will push him down to lowliness.

புகழின்ருற் புத்தேனாட் பெய்யாதா லென்மற்
றிகழ்வார்பின் சென்று நிலை.

**puharindrāt puthēnāṭṭu iyyādhā lenma
triharvārbīn jendru nilai.**

966. 'What is the use of being at the beck and call of men who despise you? Such self-debasing conduct neither brings any praise in this world nor does it lead to the world of the devas—the hereafter.'

COMMENTARY

A person must have as his object in life either fame and praise from his fellow-beings or happiness in future by being born in the world of devas as the fruit of his good conduct here. The slavish mentality adopted by a person who follows another man who has nothing but contempt for him is not justified by either of these objects.

ஒட்டார்பின் சென்றெருவன் வாழ்தலி னந்நிலையே
கெட்டா னெனப்படுத னன்று.

**oṭṭārbīn sendroruvan vāṛdhali nannilaiyē
keṭṭā nenapadudha nandru.**

967. ‘It is far better to be spoken of as “he has perished” than to obtain means of livelihood by servilely following a person who has nothing but contempt for you.’

COMMENTARY

Here also the superiority of honour to life is emphasised. A person in want should not sell his honour for a mess of pottage.

மருந்தோமற் றுளோம்பும் வாழ்க்கை பெருந்தகைமை
பீடழிய வந்த விடத்து.

**marundhōma trūnōmbum vāṛkai perundhahaimai
pīḍaiya vandha viḍathu.**

968. ‘When honour, which is the great strength of a noble birth, is gone what is the purpose of this life which consists in merely nursing the flesh? Is it going to give nectar and consequent immortality?’

COMMENTARY

Life without spiritual value is worthless. When honour is gone, to sustain a body which is merely a mass of flesh is of no consequence. The body is subject to decay and death. For the sake of such a valueless body one cannot afford to lose one’s honour which is of great value and which will certainly survive in glory even after the body perishes.

மயிர்நீப்பின் வாழாக் கவரிமா வன்னா
ருயிர்நீப்பர் மானம் வரின்.

**mayirnīpin vāṣā kavariṁa vannā
ruyirnīpar mānam varin.**

969. 'The Yak—chamari stag—when bereft of its tuft of hair will pine away and die. Similarly men of noble birth will quit this life when deprived of their honour.'

COMMENTARY

It is a popular belief that the chamari animal, even when a single hair is pulled out from its tuft, will die of shock. It is compared to a person of noble birth who will prefer to die than to live without honour. The same general principle 'To live with honour otherwise better not to be' is emphasised again by this couplet.

இளிவரின் வாழாத மான முடையா
ரொளிதொழு தேத்து முலகு.

**iḷivarin vāṣādha māna muḍaiyā
roḷidhoḷu dhēthu mulahu.**

970. 'When they face dishonour, men of honour do not care to live. When they die the world will sing praise of their glory.'

COMMENTARY

What happens to a man of honour who prefers to die than to lose his honour? In critical circumstances he no doubt loses his perishable body and flesh but he obtains immortality because he is remembered, praised and worshipped by the world at large.

CHAPTER XCVIII

GREATNESS

This chapter deals with the characteristics of great men. Achieving difficult and great tasks, devoid of pride even in the midst of immense wealth, not fault finding in another, always progressing in one's own moral nature, never slipping down from one's own moral standard, these are the good qualities of great men.

ஒளியொருவற் குள்ள வெறுக்கை யிளியொருவற்
கஃதிறந்து வாழ்து மெனல்.

· oḷiyoruvat kuṇḷla vēṛukai yiḷiyoruvat
kaḥdhīrandhu vāṛdhu menal.

971. 'The shining splendour in one's life consists in determination to achieve great things which may be beyond the capacity of ordinary men, but it will be a disgrace to a person who turns away from such an ideal and chooses to lead an easy-going life.'

COMMENTARY

In this couplet the author indicates the real characteristic of a great man. He is expected to pitch his ideal very high, he must persistently strive to realise such difficult ideals. It is this persistent effort that will be the beacon of light in his life. It is the will to achieve great things that is really important. If he puts his aspiration high it is immaterial whether he actually succeeds in achieving and finishing the task. Great men may attempt to achieve great things and may pass away without finishing them. A small man may attempt to achieve small things and may finish them without much effort. Hence a successful result is not the main point. It is the aspiration to achieve great things that matters. As the poet puts it 'What I aspire to be and was not that I am worth to God'. According to the commentator, the great things difficult to achieve are associated with righteousness, generosity, spiritual discipline, etc. Only great men can attempt self-discipline, and self-realisation. A small man may allow himself to drift along the current of life without any effort on his own part. His life moves in the line of least resistance; but in the case of a great man it is the line of great resistance. He has to swim against the current. That is the characteristic of a great hero.

பிறப்பொக்கு மெல்லாவுயிர்க்குஞ் சிறப்பொவ்வா
செய்தொழில் வேற்றுமை யான்.

piṛapoku mellāvuyirkun jīrapovvā
seidhoṭil vētrumai yān.

972. 'All men are born equal. The differences among them are entirely due to their occupation.'

COMMENTARY

The previous couplet pointed out the characteristic differences between great men and small men. In this couplet the author clearly rejects the claim of superiority based upon birth. Superiority or inferiority of a man in social status cannot be attributed to the varna or caste in which he is born. If the greatness of man depends upon his moral quality and not upon his birth in a particular caste, then caste superiority or inferiority has no justifiable moral basis. The author distinctly rejects the social difference based upon varnasrama. Even Hindu darshanas which are supposed to defend varnasrama dharma, do emphasise the importance of moral quality as the real basis of distinction between man and man. For they declare unmistakably that a brahmin is a brahmin by his guna or quality and not by his jathī or birth. But here the author emphasises the principle of moral quality as the only basis of distinction among men, in as much as he is not accepting the doctrine of other social distinction based upon birth or varna.

In this connection we may quote from Neelakesi, a Tamil classic, which emphasises the same point of view: When Neelakesi, the lady philosopher defending the Jain doctrine of ahimsa, is insulted by the teacher of the Vedic school who addresses her as a sudra, she flares up and quotes the following verses taken from the literature of the Vedic school itself:

नर्तकी गर्भसंभूतो वशिष्ठोनाम महाऋषिः ।

तपसा ब्राह्मणोजातः तस्मात् जातिर्नकारणम् ॥

चण्डालो गर्भसंभूतः शक्तिर्नाम महामुनिः ।

तपसा ब्राह्मणोजातः तस्मात् जातिर्नकारणम् ॥

श्वपाको गर्भसंभूतः पराशरो महामुनिः ।

तपसा ब्राह्मणोजातः तस्मात् जातिर्नकारणम् ॥

मत्स्यगन्ध्या स्तुतनयो विद्वान् व्यासो महामுனிः ।

தபசா ப்ராஹ்மணோஜாத: தஸ்மாத் ஜாதிர்நகாரணம் ॥

1. Vasishta, born of a dancing girl, became a great rishi hence it is tapas that makes the brahman, and not his birth.
2. Sakti, born of the chandala woman, became a great rishi; hence it is tapas that makes the brahman, and not his birth.
3. Parasara, born of a Swapaki, became a great rishi; hence it is tapas that makes the brahman, and not his birth.
4. Vyasa, born of Matsyagandhi, a fisherwoman, became a great rishi; hence it is tapas that makes the brahman, and not his birth.

மேலிருந்து மேலல்லார் மேலல்லர் கீழிருந்துங்
கீழல்லார் கீழல் லவர்.

**mēlirundhu mēlallār mēlallar kīṭirundhun
gīṭallār kīṭal lavar.**

973. 'Men of high social status will not be considered really great if they do not possess noble qualities, but even men of low birth if they follow high ideals in life will not be considered of mean status.'

COMMENTARY

A man may be born in a higher caste or he may be born in a wealthy family. This accident of birth may give him a high status in life according to the popular standard, because of his birth or of wealth. This so-called popular greatness cannot make him a really great man if his moral qualities are not really great. It is his character that is the real criterion of greatness and not the accidental relation of birth or wealth. Conversely, a man may be born in a low caste or in poverty. Neither his low birth nor his lack of wealth would degrade him to a mean level, if he is endowed with a high character with noble ideals. Thus according to the author, the criterion of real greatness in a man is his moral and spiritual quality and not the accident of birth or wealth, because it is only the high character and moral strength that would enable a man to aspire to achieve great things.

ஒருமை மகளிரே போலப் பெருமையுந்
தன்னைத்தான் கொண்டொழுதி னுண்டு.

**orumai maharirē bōla perumaiyun
dhannaithān koṇḍozuhi nuṇḍu.**

974. 'Just like a chaste woman true to herself maintains her purity of character, so also a person if he is true to himself and does not swerve from the path of righteousness will maintain his greatness.'

COMMENTARY

Moral greatness in man is compared to chastity in women. Both depend upon self-effort and self-protection. A woman cannot be kept chaste by mere external protection. If she is not true to herself, if she is not endowed with strength of will, she may easily succumb to environmental temptations. She may be corrupted by various means if she lacks the purity of heart. She must protect this noble quality herself and then only she can maintain chastity in her life. Similarly in the case of a man, his moral greatness depends entirely upon his own will or character. If he does not possess the strength of will to resist the environmental influences he will remain extremely pliable to external influences and his character will be what the environment makes it. Such a personality cannot claim to be great, because greatness in life depends upon strength of will and nobility of character. These he must achieve for himself in spite of adverse influences from the environments. His greatness also must depend upon the internal condition of purity of heart and strength of will. Because of the identity of conditions in both the cases the moral greatness in a man is compared to chastity in a woman.

பெருமை யுடையவ ராற்றுவா ராற்றி
னருமை யுடைய செயல்.

**perumai yuḍaiyava rātruvā rātri
narumai yuḍaiya seyal.**

975. 'Men who are really great will carry out brave and difficult tasks (even in adverse circumstances).'

COMMENTARY

This couplet again emphasises the fact that it is the privilege of only great men to achieve great things. A person endowed with moral strength will never give up his task even in the midst of adverse circumstances. If in the course of the execution of a great plan he finds his resources are dwindling, even then he would not lose heart, he would struggle hard and finish the task undertaken. This is the characteristic of a really great man.

சிறியா னுணர்ச்சியு ளில்லைப் பெரியாரைப்
பேணிக்கொள் வேமென்னு நோக்கு.

**siṛiyā nuṇarjīyu ḷillai periyārai
pēṇikoḷ vēmennu nōku.**

976. 'Let us benefit ourselves by serving the association of great men. Such a thought never occurs in the mind of small men.'

COMMENTARY

Here also the quality of greatness refers to moral and spiritual qualities possessed by a person. Small men are those who have no such privilege. Lack of such qualities may be associated with immense wealth, personal intelligence and high social caste. A man may become proud because of these favourable conditions and he must be considered low and mean from the higher point of view. On account of his pride and self-satisfaction he may not care to seek the association or friendship of really great and holy men, because his ideal is quite low and completely material, quite low seeking satisfaction purely in material things. The thought of a nobler life will never occur to them.

இறப்பே புரிந்த தொழிற்றஞ் சிறப்புத்தான்
சீரல் லவர்கட் படின.

**iṛapē burindha dhoxitrān jīrapundhān
jīral lavarhart paḍin.**

977. 'Whenever fortune falls in the hands of unworthy persons it will induce in him a course of conduct which will ultimately result in his losing the fortune.'

COMMENTARY

Small men in the midst of prosperity will only become haughty in their self-conceit and hence will not be able to appreciate the genuine humility and real culture or spiritual development, and the result will be the complete draining and disappearance of his fortune, through his own unworthy conduct.

பணியுமா மென்றும் பெருமை சிறுமை
யணியுமாந் தன்னை வியந்து.

**paiṇiyumā mendrum berumai sirumai
yaiṇiyumān dhannai viyandhu.**

978. 'Greatness is always associated with humility. Meanness always adorns itself with self-flattery.'

COMMENTARY

This couplet emphasises the fact that humility is the genuine characteristic of greatness of soul. A really great man even when he is endowed with great wealth and learning, which may justify his assumption of pride in his possessions, will never know about any society, humility recognising merit in others and never indulging in feeling of pride in his own good fortune. But in the case of a small man these possessions will completely turn his head. He will move about in society with conceit and self-flattery looking down upon others from his prosperous situation. This conceit is the mark of a low soul.

This couplet reminds one of the biblical story of a wealthy Pharisee who went to Jesus and told him, 'I have kept up all the commandments, what more shall I do to enter into the kingdom of God'. In reply Jesus told him, 'First go and sell all that thou hast and distribute to the poor'. The wealthy Pharisee quietly slips out from his presence. Then Jesus tells the crowd assembled there that it is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God. This story clearly illustrates the truth that spiritual humility and mere worldly prosperity are poles apart—the truth emphasised in the above couplet.

பெருமை பெருமித மின்மை சிறுமை
பெருமித மூர்ந்து விடல்.

**perumai perumidha minmai sirumai
perumidha mūrndhu viḍal.**

979: 'The mark of greatness is the absence of conceit. Whereas smallness of soul will drive in a chariot of self-conceit.'

COMMENTARY

A person may be proud of his birth in a superior caste in a wealthy family, or he may be proud of his own learning and capacity or personal beauty and so on. All these cases of pride must be absent in a really great man. He should not pretend to be superior to others because of his possession and accidental character. In spite of all these, really great men will be associated with humility and will never show any action either as superiority of caste or immensity of wealth, or great learning. But in the case of a small man, though he does not possess these characteristics to any appreciable extent, still he will be so very proud as to proclaim his possession in self-flattery, as if that would elevate him in the estimation of people at large.

அற்ற மறைக்கும் பெருமை சிறுமைதான்
குற்றமே கூறி விடும்.

**atra maṛaikum berumai siṛumaidhān
gutramē hūri viḍum.**

980. 'Greatness will always screen the faults of others, whereas meanness will proclaim such faults to all the world.'

COMMENTARY

It is naturally characteristic of great men to be aware of the truth 'To err is human'. Hence a great man will not condemn the faults of another, because his hope in human nature is so great that it will always come out successful in his fight against evil. Such a magnanimity cannot be found in small men. They take the earliest opportunity to discover faults in others and proclaim these faults from house tops. Indulging in such a malicious pleasure is the innate characteristic of low men. The truth of this couplet is well illustrated in the biblical story of Mary Magdalene. This woman, a harlot in Jewish society, was caught in open adultery by the Pharisees and scribes. They brought her before Jesus and informed him of her sinful act which ought to be punished according to Jewish law with death by stoning. Their object was to corner Jesus by presenting him with a dilemma. If he wanted to excuse her then they would accuse him of condoning the sinful act of adultery, but if he accepted the Jewish law and condemned her to death, then his claim as a great

religious reformer and leader would be exposed as empty. The great spiritual personality of Jesus clearly saw through the game and would not allow himself to be trapped by the logic of Jewish law. He told the learned men assembled there as the accusers of the poor woman that certainly law must be observed, but he who is sinless amongst you let him throw the first stone on her. This made the people assembled there as her accusers introspectively examine themselves, and no one would come forward to throw the first stone, and one by one all her accusers disappeared from the scene. The poor woman was standing there alone in front of Jesus who lifted up his head and asked her, 'Where are your accusers?' She humbly replies that they have all gone. He merely told her, neither do I condemn thee, go and sin no more. This dramatic incident narrated by the gospel writers clearly reveals the magnanimity of a great soul which disregards the presence of defects in others and appreciates the intrinsic purity and moral worth of human personality even in the midst of evil circumstances.

CHAPTER XCIX

POSSESSION OF ALL THE GOOD QUALITIES IN PERFECTNESS

This chapter deals with the persons possessing various excellent qualities in fullness. It deals with behaviour of noble men of eminent moral and spiritual development.

All those who choose to walk the perfect path of righteousness, it is said, do all good things from their natural duties.

கடனென்ப நல்லவை யெல்லாங் கடனறிந்து
சான்றுண்மை மேற்கொள் பவர்க்கு.

**kardanenba nallavai yellān gardanaṛindhu
sāndrāṇmai metkōl bavarku.**

981. 'A great man who realises what is true virtue and goodness in the virtuous path will consider every good act as his duty. Such is his nature they say.'

COMMENTARY

Goodness of nature naturally consists in goodness of conduct. A righteous man whose nature is full of goodness will naturally consider it his duty to do good to others. Doing good may ordinarily be considered as an extraordinary merit in a man, more than what he is expected to do as a matter of duty. But in the case of a great soul which knows what is really good will not so consider a good act. Equipped with true knowledge of the nature of goodness, adopting that ideal as his own, he will not make any distinction between ordinary duties and extraordinary benevolence. He will realise that it is his duty to do good to others without taking any pride in doing anything more than what is expected of him by society at large.

குணநலஞ் சான்றோர் நலனே பிறநல
மெந்நலத் துள்ளதூஉ மன்று.

**kuṇnanalan jāndrōr nalanē piṛanāla
mennala thurlladhūu mandru.**

982. 'In the case of perfect men what is really good is the inner excellence. All the other good is only good in name.'

COMMENTARY

The real worth of a human personality consists in the excellence of the inner nature. The quality associated with this inner aspect of personality really determines the goodness and beauty of human personality. His body does not come into the picture at all. His body may be beautiful to look at. People may appreciate his physique but in assessing the real value of his personality the body does not matter at all even if it is considered to be good and beautiful.

அன்புநா னொப்பரவு கண்ணோட்டம் வாய்மையோ
டைந்துசால் பூன்றிய தூண்.

anbunā inoparavu kaṇṇōṭṭam vāimaiyō
ḍaindahusāl būndriya dhūṇ.

983. 'Love towards all beings, shunning of evil, beneficence, clemency and truth are the five pillars that support the abode of perfect virtue.'

COMMENTARY

The first quality, love, is not confined to the affection shown to one's own kith and kin. It goes beyond the family. It implies the kindness shown towards all the members of human society and also other beings beyond.

The second quality refers to natural fear of evil which is present in a morally perfect person. His nature intrinsically refrains from evil thought and evil act.

The third quality refers to the harmonious behaviour towards other persons. His conduct will never be in conflict or disharmony with the thought and action of the other people.

The fourth quality refers to the feeling of sympathy and kindness towards persons who are acquainted with us. Whenever we meet our acquaintances we must welcome them and if they are in trouble we must be kind enough to help them in their difficulties.

The last is the truthfulness.

All these five qualities are compared to pillars which support the edifice of perfect virtue.

கொல்லா நலத்தது நோன்மை பிறந்திமை
சொல்லா நலத்தது சால்பு.

**kollā nalathadhu nōnmai pīrardhīmai
sollā nalathadhu sālbu.**

984. 'What is really good in spiritual discipline or tapas is the good of not slaying anything.

What is really praiseworthy in a man of perfect virtue is not to speak ill of others.'

COMMENTARY

Tapas or self-discipline is prescribed as the path of self-perfection. This consists of various methods of controlling thought, word and action in order to promote isolation from the environment of pleasure and concentration upon the pure self. What really gives value to these various methods of self-discipline is the ideal of ahimsa—not to injure any living being. Without this fundamental value the effort taken in discipline or tapas will be of no use. Similarly a person may be endowed with several good qualities. As a member of society he should be careful not to speak of the defects in others. Everyone is likely to have some defect or other. To err is human. A person who is full of virtuous qualities is expected to take a generous and humane view in the case even of one who has defects in his nature. This quality of not pointing to the defects present in another person is so important that it is considered to be the real value of moral perfection. Man is intrinsically good in nature but on account of the various extraneous conditions, some evil may crop up in his nature. This will soon wear out if he is spiritually healthy and the environment is favourable to him. Hence he does not deserve to be condemned for his defects. Here we may point out the attitude adopted by Christ towards Mary Magdalene.

ஆற்றுவா ராற்றல் பணித லதுசான்றோர்
மாற்றாரை மாற்றும் படை.

**ātruvā rātral paṇidha ladhu sāndrōr
mātrārai mātrum bardai.**

985. 'The mighty weapon in the hands of men who achieve mighty things is humility. It is the same weapon which the sages use to subdue a hostile foe.'

COMMENTARY

Stoop to conquer is the principle applicable to princes as well as peasants. If you want to achieve a great thing you must first adopt the principle of submission till you victoriously achieve your object. Self-conceit may create unexpected opposition and result in the frustration of one's own purpose. To give authority to this principle the author points out the method adopted by the sages. A saint confronting an enemy will not flare up in rage to meet evil with evil. His principle is not an eye for an eye and a tooth for a tooth. He would submit to the onslaught of the enemies because he would pity them as they do not know what they do. From the life of Christ and Buddha you may pick out several incidents illustrating this noble ideal. The most illustrious example in modern times is the non-violent satyagraha adopted by Mahatma Gandhi to secure independence for the mother-land. This is an outstanding illustration of victory won by this method of offering non-violence and peaceful resistance to brute force.

சால்பிற்குக் கட்டளை யாதெனிற் றோல்வி
துலையல்லார் கண்ணுங் கொளல்.

sālbitku kartaḷai yādheni trōlvi
dhulaiyallār kaṇṇun goḷal.

986. 'What is the touchstone for testing perfection? It is that the submission generally shown to the superior must be shown also to the inferior.'

COMMENTARY

A touchstone is generally used for testing gold. Here perfection is compared to gold for which a test is given. Humility in the case of the superior is inevitable. He naturally commands it and you have to yield. It does not imply any special merits. If the same attitude is adopted to an inferior person, i.e. one who is not equal to you in status, then submission is a voluntary choice evoked by the ideal of equality and fraternity. Such an attitude is the criterion of a person's moral stature.

இன்னுசெய் தார்க்கு மினியவே செய்யாக்கா
லென்ன பயத்ததோ சால்பு.

innāsei dhārku miniyavē seiyaḱā
lenna payathadhō sālbū.

987. 'Of what is your perfection if you do not repay good for the evil done to you by others.'

COMMENTARY

Ordinarily a principle adopted in dealing with a person who has injured you is revenge—eye for eye and tooth for tooth. But this principle will not be adopted by them who have risen to the pinnacle of moral perfection. Viewing the wrong-doer from such a height they are able to see clearly the utter ignorance of the distinction between right and wrong exhibited by a wrong-doer. Hence he is pitied for his ignorance. A saint adopts a kindly attitude and returns good for evil. This results in the falling of the scales from the eyes of the evil person and makes him see clearly the right path. Thus he is spiritually uplifted. The same ideal is presented by the author previously.

இன்மை யொருவற் கிளிவன்று சால்பென்னுந்
திண்மையுண் டாகப் பெறின்.

**inmai yoruvat kilivandru sālbennun
dhiṇmaiṇ dāha peṇin.**

988. 'To a person who is endowed with the strength of moral perfection it is no disgrace to be in poverty.'

COMMENTARY

He who has developed moral strength by walking the path of righteousness to perfection, to him worldly possessions have no real value. He may lose his wealth but still he possesses the soul. The inferiority complex which is generally found in impoverished persons have no place in a moral hero. To be in want is not a thing to be ashamed of. For him righteousness is clear and he can walk with pride and courage and not be worried about other things.

ஊழி பெயரினுந் தாம்பெயரார் சான்றுண்மைக்
காழி யெனப்படு வார்.

**ūri beyarinun dhāmbeyarār sāndrānmai
kāṇi yenapardu vār.**

989. 'Men with virtuous perfection never change their nature, though destiny may change. Hence they are called the shore of the sea of virtues.'

COMMENTARY

A person who has developed moral nature to perfection will never deviate from the path even in extraordinary circumstances. This unswerving strength and inevitability excels even fate. Fate is generally considered to be necessary and inevitable. Its fruit is unescapable. Yet such a destiny may fail when confronted by a person's spiritual eminence. The latter is always true to his nature. Such a person therefore is considered to be the shore which keeps in bounds the sea of morality.

சான்றவர் சான்றுண்மை குன்றி னிருநிலந்தான்
முங்காது மன்றோ பொறை.

**sāndravar sāndrānmai hundri nirunilandhān
drāngādhu mannō boṭai.**

990. 'If perfect men by chance deteriorate in their nature the earth itself will fail to bear its burden.'

COMMENTARY

The earth because it offers support to all material things besides supporting its own weight is considered to be a symbol of perfect patience. If persons who reach the pinnacle of moral perfection deteriorate, then the earth itself is supposed to lose its own nature and fall. Here the author emphasises the importance of the spiritual value over the physical uniformity observed in nature. Without the ruling principle of the eternal spiritual value the world itself will disintegrate and end in chaos.

CHAPTER C

COURTESY

This chapter deals with the good quality of harmonious life. Harmony implies both within and without. Harmony within, means a happy co-ordination of all the qualities of personality making for a perfect and integrated unity. Harmony without, implies a life of co-operation with outside society, without hitch or hindrance. Such a happy life characterised by peace and harmony both internally and externally is described in this chapter.

எண்பதத்தா லெய்த லெளிதென்ப யார்மாட்டும்
பண்புடைமை யென்னும் வழக்கு.

**enbadhathā leidha lelidhenba yārmārtum
paṇbūdaimai yennum varaku.**

991. 'Those who are easily accessible to all will find it easy to walk the right path of kindness because good-natured courtesy will come to them of its own accord.'

COMMENTARY

This verse refers both to the prince as well as to the peasant. Courtesy born of good nature is marked by the quality of being easily approachable by all persons. Persons in the State who want to secure redress of their grievance must be able to approach without difficulty the king and his officers who are responsible for the welfare of the State. Even in the case of an ordinary citizen this quality is necessary for the purpose of adjustment of duties between him and other members of society. Such a harmony in life will be guaranteed to one who is endowed with good-natured courtesy.

அன்புடைமை யான்ற குடிப்பிறத்த லிவ்விரண்டும்
பண்புடைமை யென்னும் வழக்கு.

**anbūdaimai yāndra huḍipīratha livvirāṇḍum
baṇbūdaimai yennum varaku.**

992. 'Love towards all and birth in a noble family. These two together constitute the good-natured courtesy. So they declare.'

COMMENTARY

The condition of good-natured courtesy in harmonious social life comprises two qualities : kindness to all beings and birth in a noble family. These two must be present together. Mere high born dignity by itself will not be sufficient unless it is associated with the personal characteristic of good nature and sympathy. Such a person will find it easy to walk the path of right and social harmony.

உறுப்பொத்தன் மக்களொப் பன்றூல் வெறுத்தக்க
பண்பொத்த லொப்பதா மொப்பு.

**urūpothan makarō pandrāl vēruthaka
paṇbotha lopadhā mōpu.**

993. 'Corporeal similarity—similarity of the body and its members, will not constitute a similarity with real man. It is the similarity of the inner nature that constitutes a real identity.'

COMMENTARY

In the world of living beings man occupies a high status. To be born as a man is a very rare privilege. This rare privilege of being born as a man should not be judged by the worth and beauty of the human body. That by itself will not make an ideal man. The rare and valuable human body must be associated with equally rare human nature.

நயனொடு நன்றி புரிந்த பயனுடையார்
பண்புபா ராட்டு மூலகு.

**nayanōḍu nandri burindha bayanuḍaiyār
baṇbubā rārtu mūlahu.**

994. 'The world will praise the good quality of those whose life is guided by justice and virtue and hence will be beneficial to society as well as self.'

This verse also must be taken to be applicable to both prince and common man. A person's conduct if determined by the ideal of justice is bound to be beneficial to society at large. He will neither act unjustly nor brook unjust action in others. Life guided by the ideal of dharma or virtue will ensure spiritual development in the self. Such a conduct will result in good to oneself and others. Naturally the world will praise such good people.

நகையுள்ள மின்னா திகழ்ச்சி பகையுள்ளும்
பண்புள பாடறிவார் மாட்டு.

**nahaiyuḷlu minnā dhiharji pahaiyuḷlum
bairbuḷa baiḍarivār mātu.**

995. 'Contempt even in sport is an evil. Therefore persons who know human nature very well will not show contempt even to an enemy.'

Contemptuous talk about another person even if it is uttered as a joke is an evil to be avoided. It will cause pain to others and it will be degrading the nature of the speaker. Hence a person who is well acquainted with human nature and his reaction to the environment will never commit such an unwise act even when provoked by a hostile situation.

பண்புடையார்ப் பட்டுண் டெக மதுவின்றேல்
மண்புக்கு மாய்வது மண்.

paṇbudaīyār paṭuṇ dulaha madhuvindrēl
maṇbuku māivadhu maṇ.

996. 'The world is permanently sustained because of the existence of worthy men of good nature. Were it not for these the world would perish and crumble to dust.'

Human society and its several institutions are sustained because of the presence of men of noble character. They serve as

an ideal to be imitated by the common man. The common man by following the footsteps of such great men contributes to the permanency of social structure. Otherwise the whole social structure will crumble, resulting in chaos and everything that is really valuable in man will perish.

அரம்போலுங் கூர்மைய ரேனு மரம்போல்வர்
மக்கட்பண் பில்லா தவர்.

**arambōlun gūrmaiya rēnu marambōlvar
makartpan billā dhavar.**

997. 'Men with intellect as sharp as a file, if they are lacking in ethical quality, will be just the same as a tree.'

COMMENTARY

What distinguishes man from the other animals is his quality to discern good from evil and to act accordingly. It is this ethical nature that is peculiar to man and which is absent in lower animals. Living organisms beginning with trees and plants going up to man are classified according to their sense quality. The plant world is the lowest of the organic beings possessing only one sense, viz. the sense of touch. Those above are organisms with two, three, four and five senses. The scale of development is measured by the number of senses possessed by the organisms. Man occupies the highest place in this scheme of development. In ordinary animal activity he resembles the other animals but he has peculiarly to himself the moral quality which, if altogether absent in him, makes him no better than an animal. Nay, he is no better than a tree, which is the lowest type of organism. The author emphasises the fact that man is a man because of this quality, hence he cannot afford to lose this characteristic without degrading himself to a mere animal. Mere intellectual development will not make one an ideal man unless it is associated with the necessary ethical development. Such a one-sided development of intellect without the ethical counterpart will be ruinous to self as well as to society at large.

நண்பாற்று ராகி நயமில் செய்வார்க்கும்
பண்பாற்று ராதல் கடை.

**naṇbātrā rāhi nayamila seivārkum
baṇbātrā rādhal haḍai.**

998. 'Even to those persons who are unfriendly to you and who do wrong you must show human sympathy and goodwill. Otherwise you will disgrace yourself.'

COMMENTARY

The ethical quality manifesting kindness and goodwill to others which is the intrinsic quality of a man as a social and moral being must not be selective and narrow. Even towards a person who is inimical to you you must express the same kindness as if he were disposed to you favourably. You must do good to all whether friend or foe. That is true human nature.

நகல்வல்ல ரல்லார்க்கு மாயிரு ஞாலம்
பகலும்பாற் பட்டன் றிருள்.

nahalvalla rallārku māyiru gnālam
bahalumbāt partan driruḷ.

999. 'He who is not able to experience the joy of life by living in harmony with the rest of the world, will find the gloom of darkness even in the bright sunshine of life.'

COMMENTARY

A man endowed with the real human nature of ethical quality will experience joy in life. To live in co-operation and harmony with other beings in society will be the enjoyment of perpetual pleasure. To live is to be happy. One who has not got this element of kindness and goodwill will find his life in the world gloomy and he will be denied the happy sunshine of life. He will have to drag on his existence in a gloomy valley of sorrow and wretchedness.

பண்பிலான் பெற்ற பெருஞ்செல்வ நன்பால்
கலந்தீமை யாற்றிரித் தற்று.

paṇbilān betra perunjelva nanbāl
kalandhīmai yāṭririn dhatru.

1000. 'Pure milk when poured into a dirty vessel will get spoiled and become useless. Similarly great wealth if it falls in the hands of a worthless person will be utterly useless.'

COMMENTARY

If the vessel is impure and dirty, the milk which is sweet and pure when poured into it gets impure and dirty, and becomes unfit for consumption. The worthless nature of the container is transferred to the pure milk which is contained in it; then the milk becomes unfit for drinking. Similarly a person who is lacking in the moral quality of sympathy and goodwill makes his hoarded wealth utterly useless both to himself and to society at large. Such wealth is not good for anybody. The same point is emphasised in the next chapter.

CHAPTER CI

WORTHLESS WEALTH

This chapter emphasises the uselessness of the wealth hoarded by a miser.

வைத்தான்வாய் சான்ற பெரும்பொரு ளஃதுண்ணான்
செத்தான் செயக்கிடந்த தில்.

vaithānvāi sāndra perumboru lahdhunṇān
sethān jēyakīdandha dhil.

1001. 'A miser who fills his house with hoarded wealth but does not enjoy any portion of it, is no better than a moving corpse and the hoarded wealth is nothing to him.'

COMMENTARY

Wealth is necessary for a happy living. It is a necessary means for good life. The best standard of life in a man is conditioned by sufficient acquiring of wealth. If the means is converted to an end in itself such hoarded wealth becomes an anti-social evil. It becomes useless to the owner as well as to society at large. With proper use it will contribute to the general rise in the standard of life for all, and thus will make for social welfare. Otherwise it will be a distinct curse to all.

பொருளானு மெல்லாமென் றீயா திவறு
மருளானு மாணப் பிறப்பு.

poruḷānā mellāmen driyā dhivaṛu
maruḷānā māṇā piṛapu.

1002. 'All blessings in life are born of wealth. Knowing this importance of wealth, if a person hoards it without enjoying it himself or giving to others, his life will become a misery experiencing poverty in the midst of enormous wealth, and starvation in the midst of plenty.'

COMMENTARY

Economic stability is quite a necessary condition of social welfare. Hence acquiring wealth is an indispensable function to promote social welfare. The welfare of a State is measured by the total national wealth. This is based upon the fact that the wealth is productive of happiness in general if it is put to proper use, whether in the individual or in the State. Mere accumulation of wealth without proper use or, on the contrary, wasting it without useful propose, will end in economic ruin. The individual should realise that in the acquisition of wealth he is acting as a social unit and he must see that his acquired wealth is used for his social benefit. Only when wealth is so used for social benefit is its maximum value appreciated and enjoyed by all.

ஈட்ட மிவறி யிசைவேண்டா வாடவர்
தோற்ற நிலக்குப் பொறை.

īta mivārī yisaivēṇḍā vāḍavar
dhōtra nilaku pōrai.

1003. 'This birth of a person who has as the sole ideal of his life mere acquisition of wealth, and who is unable to appreciate the glory of its proper use will be felt as an addition of dead weight to the world.'

COMMENTARY

Here also the author condemns mere acquisition of wealth without its proper use. Wealth properly used will bring glory to a person. The use of wealth for the welfare of one's own family and its use for the benefit of society at large will bring glory to the person. Proper use therefore is more important than mere acquisition of wealth. Enthusiasm in acquisition of wealth not associated with beneficial use will make the man's wealth a useless burden to the society.

எச்சமென் றென்னெண்ணுங் கொல்லோ ஒருவரா
னச்சப் படாது தவன்.

ejamen drenneṇṇun gollō oruvārā
naṣa paḍāa dhavan.

1004. 'A person who is not loved by anybody, what does he hope to leave behind him after his death.'

COMMENTARY

A rich man without sympathy for his fellow beings will not be loved by anybody. He cannot count upon any of his neighbours as his friends since he has been of no help to them. What is going to be the survival after his death, certainly the gratitude of his neighbours and the glory of his beneficial life. If he devotes a moment's thought to this future he will realise that it is going to be utterly worthless. It is really a wonder when he acquires more and more wealth which will do no good to him after his death.

கொடுப்பதாஉந் துய்ப்பதாஉ மில்லார்க் கடுக்கிய
கோடியுண் டாயினு மில்.

**kōḍupadhūn dhuipadhū millār kaḍukiya
kōḍiyuṁ dāyinu mil.**

1005. 'The accumulated wealth of those who neither help the needy nor enjoy it themselves will be of no avail.'

COMMENTARY

Even though he has piled up wealth, it is as good as non-existing. He is no better than a poor man who lives in want and who is unable to help the needy even though willing. His immense wealth is of no use either to him or to others.

ஏதம் பெருஞ்செல்வந் தான்றுவ்வான் றக்கார்க்கொன்
றீத லியல்பிலா தான்.

**ēdham berunjelvan dhāndruvvān drakārkon
drīdha liyalbilā dhān.**

1006. 'Great wealth is but a curse to the person who is miserly and who does not enjoy it himself nor give to the deserving and needy persons.'

COMMENTARY

The wealth though useless otherwise, is causing a great deal of anxiety and trouble to the owner. Hence it is but a source of misery to him. There is an alternate interpretation to this couplet. A person possessing the wealth is himself considered a curse to that wealth because in his hands it is denied the natural free circulation which should be beneficial to all. Since that benefit is denied by him he himself is considered to be a disease to that wealth. In either way the author emphasises the worthlessness of a miser's wealth.

அற்றார்க்கொன் றுற்றாதான் செல்வ மிகுநலம்
பெற்ற டமியண்முத் தற்று.

atrārkon drātrādhān selva mihunalam
betrā ḍamiyaṇmū thatru.

1007. 'A miser's wealth which is not used to relieve the needy is deplorable. Similar to a beautiful and good-natured maid who is destined to live a lonely life without a mate.'

COMMENTARY

A young woman with beautiful body and good character is expected to live a happy domestic life by marrying a suitable husband. Marriage implies a suitable parent or elder to give her in marriage to a deserving youth. If the unfortunate young woman is denied both these privileges, she will have to live the lonely life of a spinster till the end. She will be denied the domestic happiness for herself and the consequent useful service to the family and society at large. The wealth of a miser is compared to that unfortunate situation, because it is not enjoyed by the miser nor is it given to the deserving people.

நச்சப் படாதவன் செல்வ நடுவூரு
ணச்சு மரம்பழுத் தற்று.

naja paḍādhavan jelva naḍuvūru
ṇaju marambaṇu thatru.

1008. 'The wealth of a miser who is not loved by his neighbours is exactly similar to the poisonous tree full of fruits in the centre of a village.'

COMMENTARY

Though the tree is in the midst of the village and full of fruits, it is of no use to the people of the village because they dare not eat the fruits thereof, lest they should have the dire consequence. Similarly a miser with plenty of wealth living in the midst of a large number of neighbours is utterly useless because he has no sympathy for the poor and does not help them in their need.

அன்பொர்இத் தற்செற் றறநோக்கா தீட்டிய
வொண்பொருள் கொள்வார் பிறர்.

anborii thatje trañanōkā dhīrtiya
voṁboruṛḥ hoḥlvār biṛar.

1009. 'The wealth acquired by a person utterly bereft of love and sympathy for his friends and relations, who austere denies himself the enjoyment thereof and cannot even think of the virtuous path of helping the poor and needy, will ultimately fall into the hands of aliens who are destined to enjoy it.'

COMMENTARY

Such wealth will fall into the hands of robbers and crooks who are after him, and it may be confiscated by the State.

சீருடைச் செல்வர் சிறுதுணி மாரி
வறங்கூர்ந் தனைய துடைத்து.

sīruḍai jelvar sīrudhuni māri
vaṛaṅgūrṇ dhanaiya dhurdaithu.

1010. 'The praiseworthy conduct of a benevolent wealthy man who bountifully gives to the deserving and needy may temporarily result in the exhaustion of his wealth, just as the benevolent rain which sustains the whole society may be temporarily absent owing to drought.'

COMMENTARY

The wealth put to good and charitable use may decrease but it will never lead a person to utter poverty, as his good nature and sympathy for his fellow beings will naturally help him to recoup his lost wealth just as the rain which may be temporarily absent may pour down in plenty afterwards and thus promote production of food and wealth.

CHAPTER CII

SHAME

This chapter deals with the feeling of shame experienced by great men of good qualities whenever they think of any evil deed.

கருமத்தா னுணுத னுணுத் திருநுத
னல்லவர் நாணுப் பிற.

**karumathā nānudha nānu thirunudha
nallavar nānu pīra.**

1011. 'To shrink from an evil deed is one kind of shame. The other kind is the shame felt by good women with a beautiful brow.'

COMMENTARY

The author mentions two kinds of inhibitive tendencies. The first is associated with the ethical nature of great men. Men with high ideas and great self-control will not tend to do evil acts. Even in thought they run away from such action. This is the natural result of the ethical nature. The second kind of self-restraint is associated with beautiful women of respectable families. They also out of their natural modesty will behave in a respectable way consistent with their position and character. They will avoid frivolous conduct.

ஊனுடை யெச்ச முயிர்க்கெல்லாம் வேறல்ல
நாணுடைமை மாந்தர் சிறப்பு.

**ūnuṇṇudai yeja muyirkellām vēralla
nānuṇṇudaimai māndhar sirāpu.**

1012. 'Food, clothing and other things are all common to all human beings. But shrinking from evil is a special beauty of great men.'

COMMENTARY

All men are similar in their daily habits of eating, dressing and other activities of life. The moral quality of great men who naturally shrink from the thought or deed of evil is a special quality born of their ethical development. This quality is not found in all men in general. It is this special quality which distinguishes the moral nature of man from ordinary human nature.

ஊனைக் குறித்த வுயிரெல்லா நானென்னு
நன்மை குறித்தது சால்பு.

ūnai kuṛitha vuyirellā nānennu
nanmai kuṛithadhu sālbū.

1013. 'All lives have as their abode the body. Similarly the good nature of man has as its basis moral shame.'

COMMENTARY

The body is the basis of life's activity. Ordinarily the spirit is associated with the flesh. It is the same intimate relation which is attributed to the good nature of man and his moral self-control. Without self-control and the characteristic shunning of evil there can be no development of ethical nature in man.

அணியன்றோ நாணுடைமை சான்றோர்க் கஃதின்றேற்
பிணியன்றோ பீடு நடை.

aṇiyandrō nānurdaimai sāndrōr kahdhindrēt
piṇiyandrō pīḍu naidai.

1014. 'Is not this moral quality of shame an ornament to a man of noble character? Without this a man's proud walk will be a detestable sight.'

COMMENTARY

What adds to the beauty of human nature is the moral quality of shunning evil. Without this real human quality a man may move about in society with the pride of birth or wealth, but ordinary people will have no respect for such a person. They will avoid him as an infection.

பிறர்பழியுந் தம்பழியு நாணுவார் நாணுக்
குறைபதி யென்னு மூலகு.

**piṛarbariyun dhambariyu nānuvār nānu
kuṛaibadhi yennu mulahu.**

1015. ‘The persons who feel ashamed for others’ guilt as of their own are considered by the world at large as the abode of the virtuous quality of shame (shunning evil).’

நாண்வேலி கொள்ளாது மன்னோ வியன்ஞாலம்
பேணலர் மேலா யவர்.

**nāinvēli koḷḷādhu mannō viyangnālam
bēṇalar mēlā yavar.**

1016. ‘Unless men of lofty ideal protect their nature by the fence of virtuous shame they may not care to possess it as their own vast realms.’

COMMENTARY

This quality of shame and evil is compared to a protective fence. Unless this quality is retained secure there is not the guarantee of preserving purity of character. Hence men of noble character and ideal will take care to preserve this quality in preference to acquiring and possessing large tracks of land.

நாண லுயிரைத் துறப்ப ருயிர்ப்பொருட்டா
நாண்டுறவார் நாணுள் பவர்.

**nāinā luyirai thuṛapa ruyirporuṭṭā
nānduṛavār nāināḷ bavar.**

1017. ‘Those who realise the rare value of virtuous shame will give up their life rather than foresake this noble quality of moral shame.’

COMMENTARY

A man of noble character placed in a critical situation, when he has to choose between his life or his moral character, will not have any hesitation in choosing moral reputation in preference to his life. Deciding to walk the path of virtue courageously, he will have no hesitation in sacrificing himself for a noble cause.

பிறர்நாணத் தக்கது தானானு னாயி
 னறநாணத் தக்க துடைத்து.

piṭarnāṇa thakadhu dhānāṇā nāyi
naṇāṇa thaka dhurdaithu.

1018. 'If a person without feeling shame adopts an evil course of conduct which others abhor and are ashamed either to see or hear, then virtue itself will shrink away from him with shame.'

குலஞ்சூங் கொள்கை பிழைப்பி னலஞ்சூடு
 நாணின்மை நின்றக் கடை.

kulanjurdun goḷhai biraipi nalanjuru
nāṇinmai nindra kaḍai.

1019. 'If a person fails in his duties it would be a blot on his family. But if he fails to maintain his virtuous shame, that will ruin his own nature and degrade him to the lowest level.'

COMMENTARY

Ordinary duties are associated with corresponding privileges. Failure to do one's duty may entail the loss of corresponding privileges either on his family or his village society. The loss of privilege is nothing compared to the ruin of one's nature from the moral aspect. Moral self-control is therefore considered to be very important in man's conduct. If he loses this character of life from the point of view of moral value he will be worth nothing.

நாணகத் தில்லா ரியக்க மரப்பாவை
நாண வுயிர்மருட்டி யற்று.

nāṇaha thillā riyaka marapāvai
nāṇā luyirmaruṭti yatru.

1020. 'A man's movement in society without his moral self-control of shame is no better than a puppet show controlled by leading strings.'

COMMENTARY

A person without moral self-restraint is no better than a wooden puppet. In a puppet show the movements of the puppets are all controlled by leading strings. Though the puppet is lifeless its dramatic movement creates an illusion in persons witnessing the show. The social activity of a person without this moral restraint is compared by the author to a lifeless puppet show, thereby implying that the real value of life and its activity consists in moral value. A man without this quality is no better than a wooden toy.

CHAPTER CIII

PROMOTING THE WELFARE OF THE FAMILY

This chapter deals with a person's duty to his family. He is expected to do everything necessary for the promotion of the welfare of the family as a whole. Man is naturally ego-centric stimulated by the instinct of self preservation. Man begins his life by placing the interest of the self as the primary object, an animal instinct which he shares with all other animals. He is expected to transcend it as a member of human society. The wall which surrounds his wealth must be gradually widened. He must first learn to include the other members of his family in this interested circle. Then his ethical development is expected to widen the circumference gradually by first including his village society, then widening it to include his own country till he identifies his interest with that of the whole human race. This seems to be the process of development described by the great leaders of thought in the world. In this spiritual pilgrimage that man is expected to have, the interest of the family seems to be the first step. It is here that man learns the value of living for the benefit of others as the important step in ethical development.

கருமஞ் செய்வொருவன் கைதூவே நென்னும்
பெருமையிற் பீடுடைய தில்.

**karuman jeyavoruvan gaidhūvē nennum
berumaiyit pīḍuḍaiya dhil.**

1021. 'There is nothing nobler than the resolution of a person who says: "I will not remove my hand from the work that I have begun for promoting the welfare of my family".'

COMMENTARY

This emphasises the unswerving effort which a person is expected to make for improving the status of his family. Improving the status of his family means raising the economic stability of the family by improving the production from the family property and thus improving the standard of life for all the individual members of the family.

ஆள்வினையு மான்ற வறிவு மெனவிரண்டி
னீள்வினையா னீளுங் குடி.

**ālvinaiyu māndra vaṛivu menaviraṇḍi
nīlvinaiyā nīlun guḍi.**

1022. 'When persistently guided by manly effort and full knowledge, that will surely be the means of raising the status of the family.'

COMMENTARY

Two important conditions are given for promoting the welfare of the family. One is clear knowledge and the other is unflinching effort. No action will be successful without clear knowledge of the usefulness of the means obtained. Even such a knowledge will be ineffective unless you put your full effort in the affair. Knowledge and will to succeed are necessary for achieving the end.

குடிசெய்வ லென்னு மொருவற்குத் தெய்வ
மடிதற்றுத் தான்முந் துறும்.

**kudiseiva lennu moruvatku theiva
mardidhatru thānmun dhuṛum.**

1023. 'If a man resolves: "It is my duty to raise the status of my family" and begins to exert himself with that purpose, then destiny itself may support and hurry to meet him on the way with the offer of success.'

சூழாமற் றானே முடிவெய்துந் தங்குடியைத்
தாழா துஞற்று பவர்க்கு.

**sūāma trāṇē mudiveidhun dhanguḍiyai
thāṛā dhungyatru bavarku.**

1024. 'If a person has the unwavering determination to increase the status of his family and accordingly exerts himself without slackening, then success of its own accord will approach him straight.'

COMMENTARY

The inevitable relation between cause and effect is emphasised here. When there is a will to choose the right end and to make the necessary exertions, success will be the inevitable effect.

குற்ற மிலனாய்க் குடிசெய்து வாழ்வானைச்
சுற்றமாச் சுற்று முலகு.

**kutra milanāi kudiseidhu vārvānai
jūtramā jūtru mulahu.**

1025. 'If a person when he is tempted to promote the welfare of his family adopts faultless means then the whole world will circle round him as kith and kin.'

COMMENTARY

One should not attempt to improve the status of his family by any means. He should not interfere with the rights and privileges of other families and friends. The means adopted by him should not violate the principles of ethics. They must be faultless. They must be approved by his own conscience as well as by the general public opinion. Only in such cases he will be a benefactor to his own family and evoke friendly affection not only from the members of his own family but also from the outside people.

நல்லாண்மை யென்ப தொருவற்குத் தான்பிறந்த
வில்லாண்மை யாக்கிக் கொளல்.

**nallānmai yenba dhoruvatku thānbīrandha
villānmai yāki kōlal.**

1026. 'If a person has the ability to raise his family to a higher status he will be considered a great hero and a courageous leader, by people at large.'

COMMENTARY

Manly courage and leadership in a man can be inferred for his capacity to lead his own family to success and welfare. In fact the author compares his courage and leadership within his family to the courage and leadership of a military hero in the battle field.

அமரகத்து வன்கண்ணர் போலத் தமரகத்து
மாற்றுவார் மேற்றே பொறை.

**amarahathu vangannar bōla thamarahathu
mātruvār mētrē boṛai.**

1027. ‘On the field of battle in the midst of numerous soldiers it is the courageous hero who must face the front of the struggle. Similarly, in the midst of the several members of the family the burden of promoting the welfare of the family falls on the shoulders of the able member.’

COMMENTARY

Just as a military hero has to march in front leading all his soldiers to success so also the responsible member of the family has to carry with him all the other members in his effort to promote the welfare of all. The struggle in a narrow family circle is compared to a struggle on the battle field and the success in both cases rests on wise leadership.

குடிசெய்வார்க் கில்லைப் பருவ மடிசெய்து
மானங் கருதக் கெடும்.

**kuḍiseivār killai paruva maḍiseidhu
mānan garudha keḍum.**

1028. ‘In an attempt to promote the welfare of the family you cannot wait for a proper season. Nor can you stand idle because of false pride.’

COMMENTARY

A member of the family whose object is to promote the welfare of the family must be always active. He cannot consider that it is beneath his dignity to work in the field. Nor can he excuse himself because the season is uncongenial. For example, a member of the agricultural family cannot consider it beneath his dignity to plough his field. Nor should he complain of the inclemency of the weather and thus avoid agricultural operations. If he evades honest work for either of these reasons his family will surely go down.

இடும்பைக்கே கொள்கலங் கொல்லோ குடும்பத்தைக்
குற்ற மறைப்பா னுடம்பு.

**idumbaikē koilhalan gollō huḍumbathai
kutra maṛaipā nuḍambu.**

1029. 'He who is destined to remove every difficulty from his family certainly has his body as a vessel full of painful effort.'

COMMENTARY

The task of promoting one's family by removing all its troubles and difficulties is associated with a person who considers that his bodily effort is nothing but a pleasure in the service to others. The strenuous effort of his body though painful in itself is sustained by the joy he feels in making the other members of his family happy.

இடுக்கண்கால் கொன்றிட வீழு மடுத்தான்று
நல்லா ளிலாத குடி.

**idukaṅgāl hondriḍa vīru maḍuthūndru
nallā ḷilāḍha huḍi.**

1030. 'When adversity saps the foundation of the family, if there is no bold and able member to support it then such a family will fall in ruins.'

COMMENTARY

The fortune of a family may have ups and downs. It is but natural in society. Whenever there is such a crisis an able member of the family will take upon himself the responsibility and duties to restore the family to its original status and importance. If the family is lacking in such a responsible member then its ruin is inevitable. The author is evidently comparing the family to a great banian tree. The trunk of the tree bears the burden of wide-spread branches together with a number of shoots from the branches that reach the earth which thus cooperate in supporting the weight of the branches. Similarly there must be additional support to the family tree besides the main member who is compared to the trunk of the tree. When this trunk is affected by any adversity the shoots dipping right into the earth will be able to support the tree. Similarly a minor member of the family through his ability to act must be able to support the family even when the elder member is incapacitated by fate.

CHAPTER CIV

AGRICULTURE

This chapter on agriculture is very important. It is here that the author has expressly given his opinion about the social organisation which was prevalent in South India. Here he emphatically rejects the principle of social organisation championed by the Vedic School. The two fundamental doctrines of the Vedic School are varnasrama dharma and the vedic sacrifice. These two principles are also accepted as the basis of religion by the modern Sanathanist Hindu School. Accepting the principle of ahimsa as the most important one for religion, the author has rejected the vedic sacrifice in the previous chapters. He believes that there can be no compromise between the principle of ahimsa and animal sacrifice in the name of religion.

In this chapter he examines varnasrama dharma which is the foundation of social organisation according to the Vedic School and also according to the orthodox Hindu of the present day. The Dharma Sastra of the Vedic School, as propounded by Manu, Boudhayana and others assumes a division of society into four different varnas or castes. The highest caste is represented by the priests or the Brahmins. The one below is represented by the warriors or Kshatriyas. The third is represented by Vysyas or the traders. The fourth and the last is represented by the Sudras, who are engaged in agriculture. In this description of the social organisation agriculture is assigned to the last class, whereas the three upper classes shall have nothing to do with it, which is assumed to be a mean occupation. Only the fourth caste, the last one, is fit to engage in this mean occupation. This conception of varnasrama dharma as the basis of society is emphatically rejected by our author in this section on agriculture. Here he turns the table completely. He considers agriculture as the noblest of professions. The producer of food is the supporter of the whole society. The safety of a social organisation depends upon the strength of the agriculturist. The so-called three upper castes have to depend upon the cultivator for their food. As a Tamil poet puts it 'persons even if they be well versed in vedic lore and other allied science have to wait at the threshold of the agriculturist for their food.' The warrior caste and the traders are also equally dependent upon the agriculturists. They may have plenty of money but, like Midas, they cannot consume their gold. They have to purchase their food from the producer, the agriculturist. Thus the author makes the agriculturist as the supporter of the whole society and all the rest

have to depend upon the agriculturist for their sustenance. Hence he claims that agriculture is the noblest of all professions and the other professions are inferior to this since they are maintained by this noble occupation.

This emphasis on agriculture and production of food is very significant at the present time especially in India which is faced with disastrous famine. Be the famine is due to the absence of natural facilities or due to the mismanagement of the rulers; the fact that the people are suffering from want of food makes all the people think of agriculture, the production of food. That the increasing growth of population and the diminishing production of food will ultimately lead to an economic catastrophe cannot be denied by anybody who devotes a moment's thought to the subject. Free India is to face this problem courageously and sympathetically. This problem must be solved very soon if the government of free India is to escape a tremendous social explosion resulting in political revolution. Let us hope that a happy adjustment between agriculture and industrial development will soon be achieved before the occurrence of an inevitable socio-political revolution.

சுழன்றுமேர்ப் பின்ன துலக மதனா

லுழந்து முழவே தலை.

surandrumēr pinna dhulaha madhanā

luandhu muṇavē dhalai.

1031. 'However wide they roam about in search of wealth, for their food they have to follow the tiller of the soil, since he is the foundation of the world organisation and agriculture is certainly the best of occupations.'

COMMENTARY

Agriculture is a difficult occupation. Production of food is dependent upon the strenuous work of tilling the soil. The cultivator produces food by the sweat of his brow. Some people may try to escape this strenuous occupation by taking to other easy professions in order to make money. In their professional career they may go to different places and return home with plenty of money. But they have to realise that the whole social structure is based upon the foundation of agriculture. However much their wealth may be, acquired by trade and other professional occupations, they have to depend upon the cultivator for their food. The same point is emphasised in the next couplet.

உழுவா ருலகத்தார்க் காணியஃ தாற்றா
தெழுவாரை யெல்லாம் பொறுத்து.

uuvā rulahathār kāṇiyah dhātrā
dheuvārai yellām boṛūthu.

1032. 'Since the cultivator supports all those who out of fear for strenuous work seek other means of livelihood, the agriculturist is the linchpin of the whole social chariot.'

COMMENTARY

The whole society is compared to a chariot supported by an axle, and the movement of the chariot depends upon the wheels attached to the axle. But the fate of the chariot in motion depends upon the linchpin which keeps the wheels of the chariot in position. If the linchpin which keeps the wheels of the chariot is missing, the wheel will fall out and the whole chariot will collapse. The cultivator is compared to this important linchpin because without him the social structure will lose its stability and crumble.

உழுதுண்டு வாழ்வாரே வாழ்வார்மற் றெல்லாத்
தொழுதுண்டு பின்செல் பவர்.

uudhuṇḍu vāivārē vāivārma trellān
dho:udhuṇḍu binsel bavar.

1033. 'The life of the agriculturist is life par-excellence. All others have to live by following the agriculturist, praising him in order to get food from him.'

COMMENTARY

The cultivator who produces food is considered to be independent economically. Hence he occupies a very enviable and important position in society. All the rest are practically parasites living upon the agriculturists. They have to praise him in order to get food from him. Since these have to adopt a dependent position in society they have to yield the top-most place to the producer of food. Hence the author considers that the life of an agriculturist is the noblest and most enviable and the life of the rest as inferior to his.

பலகுடை நீழலுந் தங்குடைக்கீழ்க் காண்ப
ரலகுடை நீழ லவர்.

**palahudai nīḷalun dhanguḍaikkīḻ kāṇba
ralahudai nīḻa lavar.**

1034. 'Those who cultivate their land and raise a bumper crop of waving ears of corn will see that many lands are brought under the control of their sovereign.'

COMMENTARY

The agriculturist is not merely the supplier of food to the hungry but is also producer of wealth in the State. Since he is responsible for plenty and prosperity in society he is able to strengthen the economic foundation of the State as a whole and to make the finance of the State sound and plentiful. Expansion of the State politically and geographically will inevitably follow. Hence the agriculturist is also the basis of stability and prosperity of the State itself.

இரவா ரிரப்பார்க்கொன் றீவர் கரவாது
கைசெய்துண் மாலை யவர்.

**iravā rirapārkon drīvar karavādhū
kaiseidhūṇ mālai yavar.**

1035. 'Those who are engaged in ploughing their field and producing their food will never be in a position to beg others for food. But on the other hand they will generously give to those who beg of them.'

COMMENTARY

The cultivator who works in the field and produces his own food is really the creator of food. 'He is allied to Him that gives and not to those who partake.' As the producer of the food he occupies the proud position of giving to those that beg and himself never being in the position of begging others.

உழவினார் கைம்மடங்கி னில்லை விழைவதூஉம்
விட்டேமென் பார்க்கு நிலை.

**uravinār kaimaṁdangi nillai viṣaivadhūm
vīṭēmen bārku nilai.**

1036. 'When the tiller of the soil remains idle with folded hands then there is no food for all who are eager to have it. Nor is there security for those who renounce.'

COMMENTARY

If the cultivator fails in his duty, the production of food will suffer. If there is not sufficient food then neither the householder nor the ascetic can get on. The householder whatever be his occupation will have to suffer of starvation because sufficient food is not available to him. When the householder is starving he will not be in a position to offer food to the ascetics, who depend on the householder for their sustenance. When the householder is not able to carry out his daily work and when the ascetic is not able to maintain his spiritual duties and devote himself to the pursuit of art and culture for the benefit of society, then the whole society will have to face a crisis. In short if agriculture fails it immediately results in the famine and starvation which in its turn affects the ethical and cultural aspect of the social development.

தொடிப்புழுதி கஃசா வுணக்கிற் பிடித்தெருவும்
வேண்டாது சாலப் படும்.

**thoḍipṇudhi haṣā vuṇakit piḍitheruvum
vēṇḍādhu sāla paḍum.**

1037. 'Reduce your soil to that dry state, when ounce is quarter-ounces's weight, without one handful of manure, abundant crop you thus secure.'—Pope.

COMMENTARY

Here is an advice to the cultivators as to how they should prepare the soil before sowing the seed. They should plough the soil well several times till the large lumps of earth are reduced to powder. When the field is thus ploughed and prepared and kept

dry it will be quite fit for sowing. Such well ploughed fields may not need even a handful of manure. Thus even without manure it will yield a very good harvest. Here the importance of ploughing the land well is emphasised.

ஏரினு நன்றூ லெருவிடுதல் கட்டபி
 னீரினு நன்றதன் காப்பு.

**ērīnu nandrā leruvīḍudhal kartabi
 nīrinu nandradhan gāpu.**

1038. 'Supplying manure to the land is better than ploughing it, and when the crop is raised the weeds must be well removed and the field must have sufficient water and guarding the field is more important than watering it.'

COMMENTARY

Here all the functions of the cultivator are enumerated. The land must be well ploughed. It must have sufficient supply of manure, then the seeds must be sown, and when seedlings grow the weeds must be removed. Then a sufficient supply of water must be led into the field. Then the crop must be protected from damage caused by stray cattle. Every one of these five functions is necessary for the cultivator to obtain a good harvest

செல்லான் கிழவ னிருப்பி னிலம்புலந்
 தில்லாளி னூடி விடும்.

**sellān girava nirupi nilambulan
 dhillāḷi nūdi viḍum.**

1039. 'If the owner of the land does not personally supervise and do the needful the land will sulk and non-cooperate with him like the neglected wife in an angry mood.'

COMMENTARY

The cultivator is expected to visit his fields every day in person. He must watch the growth. He must do all that is needed. He must take pleasure and pride in watching the growth

of his lands. Then only he will have a satisfactory harvest. The cultivable land wasted is compared to the wife of the householder. If neglected his wife at home will feel lukewarm and his source of domestic happiness will run dry. Similarly the land neglected by the owner will not yield a good harvest; this will result in insufficient domestic economy.

இலமென் றசைஇ யிருப்பாரைக் காணி
னிலமென்னு நல்லா ணகும்.

ilamen drasaii yirupārai kāṇi
nilamennu nallā ṇahum.

1040. 'If a man remains idle thinking "I am impoverished and hence I cannot do anything" then the good earth like a kindly mate will laugh at him with contempt.'

COMMENTARY

If the cultivator pleading poverty whiles away his time, then he finds himself in a ridiculous position unable to overcome his poor condition by personal exertion. There is the land ready to help him if he does his duty, but if instead he remains idle even the very land that is able to yield plenty of harvest will remain fallow. If a person even after seeing other cultivators who are able to produce sufficient food by careful agricultural work, does not imitate them then his position is really deplorable. He will have to remain idle and in poverty.

CHAPTER CV

POVERTY

Having described the importance of agriculture as the foundation of the economic structure of society, the author goes on to describe the nature and condition of life where the necessities of sustenance are wanting. An individual by his own neglect or on account of other extraneous conditions may find himself destitute and miserable. His reaction both physical and psychical to this condition of misery is described in this chapter.

இன்மைமி னின்னா தியாதெனி னின்மைமி
னின்மையே மின்னா தது.

**inmaiṁi ninnāḍha dhiyāḍheni ninmaiṁi
ninmaiṁē yinnā dhadhu.**

1041. 'Is there any pain more intense than poverty? There is no greater pain than poverty except poverty.'

COMMENTARY

The author emphasises the fact that suffering caused by starvation in the misery of poverty is the worst kind of suffering that a man could experience. There is nothing comparable to this.

இன்மை யெனவொரு பாவி மறுமையு
மிம்மையு மின்றி வரும்.

**inmai yenavoru bāvi maṛumaiyu
mimmaiṁu mindri varum.**

1042. 'The malefactor which is called poverty destroys all happiness in this world as well as that of the next world.'

COMMENTARY

A man afflicted with poverty cannot afford to enjoy his life in this world since he is not able to obtain the necessary thing to promote his happiness. For the same reason he is not able to do

anything beneficial to society as a whole. Charity is denied to him since poverty incapacitates him to do good. He cannot hope for a happy life in the future because it is believed that the happiness of the future is necessarily conditioned by a good life at present.

தொல்வரவுந் தோலுங் கெடுக்குந் தொகையாக
நல்குர வென்னு நசை.

**tholvaravun dhōlun geḍukun dhohaiyāha
nalhura vennu nasai.**

1043. 'The unquenchable desire which is called poverty destroys both the descent from an ancient family and goodly fame.'

COMMENTARY

A man born in a noble family of good tradition will inherit the good qualities of the family both by his conduct as well as by his speech. He will manifest the good qualities of his noble birth. If he has the misfortune of falling into the clutches of poverty all the desirable qualities of tradition and culture inherited by him will desert him. He will find himself a despicable specimen of humanity as a result of the harm created by poverty.

இற்பிறந்தார் கண்ணேயு மின்மை யிளிவந்த
சொற்பிறக்குஞ் சோர்வு தரும்.

**itpīrandhār kannēyu minmai yilivandha
sotpīrakun jōrvu dharum.**

1044. 'Even among men of noble birth afflicted with poverty there will arise a general moral weakness which will produce words bringing utter disgrace.'

நல்குர வென்னு மிடும்பையுட் பல்குரைத்
துன்பங்கள் சென்று படும்.

**nalhura vennu midumbaiyut palhurai
thunbangal sendru bardum.**

1045 'Poverty, that painful suffering, brings in its train plenty of other sorrows.'

COMMENTARY

Misery of poverty besides being itself very painful through personal starvation, may cause several attendant sufferings. A man in poverty may feel acutely his helplessness to his kith and kin. He may find himself useless in the matter of serving great men by attending to their needs. All such cases will cause further suffering in him arising from this great suffering of poverty.

நற்பொரு ணன்குணர்ந்து சொல்லினு நல்கூர்ந்தார்
சொற்பொருள் சோர்வு படும்.

**natporu ṇanguṇarndhu sollinu nalhūrndhār
sotporuḷ sōrvu bardum.**

1046. 'A poor man's statement may be based upon clear understanding and may convey deep sense. But because of his poverty nobody will listen to his words.'

COMMENTARY

A poor man may be really intelligent and he may have sufficient learning. His words may be pregnant with valuable meaning and yet because of his destitute condition he is despised by society. Hence nobody is prepared to listen to him.

அறஞ்சாரா நல்கூர வீன்றதா யானும்
பிறன்போல நோக்கப் படும்.

**añanjārā nalhura vīndradhā yānum
biṇanbōla nōka paidum.**

1047. 'A person in a destitute condition utterly devoid of virtue will be considered an utter stranger even by the mother who gave birth to him.'

COMMENTARY

In a destitute condition, he is penniless and is not capable of doing any charitable thing. Hence his life is unrelated to virtuous conduct. In such a destitute condition even his close relations will avoid him. In his presence even maternal affection will vanish from the mother. She will naturally avoid her own son in utter destitution.

இன்றும் வருவது கொல்லோ நெருநலங்
கொன்றது போலு நிரப்பு.

**indrum varuvadhu hollō nerunalun
gondradhu bōlu nirapu.**

1048. 'Will the grief of poverty that tortured me yesterday also appear today to destroy me?'

COMMENTARY

This expresses the extreme agony that a starving person feels. Yesterday my pangs of starvation were quite unbearable. Will the same fate affect me today also? Thus the poor man trembles at the dawn of each day.

நெருப்பினுட் ஞ்சலு மாகு நிரப்பினுள்
யாதொன்றுங் கண்பா டரிது.

**nerupinu ṭtunjalū māhu nīrapinūḷ
yādhondrun gaṇbā ḍdaridhu.**

1049. 'Men may somehow sleep even in the midst of fire. But in the midst of poverty not a wink of sleep can be had.'

COMMENTARY

With the help of drug and talisman a man may remain in the midst of flames without being burnt. But the internal fire kindled by starvation cannot be quenched. The mental agony in a destitute person is unavoidable, and he must suffer the pang of misery.

துப்புர வில்லார் துவரத் துறவாமை
உப்பிற்குங் காடிக்குங் கூற்று.

**thupūra villār thuvara thurāvāmai
upitkun gādikun gūtru.**

1050. 'Unless a destitute person adopts a life of complete renunciation he will cause destruction to his neighbour's salt and vinegar.'

COMMENTARY

An utterly destitute person is but a painful burden on his neighbours' resources. There is nothing in the world to call his own. His friends and relatives have already avoided him. By circumstances he is converted to an ascetic having no personal relation to environment. But his desire is still gnawing at his very heart. The author considers that in the circumstances that it would be in his best interests to mentally renounce so that he may enjoy complete peace of mind. Thus the wants of his flesh will not corrupt his soul. Instead of being felt as a nuisance and burden to his neighbour he may occasionally be welcomed by the householder. He will gladly offer him food to appease his hunger. This change of attitude in society will be brought about by his own change in life due to complete renunciation resulting in spiritual peace.

CHAPTER CVI

MENDICANCY

In the previous chapter the author dealt with poverty resulting from one's own indolence and indiscretion. Such a pauper is generally avoided and despised by society at large. But in this chapter the author deals with a different group of people. These are the persons who have voluntarily chosen the path of poverty for achieving a nobler purpose. The great saints generally called Mahamunis are engaged in yoga or tapas. They spend their time in meditation in secluded places, having their abode in mountain caves. Besides these great persons there were a number of scholars in ancient India who had voluntarily chosen the homeless life. These persons were generally engaged in the development of art and culture. A number of eager students would gather round them in order to obtain instructions about spiritual matters. This group may contain young recruits or apprentices who just left their home and join this Sanga. In this group you have recruits from all grades of society. There may be princes from a royal family, men born of aristocratic noble family and also persons from the ordinary householders of the commoner. All these persons have this in common: they have voluntarily chosen the life of poverty actuated by a desire to develop their culture and progress in their spiritual development. This group consisting of a noble teacher and devoted disciples was generally engaged in the development of literature and art, thus contributing to the cultural development of society. Members belonging to this noble brotherhood have to nourish their body and keep it fit in order to achieve their spiritual development. Climbing up the ladder of spiritual progress is impossible without a fit and healthy body. Since they have all left their homes behind and voluntarily chosen the path of poverty they have to depend upon society at large for their sustenance. People engaged in agriculture and trade who are producers of goods, which go to make the economic stability of society, would be glad to help the members of this group of mendicants because these are rendering in their own way invaluable service for the cultural betterment of society.

இரக்க விரத்தக்காரக் காணிற் கரப்பி
னவர்பழி தம்பழி யன்று.

iraka virathakār kāṇit karapi
navarbari dhambaji yandru.

1051. 'When you meet those who are fit to be requested then apply for aid. If they deny your request the fault is theirs and not yours.'

COMMENTARY

This is the advice given to the members of the fraternity of the homeless group. They should not approach anybody for aid. Only when they meet a person who is likely to be sympathetic and generous they have to appeal to him for help. If they are not able to obtain anything from him they have nothing to regret. It is just the other man who is to regret his conduct for not helping desirable persons.

இன்ப மொருவற் கிரத்த விரந்தவை
துன்ப முழுவு வரின்.

**inba moruvat kiratha lirandhavai
dhunba muṛāa varin.**

1052. 'Even asking for alms may be a pleasant act if what is requested is received without much annoyance.'

COMMENTARY

To go about begging need not necessarily be an unpleasant business, if the person approached readily responds to the request. In this case you are saved from the trouble of waiting at his door tediously for a long period and to wait for the proper time to meet him and to choose the proper way of addressing him and so on. By merely looking at you he will be able to realise the situation and understand your need. Without hesitation he will offer what you want and thus you will be satisfied. In this case it is certainly a pleasure to go a-begging.

கரப்பிலா நெஞ்சிற் கடனறிவார் முன்னின்
றிரப்புமோ ரேளரு டைத்து.

**karapilā nenjit kadanarivār munnin
drirapumō rēeru ḍaithu.**

1053. 'To stand as a suppliant before persons who know their duty and who cannot say no to a request will be a special grace.'

COMMENTARY

The same sentiment is repeated here. Here we are presented with a pleasing situation where a kind and generous-hearted person is met by a person making a request. The latter's need is readily appreciated by the former who without any hesitation responds. This response creates in the receiver an immediate satisfaction. The situation is certainly gracious.

இரத்தலு மீதலே போலுங் கரத்தல்
கனவிலுந் தேற்றுதார் மாட்டு.

**irathalu mīdhalē bōlun garathal
kanavilun dhētrādhār mārtu.**

1054. 'If you meet with a person who is incapable of saying no to the request even in his dream, then asking for alms is as good as giving them.'

COMMENTARY

Here is an appreciation of the psychological situation created in the man who makes a request before a generous and kind-hearted benefactor. There is no feeling of inferiority at all in the man who asks and there is no air of superiority assumed by the giver. There is an equality of status expressed in the conduct of both.

கரப்பிலார் வையகத் துண்மையாற் கண்ணின்
நிரப்பவர் மேற்கொள் வது.

**karapilār vaiyaha thunmaiyaṭ kaṇnin
drirapavar mētkoḷ vadhu.**

1055. 'Because there are such men in the world that cannot say no to any request, men in need gladly go to them for help.'

கரப்பிடும்பை யில்லாரைக் காணி னிரப்பிடும்பை
யெல்லா மொருங்கு கெடும்.

**karapiḍumbai yillārai kāṇi nirapiḍumbai
yellā morungu herdum.**

1056. 'Whenever you meet persons who are utterly free from the evil of saying no the misery of poverty will vanish at once.'

COMMENTARY

The same pleasing situation is extolled again. Since the feeling of want immediately disappears by meeting the kind-hearted gentlemen, the person asking for alms does not experience the feeling of want.

இகழ்ந்தெள்ளா தீவாரைக் காணின் மகிழ்ந்துள்ள
முள்ளு ஞுவப்ப துடைத்து.

**ihandheṇllā dhīvārai kāṇnin mahiṇdhulla
muḷlu ṇuvapa dhudaithu.**

1057. 'If the suppliant meets the persons who are by nature generous and who will not despise or abuse him it will be a pleasure to him since his own feeling will thrill in joy.'

COMMENTARY

The treatment accorded to the person who approaches with the request is quite out of ordinary and is extremely pleasant. This pleasant reception creates a reaction of joy in the person making a request because he will feel extremely happy when meeting a nobler and kind-hearted benefactor.

இரப்பாரை யில்லாயி னீர்ங்கண்மா ஞால
மரப்பாவை சென்றுவந் தற்று.

**irapārai yillāyi nīrṅgaṇmā ṇāla
marapāvai sendruvan dhatru.**

1058. 'If there are no persons asking for alms in the mighty world full of cool and healthy places, then the earth itself will become a stage where wooden puppets will move above coming and going.'

COMMENTARY

Here the author emphasises the importance of ethical development in man. What distinguishes a man from other animals is the capacity to appreciate the ethical value in life. Instinct of self-preservation, man inherits in common with all animals. But to live not only for oneself but also for others is the peculiar privilege of man who has ethical development as his aim. Here the presence of the person who asks for help creates the opportunity for the exercise of an altruistic sentiment in the giver, the person who offers gifts. If there were no such members and if there were no chance to exercise the higher ethical instinct of sympathy and love for others then he is as good as a block of wood shaped into human form whose movements are controlled by leading strings. He points out the importance of the scope for spiritual development for the human personality. Where such an opportunity does not exist man is no better than a log of wood.

ஈவார்க ணென்னுண்டாந் தோற்ற மிரந்துகோண்
மேவா ரிலா அக் கடை.

**īvārha inennuṇḍān dhōtra mirandhuhōn
mēvā rilāa kardai.**

1059. 'What beauty will there be to men of generous heart when there are no persons to appear before them with the request for aid.'

COMMENTARY

Here also the inter-relation between the giver and the taker is emphasised.

இரப்பான் வெகுளாமை வேண்டு நிரப்பிடும்பை
தானேயுஞ் சாலுங் கரி.

**irapān vehuḷāmai vēṇḍu nirapiḍumbai
dhānēyun jālun gari.**

1060. 'The suppliant when his request is refused should not flare up in anger. He must realise that the misery of poverty itself is a sufficient proof.'

COMMENTARY

The person who is not able to satisfy the person making a request must have had certain difficulty in his way. Evidently he does not have with him the thing wanted by the asker. Under such circumstances the man asking the thing should be able to realise the difficulty of the situation and should not emotionally get excited but must peacefully accept the inevitability of the denial. Such a peaceful acceptance on his part will ultimately induce other generous-hearted people to come to his rescue and his own poverty will soon disappear.

CHAPTER CVII

THE DREAD OF MENDICANCY

In the previous chapter the author has justified begging under certain circumstances. There the person who goes about begging will maintain self-respect and human dignity. He is not able to produce his own food because he is engaged in a noble task beneficial to himself and society. In this chapter the author is dealing with men who have no such justification for their conduct. Persons who ought to work hard to produce their own food find it much easier to secure food by begging others. The professional beggar who takes this easy method of living is condemned here. The professional beggar must first throw to the winds his dignity and self-respect and debase himself to such an extent as to persist in his professional begging even though spurned and despised. Begging as a profession therefore is strongly condemned by the author.

Evidently he is of the opinion that in any well-ordered society where everybody is engaged in some occupation or other, there will be no destitution and hence there will be no beggars. A society in which there are professional beggars is not a healthy organisation. There is something wrong in the core of society which ought to be cured to promote the welfare of society. Every individual in society must consider it his duty and work for the promotion and welfare as a whole. He who fails to do his duty and takes the easy life of begging is considered a vicious social disease and ought to be cured and got rid of.

கரவா துவந்தியுங் கண்ணன்னார் கண்ணு
மிரவாமை கோடி யுறும்.

karavā dhuvandhiyun gaṇnannār haṇnu
miravāmai hōḍi yuṟum.

1061. 'Even from persons who do not conceal anything, who gladly give the things asked for, who are as valuable as one's own eyes, one should not beg in order to live. Such abstaining from begging is one-crore times nobler.'

COMMENTARY

A person may be extremely friendly. He may be generous and kind by nature. He may not deny anything asked for and yet one should not approach him for alms in order to live. In spite of the certainty of his obtaining what he begs for the mere act of begging, even under such inevitable conditions it is extremely degrading, in as much as that course of conduct is adopted at the sacrifice of human dignity and worth.

இரந்து முயிர்வாழ்தல் வேண்டிற் பரந்து
கெடுக உலகியற்றி யான்.

**irandhu muyirvāḍhal vēṇḍit parandhu
heḍuḥa ulahiyatri yān.**

1062. 'Even the Creator who is responsible for the world and its being, if he wills that some men should live as beggars throughout life, then woe be to that being who deserves to wander in the world and perish.'

COMMENTARY

Here our author is very severe upon those who adopt a shallow optimism and console themselves by saying that God is in heaven, all is right in the world. The meaningless fatalism which attributes everything evil in this world to a divine will is a philosophical idea which is rightly condemned by our author. The economic welfare of society is entirely the achievement of man. The growth of poverty and consequent begging is all man-made evil and should be set right by man through his own exertions. He has no business to call the name of God to justify the evil for which he himself only is responsible. The history of the world is full of revolutions brought about by poverty. The maladjustment resulting in the division of society into haves and have nots due to the callousness of the ruling people, bring about terrific socio-political revolutions in which all such complacency and false optimism is completely destroyed and is replaced by a healthier ideal. Our author writing 2000 years ago strongly condemns the religious attitude which tries to justify all such social evils as a result of divine will.

இன்மை யிடும்பை யிரந்துதீர் வாமென்னும்
வன்மையின் வன்பாட்ட தில்.

**inmai yidumbai yirandhudhir vāmennum
vanmaiyin vanbāṭṭa dhil.**

1063. ‘There is no greater foolhardiness than that of saying “I will drive away misery and poverty by begging.”’

COMMENTARY

A person who is in a state of penury instead of rehabilitating himself by hard and honest work decides to live by begging alone must be utterly devoid of sense of decency and self-respect. He must have a hardness of heart insensitive to the finer aspects of life that will be despised by all respectable people.

இடமெல்லாங் கொள்ளாத் தகைத்தே இடமில்லாக்
காலு மிரவொல்லாச் சால்பு.

**idamellān goṟḷḷā thahaithē idamillā
kālu miravollā jālbu.**

1064. ‘If a person even in utmost need does not stoop to beg, the excellence of his worth will be greater than the great earth.’

COMMENTARY

The author insists that every one should make a living by his own exertion. It is only then that one can maintain self-respect and preserve the dignity of human nature. Taking to an easy life of begging is considered extremely unworthy. Even in utter destitution one must try to earn by one’s own exertion and not to obtain a gift from others by begging.

தெண்ணீ ரடுபுற்கை யாயினுந் தாடந்த
துண்ணலி னூங்கினிய தில்.

**theṇṇī raḍuputkai yāyinun dhāṛdandha
dhuṇṇali nūṅginiya dhil.**

1065. 'In the world there is nothing sweeter and more enjoyable than the watery gruel prepared out of one's own earning obtained by one's own hard work.'

COMMENTARY

Here also the emphasis is laid upon one's own labour. What one obtains by his own work is dear to him. It is much sweeter than what is obtained as a gift through begging. The latter has a stigma attached to it. The gift is obtained by selling one's own dignity. A person who drags his life by begging ought to bend his head in shame before the person who works with pride and produces his own food.

ஆவிற்கு நீரென் றிரப்பினு நாவிற்
கிரவி னிலிவந்த தில்.

**āvitku nīren drirapinu nāvit
kiravi nilivandha dhil.**

1066. 'Even when you beg for some water in order to save the life of a dying cow this will bring disgrace to the tongue that utters the word begging.'

COMMENTARY

This is an extreme case. Generally a man is expected to save a dying animal. The cow is considered to be the most useful and sacred animal. It is considered a religious duty to nourish a cow. Here is a thirsty cow dying for water. Out of sympathy for a dying animal you want to save it. Instead of procuring water by your own exertion from a nearby tank or well if you go to a householder and beg water for this good purpose, even this begging is considered to be inconsistent with human dignity and hence is condemned as ignoble. Begging even if it is actuated by a sense of charity should not be indulged in, according to our author.

இரப்ப னிரப்பாரை யெல்லா மிரப்பிற்
கரப்பா ரிரவன்மி னென்றா.

**irapa nirapārai yellā mirapit
karapā riravanmi nendrū.**

1067. 'One thing I would request those that live by begging: If you go begging you had better approach only those who are by nature generous and who will not say "No" to your request.'

COMMENTARY

Here the author advises those that live by begging as a profession that they should not go to persons who are not generous and who are in the habit of turning out the beggars from their doors. The author considers that begging itself is inconsistent with human dignity. To add to this, if the beggar goes to a person who will deny and send him away discourteously, it will be a worse experience for him. Therefore it is better for him to go to the person who will not be harsh to him and who will be willing to give him what he wants.

இரவென்னு மேமாப்பி ரேணி கரவென்னும்
பார்தாக்கப் பக்கு விடும்.

*iravennu mēmāpi trōṇi haravennum
bārthāka paku viḍum.*

1068. 'If a beggar feels that he can cross the ocean of destitution with the help of the unsafe boat of beggary, then he will face disaster because his boat will go to pieces when it knocks against the rock of denial.'

COMMENTARY

Here the author points out that the proper way of getting over the difficulty of poverty is only by hard labour. That will be really fruitful and also consistent with human dignity. If a person thinks that he can get over poverty by the easy method of begging he will very soon realise his foolishness when he goes to a person who will mercilessly turn him out. Then he will also realise the uselessness of his profession of begging to get over the misery of poverty

இரவுள்ள வுள்ள முருகுங் கரவுள்ள
வுள்ளதூஉ மின்றிக் கெடும்.

**iravulla vulla muruhun garavulla
vulladhūu mindri kerdum.**

1069. 'The heart will melt away with the thought of begging. It will perish utterly at the thought of stern repulse.'

COMMENTARY

It is a pitiable experience to think of a beggar standing before a person for the purpose of begging. The whole situation is extremely heart-rending—a poverty-stricken beggar fawning before the rich man. It is still worse to think of a person who can give him something but who is not willing to help him. He denies him his request and turns him away. The latter situation is still more heart-rending.

கரப்பவர்க் கியாங்கொளிக்குங் கொல்லோ விரப்பவர்
சொல்லாடப் போஓ முயிர்.

**karapavar kiyāngollikun gollō virapavar
sollāṛda pōo muyir.**

1070. 'The beggar when he hears the words of denial will soon die. Where does the life of a person who denies help hide itself?'

COMMENTARY

A starving beggar when he hears the word of denial will simply collapse because he fears that the next man to whom he may go may similarly turn him out. But the man who heartlessly turns out a starving beggar if he has any human element in him, must also feel the bitterness of the situation. But his life instead of collapsing, safely hides itself elsewhere. Such is the mystery of life.

CHAPTER CVIII

MEANNESS

In the previous chapters the author described the various good qualities that a citizen ought to possess in a welfare State. He emphasised that every individual should earn his living by the sweat of his brow. A society based upon such an economic ideal is sure to be one of prosperity and plenty. Such a society should not give room to poverty and misery. Incidentally, he condemned begging as a means of livelihood. A healthy society should not have any room for beggars and begging. Evidently looking back upon the ideal of society that he described, he finds that his ideal conception of society is not actually represented by the concrete existing social organisation. There you have certain individuals not conforming to social conventions. What is still worse is that their conduct is not guided and controlled by any ethical principle. Such individuals exist as a sort of cancer in the healthy body politic. In this chapter he describes the characteristic of such undesirable individuals, who unfortunately exist in the human society.

மக்களே போல்வர் கயவ ரவரன்ன
வொப்பாரி யாங்கண்ட தில்.

**makarlē bōlvar kayava ravaranna
vopāri yāngarnda dhil.**

1071. 'The base individuals in society exactly resemble the typical man in outward form. Nowhere else can be seen any case of such complete similarity between two entities whose natures are quite different.'

COMMENTARY

The author's conception of human personality is very high. The differential character of human nature is its moral life. Man does not live merely in the living present like animals. His conduct is not merely determined by the present and the satisfaction by enjoying things in the environment. He always attempts to reach a higher status from the present. His conduct is always determined by an ideal which he attempts to realise,

‘He partly is and wholly to be.’ A mean individual who has nothing of this nature in him is a human being in form but having nothing of the human nature in him. It is a surprise that two such conflicting natures could have complete outward similarity.

தன்றறி வாரிற் கயவர் திருவுடையர்
நெஞ்சத் தவல மிலர்.

**nandraṛi vārit kayavar dhiruvuṛdaiyar
nenja thavala milar.**

1072. ‘The base are certainly happier than those who have discriminating knowledge between ought to be and ought not to be, because the mind of the mean is conveniently free from anxious thought characteristic of the good.’

COMMENTARY

The good men in society always try to understand the moral value of a proposed conduct. They will carefully examine the desirability of the ideal aimed at and the spotless nature of the means which they have to adopt to achieve their end. Thus every step forward in their life will be carefully thought out and willed. They will always have the anxiety lest they swerve from the straight path. ‘To think is to be full of sorrow’ is the statement which is fully true in their case. But in the case of mean individuals who are not troubled by such anxieties there is no such fear. Hence the author sarcastically says that his life is much happier than that of the good one.

தேவ ரணையர் கயவ ரவருந்தா
மேவன செய்தொழுக லான்.

**thēva ranaiyar kayava ravarundhā
mēvana seidhoruha lān.**

1073. ‘The base are exactly similar to the gods because they also like gods carry out their intentions without thought or hindrance.’

COMMENTARY

The mean persons get on in life without devoting a single thought as to the nature and value of their conduct. Their intentions are automatically carried out irrespective of the moral value of their conduct. In this respect they are compared to devas.

The life of a deva is a series of happy enjoyments, the results of his previous good conduct in the world. The deva has a good bank balance in swarga which he daily draws and enjoys. When the balance amount in his account is exhausted he has to be born again in samsara. His life as a deva, since it is merely a series of enjoyment, is not in any way hampered by the anxious thoughts about social value. His life is practically a non-moral one living without any anxiety or discontent. He is by nature unfit to pursue the career of spiritual development. He is not fit to adopt the life of spiritual discipline much less is he able to reach this spiritual goal of moksha or liberation. This supreme privilege is associated only with man and he alone is fit to lead the life of spiritual discipline and achieve spiritual freedom. The mean person in society is far remote from the ideal man on account of his non-moral nature and is said to be akin to the gods.

அகப்பட்டி யாவாரைக் காணி னவரின்
மிகப்பட்டுச் செம்மாக்குங் கீழ்.

ahaparti yāvārai kāṇi navarin
mihapartu jemmākūn gi.

1074. 'When the mean person beholds another who is vile in conduct without any moral restraint, he will consider himself greater than the other person and feel the pride of his superiority.'

COMMENTARY

The base individual will naturally compare himself with persons similar to him in nature. His whole aim would be to excel the inferior. He would try to achieve his superiority and will proudly congratulate himself on such an achievement. He will not associate with the good even in thought. His environment is different. His life is different. He will keep company with his associates of the same quality and his one aim and ideal would be to excel his associate in his restraintless conduct.

அச்சமே கீழ்கள தாசார மெச்ச
மவாவுண்டே லுண்டாஞ் சிறிது.

**aṇamē hīrharla dhāsāra meṇa
mavāvundē luṇḍān jīṇidhu.**

1075. 'Whenever a base person adopts a course of conduct which appears to be virtuous it must be the result of fear. Sometimes he may adopt such a conduct in order to achieve some selfish and ulterior purpose.'

COMMENTARY

A mean person who leads a restraintless life may sometimes adopt a course of conduct which may be in conformity with the general moral standard. This conduct is certainly not due to any good impulse because he is incapable of that. The only explanation for his conduct is his fear. He avoids wickedness because he fears that he may be detected and punished by the State authority. The criminal code and the State authority behind it creates a dread in him. In order to escape punishment he manages to so control his conduct as to avoid being caught in the clutches of the law of State. Sometimes he may also adopt a conventional right course of conduct in order to achieve some selfish purpose. In either case his conduct though apparently virtuous has no moral value attached to it. Doing the right because of fear of the State or because of satisfaction or selfish purpose cannot attach any moral value to conduct.

அறைபறை யன்னர் கயவர்தாங் கேட்ட
மறைபிறர்க் குய்த்துரைக்க லான்.

**arāipaṇai yannar kayavardhān gēṇta
maṇaipīṇar kuithuraika lān.**

1076. 'The life of base men is like beating of the drum. If they hear a secret they will hastily run to proclaim it to others.'

COMMENTARY

In respectable society people will not openly talk about the defects of fellow members. Even great men may have some defects in them, 'For man is a man for all that'. If a mean

fellow hears any such defect in a great man he will proudly proclaim to all because he feels pleasure in casting a slur on his neighbours.

நாங்கை விதிரார் கயவர் கொடிறுடைக்குங்
கூன்கைய ரல்லா தவர்க்கு.

**irngai vidhirār kayavar kōdiruḍaikun
gūngaiya rallā dhavarku.**

1077. 'He who is strong enough to knock the jaws of the mean fellow with his fist may be able to get something from him. But in the case of others the mean fellow will not drop the rice that clings to his fingers after he finishes eating it.'

COMMENTARY

A person eating his food with his hand may have some rice particles clinging to his fingers. When he washes his hands these food particles will fall to the ground and may be picked up by birds. But in the case of a starving man, the mean fellow will not even part with such particles clinging to his fingers. He will be so heartless and unresponsive. But if a strong man gives a box on his ears and demands what he wants the mean fellow will readily satisfy his demands. Such is the nature of the base. When compelled by force he may yield to give something, but of his own accord he will never be willing to part with anything.

சொல்லப் பயன்படுவர் சான்றோர் கரும்புபோற்
கொல்லப் பயன்படுங் கீழ்.

**solla payanbarduvar sāndrōr karumbubōt
kolla payanbardun gī.**

1078. 'Whenever a poor man expresses his difficulties to a good person the latter will immediately bestow some benefit on the poor but no good can come out of the mean unless he is well crushed by the force like a sugar-cane.'

COMMENTARY

The sugar cane must be crushed in a mill in order to extract the juice for preparing sugar. Similarly to obtain anything from

the mean person strong force must be employed to make him yield. But a good person who is generous by nature will readily help the poor the moment he hears the poor man's request.

உடுப்பதூஉ முண்பதூஉங் காணிற் பிறர்மேல்
வடுக்காண வற்றுகுங் கீழ்.

uḍupadhūu muṇṇbadhūun gāṇit piṛarmēl
vaḍukāṇa vatrāhun giṛ.

1079. 'The mean will not bear the sight of a well-fed and well-dressed person. Out of envy he will try to pick out defects in him.'

COMMENTARY

Persons out of hard work and prudent life may be able to acquire for themselves prosperity and plenty. A mean fellow out of envy will try to pick out the defects in their life and publish false rumours as to their prosperity and plenty. He is by nature incapable of living a good life. Further he is incapable of bearing good life in others. His nature intrinsically revolts against good persons living in happiness and prosperity.

எற்றிற் குரியர் கயவரொன் றுற்றக்கால்
விறற்ற் குரியர் விரைந்து.

etrit kuriyar kayavaṛaṇ drutrakāl
vitrat kuriyar viraindhu.

1080. 'For what is a base man fit? If anything untoward happens to him he will be ready to sell himself then and there.'

COMMENTARY

The author sums up the vile nature of the mean fellow in a succinct phrase. Has he not got any quality at all worth noticing? The author sarcastically says 'Yes'. If the mean fellow has any difficulty to surmount he will not hesitate to sell himself. That is the only worth the author is able to detect in him.

Thus ends Book II dealing with the structure and function of the State and other allied topics.

BOOK III

LOVE

In the first book the author described the ethical code relating to the householders and the ascetics. There he assumed the existence of the household as the unit of society which consisted of husband and wife and children. He emphasised the importance of the householder since he supported the 'homeless' ascetics, who devoted themselves mainly to the development of culture for the benefit of society. In the second book he dealt with the State. There also he assumed the existence of the householder, the citizen with his home life formed the unit of the State and society.

In the third book he tries to explain the formation of home life which, according to our author, is the ultimate foundation of the society and State. The basis of home life is love. Without this fundamental basis of psychological factor there can be no real and permanent home. This process formation of the home by two persons of different sex, a young man and a maiden, is the topic of the third book on Love. We must emphasise the fact that this book on domestic love is entirely distinct from what is known as Kamasastra in Sanskrit. Vatsayana's Kama Sutra frankly deals with sex relation. This is mainly concerned with sexual intercourse and the various methods of sexual intercourse. But our author is interested in explaining how the home is formed, what are the causes of this formation, and what are the conditions for the stability and permanency of home life. These are mainly the topics dealt with in this book. Unfortunately, European scholars who tried to translate 'Thirukkural' felt shy of approaching the third book on Love. Some of them were brought up in the social atmosphere, characteristic of the Victorian period. They imbibed an intolerable prudery. They would connive at sex irregularities, but they would not talk about sex matters.

Ellis was an exception. He clearly understood the significance of home life among the ancient Tamils. Home for them was not merely a place of residence but a sanctified abode of truth and virtue. In fact, the ancient Tamils considered their home as a temple of worship. The husband and wife united by love therefore, considered their home life almost a matter of religious duty. This fact was first recognised by Ellis. He gives expression to this sympathetic understanding of the home life of the ancient Tamil world in his translation of 'Kural'. The German scholar Graul and the French scholar Ariel followed the footsteps of Ellis. Encouraged by the attitude of these writers, Dr. Pope

made bold to translate the third book of Kural. This is what he says :

‘ Of this Mr. Drew said, that “ it could not be translated into any European language without exposing the translator to infamy.” But this is only true in regard to certain of the commentaries upon it, which are simply detestable. I am persuaded that it is perfectly pure in its tendency, and in the intention of its wise and high-souled composer. Its title is Kamattu-pal, the division which treats of Kama, and this means Lust or Love.

Kamam is the Hindu Cupid. Hindu ideas differ from our own. This prejudice kept me from reading the third part of the ‘ Kural ’ for some years, but the idea occurred to me very forcibly that he who wrote :

“ Spotless be thou in mind ! This only merits virtue’s name. All else, mere pomp and idle sound, no real worth can claim ”

could not have covered himself with the spotted infamy of singing a song of lust. Thus I ventured at length to read and study it, rejecting commentators, when I was able fairly to appreciate its spirit, and as the result, I translate it believing that I shall be regarded as having done a good service in doing so. Dr. Graul has published it in German and in Latin, M. Ariel in French ’

Again :

‘ These last chapters must be considered as an eastern romance not fully delivered but indicated in a number of beautiful verses which leave much to the imagination of the reader and the ingenuity of the interpreter. The verses are deserving of study but such commentaries as I have seen are simply disgusting and utterly misrepresent the writer.’

This book on Love is divided into two sections.—

‘ Kalavu-iyal ’ and ‘ Karpu-iyal. ’ Literally these words mean clandestine love and pure love. So translated the terms do not give us the real significance intended by the author. They may be misleading. The former term is derived from the Tamil word ‘ kalavu ’ which means theft. Attempting to take possession of a thing belonging to another without the knowledge of the latter, is certainly theft. In this case when the young man and a maiden often meet in a secret place without the knowledge of their respective parents, it amounts to stealth. Two persons loving each other and meeting secretly may really be objectionable from the point of view of the parents. But the two persons sincerely love each other and agree to live together as husband and wife. Unfortunately, they cannot feel that freely and openly. They cannot even set up a home and live separately. During the period of their courtship it is not accurate to say that their meeting is in complete secrecy. Each

one is helped by a companion and a faithful friend. The maiden is helped by her companion called "thozhi". The young man is also helped by his companion and friend called "thozhan". Their case is not one of love at first sight. They meet several times to study each other's nature and character thoroughly. Their companions also do the same. The maiden consults her companion and compares notes as to their impression about the youth. Similarly the young man and his companion consult and compare notes as to their study of the nature and quality of the maiden. It is only after careful study that they come to definite agreement as to their mutual relation of love. By the time they consent to live together they realise the difficulty in the way of setting up a home. In the meanwhile, their secret meeting somehow leaks out to their parents as well as to the people at large in the locality. It may be a surprise to the parents at first, but they generally do not disapprove of the proposed alliance. The young persons have developed mutual affection so much that if the parents take stern measures without approval they may have to confront an open revolt on the part of their children. Therefore, they in their turn, study the characteristics of the young persons. After fully themselves studying the nature and character of the young persons, they agree to regularise their friendship by open marriage. When the young persons are so openly united together by the ceremony of marriage according to the accepted traditions, they are completely relieved of the fear which they had in previous secret meetings. They are now free to acknowledge each other as lovers, openly and happily live together as husband and wife in a single home. This process of recognising the relation between the two by the parents through ceremonial marriage constitutes the second class of Karpuyal. The maiden becomes the wife of her lover. She becomes the mistress of the home. Through her devotion and loyalty to her husband she becomes a sort of control over the life of her husband who is expected to live a disciplined ethical life of a householder. This noble union between the two persons cemented by mutual love and recognised and approved by the society at large forms the sacred subject of the second part of the third book.

Here we may consider a very interesting fact mentioned by the author of "Tholkapiyam". According to him the ancient method of forming home life was by the first method. Two persons first meeting each other in a secret place, gradually developing mutual love and finally agreeing to live together as husband and wife. Though this method originally started as a secret meeting, it was finally approved by the parents and society and hence the couple did not find any difficulty in setting up home and living as husband and wife. But the author of "Tholkapiyam"

says that this happy state of life did not last long. Falsehood and bad conduct very often brought this union into disrepute. Hence, they wanted to make the union stable and permanent through the ceremonial recognition of marriage. Therefore the marriage ceremony was introduced to prevent vagaries in the individual. The union sanctioned by such marriage ceremony is not easily open to disruption because of the strong public opinion and public resentment. The other members of society who gave their consent to the loving couple to live as husband and wife during their marriage ceremony will strongly resent any breach of conduct either on the part of the husband or the wife. Thus the ceremonial and functional restraint was created by the law-givers of society in order to prevent failure of duty on the part of the loving couple who agree to set up a home life.

Thus the first part of stealthy love is merely a stage in the development of home life which is considered the fortress of chastity contributing to the moral welfare of society as a whole.

SECTION I—SECRET LOVE

The author adopts a dramatic method in dealing with love, in the third book. He introduces the hero and the heroine and their respective companions in the scene, thus introducing the characters, he makes them speak out their minds.

CHAPTER CIX

MENTAL DISTURBANCE CAUSED BY THE BEAUTY OF THE HEROINE

In this scene the author introduces the hero who casually sees the heroine who is alone in a garden. The commentators assume them to be members of the royal fold. They speak of the prince and the princess. The princess leaves behind her maid servant and companion. She is alone in an udyana, the pleasure garden. The prince, who incidentally went out with his retinue on a hunting expedition, leaves behind him his retinue and roams about alone when he sees the princess, whose beauty causes mental disturbance in him. Evidently the commentators created a dramatic situation analogous to Dushyanta meeting Shakuntala in an ashrama in the midst of a forest. Though the dramatic situation is associated with the prince and the princess, we have to assume that it is merely a type presented by the commentators. If we accept the view of the author of *Tholkapiyam*, this was generally the practice in society in the ancient Tamil land in all grades of society and not confined to scions of the royal family.

அணங்குகொ லாய்மயில் கொல்லோ கனங்குழை
மாதர்கொன் மாலுமென் னெஞ்சு.

ananguho lāimayil hollō kanangujai
māḍharhon mālumen nenju.

1081. 'Is that a goddess, Is that a rare peacock she who wears rich jewels in her ears? Is she a maid after all? I am all bewildered in my mind.'

COMMENTARY

The hero sees the beautiful figure at a distance. He does not know what it really is. It may be a divine damsel. It may be a rare and unique bird with beautiful plumage, or it may be the figure of a maid belonging to the human kind. He is not sure what it is. He is bewildered and expresses his doubt in a soliloquy

நோக்கினு னோக்கெதிர் நோக்குத முக்கணங்கு
தானைக்கொண் டன்ன துடைத்து.

**nokinā nōkedhir nōkudha rākarnangu
dhānaikōṇ danna dhudaiṭṭu.**

1082. 'The beautiful maiden, when I look at her she quickly turns her glance towards me. In this she resembles a goddess in a fighting mood watching with her whole army.'

COMMENTARY

The hero recognises her to be a human being. Then he describes her reaction when he looks at her. She is not afraid of him and does not try to run away but she looks at him full in the face in return. This courageous reaction on her part, he compares to a goddess who marches to war with her army.

பண்டறியேன் கூற்றென் பதனை யினியறிந்தேன்
பெண்டகையாற் பேரமர்க் கட்டு.

**paṇḍarīyēn gūtren badhanai yiniyaṛindhēn
beṇḍahaiyāt pēramar kartu.**

1083. 'Formerly I did not know how the God of Death would look like. Now I learn his form through actual perception. She appears in the guise of a lovely maiden with eyes capable of subduing my soul.'

COMMENTARY

Here the hero expresses his mental reaction to the bold look of the maiden. Formerly what he knew about the God of Death was only from books. He had now the opportunity of knowing

him by actual perception, before the beautiful maiden whose captivating look has already conquered his heart and subdued his soul. Actually he sees death in front of him. Death carries away your soul. This maiden before him has already carried away his heart.

கண்டா ருயிருண்ணுந் தோற்றத்தாற் பெண்டகைப்
பேதைக் கமர்த்தன கண்.

**kaṇḍā ruyirunnun dhōtrathāt peṇḍahai
pēḍhai kamarthana haṇ.**

1084. 'She has the gracious form of a sweet and beautiful woman. Her eyes are so cruel that they drain my life. Thus her cruel eyes are at strife with her gentle form.'

COMMENTARY

The same sentiment is expressed in this stanza also. When he surrenders his soul to her look he realises his helplessness before her though she has the simple modest sweetness characteristic of a woman. Her eyes are different from her nature. He says that there is a strife between her beautiful form and her powerful eyes.

கூற்றமோ கண்ணோ பிணையோ மடவா
னோக்கமும் மூன்று முடைத்தா.

**kūtramō haṇnō biṇaiyō maḍavara
nōkamim mūndru mūdaithu.**

1085. 'What a look? Is it death's dart? or is it the right but kindly look of the eyes? or is it the frightened look of a deer? All these three qualities are present in the maiden before me.'

COMMENTARY

Since the maiden has already captivated him he painfully expresses his wonder when he compares her look to death's dart. Since her look is really kind he compares her eyes to a symbol of

kind welcome. Since he feels agitated in her presence he compares her to a shy startled fawn. He is able to see all these three qualities in her at the same time.

கொடும்புருவங் கோடா மறைப்பி னடுங்கஞர்
செய்யல மன்னிவள் கண்.

**koḍumburuvaṇ gōḍā maṛaiṇi naidungagnar
seiyala mannivarl haṇ.**

1086. 'If her cruel eye-brows of the shape of a bow remain straight and unbent, they would naturally obstruct her glance. Then her eyes would not shoot forth the arrow to pierce my trembling heart.'

COMMENTARY

This also expresses his reactions. Her piercing look is unbearable to him. He condemns her eye-brows, because they are responsible for shooting these darts from the eye. If the eye-brows become unbent and straight they will obstruct her eyes, according to him. Then he may escape the piercing look and thus save the pains in his heart.

கடாஅக் களிற்றின்மேற் கட்படா மாதர்
படாஅ முலைமேற் றுகில்.

**kaḍāa kaḷitrimēṭ kaṭpaḍā māḍhar
paḍāa mulaimē truhil.**

1087. 'This maiden's beautiful breast is covered by the folds of a fine saree. This cover over her breast exactly resembles the veil over the face of an angry elephant.'

COMMENTARY

The cover over the face of an elephant is intended to restrict the free and wide vision of the elephant. An elephant will move under directions from the mahout, and will not be able to rush out as he wills. Thus the people in its way are protected. Similarly our hero imagines that because her breast is covered by a saree he is saved from pain and injury thereby.

ஒண்ணுதற் கோல வுடைந்ததே ஞாட்பினு
ண்ணாரு முட்குமென் பீடு.

onnudhat kōo vudaindhadhē gnātpinu
ṇaṇāru mutkumen bīdu.

1088. 'What a sorry plight am I in. My heroic strength which made my foes to flee from the battle field is now completely broken and is helpless in the face of her lustrous look.'

COMMENTARY

His proud physical strength which made his enemies tremble in the battle field, he finds now completely subdued and powerless before this beautiful maiden. Her piercing look completely robs him of all his physical prowess and heroism. He is now prepared to go on his bended knees before her to appeal to her for safety.

பிணையேர் மடநோக்கு நாணு முடையாட்
கணியெவனோ வேதில தந்து.

piṇaiyēr mardanōku nāṇu mūdaiyāṭ
kaṇiyevanō vēdhila dhandhu.

1089. 'Her eyes resemble those of a tender fawn. She wears the jewel of modesty. Do the external ornaments that she wears add to her natural beauty?'

COMMENTARY

He considers that her timid eyes and her genuine modesty constitute her maiden beauty. The ornaments that she wears will not add an iota to her natural beauty. According to him the ornaments would be a useless burden on her beautiful frame.

உண்டார்க ணல்ல தடுறாக் காமம்போற்
கண்டார் மகிழ்செய்த லின்று.

uṇḍārha ṇalla dhaṇḍunārā kāmamboṭ
kaṇḍār mahiṣeidha lindru.

1090. 'The wine that is distilled yields joy only to those who taste it. Love has a rare quality of evoking felicity in those that merely see.'

COMMENTARY

He compares the sight of a beautiful woman with the drinking of wine. The latter is effective only when it is drunk. The former is effective by the mere sight. He appreciates the greater potency of love and hence gives vent to his experience of joy produced by love.

CHAPTER CX

RECOGNITION OF THE SIGNS

This chapter deals with the hero's understanding of the significance of the look of the heroine.

இருநோக் கிவளுண்க ணுள்ள தொருநோக்கு
நோய்நோக்கொன் றந்நோய் மருந்து.

**irunō kivaḷuṇṅka ṇuḷḷa dhorunōku
nōinōkon drannōi marundhu.**

1091. 'I now realise that her eyes produce two different effects on me. One: the look of her eyes produces pain in me; and the other, the very same eyes act as a healing balm and remove the pain.'

COMMENTARY

When the maiden looks the hero in the face, the eyes of the one meet the eyes of the other and the result is the love sickness, which is painful in his heart. But because her very look was sympathetic and responsive to his love it creates a hope in him and this hope acts as a remedy to the love sickness.

கண்களவு கொள்ளுஞ் சிறுநோக்கங் காமத்திற்
செம்பாக மன்று பெரிது.

**kaṇṅgaḷavu hoḷḷun jirunokan gāmathit
jembāha mandru beridhu.**

1092. 'This stealthy glance that gleams just for a moment is more than half the joy from love.'

COMMENTARY

The maid turns away from the hero when he looks at her. She turns towards him when he is not looking at her. This stealthy look of hers is realised by him to be very encouraging. It creates in him a hope of future happiness as a result of the fusion

of love between them. He already feels the joy of love embraces—and hence it is more than half of complete enjoyment expected in the near future.

நோக்கினு னேக்கி யிறைஞ்சினு ளஃதவள்
யாப்பினு ளட்டிய நீர்.

**nōkinā ṇnōki yīrainjinā ḷahdhavaḷ
yāpinu ḷartiya nīr.**

1093. 'When I do not look at her she turns her loving eyes to me, then out of modesty she will stand motionless thinking of some pleasant idea. This situation just lets in water in the field of love with the springing shoot.'

COMMENTARY

Her behaviour towards him is felt by him as highly encouraging. He compares her stealthy look and her modesty silently expressing mutual love, to a pot of seedlings whose growth is promoted by watering.

யானோக்குங் காலை நிலனோக்கு நோக்காக்காற்
ருனோக்கி மெல்ல நகும்.

**yānōkun gālai nilanōku nōkākā
trānōki mella nahum.**

1094. 'When I look at her she modestly bends her head towards the ground. Knowing this if I look away from her she fixes her look on me and smiles with love.'

COMMENTARY

He gladly welcomes the smile which is an indication of future happiness.

குறிக்கொண்டு நோக்காமை யல்லா லொருகண்
சிறக்கணித்தாள் போல நகும்.

**kuṛikoṇḍu nōkāmai yallā loruhaiṇ
siṛakamithāḷ bōla nahum.**

1095. 'Instead of looking straight to my face she has a side glance. With this side glance at me she would express her joy through smiling.'

COMMENTARY

This also is felt by him as an act of encouragement and he welcomes her smile as a sign of future happiness.

உருஅ தவர்போற் சொலினுஞ் செரு அர்சொ
லொல்லே யுணரப் படும்.

urāa dhavarbot jolinun jerā arso
lollai yunara paidum.

1096. 'Though the words appear to proceed from an unfriendly heart, if they are uttered by a really affectionate person their significance must be appreciated at once.'

COMMENTARY

In the meanwhile the female companion of the maid utters a word of warning. The hero hears the warning words of the maid's companion. The vehement warning of the companion is not altogether condemnatory of the behaviour of the heroine. Realising that her prudent warning is not altogether unwelcome the hero speaks out his own inner feeling.

செருஅச் சிறுசொல்லுஞ் செற்றார்போ னோக்கு
முருஅர்போன் றற்றார் குறிப்பு.

seṛāa jīrusollun jetrārbō nōku
muṛāarbōn druṭrār huṛipu.

1097. 'The strong words uttered in feigned anger while the eyes express their love are to be understood as signs of true love though that love is for the moment concealed.'

COMMENTARY

This also refers to the warning uttered by the companion. The words appear to be strong and prohibitory, but the look com-

pletely belies this impression. Therefore the hero thinks that in spite of uncomplimentary words he still recognises the sign of true love and thus feels encouraged.

அசையியற் குண்டாண்டோ ரேளர்யா னோக்கப்
பசையினள் பைய நகும்.

asaiyiyat kuṇḍāṇḍō rēeryā nōka
pasaiyināl paiya nahum.

1098. 'Upset by the warning words I still appeal with love. Recognising this the heroine, the incarnation of beauty, smiles at the situation. This smile is the symbol of love expressing the gentle nature of the maid and likely to produce good results.'

COMMENTARY

The hero after recognising the pleasant and encouraging smile speaks out his thought and feeling: thus after all she recognises sympathetically the situation in which I find myself because of the words of warning.

ஏதிலார் போலப் பொதுநோக்கு நோக்குதல்
காதலார் கண்ணே யுள.

ēdhilār pōla podhunōku nōkudhal
kādhālār kaṇṇē yuḷa.

1099. 'The indifferent look characteristic of the utter strangers is present in these lovers. The companion of the maid after watching their behaviour from a distance clearly understands their mutual love though they pretend to be utter strangers.'

COMMENTARY

This indifferent look fully disguising the inner love, the companion remarks within herself as the characteristic of true lovers.

கண்ணொடு கண்ணினை நோக்கொக்கின் வாய்ச்சொற்க
 ளென்ன பயனு மில.

**kaṇṇonṉu kaṇṇinaṉai nōkokin vāijotka
 ḷenna bayanu mila.**

1100. 'When the eyes of the one convey the message of love, which eyes of the other gladly receive; of what use are the words uttered by the lips.'

COMMENTARY

. This sentiment also is expressed by the friend of the maid. When the two lovers by their mutual look are able to express themselves in unequivocal terms, to express their feeling in spoken words is quite unnecessary and useless.

CHAPTER CXI

REJOICING IN THE EMBRACE

Thus the friend and companion of the maid evidently withdraws from the scene leaving the hero and the heroine, whose souls are already united in one, to be free to embrace each other in joy of their love.

கண்டுகேட் குண்டுயிர்த் துற்றறியு மைம்புலனு
மொண்டொடி கண்ணே யுள.

**kaṇduhē itunḍuyir thutraiyu maimbulanu
moṇḍoḍi haṇṇē yuḷa.**

1101. 'All the joys from the five senses of sight, hearing, smell, taste and touch are together present in the beautiful damsel wearing armlets.'

COMMENTARY

After experiencing the happiness of a love embrace the hero speaks within himself in the above manner. Each sense is able to give its appropriate pleasant sensation in appropriate moment with appropriate stimulus. Here in this beautiful damsel all the five senses of sight, hearing, taste, smell and touch are simultaneously capable of enjoying the sense pleasures, from the single object of beauty.

பிணிக்கு மருந்து பிறம னணிமிழை
தன்னோய்க்குத் தானே மருந்து.

**piṇiku marundhu bīrama naṇiyizai
thannōiku thānē marundhu.**

1102. 'Ordinarily disease and curing medicines are two entirely different things. But in the case of this maid she produces the pain of love sickness for which she herself is the remedy.'

COMMENTARY

This also expresses the feeling experienced by the hero. Ordinarily disease and medicine are incompatible with each other. He feels torment when he finds that the agent that produced pain is itself a curing remedy, both the potencies being present in the beautiful damsel. She is the cause of love sickness and she is also its remedy.

தாம்வீழ்வார் மென்றோட் குயிலி னினிதுகொ
ராமரைக் கண்ணு னுலகு.

thāmvīṭvār mendrō ituyili ninidhuho
trāmarai kaṇṇā nulaḥu.

1103. 'Is the expected joy in swarga, the land of the Lotus-eyed one, really sweeter than the joy of resting in the arms of the beloved.'

COMMENTARY

This is supposed to be the answer to the remarks made by his companion. The hero is advised by his friend to give up his pursuit of sexual pleasure because he is fit to enjoy the happiness in swarga by adopting a regulated and disciplined life in the world. In reply to this he points out that the happiness in swarga is not to be compared to his happiness when he is in the arms of his beloved maiden. According to him the happiness in swarga is no doubt the result and fruit of the disciplined life in the world; the persons aspiring to happiness in swarga do earn such happiness by adopting austere life here, but the swarga happiness has nothing of pure love in it. It is more or less the inevitable effect of the cause not sanctified by the spiritual value of love. Hence it is more or less mechanical. But the joy which he derives when he is in the arms of his beloved is sanctified by pure love and the two souls are united because of love. Enjoyment of such a union as a result of love, he considers really a divine joy as contrasted with the non-spiritual mechanical enjoyment in swarga.

One of the commentators rejects this interpretation. According to him the land of the Lotus-eyed one does not refer to swarga or Indra loka, but refers to the abode of Vishnu, the ultimate happiness of the moksha reached by liberated souls. I am afraid he entirely misunderstands this comparison. The eternal bliss enjoyed by liberated souls is the transcendental happi-

ness having nothing in common with the enjoyment derived in the world of samsara. The author is thinking of another sphere in the world of samsara which is associated with the unalloyed happiness of devas according to popular imagination. Both these happinesses are experienced in this samsaric world—happiness in swarga and the happiness here. But the happiness in swarga, as has been pointed out, is the result produced without this spiritual value of love, whereas the enjoyment in the human sphere is the result of love and has a distinct spiritual value, according to our author. Further according to the philosophy adopted by our author, even Indra together with other devas is but an individual of the samsaric world and, from the higher spiritual standard, is a bit inferior to human personality which is a unique privilege of self-realisation. Only man is capable of appreciating the eternal value, whereas Indra has merely consecutive enjoyment of his happiness which he has to lose at the end.

நீங்கிற் றெறுஉங் குறுகுங்காற் றண்ணென்னுந்
தீயாண்டுப் பெற்றா ளிவள்.

ningi trerūng guṛuhungā trannennun
dhīyāṇdu petrā ḷivaḷ.

1104. 'When you withdraw it burns, when you approach it is soothing, whence did she obtain such a wonderful fire.'

COMMENTARY

The fire that he refers to has properties contradictory to those of natural fire. In the case of natural fire when you go too near it, it will burn you. If you safely withdraw from it, its mild warmth will be soothing. But in the case of the fire of love it is just the opposite. If you are away from the beloved you experience pain, but when you meet her it is soothing. Hence he exclaims wherefrom does she get such a magic fire.

வேட்ட பொழுதி னவையவை போலுமே
தோட்டார் கதுப்பினு டோள்.

vēṭṭa poruḍi navaiyavai bōlumē
thōṭṭār hadhupinā ḷōḷ.

1105. 'The object which you eagerly desire to possess, if it falls in your hands of its own accord, will be a joy to you. Similar is the joy you will experience when you are in her embrace, whose curls are adorned with flowers.'

உறுதோ றுயிர்தளிர்ப்பத் தீண்டலாற் பேதைக்
கமிழ்தி னியன்றன தோள்.

uṛudhō űuyirdharirpa thīṇḁalāt pēdhai
kamir̥dhi niyandraṇa dhōḁ.

1106. 'This simple maiden's arms are really life-giving ambrosia because by their touch my withered life shoots forth its buds again.'

COMMENTARY

When he is not with his beloved his life becomes dry and almost lifeless. But when he is in her embrace his withered life burst forth new shoots of foliage. Surely her touch is life-giving ambrosia which is the food of gods.

தம்மி லிருந்து தமதுபாத் துண்டறா
லம்மா வரிவை முயக்கு.

thammi lirundhu dhamadhubā thuṇḁatrā
lammā varivai muyaku.

1107. 'When I am in this maid's embrace I derive all the benefits of domestic life in which one lives in his own household and acquires all his necessities which he enjoys by sharing with others.'

COMMENTARY

This is supposed to be his reply to the female companion of the beloved damsel. She suggests to him that the best way of enjoying the company is to marry her and to set up his own household where he can have all the benefits of uninterrupted domestic happiness. The hero evidently does not appreciate

this suggestion. He does not believe that a ceremonial wedding is going to add to this happiness in any way. Hence he says that his present life practically yields all the benefits and pleasures expected from a wedded life.

வீழு மிருவர்க் கினிதே வளியிடை
போழப் படாஅ முயக்கு.

**vīzu miruvar kinidhē vaḷiyiḍai
pōa paḍāa muyaku.**

1108. 'The embrace of these two united together by mutual love is so close that no breath of discord can pass between them in severing their union. Such is the joy of love.'

COMMENTARY

This is also in reply to the pleading made by the female companion who has advised him to get married in order to obtain unbroken happiness.

ஊட லுணர்தல் புணர்த லிவைகாமங்
கடியார் பெற்ற பயன்.

**ūda luṇardhal puṇardha livaihāman
gūḍiyār betra bayan.**

1109. 'Strife created by jealousy, healing the strife by clear understanding and reunion again, these are the fruits of a wedded life.'

COMMENTARY

These are again the words uttered by the hero to the female companion. She again advises him to get married in order to obtain uninterrupted domestic happiness. At present he has to wait eagerly at the appointed place which is their rendezvous, anxiously avoid the face of other persons and wait lonely for the coming of his beloved maid. These hurdles which he has to cross before enjoying her company can be avoided by getting legally married to her, and their living together in their own house. In reply to this he sarcastically enumerates the benefits of wedded

life. No doubt they may happily set up a home as husband and wife. On account of mutual jealousy they will begin to quarrel with each other. After sufficient explanation and pleading they become reconciled. Then begins their reunion. This series of quarrel, compromise and reunion may begin again. Such is wedded life, he says, which he does not want.

அறிதோ றறியாமை கண்டற்றற் காமஞ்
செறிதோறுஞ் சேயிழை மாட்டு.

**aṛidhō ṛāriyāmai kaṇḍatrāt kāmān
jeṛidhōṛun jēyīṭai māṭṭu.**

1110. 'The more you learn the more you realise your lack of true knowledge. Similar is the theory experienced by me when I approach the maid decked with shining jewels.'

COMMENTARY

In the case of learning, the greater the learning, the deeper the realisation of one's ignorance of things yet to be learned. Similar is the experience of the hero whenever he approaches the beloved. The oftener he enjoys her company the greater is his thirst for it. There is no sufficiency in the process of learning. Similarly there is no sufficiency in his enjoyment. In each case there is an eagerness to get more.

CHAPTER CXII

PRAISING HER BEAUTY

The hero has been meeting his beloved maiden for some time now, and he must have observed in detail the beauty of her form. Here he indulges in praising her beauty.

நன்னீரை வாழி யனிச்சமே நின்னினு
மென்னீரள் யாம்வீழ் பவள்.

**nannīrai vāṇi yaṇiṣṣamē ninninu
mennīraḷ yāmvīḷ bavarl.**

1111. ‘Oh! Anitcha flower, famous for your tenderness—More tender is my beloved maiden than thee.’

COMMENTARY

The anitcha flower is generally considered to be the most tender and sensitive of the flowers. He addresses this flower informing it that there is another object softer and more tender still. Hence the flower is not to be proud of its tenderness.

மலர்காணின் மையாத்தி நெஞ்சே யிவள்கண்
பலர்காணும் பூவொக்கு மென்று.

**malarhāṇin maiyāthi nenjē yivaḷḷhaṇ
balarhāṇum būvoku mendru.**

1112. ‘Oh! my soul, whenever you see the flowers you compare them to her eyes. Many may see the flowers but her eyes are seen by me alone. Surely you made the comparison after delusion and folly.’

COMMENTARY

He addresses his own soul. Formerly he accepted the poetic description of comparing the eyes of a maiden to flowers. Because of his intimate relation to his beloved maiden, he realises the foolishness of such a comparison. The flowers are open to public gaze whereas he alone has the privilege of looking at her eyes.

முறிமேனி முத்த முறுவல் வெறிநாற்றம்
வேலுண்கண் வேய்த்தோ ளவட்கு.

**muṛimēni mutha muṛuval veṛinātram
vēluṅgaṇ vēithō ḷavatkū.**

1113. 'Her body is a tender shoot, her teeth are pearls—Sweet odours envelop her. Her eyes are like lances and her shoulders are like bamboos.'

COMMENTARY

He describes his beloved maiden in a traditional conventional language, though he protests against the conventional poetic description.

காணிற் குவளை கவிழ்ந்து நிலனோக்கு
மாணிழை கண்ணோவ்வே மென்று.

**kānit kuvarlai haviṇdhu nilanōku
māṇiṇai haṇnovvē mendru.**

1114. 'The lotus seeing her, bends its head with eyes towards the ground, thinking that it cannot vie with the eyes of her who is decked with bright germs.'

அனிச்சப்பூக் கால்களையாள் பெய்தா னுசப்பிற்கு
நல்ல படா அ பறை.

**anijapū kālharlaiyāḷ beidhā ṇusupitku
nalla baḍāa bārai.**

1115. 'She wears in her dresses anitcha flowers without removing their stems, with the result that her delicate waist cannot bear the weight. Dirges will sound if it breaks.'

மதியு மடந்தை முகனு மறியா
பதியிற் கலங்கிய மீன்.

**madhiyu maḍandhai muhanu maṛiyā
badhiyit kalangiya mīn.**

1116. 'The stars in their perplexity, not being able to discern the difference between the maiden's face and the moon, rush about wildly in their confusion.'

அறுவாய் நிறைந்த வவிர்மதிக்குப் போல
மறுவுண்டோ மாதர் முகத்து.

**aṟuvāi niraṇḍha vavirmadhiku pōla
maṟuvuṇḍō māḍhar muhathu.**

1117. 'The moon is subject to waxing and waning. There are spots on it. Are there any spots on this maiden's face?'

COMMENTARY

Though the maiden's face outwardly resembles the moon, it is obviously free from the defects present in the moon. Such obvious difference is not understood by the stars who roam about in confusion.

மாதர் முகம்போ லொளிவிட வல்லையேற்
காதலை வாழி மதி.

**māḍhar muhambō loḻiviḍa vallaiyēṭ
kāḍhalai vāḻi madhi.**

1118. 'Hail you moon, if you could shine as bright as her face then you also would claim my love.'

மலரன்ன கண்ணுண் முகமொத்தி யாயிற்
பலர்காணத் தோன்றன் மதி.

**malaranna haṇṇāṇ muhamothi yāyit
palarhāṇa thōndran madhi.**

1119. 'Oh! moon, if you have charms like her face, and eyes like the flowers of her eyes then shine for me alone and shine not for all others to see.'

COMMENTARY

He addresses the moon offering his love on two conditions (i) the moon must have charms as those of the beloved maiden; (ii) like his beloved maiden's face the moon must be seen by him alone and not by others.

அனிச்சமு மன்னத்தின் றாவிபு மாத
ரடிக்கு நெருஞ்சிப் பழம்.

**anijamu mannathin drūviyu mādha
raḍiku nerunji paṇam.**

1120. 'Even the tender anitcha flower and the soft down from the swan's feathers will be as thorns to the delicate feet of my beloved.'

COMMENTARY

The last stanza refers to their proposed marriage. The meeting of the lovers in a secret place is already known to the neighbours of the village and probably to the parents of the maid. The villagers have begun to talk scandal. The parents of the heroine are probably planning to give her in marriage to somebody else whom she does not like. Therefore with the co-operation of the companion she is prepared to go with her lover to his village in order to avoid unpleasant scandal and unwanted marriage. The young man about to start with his maiden realises how difficult it would be for her to go with him walking all the way.

CHAPTER CXIII

SPEAKING ABOUT THE SPECIAL EXCELLENCE OF LOVE

In this chapter the feelings of both the hero and the heroine are expressed clearly when they decide to keep away from each other for some time. This proposal is necessary because the people of the locality have begun to talk about their secret friendship. This open talk almost amounting to scandal has created pain in the mind of the loving couple. The hero thereafter decides to go to his place and remain there for some time till things take a better turn. Thus he takes leave of his beloved. Just when he is about to start the lady companion of the heroine has some doubt in her mind whether he will still remember his beloved maiden and return to her as he promises. To clear her doubt he assures her that he can never forget the maiden to whom he has surrendered his soul.

பாலொடு தேன்கலந் தற்றே பணிமொழி
வாலெயி றூறிய நீர்.

pālorḍu dhēngalan dhatrē barnimōḷi
vāleyi rūriya nīr.

1121. 'The water that springs from her white teeth, she who has the gift of soft voice, is as sweet as the mixture of milk and honey.'

COMMENTARY

Milk and honey are sweet each by itself. Hence their mixture will be much more sweet. Sweet water springing from her teeth is compared to this mixture. Thus he remembers the joy of his previous experience.

உடம்பொ டுயிரிடை யென்ன மற்றன்ன
மடந்தையொ டெம்மிடை நட்பு.

uḍambo ḍuyiriḍai yenna matranna
maḍandhaiyo ḍemmiḍai naṭpu.

1122. 'The intimate friendship between this maid and him is similar to the intimate relation that exists between the soul and body.'

COMMENTARY

During the life-time of a person there is no possibility of separation of the soul from the body. Similarly his friendship will never be severed during his life time.

கருமணியிற் பாவாய்நீ போதாயாம் வீழுந்
திருநுதற் கில்லை யிடம்.

**karumaṇiyit pāvāinī pōdhāyām vīzun
dhirunudhat killai yīdam.**

1123. 'Oh! pupil of my eye, you move away to make room for her, for there will be no place for my beloved maid with beautiful forehead.'

COMMENTARY

Since he is always thinking of his beloved maid he imagines that he sees her before him. Hence he asks the pupil of the eyes to clear out to make place for her image.

வாழ்த லுயிர்க்கன்ன னாயிழை சாத
லதற்கன்ன ணீங்கு மிடத்து.

**vāḍha luyirkanna ḷāyīṭai sādha
ladhatkanna ṇīngu mīdathu.**

1124. 'Whenever I am with the maid wearing rare jewels it is just life to me. Whenever I am separated from her it is sure death to me.'

உள்ளவன் மன்யான் மறப்பின் மறப்பறியே
னொள்ளமர்க் கண்ணாள் குணம்.

**uḷḷuvan manyān maṇapin maṇapaṇiyē
noḷḷamar kaṇṇāḷ kuṇam,**

1125. 'The moment I seem to forget her, immediately I recall her to my mind. Her rare qualities will never fade from my heart, she whose eyes shine like warrior's lances.'

COMMENTARY

All these five stanzas are uttered by the hero by way of assurance to the suspecting female companion. The next five stanzas are by the heroine.

After her lover takes leave of her she is feeling lonely. In the meanwhile the people of the village begin to ridicule her. They blame her for trusting herself to a faithless young man who has left for good. He is not likely to return. He will not even care to remember her during his absence. She may pine for his return but, eagerly awaiting the return of her lover, she will end in frustration. Such heartless talk accusing her lover of faithlessness pains her very much in bitter sorrow. She does not even eat her food regularly and refuses to wear her usual ornaments and fails to adorn herself otherwise. She feels bitterly for her lover, for the unjust and venomous accusation by the people of the village.

கண்ணுள்ளிற் போகா நிமைப்பிற் பருவரார்
நுண்ணியரெங் காத லவர்.

**kaṇṇuḷlit pōhā rimaipit paruvārār
nuṇṇiyaren gādha lavar.**

1126. 'My lover does not depart from my eyes. The winking of my eye-lids may hurt him. Hence I do not wink. He has such a subtle form.'

COMMENTARY

Thus the maiden thinks within herself as though the hero is with her at present because of her constant thought of him. She feels that he is living in her eyes.

கண்ணுள்ளார் காத லவராகக் கண்ணு
மெழுதேங் கரப்பாக் கறிந்து.

**kaṇṇuḷlār kādha lavarāha kaṇṇu
meṇudhēn garapā kaṇindhu,**

1127. 'Since my lover ever resides in my eyes, I fear to paint them with collyrium for fear that the paint will hide his subtle form.'

COMMENTARY

During his absence she has given up her usual habit of painting her eyes with collyrium. This she has given up, she says, because it would interfere with her lover residing in her eyes.

நெஞ்சத்தார் காத லவராக வெய்துண்ட
லஞ்சதும் வேபாக் கறிந்து.

nenjathār kādha lavarāha veidhuṇḍa
lanjudhum vēbā karindhu.

1128. 'Since my lover resides in my heart I am afraid to eat hot food lest it should burn him.'

COMMENTARY

She thus explains why she is not eating her regular meals.

இமைப்பிற் கரப்பாக் கறிவ லனைத்திற்கே
யேதில ரென்னுமில் ழூர்.

imaipit karapā kaṛiva lanaitthitkē
yēdhila rennumiv vūr.

1129. 'If I close my eyes it will hide his form, but the cruel village cries that my lover is gone for ever.'

COMMENTARY

In her sorrow due to separation she does not have her regular sleep. But the cruel-tongued villagers openly say that her lover will not return at all to her. This talk she cannot bear and she comforts herself by saying 'my lover is not gone at all and he is still dwelling in my eyes,'

உவந்துறைவ ருள்ளத்து னென்று மிகந்துறைவ
 ரேதில ரென்னுமில் ஓர்.

**uvandhuṛaiiva ruḷlathu ḷendru mihandhuṛaiiva
 rēdhila rennumiv vūr.**

1130. 'He ever resides in my heart happily, and yet the village blames him that he has gone for ever deserting me like a heartless stranger.'

COMMENTARY

She feels from the villagers' evil accusation of her lover, that he has forgotten her once for all and may not return at all,

CHAPTER CXIV

ABANDONING THE RESERVE AND CONCEALMENT

The lovers can no more bear their separation. They do not consider it wise to resume their secret meeting as before. Hence they decide to take up the challenge of the villagers that they have decided to get reunited by regular ceremonial wedding, and decide to openly acknowledge their mutual love and to secure reconciliation and approval of the parents of the maiden. They want to liquidate the wild rumour in the village by adopting openly this honourable course.

If the parents of the maid are not prepared to give their daughter in marriage to him, then there is only one method. Discarding shame one has to openly proclaim one's love so that the parents and the villagers will be constrained to accept the inevitable and approve their union. This method of open proclamation of one's love and intimacy is spoken of as climbing 'Madaleruthal' in ancient Tamil literature. It is not clear what is exactly meant by this practice. The commentators generally interpret this in the following way :

They construct a horse out of the stalk of palmyrah leaves. The stalks of the palmyrah leaves have sharp edges. A person sitting on it will feel extreme pain and bleed from his injury. Astride this palmyra horse he will be dragged about the streets, publicly claiming the hand of his beloved. This description is so grotesque and unnatural that it is doubtful whether such a wild practice can be tolerated by any society. But some commentators give a more rational interpretation of this practice. The frustrated lover, who could not easily obtain the consent of the parents of the maiden, decides to renounce his shame and modesty. He prepares a portrait of his beloved. He sits in the street corners openly with this portrait in his hand proclaiming his love of her openly to the passers-by. He makes the villagers and the parents of the maiden understand that he will not give up this open bewailing of his lot until he obtains satisfaction and the consent from the parents and the villagers. This interpretation appears to us much more human, than the brutal practice suggested by some commentators.

This open lamentation before the portrait of his beloved maiden also serves another purpose. Besides revealing their secret love to others, he gives satisfaction to her personally. Now he has no opportunity of meeting the maiden here. She is strictly kept confined to the house and not permitted to meet her lover. When he is denied the privilege of meeting her in person, by

constantly having her portrait before him he obtains some satisfaction by the vision of her image before him. The emotional strain due to separation and his love madness are relaxed by his perceiving the portrait in order to secure these two objects. He makes bold to adopt this course of open lamentation to be reunited to his beloved maiden.

காம முழந்து வருந்தினுர்க் கேம
மடலல்ல தில்லை வலி.

**kāma muṇandhu varundhinār kēma
maḍalalla dhillai vali.**

1131. 'To those who once enjoyed the joy of love and who are now afflicted with sorrow as a result of separation, there remains no salvation but to adopt the strong course of the "palm-leaf horse" of public lamentation.'

COMMENTARY

The hero receives a warning from the girl's companion. She clearly tells him that he has no chance of meeting her again. Then he informs her that the only course open to him now is that he should give up all shame and reserve, and openly proclaim his love for her so that the villagers and her parents may realise their previous intimacy and the intensity of their mutual love. He hopes, by such an open proclamation, to obtain the consent of the parents to give him the hand of his beloved by open wedding.

நோன வுடம்பு முயிரு மடலேறு
நாணினை நீக்கி நிறுத்து.

**nōnā vuḍambu muyiru maḍalēru
nāṇinai nīki nīruthu.**

1132. 'My body and soul can no more endure this grief of separation. They are prepared to cast reserve aside and mount the palm-horse of lamentation in public.'

COMMENTARY

This is in answer to the doubt expressed by the female companion. She openly says that his boast cannot be realised in

action. He tells her in reply that he, in his intense sorrow due to separation, has already cast away his shame because a soul in grief has extraordinary courage to revolt against the conventional restraints imposed by society.

நானொடு நல்லாண்மை பண்டுடையே னின்றிடுடையேன்
காழுற்ற ரேறு மடல்.

*nānordu nallāṇmai baṇḍuḍaiyē nindruḍaiyēn
gāmutrā rēṇu maḍal.*

1133. 'I once felt shame to transgress the conventions, and the manly courage to maintain that course of conduct. But today I possess nothing of that quality: I will mount the palm-horse, the only course open to lovers.'

COMMENTARY

This also expresses his determination to adopt the method of bewailing openly before the picture of his beloved.

காமக் கடும்புன லுய்க்குமே நானொடு
நல்லாண்மை யென்னும் புனை.

*kāma kaḍumbuna luikumē nānordu
nallāṇmai yennum buṇai.*

1134. 'Ordinarily a person uses the boat built of combined shame and manliness to cross the stream of love, but the stream flooded by intense love washes away this protective boat by its powerful current.'

COMMENTARY

This also is uttered by the hero in justification of his adopted course of conduct.

தொடலைக் குறுந்தொடி தந்தாண் மடலொடு
மாலை யுழக்குந் துயர்

*thoḍalai kuṇundhoḍi dhandhāṇ maḍalodu
mālai yuḷakun dhuyar.*

1135. 'Formerly I used never to experience love-sickness in the evening nor its remedy in the form of a palm-leaf horse and open lamentation. All this is the gift of that maiden wearing slender ornaments like the fine skin of flowers.'

COMMENTARY

This is in reply to a surprise expressed by the female companion who asks him from where he got such extraordinary courage as to defy all conventions and social etiquette.

மடலுர்தல் யாமத்து முள்ளுவேன் மன்ற
படலொல்லா பேதைக்கென் கண்.

mardalūrdhal yāmathu muṇḷuvēn mandra
pardalollā pēdhaiken gaṇ.

1136. 'Because of the thought of that simple maid, my eye-lids will not close to sleep. Even at mid-night I feel I can climb the palm-leaf horse and begin my lamentation.'

COMMENTARY

This is in reply to a remark made by the female companion who chides him that the day is already over and that he can have no more time to make his lamentation.

கடலன்ன காம முழந்து மடலேரூப்
பெண்ணிற் பெருந்தக்க தில்.

kardalanna hāma muṇandhu mardalēṛā
pernnit perundhaka dhil.

1137. 'A woman's soul even when vexed by intense love like the waves of the ocean does not think of the palm-horse. Certainly there is nothing of greater worth than woman's great endurance.'

COMMENTARY

On hearing the hero's determination that he will go on with his lamentation even at midnight, the female companion remarks that such courage is the characteristic of the male which is absent in the female. To this he replies that woman, though she may not have the courage and determination to openly come out with her lamentation by climbing the palm-horse, she patiently suffers the pain of her intense love because she has the strength of soul to endure such sufferings. In this respect her conduct marked by patient suffering is of unique worth, but such worthy conduct cannot be associated with a male.

நிறையரியர் மன்னளிய ரென்னாது காம
மறையிறந்து மன்று படும்.

**nīrai-yariyar mannaṇliya renṇādhū hāma
maṇaiyiṇandhu mandru bardum.**

1138. 'Though the woman's free movement is curbed by social restraint, though her nature is so gentle as to claim sympathy, still when she is swayed by intense love all the restraint will disappear. Her love will take off the veil and proclaim itself publicly.'

COMMENTARY

This refers to the intense feelings experienced by the heroine who also resolves to publicly express her love, though not in the same manner as that adopted by her lover,

அறிகிலா ரெல்லாரு மென்றேயென் காம
மறுகின் மறுகு மருண்டு.

**aṛihilā rellāru mendrēyen gāma
maṛuhin maṛuhu maruṇdu.**

1139. 'No one knows my heart; so saying, my love madly rushes out in public proclaiming its grief.'

COMMENTARY

This also refers to the heroine. She determines in her own way to make her parents and the public realise her love. They must be made to consent to their union by openly giving her in marriage to her lover.

யாங்கண்ணிற் காண நகுப வறிவில்லார்
யாம்பட்ட தாம்படா வாறு.

yāngannit kāṇa nahuba vaṛivillār
yāmbaṭṭa dhāmbaṭṭa vāru.

1140. 'The foolish people ridicule me before my eyes because they have never suffered the pangs of love that I endure.'

COMMENTARY

The people who have till now been talking about her love affair, have now begun to ridicule her openly to her face. She pities their ignorance and stupidity because they never have suffered like her.

CHAPTER CXV

OPENLY CONFIRMING THE RUMOUR

The open talk about their love affair must now be voluntarily announced. Everybody must be made to understand the situation. The heroine speaks to her companion and she, in her turn, informs the hero who is already engaged in open lamentation.

அலரெழு வாருயிர் நிற்கு மதனைப்
பலரறியார் பாக்கியத் தால்.

alareṇa vāruyir nitku madhanai
palarāṇiyār bākiya thāl.

1141. 'My precious life stands firm because of the spreading of the wild rumour. It is my good fortune that many do not realise this fact.'

COMMENTARY

Because the foolish people of the village talk scandal about his beloved maiden, he says he has the strength of will to save her reputation by adopting this method of open proclamation of his love. He hopes to coerce and convince her parents and the public of the purity of their mutual love and to persist till it is publicly accepted and approved.

மலரன்ன கண்ணு ளருமை யறியா
தலரெமக் கீந்ததிவ் ளூர்.

malaranna haṇṇā ḷarumai yaṇiyā
dhalarema kindhadhiv vūr.

1142. 'This village cannot understand the rare worth of the maid whose eyes are like flowers. On account of their ignorance they have begun to talk scandal about her. In a way it is a welcome gift to us.'

COMMENTARY

The hero thinks that the people with their heartless rumours indirectly help him to realise his object in life, i.e. to obtain the hand of his beloved by open wedding.

உருஅதோ ழூரறிந்த கௌவை யதனைப்
பெருஅது பெற்றன்ன நீர்த்து.

urāadhō vūraṛindha kāuvai yadhanai
peṛāadhu betranna nīrthu.

1143. 'The rumour started by this village about our mutual love is really welcome, though at present I do not have the joy of her company. This village rumour makes me realise that I am really in her company.'

COMMENTARY

Even the violent rumour started by the village is welcomed by him because he is made to think of the beloved always. This thought of her is a real joy to him.

கவ்வையாற் கவ்விது காம மதுவின்றேற்
றவ்வென்னுந் தன்மை யிழந்து.

kavvaiyāt kavvidhu hāma madhuvindrē
travvennun dhanmai yiṛandhu.

1144. 'My love increases because of the rumour started by the village people. If they keep quiet it will decrease, losing its intensity.'

COMMENTARY

The scandalous talk started by the village people is welcomed by the lover. According to him the mischievous rumour really sustains and nourishes his love. Otherwise he fears that his love will gradually languish.

களித்தொறுங் கள்ளுண்டல் வேட்டற்றூற் காமம்
வெளிப்படுந் தோறு மினிது.

**karlithoṟun gaḷḷuṇḍal vēṭatrāt kāmam
veḷipadun dhōru minidhu.**

1145. 'To a drunkard, the more the joy of drink the stronger will be his desire to drink more. Similarly, the more my love is openly talked about, the sweeter it comes to me.'

COMMENTARY

If their secret love is exposed and if all begin to talk about it, it will only pave the way for their reunion to ceremonial wedding. Hence he welcomes even the wild rumour because it will lead to a pleasant result.

கண்டது மன்னு மொருநா ளலர்மன்னுந்
திங்களைப் பாம்புகொண் டற்று.

**kaṇḍadhu mannu morunā ḷalarmannun
dhiṅḡalai pāmbuhoṇ datru.**

1146. 'I met my lover just for a day and in secret, but the rumour has published it to all, just as the eclipse of the moon caused by the dragon seizing it, is seen by the whole world.'

COMMENTARY

This is the remark made by the maiden distressed by the mischievous rumour in the village.

ஊரவர் கெளவை யெருவாக வன்னைசொன்
னீராக நீளுமிந் தோய்.

**ūravār hāuvai yeruvāha vannaison
nīrāha nīrlumin nōi.**

1147. 'My love anguish is growing well. The rumour started by the people around supplies manure to it. My own mother's word of warning just irrigates the fields.'

COMMENTARY

This also is the remark made by the maiden. The more the rumour, the stronger is her love. She compares the rumour to manuring the land. Her own mother's restraint supplies water to the field. Hence her love grows and flourishes more and more.

நெய்யா லெரிநுதுப்பே மென்றற்றூற் கௌவையாற்
காம நுதுப்பே மெனல்.

**neyā lerinudhupē mendratrāt kāuvaiyāt
kāma nudhupē menal.**

1148. 'Trying to extinguish love by spreading the rumour is as wise and as useless as trying to extinguish fire by pouring ghee over it.'

COMMENTARY

The people around by openly talking about her love hope to cure her of her love sickness and make her forget her lover. But she pities their ignorance because she knows that the more eager they are in their attempt to cure her of her love, the more intense it grows

அலர்நாண வொல்வதோ வஞ்சலோம் பென்றார்
பலர்நாண நீத்தக் கடை.

**alarnāṇa volvadhō vanjalōm bendrār
balarnāṇa nītha kaidai.**

1149. 'When my lover took leave of me he assured me saying "Don't fear, I will never forsake you". Because he has left me, is it proper for me now to feel ashamed because of the scandal?'

COMMENTARY

This also is the remark made by the damsel in distress. When her lover took leave of her he assured her of his love. His absence at present is due to his desire not to give opportunity to the village people to talk further about their love.

தாம்வேண்டி நல்குவர் காதலர் யாம்வேண்டுங்
கௌவை யெடுக்கு மிவ்வூர்.

**thāmvēṇḍi nalhuvar hādhalar yāmvēṇḍun
gāuvai yeḍuku mivvūr.**

1150. 'If I want to go with him he will certainly consent to my request. The rumour spread by the village people will certainly promote this prospect of her going with her lover to the latter's place of residence. Any way, she hopes that she will be permanently united to her lover because of this disturbing talk of the village.'

COMMENTARY

Thus ends the first section on secret love in the third book of Love.

CHAPTER CXVI

SEPARATION UNBEARABLE

செல்லாமை யுண்டே லெனக்குரை மற்றுநின்
வல்வரவு வாழ்வார்க் குரை.

sellāmai yuṇḍē lenakurai matrunin
valvaravu vārvār kurai.

1151. 'If you want to say I am not going to leave you, then tell me so. If you want to leave me promising to return soon, then you may tell those that will survive this painful separation.'

COMMENTARY

When the wife is informed of her husband's proposal to travel to foreign places she feels awfully bitter. If her husband wants to inform her that he is not going to leave her here alone, then let the information be communicated to her personally. But if his resolution is unchanged and if he wants to communicate that resolution to her then let it be communicated to her if she is still alive. By this woeful statement his wife makes it clear that she cannot bear the separation from her husband and cannot continue to live alone all the while suffering his absence.

இன்க னுடைத்தவர் பார்வல் பிரிவஞ்சும்
புன்க னுடைத்தாற் புணர்வு.

inha nuṇdaithavar bārval birivanjum
bunha nuṇdaithāṭ puṇarvu.

1152. 'Upto now it was a joy to look at his kind face, but now the thought of separation makes his embrace bitter and painful.'

COMMENTARY

She fears that her domestic happiness will be completely frustrated if her husband leaves her alone at home and goes to a foreign place on business.

அரிதரோ தேற்ற மறிவுடையார் கண்ணும்
பிரிவோ ரிடத்துண்மை யான்.

aridharō dhētra maṭivudaiyār kaṇnum
birivō riḍathuṇmai yān.

1153. 'He must remember this solemn promise. "I will never desert you". He must also realise that I cannot bear the separation. If he goes away knowing this, how can I trust him to return to me.'

அளித்தஞ்ச லென்றவர் நீப்பிற் றெளித்தசொற்
றேறியார்க் குண்டோ தவறு.

aḷlithanja lendravar nīpit treḷlithaso
trēriyār kuṇḍō dhavaṭu.

1154. 'He kindly assured me "Fear not". If he leaves me now it is no blame on those who trust in his words.'

COMMENTARY

The conflict between the assuring word and subsequent conduct will be certainly a blot on him. It will not be blaming me for believing his word of promise.

ஓம்பி னமைந்தார் பிரிவோம்பன் மற்றவர்
நீங்கி னரிதாற் புணர்வு.

ōmbi namaindhār birivōmban matravar
nīngi naridhāt puṇarvu.

1155. 'If you really want to protect me then somehow prevail upon him who sustains my life not to depart. If he departs I can hardly meet him again.'

COMMENTARY

This is addressed to her companion who has advised her to bear the separation, having full confidence on her husband.

பிரிவுரைக்கும் வன்கண்ண ராயி நாரிதவர்
நல்குவ ரென்னு நகை.

**pirivuraikum vanganna rāyi naridhavar
nalhuva rennu nasai.**

1156. 'If my husband, knowing my grief at the news of separation, comes to me personally and announces his resolution to depart, he must really be a hard-hearted person. Hence I have no hope of his returning to rejoin me.'

துறைவன் துறந்தமை தூற்றுகொன் முன்கை
யிறையிறவா நின்ற வளை.

**thuṛaivan dhuṛandhamai dhūtrāhon mungai
yīraiyravā nindra varlai.**

1157. 'The bracelet on my wrist has become quite loose By this change it has already announced to me the departure of my lover, the chieftain of the coastal region.'

COMMENTARY

The bracelet becoming quite loose on her wrist is an indication of her wrist becoming suddenly thinner because of the grief of separation. Therefore she tells her companion who has brought to her the news of the departure of her lover, that she had the information already through her bracelet.

இன்னா தினனில்லூர் வாழ்த லதனினு
மின்னா திரியார்ப் பிரிவு.

**innā dhinanillūr vādha ladhaninu
minnā dhiniyār pirivu.**

1158. 'It is really painful to live in a place where there are no kind kinsmen. It is still more painful if your beloved friend departs from you bidding farewell.'

COMMENTARY

After marriage she has moved to her husband's place where she is still surrounded by strangers. She does not feel quite at

home in her new place. To add to her sorrow of loneliness, her husband is departing from her. It is still more painful to her, hence she laments her present situation.

தொடிற்சுடி னல்லது காமநோய் போல
விடிற்சுட லாற்றுமோ தீ.

thoḍitjurdi nalladhu kāmanoi bōla
viḍitjurda lātrumō dhī.

1159 'Fire will burn your hand when you touch it, but love will burn hearts even from a far away place.'

COMMENTARY

She compares love to fire because both have the quality of burning. But still one is the opposite of the other. Ordinarily fire will burn you only when you touch it. Love has the capacity of burning even from a long distance. Thus she expresses her sorrow because her loving husband is gone to a foreign place leaving her lonely at home.

அரிதாற்றி யல்லனோய் நீக்கிப் பிரிவாற்றிப்
பின்னிருந்து வாழ்வார் பலர்.

aridhātrī yallanōi nīki pirivātri
pinnirundhu vāṇvār balar.

1160. 'Giving her consent to her husband who announces his proposed departure, patiently bearing her grief at the time of separation, after his departure to suppress her sorrow and thereafter enjoy the lonely life in peace, certainly many women in the world are capable of achieving this.'

COMMENTARY

This is in reply to her companion's comforting words advising her to wait patiently for the return of her husband. She expresses her difficulty to live a painful life during separation, and sarcastically says that there are many who undergo all the suffering and yet enjoy life after separation. She thereby implies that very few women will survive the separation and consequent sufferings.

CHAPTER CXVII

LAMENTATION DUE TO CONSUMING GRIEF

After separation from her husband she is always thinking of her loneliness. This grief affects her health of body and mind. Hence she laments about her condition. Similarly her husband living in a distant place may experience the sorrow because of his long separation from his beloved wife. This chapter deals with the mental condition of both the wife and her husband now separated from each other by long distance.

மறைப்பேன்மன் யானிஃதோ நோயை யிறைப்பவர்க்
கூற்றூநீர் போல மிகும்.

**maṛaipēnman yānihdhō nōyai yīraipavar
kūtrūnīr bōla mihum.**

1161. 'I am trying to cover my love-sickness. The more I try to suppress it the more does it rush to express itself, just like the water in a spring well, which the more you bale it out the greater is its rise.'

COMMENTARY

This is in reply to the advice given to her by her companion who says that it is not advisable to openly express her love sickness due to the separation. To this the lonely wife expresses her helplessness. No doubt she tries to suppress the emotion, but the emotion rebounds with increased force.

கரத்தலு மாற்றேனிந் நோயைநோய் செய்தார்க்
குரைத்தலு நாணுத் தரும்.

**karathalu mātrēnin nōyainōi seidhār
kuraithalu nānu tharum.**

1162. 'Neither can I hide this suffering of mine nor can I send word to him who caused this suffering, because of shame.'

காமமு நானு முயிர்காவாத் தூங்குமென்
னோன வுடம்பி னகத்து. .

**kāmamu nānu muyirhāvā thūngumen
nōnā vudambi nahathu.**

1163. 'Love and shame are equally balanced in my life which resembles the porter's pole with equally heavy weight at either end pressing my body that is unable to bear it.'

COMMENTARY

Here the heroine expresses her inability to do either, of patiently bearing the love-sickness or of boldly informing her husband who is far away.

காமக் கடன்மன்னு முண்டே யதுநீந்து
மேமப்புணை மன்னு மில்.

**kāma kaidanmannu muṇḍē yadhunīndhu
mēmapuṇai mannu mil.**

1164. 'A sea of love exists in front of me. But I see no boat to help me to cross it.'

COMMENTARY

Since her husband is in a far away place she feels helpless.

துப்பி னெவனாவர் மற்கொ றுயர்வரவு
நட்பினு ளாற்று பவர்.

**thupi nevanāvar matko rūyarvaravu
nartpinu lātru bavar.**

1165. 'A person who by his act is prepared to cause pain to his trusted friend, what will he do to an open enemy.'

COMMENTARY

Here she expresses her dissatisfaction about the conduct of her companion who merely watches her suffering without making any attempt to relieve it by sending a messenger to the master.

இன்பங் கடன்மற்றுக் காம மஃதடுங்காற்
றன்ப மதனிற் பெரிது.

**inban gaidanmatru kāma mahdhardungā
trunba madhanit peridhu.**

1166. 'Love satisfied is really a great sea of joy, but love when thwarted becomes a greater sea of sorrow.'

காமக் கடும்புன னீந்திக் கரைகாணேன்
யாமத்தும் யானே யுளேன்.

**kāma kadumbuna nīndhi karaihāṇēn
yāmathum yānē yuḷēn.**

1167. 'While I swim the cruel sea of love I am not able to see the shore across.'

COMMENTARY

Even in the midnight I find myself struggling lonely and helpless.

மன்னுயி ரெல்லாந் துயிற்றி யளித்திரா
வென்னல்ல தில்லை துணை.

**mannuyi rellān dhuyitri yaḷlithirā
vennalla dhillai dhunai.**

1168. 'Night causes sound sleep to all living beings in the world but out of its kindness it keeps company with me in my loneliness.'

COMMENTARY

She bewails her fate that she alone is sleepless in the night while all other living beings are enjoying sweet sleep. The term kindness is used sarcastically.

கொடியார் கொடுமையிற் றுங்கொடிய விந்நா
ணெடிய கழியு மிரா.

**kōḍiyār kōḍumaiyi trāṅḡḍiya vinnā
ṇeḍiya haṇiyu mirā.**

1169. 'Night in my staid and lonely condition becomes longer. Certainly it is more cruel than the cruelty of him who left me lonely.'

உள்ளம்போன் றுள்வழிச் செல்கிற்பின் வெள்ளநீர்
நீந்தல மன்னோவென் கண்.

**uḷḷambōn druḷvari jēhitpin veḷḷanīr
nīndhala mannōven gaṇ.**

1170. 'If my eyes could run to him as fast as my thought then they need not swim in the flood of their own tears.'

COMMENTARY

The eyes incessantly shed tears because they are not able to see him though her mind quickly runs to him.

CHAPTER CXVIII

EYES CONSUMED WITH DESIRE

This chapter deals with the grief experienced by the wife during the absence of her husband. In her intense grief she throws the blame on her eyes. It is natural for a person suffering from great sorrow to hit upon some object as that responsible for her suffering. Her eyes form the object of condemnation. The statements are addressed to her companion who wants to comfort her.

கண்டாங் கலுழ்வ தெவன்கொலோ தண்டாநோய்
தாங்காட்ட யாங்கண் டது.

kaṇḍāṇ galuṭva dhevangolō dhaṇḍāṇōi
dhāṅgāṭa yāṅgaṇ dadhu.

1171. 'The incurable pain that I now experience is due to these eyes which first revealed to me my lover. Why should they now complain weeping to see him again?'

COMMENTARY

She imagines her eyes to be distinct from herself. They are responsible for meeting first her lover. By bringing about this meeting of the lovers, the eyes caused her the intense love sickness. Why should those very eyes suffer now and shed tears, because he is not visible?

தெரிந்துணரா நோக்கிய வுண்கண் பிரிந்துணராப்
பைத லுழப்ப தெவன்.

therindhunarā nōkiya vūṅgaṇ birindhunarā
paidha luṭappa dhevan.

1172. 'The eyes without forethought perceived the lover with devouring look. Why should they now waste their lustre in grief due to his separation?'

COMMENTARY

It was the eyes that first revealed to her the lover. Then they were ignorant of what was going to happen in future. They could not foresee his departure. Being foolishly hasty why should they now pine for meeting him. They are bound to reap the fruits of their action.

கதுமெனத் தானோக்கித் தாமே கலுழு
மிதுநகத் தக்க துடைத்து.

**kadhumena thānōki thāmē haluju
midhunaha thaka dhudaithu.**

1173. 'It is simply ridiculous that the eyes which then cast their eager glance upon the lover should now weep because of his absence.'

பெயலாற்று நீருலந்த வுண்க னுயலாற்று
வய்வினோ யென்க ணிறுத்து.

**peyalātrā nirulandha vunga inuyalātrā
vuivinō yenga iniruthu.**

1174. 'The eyes that brought on me this inescapable pain are now completely dry because of constant weeping.'

COMMENTARY

Because of continuous weeping and shedding tears the eyes are now not even able to shed any more because the fountain of tears in her eyes is completely dry.

படலாற்று பைத லுழக்குங் கடலாற்றுக்
காமதோய் செய்தவென் கண்.

**padalātrā paidha lujakun gadalātrā
kāmanōi seidhaven gain.**

1175. 'My eyes which caused me love sickness much greater than the sea are now suffering in their turn having lost all sleep and rest.'

COMMENTARY

According to the principle that 'what you sow that you must reap', the eyes that caused me pains are, as a result, themselves experiencing immense suffering.

ஓஓ வினிதே யெமக்கிந்நோய் செய்தகண்
டாஅ மிதற்பட் டது.

ōo vinidhē yemakinōi seidhaham
dāa midhatpa itadhu.

1176. 'It is good and proper that the eye which is responsible for my pain should itself indulge in sorrow.'

COMMENTARY

She feels glad that the eyes of the evil doer is enjoying the bitter fruits of their own action.

உழுந்துழுந் துண்ணீ ரறுக விழைந்திழைந்து
வேண்டி யவர்க்கண்ட கண்.

uṇandhuran dhuṇṇi raṛuha viraindhiraindhu
vēṇḍi yavarkaṇḍa kaṇ.

1177. 'The eye that glanced its insatiable look at him then must now have its spring of tears turn dry because of continuous crying.'

பேணுது பெட்டா ருளர்மன்னோ மற்றவர்க்
காணு தமைவில கண்.

pēṇādhū beṭṭā ruḷarmannō matravar
kāṇā dhamaivila kaṇ.

1178. 'He who loved you once now remains without that love, and yet my eyes have no rest because they cannot see him.'

வாராக்காற் றுஞ்சா வரிற்றுஞ்சா வாயிடை
யாரஞ் குற்றன கண்.

vārākā trunjā varitrunjā vāyīḍai
yārangya rutrana hain.

1179. 'When he does not return the eyes sleep not. They have no sleep when he is come back. In either way the eyes have enough trouble.'

COMMENTARY

During his absence she has to spend sleepless nights. When he is back at home even then she may not have sound sleep because of the anxiety that he may start again on his journey.

மறைபெற லூரார்க் கரிதன்ற லெம்போ
லறைபறை கண்ணு ரகத்து.

maṛaibeṛa lūrār karidhandrā lembō
laṛaibaṛai haṇṇā rahathu.

1180. 'It is not difficult for the town people to get a knowledge of my suppressed suffering. My eyes openly proclaim it as if by beat of drum.'

COMMENTARY

It is usual to proclaim important news by the beat of tom tom. The eyes which shed tears on account of hidden grief do openly proclaim the secret suffering and it is compared to proclamation by tom tom. She expresses her helplessness to keep her suffering hidden within her heart because the eyes announce it to the public, to her great chagrin.

CHAPTER CXIX

PALLID COLOUR OF THE BODY

On account of the grief due to separation from her husband her body becomes quite pale and sickly.

நயந்தவர்க்கு நல்காமை நேர்ந்தேன் பசந்தவென்
பண்பியார்க் குரைக்கோ பிற.

**nayandhavarku nalhāmai nērndhēn basandhaven
baṇbiyār kuraikō bira.**

1181. 'I willingly consented to my lover's departure when he proposed to go. To whom shall I complain now about this sickly pallor of my body.'

COMMENTARY

She now realises that the sickly pallor of her body is brought about by her own conduct when she consented to his departure. She cannot therefore complain about what was brought about by herself.

அவர்தந்தா ரென்னுந் தகையா லிவர்தந்தென்
மேனிமே லூரும் பசப்பு.

**avardhandhā rennun dhahaiyā livardhandhen
mēnimē lūrum basapu.**

1182. 'This sickly pallor proudly claims that it is his gift. Claiming this privilege it climbs and spreads over all my body.'

COMMENTARY

She personified her sickly pale colour and attributes to it the proud privilege of being the gift of her lover. She imagines that it does not care for her at all when the pallor spreads over her own body.

சாயலு நாணு மவர்கொண்டார் கைம்மாரு
நோயும் பசிலையுந் தந்து.

**sāyalu nāṇu mavarhoṇḍār kaimmārā
nōyum basalaiyun dhandhu.**

1183. 'Beauty and shame he took away giving instead pain and pallor.'

COMMENTARY

She complains that her natural beauty of the body as well as her modesty were taken away by her lover when he departed. As a result of this she complains that she has to suffer pain at heart and the pallid hue of her body.

உள்ளுவன் மன்யா னுரைப்ப தவர்திறமாற்
கள்ளம் பிறவோ பசப்பு.

**uḷluvan manyā nuraipā dhavardhīramāt
kaḷḷam biṛavō basapu.**

1184. 'I remember his words. I speak only of his good qualities, and yet this sickly pallor stealthily creeps over my body and betrays my trust.'

COMMENTARY

Her thought and speech are eloquent about the worth of her lover, but her body alone does not co-operate in this and assumes the pallid colour. It betrays her to other people that she is suffering from love sickness.

உவக்காணெங் காதலர் செல்வா ரிவக்காணென்
மேனி பசப்பூர் வது.

**uvakānen gādhalar selvā rivakānen
mēni basapūr vadhu.**

1185. 'My lover went away to a distant place but at home a sickly pallor usurps my body.'

COMMENTARY

She imagines that this sickly pallor waited for the departure of her husband and stealthily crept into her home and took possession of her body.

விளக்கற்றம் பார்க்கு மிருளேபோற் கொண்கன்
முயக்கற்றம் பார்க்கும் பசப்பு.

**vilakattram bārku mirulēbot koṇgan,
muyakattram bārkum basapu.**

1186. 'Just as darkness waits for the lamp-light to be extinguished and fill the whole place, this pallor waits till my husband departs depriving me of the joy of his embrace.'

COMMENTARY

The same sentiment she expresses here also. She imagines that the sickly pallor was eagerly waiting for the lover's departure to take hold of her body.

புல்லிக் கிடந்தேன் புடைபெயர்ந்தே னவ்வளவி
லள்ளிக்கொள் வற்றே பசப்பு.

**pulli kiṇdandhēn burdaibeyarndhē navvarlavi
laṇṇikkorl vatrē basapu.**

1187. 'Once I was in his embrace then when he turned away this sickly pallor immediately caught hold of me and crept over my body.'

COMMENTARY

She recollects her former experience, but as long as she was with her husband she was happy, but the moment she was separated, she experienced grief resulting in the pallor of her body.

பசந்தா ளிவளென்ப தல்லா லிவளைத்
துறந்தா ரவரென்பா ரில்.

**pasandhā ḷivāḷenba dhallā ḷivāḷai
thuṇandhā ravarenbā ril.**

1188. 'Every one blames me for not patiently bearing the separation. But no one says that "he deserted her leaving her alone." '

பசுக்கமற் பட்டாங்கென் மேனி நயப்பித்தார்
நன்னிலைய ராவ ரெனின்.

**pasakamat partāngen mēni nayapithār
nannilaiya rāva renin.**

1189. 'Let my body permanently retain this sickly pallor, if my lover who obtained my hearty consent enjoys a happy life at a distant place.'

COMMENTARY

She expresses her bitterness that she has the misfortune to suffer the separation from her lover while he appears to be quite calm and happy in a distant place. Since she gave her consent to his departure she must inevitably suffer the pain.

பசப்பெனப் பேர்பெறுத னன்றே நயப்பித்தார்
நல்காமை தூற்ற ரெனின்.

**pasapena pārberudha nandrē nayapithār
nalhāmai dhūtrā renin.**

1190. 'I would patiently bear men's ridicule of my having a sickly pallor because/of the unbearable pain of separation. If they only refrain from blaming my loving husband for being very unkind.'

COMMENTARY

She could not bear the people talking sneakingly about her husband, that he unkindly deserted her and that he does not propose to come back, and so on. The pain that she feels because of this is much greater than the pain that she feels over his separation. Hence she exclaims that she would patiently wait for his return and bear all the pains during the period of separation, if the people here would only keep quiet without talking ill of her husband.

CHAPTER CXX

THE INCREASING PAIN OF LONELINESS

After the departure of her husband she feels her loneliness very much. She has not heard any comforting word from her husband all these days. He is very much absorbed in his official duty or engrossed in business affairs. He has hardly any time to think of his loneliness or that of his wife. She alone has the pain of loneliness. Hence in this chapter she bemoans her fate.

தாம்வீழ்வார் தம்வீழ்ப் பெற்றவர் பெற்றாரே
காமத்துக் காழில் கனி.

**tāmviṣvār dhamvīa petravar betrārē
kāmathu kāṇil hani.**

1191. 'Those who obtain love in return from their beloved ones are really the happy people who enjoy the sweetness of the seedless fruit of love.'

COMMENTARY

This is the reply given to her companion who comforts her by saying that her husband will return very soon to make her happy at home. Her reply is: if I have the good fortune to obtain in return the love of my beloved husband, I must consider myself very lucky because then I will have unalloyed happiness at home, just like eating luscious seedless fruit.

வாழ்வார்க்கு வானம் பயந்தற்றால் வீழ்வார்க்கு
வீழ்வா ரளிக்கு மளி.

**vāṇvārku vānam bayandhatrāl viṣvārku
viṣvā raṇliku maṇi.**

1192. 'The kindness shown by the lovers to their beloved ones is exactly similar to the blessing showered by timely rain on men living in a particular place.'

COMMENTARY

This also expresses the same sentiment.

வீழுநர் வீழப் படுவார்க் கமைபுமே
வாழுந மென்னுஞ் செருக்கு.

**vīunar vīa paṇḍuvār kamaipumē
vāruna mennun jeruku.**

1193. 'Those alone who love their beloved can claim the proud privilege of boasting that they live and enjoy the happiness of life.'

COMMENTARY

This also emphasises the fact that only if there is mutual love between man and wife, home life will be really happy.

வீழப் படுவார் கெழீஇயிலர் தாம்வீழ்வார்
வீழப் படாஅ ரெனின்.

**vīa paṇḍuvār keṇīiyilar dhāmvīṇvār
vīa paṇḍāa reṇin.**

1194. 'Those who are not loved by their beloved ones are really unlucky though they are treated with great affection by society.'

COMMENTARY

People around do sympathise with her loneliness but that does not yield any satisfaction to her. She has not heard one comforting word from her absent husband. She feels that it is her misfortune to experience the solitary suffering.

நாங்காதல் கொண்டார் நமக்கெவன் செய்பவோ
தாங்காதல் கொள்ளாக் கடை.

**nāṅgādhāl hoṇḍār namaḱevan seibavō
dhāṅgādhāl hoṇṇā kaḍai.**

1195. 'If the person loved by me does not love me in return what benefit can I derive from him who is loved by me.'

ஒருதலையா னின்னாது காமங்காப் போல
விருதலை யானு மினிது.

**orudhalaiyā ninnādhū kāmangā pōla
virudhalai yānu minidhu.**

1196. 'One-sided love is bad, but love on both sides like balanced weights on the ends of a pole, is really good.'

COMMENTARY

She again emphasises the importance of mutual love between husband and wife. At present, because of separation she is denied that happiness. Hence once again she bemoans her fate.

பருவரலும் பைதலுங் காணுன்கொல் காம
னொருவர்க ணின்றொழுது வான்.

**paruvaralum baidhalun gāṇāngol kāma
noruvarha ṇindroṇuḥu vān.**

1197. 'Kama, the god of Love, is bent upon attacking me alone. Is he really ignorant of all my pain and grief?'

COMMENTARY

The God of Love ought to be impartial, but his attack now is directed to her alone. He has left her husband alone. Being a god he ought to be impartial, whereas he is not so at present. Hence she is surprised at the ignorant bias shown against her by the God of Love.

வீழ்வாரி னின்சொற் பெரு அ துலகத்து
வாழ்வாரின் வன்கண ரில்.

**vīrvāri ninsot peṛāa dhulahathu
vārvārin vangannā ril.**

1198. 'There is no one more hard hearted than a woman who lives unconcerned during separation from her husband, even though she has not had one pleasant word from him.'

COMMENTARY

Since she has had no message from her husband she condemns herself that he is still living as if nothing had happened to her.

நசைஇயார் நல்கா ரெனினு மவர்மாட்
டிசையு மினிய செவிக்கு.

**nasaiiyār nalhā reninu mavarmā
ṭisaiyu miniya seviku.**

1199. 'Though my beloved husband does nothing to satisfy my heart's desire, yet one word from his lips will be sweet melody to my ears.'

COMMENTARY

Even if her husband does not return home to make her life happy, yet a message from him will be received by her as a symbol of happiness. She is vainly yearning for such a message.

உருஅர்க் குறுநோ யுரைப்பாய் கடலைச்
செருஅய் வாழிய நெஞ்சு.

**urāar kuṛunō yuraipāi kaḍalai
jeṛāai vāḷiya nenju.**

1200. 'Live! thee my heart, thou art separated by sea from him who does not love thee, to tell him thy pain thou must fill up the sea in between.'

COMMENTARY

She addresses her own soul which is hankering after reunion with her husband. She loves him but he does not love her in return. The two are separated not only by distance but by a sea of suffering on her part. Hence she scolds her heart and says 'if you really want to reach him you must first fill up the sea of suffering.'

CHAPTER CXXI

THEY REMEMBER THE PAST AND LAMENT OVER THE PRESENT

The husband is alone in a military camp and the wife is alone at home. Both remember their past joys which they experienced when they were together at home. This memory produces in them a bitterness of feeling due to separation. This chapter deals with their expression of present suffering and also of their remembered joy.

உள்ளினுந் தீராப் பெருமகிழ் செய்தலாற்
கள்ளினுங் காம மினிது.

uḷlinun dhīrā perumahīṣ seidhalāt
kaḷlinun gāma minidhu.

1201. 'Mere thought of love brings in unending happiness, hence love is much sweeter than toddy.'

COMMENTARY

This is the expression of the husband who is alone in a distant military camp. He remembers his happiness when he was living at home with his beloved wife. This memory of the past brings him unending happiness. He compares this to the joy experienced by persons who drink wine. In the latter case joy depends upon actual consumption of liquor but in his case mere thought produces great happiness. Hence he exclaims that mere thought of love is sweeter than liquor.

எனைத்தொன் நிணிதேகாண் காமந்தாம் வீழ்வார்
நினைப்ப வருவதொன் றில்.

enaithon drinidhēhān gāmandhām vīḷvār
ninaipa varuvadhon dril.

1202. 'Think of your beloved and every bit of suffering disappears; how great is love and how sweet is the thought of love!'

COMMENTARY

This also is uttered by the husband.

நினைப்பவர் போன்று நினையார்கொ றும்மல்
சினைப்பது போன்று கெடும்.

**ninaipavar bondru ninaiyārho rummal
sinaipadhu bondru hejdum.**

1203. 'I had a fit of sneezing but it passed away. Probably my beloved husband wished to think of me but immediately his thought vanished.'

COMMENTARY

This verse and all the subsequent verses of this chapter are uttered by the wife. It is a popular belief that sneezing implies that a friend at a distance is remembering you, but at present she just had the tendency to sneeze but she did not actually sneeze. Hence she thinks that her husband was about to think of her but that immediately his attention was diverted to something else.

யாமு முனேங்கொ லவர்நெஞ்சத் தெந்நெஞ்சத்
தோலு ஷளரே யவர்.

**yāmu murlēngo lavārnenja thennenja
thōo vuḷarē yavar.**

1204. 'Have I a place in his heart? This is certain : he permanently resides in my heart.'

COMMENTARY

She is always thinking of her husband and she hopes her husband also will be thinking of her though he is residing at a distant place.

தந்நெஞ்சத் தெம்மைக் கடிக்கொண்டார் நானூர்கொ
லெந்நெஞ்சத் தோவா வரல்.

**thanninja themmai kadihondār nānārko
lennenja thōvā varal.**

1205. 'He vigilantly keeps me out from his thought and yet he freely enters my heart. Is he not ashamed?'

COMMENTARY

She imagines that her husband, greatly engrossed in his official duty, has no time to think of her. Yet she has been constantly thinking of him.

மற்றியா நென்னுளேன் மன்னோ வவரொடியா
னுற்றநா ஞள்ள வுளேன்.

**matriyā nennuḷēn mannō vavarōḍiyā
nutranā ḷuḷḷa vūḷēn.**

1206. 'Because I remember the happy days that I lived with him at home I am able to sustain my life now, otherwise how can I live.'

மறப்பி நெவனாவன் மற்கொன் மறப்பறியே
னுள்ளினு முள்ளஞ் சுநிம்.

**māpī nevanāvan matkon māpāṇiyē
nuḷḷinu muḷḷan jūḍum.**

1207. 'Even though I cannot forget the past happiness the present thought of our separation burns my heart. What will happen to me if I completely forget the joy of our past home life?'

COMMENTARY

Side by side with her memory of the past happiness she feels the pain of present separation. The memory of past happiness acts as an antidote to her present suffering. If she completely forgets this past happiness she cannot have the remedy. That means that she will be completely overpowered by her sorrow which may even endanger her life.

எனைத்து நினைப்பினுங் காயா ரனைத்தன்றோ
காதலர் செய்யுஞ் சிறப்பு.

**enaithu ninaipinun gāyā ranaithandrō
kādhalar seiyaṇ jīrapu.**

1208. 'However frequently and long I think of my beloved husband it does not excite in him wrath. Is not the benefit bestowed on me by my beloved husband really great?'

விளியுமெ னின்னுயிர் வேறல்ல மென்பா
ரளியின்மை யாற்ற நினைந்து.

**viḷiyume ninnuyir vēralla menbā
raḷiyinmai yātra ninaindhu.**

1209. 'We are not different. We are one bound by mutual love.'

COMMENTARY

The words are the solemn declaration of my husband. He seems to be entirely heartless. When I ponder over this condition, my life is greatly exciting.

விடாஅது சென்றூரைக் கண்ணினாற் காணப்
படாஅதி வாழி மதி.

**viḍāadhu sendrārai kaṇnināt kāṇa
paḍāadhi vāḷi madhi.**

1210. 'Oh moon! set not—You may live long till my eyes see my beloved husband who lives in my heart but is now departed from me.'

COMMENTARY

This she addresses to the moon. She requests the moon not to set, but to keep company with her till she is able to meet her husband.

CHAPTER CXXII

NARRATING HER DREAM EXPERIENCE

The wife separated from her husband for a long time is constantly experiencing her sorrow. On account of this constant thought of her husband, she dreams in the nights of meeting her lover and the dream vision of her husband gives her comfort in her solitude, and she narrates this experience to her companion.

காதலர் தூதொடு வந்த கனவினுக்
கியாதுசெய் வேன்கொல் விருந்து.

**kādhalar thūdhodu vandha kanavinu
kiyādhusei vēngol virundhu.**

1211. 'The vision in my dream appeared during the night as a messenger from my lover comforting me in my sorrow. I would like to entertain that messenger with a feast.'

COMMENTARY

Her constant wish to meet her lover appears in her dream as wish fulfilment. In the dream she sees the vision of her husband. This is a solace to her in her grief. She considers this dream vision to be a messenger from her husband. She desires to entertain this dream vision for the comfort it brought. She does not know how to entertain it.

கயலுண்கண் யானிரப்பத் துஞ்சிற் கலந்தார்க்
குயலுண்மை சாற்றுவேன் மன்.

**kayaluṅgaṁ yānirapa thunjit kalandhār
kuyaluṇmai sātruvēn man.**

1212. 'If my eager eye like a carp fish will close in sleep according to my request, I will narrate in detail my long suffering to my beloved husband.'

COMMENTARY

She hopes to meet her lover in dream during sleep, then desires to inform him about her long suffering caused by his absence. This she considers a better method of communicating than through sending a messenger.

நனவினா நல்கா தவரைக் கனவினா
காண்டலி னுண்டென் னுயிர்.

**nanavinā nalhā dhavarai kanavināt
kāṇḍali nuṇḍen nuyir.**

1213. 'My husband is not kind enough to meet me in waking hours and comfort me. But I see him in my dreams. Thus I am able to sustain my life.'

COMMENTARY

That she is not fortunate to meet her husband during waking hours yet he appears to her in her dream. This is a solace to her. It is because of this comfort that she is able to continue her life in the midst of great sorrow.

கனவினா னுண்டாகுங் காம நனவினா
நல்காரை நாடித் தரற்கு.

**kanavinā nuṇḍāhun gāma nanavinā
nalhārai nāḍi tharatku.**

1214. 'My husband does not meet me during waking hours but my dream goes in search of him and brings him to me in the night; because of this service rendered to me by my dream I am able to enjoy the happiness of love.'

நனவினாற் கண்டதூஉ மாங்கே கனவுந்தான்
கண்ட பொழுதே யினிது.

**nanavināt karndadhūu māṅgē hanavundhān
gaṇḍa boṇudhē yinidhu.**

1215. 'It was a joy to meet my beloved husband during waking hours. It is equally happy when I meet him in my dream.'

COMMENTARY

She compares her happiness in meeting him in a dream to her pleasant experience which she derived when he was with her at home. She assures herself that her dream experience is equal to her experience in the waking hours, from the point of view of happiness.

நனவென ஒன்றில்லை யாயிற் கனவினாற்
காதலர் நீங்கலர் மன்.

**nanavena ondrillai yāyit kanavināt
kādhalar nīngalar man.**

1216. 'If the evil genius, my waking consciousness, did not disturb my dream, my beloved husband who appears in my dream vision would not depart from me.'

COMMENTARY

When she wakes up, her dream experience vanishes. It has been extremely enjoyable for her but it was disturbed by her waking up. Hence she condemns her waking consciousness as a villain bent upon disturbing her dream happiness. If it did not disturb her dream she could enjoy the dream company of her husband much longer.

நனவினா னல்காக் கொடியார் கனவினா
னென்னெம்மைப் பீழிப் பது.

**nanavinā nalhā kordiyār kanavinā
nennemmai pīṇi padhu.**

1217. 'My cruel husband is not gracious enough to come and meet me in waking hours, why should he appear in my dream every night and torment me.'

துஞ்சங்காற் றேண்மேல ராகி விழிக்குங்கால்
நெஞ்சத்த ராவர் விரைந்து

**thunjungā trōṇmēla rāhi viṇikungāl
nenjatha rāvar viraindhu.**

1218. 'While I am asleep he rests on my shoulders, but when I wake up he quickly retreats and hides himself in my heart.'

COMMENTARY

While asleep her husband appearing in dream embraces her. But when she wakes up the dream vision disappears. Even while awake he does not depart from her thought. Therefore she says that when she wakes up, her husband quickly runs away and hides himself in her heart.

நனவினா னல்காரை நோவர் கனவினாற்
காதலர்க் காணா தவர்.

**nanavinā nalhārai nōvar hanavināt
kādhalar kāinā dhavar.**

1219. 'Those who have not had the happy dream experience of meeting their husbands will blame them as faithless ones, since they do not meet their wives during waking hours.'

COMMENTARY

She pities those women who have not had the good fortune of meeting their husbands in dreams. Since their husbands do not meet their wives during waking hours they accuse their husbands of faithlessness. They would not make such a false accusation if they had the happy dream experience.

நனவினா னந்நீத்தா ரென்பர் கனவினாற்
காணர்கொ லிவ்வு ரவர்.

**nanavinā nannīthā renbar kanavināt
kāinārho livvū ravar.**

1220. 'The people of this town accuse my husband of going away, leaving me alone. They are not aware that he is meeting me every night in my dreams.'

COMMENTARY

She comforts herself because her husband meets her every night in dream. The people of the place do not know this fact. Out of ignorance they condemn her husband for going away to a distant place, leaving her alone at home. She pities them for their ignorance.

CHAPTER CX XIII

LAMENTATION AT THE APPROACH OF EVENTIDE

Towards evening the wife who is separated from her husband feels her loneliness, because of the engrossing sorrow which she is determined to have the whole night. It is all the more bitter to one who has enjoyed her husband's company previously. Hence she laments at the approach of evening.

மாலையோ வல்லை மணந்தா ருயிருண்ணும்
வேலைநீ வாழி பொழுது.

**mālaiyō vallai manandhā ruyirunnum
vēlainī vāṇi boṇudhu.**

1221. 'Thou art not the usual evening—Thou art a spear to devour the life of wedded women—Adieu, thou eventide.'

COMMENTARY

When her husband was with her at home, evening was welcome to her. Now during her separation she deplores the approach of evening. She compares it to a deadly weapon bent upon killing her. She knows fully well the unbearable grief that she will experience during the night and which will gnaw at her soul. Hence she bids farewell to the ill intentions of the eventide.

புன்கண்ணை வாழி மருண்மலை யெங்கேள் போல்
வன்கண்ணை தோதின் றுணை.

**pungannai vāṇi maruṇmālai yengēṇbōl
vanganna dhōnin druṇnai.**

1222. 'Hail! thou confused evening, are thy nights also sad, is thy bride also cruel hearted like my husband?'

COMMENTARY

In spite of her dislike of the evening, she perceives a similarity between her own experience and that of the ill-fated

evening. Dusk, between sunset and night, even appears to her as pallid as herself. Hence she sympathises with the evening. She asks it—Are you, too, deserted by your lover, as I am, that you have a sad pale complexion?

பனியரும்பிப் பைதல்கொண் மாலை துனியரும்பித்
துன்பம் வளர வரும்.

**paniyarumbi paidhalhoṇ mālai dhuniyarumbi
thunbam vaḷara varum.**

1223. 'In the days when my husband was with me, this evening approached me trembling with fear ; now when my husband is not with me it approaches me without fear creating in me increasing sorrow.'

COMMENTARY

She compares the emotional reaction that she had in former days with that she has at present when she is living alone.

காதல ரில்வழி மாலை கொலைக்களத்
தேதிலர் போல வரும்.

**kādhala rilvāṇi mālai holaikaḷa
thēdhilar bōla varum.**

1224. 'When my beloved husband is not here the evening stealthily approaches me, like an enemy soldier who wants to kill his opponent.'

COMMENTARY

When her husband was living with her the approach of evening was welcome to her, because it is a forerunner of her happiness. Now when she is alone the same evening approaches her as an enemy to increase her grief.

காலைக்குச் செய்தநன் றென்கொ லெவன்கொல்யான்
மாலைக்குச் செய்த பகை.

**kālaiku jeidhanan drengo levangolyān
mālaiku jeidha bahai.**

1225. 'What good have I done to the morning that it brings me relief but how have I offended the evening that it goes on increasing my grief.'

COMMENTARY

She feels that her reaction was completely the reverse to what it was in former days, when her husband was living with her. Then, morning was unpleasant because the dawn of the day implied the end of the happiness which she enjoyed during the nights with her husband, and the evening was quite welcome because it indicated the happiness that she was going to have with her husband during the night. Now it is all the reverse, hence she asks herself 'What have I done to please the morning and how have I offended the evening that tortures me now?' Evenings which were welcome to her former days are now extremely painful.

மாலைநோய் செய்தன் மணந்தா ரகலாத
காலை யறிந்த திலேன்.

**mālainōi seidhan manandhā rahalādha
hālai yaṛindha dhilēn.**

1226. 'That the evenings are capable of causing pain, I did not realise before the departure of my husband.'

COMMENTARY

When her husband was living with her, the evenings were always welcome and pleasant. Now during the period of her separation, she feels the approach of the evenings as extremely painful. If she had known that the evenings would be painful, she would not have consented to her husband's departure.

காலை யரும்பிப் பகலெல்லாம் போதாகி
மாலை அலருமிந் நோய்.

**kālai yarumbi pahalellām bōdhāhi
mālai alarumin nōi.**

1227. 'This, my love sickness, appears as a small bud in the morning, grows in size throughout the day, and blossoms forth as a flower in the evening.'

COMMENTARY

She describes how her sorrow due to separation from her husband, appears in the morning, grows in intensity throughout the day, and becomes utterly unbearable in the evening.

அழல்போலு மாலைக்குத் தூதாகி யாயன்
குழல்போலுங் கொல்லும் படை.

aḷalbōlu mālaiku thūdhāhi yāyan
guralbōlun gollum bardai.

1228. 'The shepherd's pipe which was sweet in former days now appears as a harbinger of burning eventides. It approaches as a deadly weapon in the hands of evening which is bent upon killing me.'

பதிமருண்டு பைத லுழக்கு மதிமருண்டு
மாலை படர்தரும் போழ்து.

padhimaruṇdu baidha luraḷu madhimaruṇdu
mālai bardardharum bōḷdhu.

1229. 'I used to feel extremely confused in my mind at the approach of evening. Now it has spread over the whole town. All the townspeople feel the same confusion when evening casts its gloom over all.'

பொருண்மாலை யாளரை யுள்ளி மருண்மாலை
மாயுமென் மாயா வுயிர்.

poruṇmālai yāḷarai yuḷli maruṇmālai
māyumen māyā vuyir.

1230. 'My soul which itself maintains the strength of will, now may persist during the gloom of the evening, deeply thinking about my husband who went in search of wealth.'

COMMENTARY

Her husband, who went to a foreign country for trade purposes, has not returned at the promised time. She waited all these days bearing patiently the grief of separation. The evening gloom aggravates her sorrow. She feels that she has no more strength of will to bear her suffering. She fears that she may lose her life because of the unending suffering that the evening causes her.

CHAPTER CXXIV

WASTING AWAY OF ALL THE MEMBERS OF THE BODY

Because of the grief of separation, her eyes lose their usual lustre, her face loses its usual beauty, her shoulders appear wasted. All these changes in the members of her body are the result of her constant and unending grief.

சிறுமை நமக்கொழியச் சேட்சென்ற ருள்ளி
நறுமலர் நாணின கண்.

**sīrumai namakoriya jēitjendrā ruḷli
naṛumalar nāṇina haṇ.**

1231. 'Leaving us in misery he went to a distant place : thinking of him her eyes lose their lustre. Now they are ashamed of looking at sweet smelling flowers.'

COMMENTARY

This is said by her companion who notices a change in her look. She points out the condition of her eyes. Normally her eyes were so beautiful that the flowers felt ashamed before them. Now the whole thing is changed. Her eyes, which have lost their lustre because of separation, are ashamed before the flowers.

நயந்தவர் நல்காமை சொல்லுவ போலும்
பசந்து பனிவாருங் கண்.

**nayandhavar nalhāmai solluva bōlum
basandhu banivārun gaṇ.**

1232. 'The eye, lustreless and shedding dew drops tears, appears to proclaim to the world that the beloved one has completely forgotten his love.'

COMMENTARY

This also is uttered by her companion. Her unending sorrow has produced such changes in her eyes that it appears to proclaim her sorrow to the people around her. Hence her companion advises her not to give herself up entirely to grief.

தணந்தமை சால வறிவிப்ப போலு
மணந்தநாள் வீங்கிய தோள்.

**thainandhamai sāla vaṛivipa bōlu
mainandhanāṭṭi vīngiya dhōḷ.**

1233. 'The arms which were bejewelled with joy on the wedding day are now shrunken with sorrow. Thus they loudly proclaim his desertion.'

COMMENTARY

The intense sorrow has produced a complete change in her. Her arms now appear almost withered. This change is noticed by the people around her who speak of his desertion.

பணைநீங்கிப் பைந்தொடி சோருந் துணைநீங்கித்
தொல்கவின் வாடிய தோள்.

**painai nīngi paindhoidi sōrun dhumainīngi
tholhavin vāḍiya dhōḷ.**

1234. 'When the lover departed her arms lost their usual charm and became shrunken. The golden armlets now slip off.'

COMMENTARY

This also describes the wasting of her limbs on account of sorrow. Because the arms are so very shrunken, the golden armlets which she wore now slip off.

கொடியார் கொடுமை யுரைக்குந் தொடியொடு
தொல்கவின் வாடிய தோள்.

**kōḍiyār koḍumai yuraikun dhōḍiyorḍu
dholhavin vāḍiya dhōḷ.**

1235. 'These shrunken arms with armlets quite loose, have completely lost their usual beauty. Now they proclaim the cruelty of that hard-hearted person.'

தொடியொடு தோணெகிழ நோவ லவரைக்
கொடிய ரெனக்கூற னெந்து.

**thor̥diyoydu dhōṇehiṇa nōva lavarai
koṛdiya renakūra nondhu.**

1236. 'My arms have become so shrunken that the armlets slip off. Yet I can bear this, but I cannot bear the pain that is caused by the accusation against my lover that he is cruel hearted.'

COMMENTARY

She says that she is able to bear the long separation, but what pains her most is the accusation against her husband that he is cruel hearted.

பாடு பெறுதியோ நெஞ்சே கொடியார்க்கென்
வாடுதோட் பூச லுரைத்து.

**pāṛdu beṛudhiyō nenjē hoṛdiyārken
vāṛdudhōṛt pūsa luraithu.**

1237. 'My heart! Will you be able to gain glory by going to that cruel-hearted person and informing him in detail of the wild rumour which has arisen here because of my shrunken arms?'

COMMENTARY

People are openly talking about her sorrow, which is evident to them when they see her wasted limbs. Hence she addresses her heart: you had better go to my lover to the distant place and narrate in detail to him the wild talk taking place here. If you do this good service it will be a glory for you.

முயங்கிய கைகளை யூக்கப் பசுந்தது
பைந்தொடிப் பேதை நூதல்.

**muyangiya haiharlai yūka pasandhadhu
paindhordi pēdhai nūdhal.**

1238. 'One day we were in close embrace and when I slightly loosened my hands, the simple-minded woman

with armlets on her arms suddenly felt the change and her forehead became pale.'

COMMENTARY

This is a soliloquy of her husband in a distant place. He remembers her behaviour which he noticed one day when he wanted to release her from his embrace. When she felt the temporary release from the embrace so much, what must be her present condition when she is separated for a long period?

முயக்கிடைத் தண்வளி போழப் பசப்புற்ற
பேதை பெருமழைக் கண்.

**muyakiḍai thainvarli bōṭa pasaputra
bēdhai berumarai kaṇ.**

1239. 'When I slackened my arms to release her from my embrace, a slight breath of air passed between us. Then the poor maid's eyes, wet with tears, became dim with suffering.'

COMMENTARY

This also is spoken by her husband who remembers her reaction on a former occasion. When they were separated by a slight rush of wind between them, she was not able to bear it. Now he fears that, separated by long distance, her suffering must be very great.

கண்ணின் பசப்போ பருவர லெய்தின்றே
யொண்ணுதல் செய்தது கண்டு.

**kaṇnin basapō baruvara leidhindrē
yoṇṇudhal seidhadhu haṇdu.**

1240. 'Noticing the sudden change that occurred on her beautiful brow the dimness of the eye felt the pain.'

COMMENTARY

The eyes which were already dim because of sorrow when thinking, observed the paleness of her face caused by the breath of wind, and they sympathetically felt intense sorrow.

CHAPTER CXXV

ADDRESSING ONE'S OWN SELF

The wife who has been feeling her separation finds nobody to whom she can express her sorrow. Hence she turns to her own self and addresses it in order to relieve her suffering.

நினைத்தொன்று சொல்லாயோ நெஞ்சே யெனைத்தொன்று
மெவ்வதோய் தீர்க்கு மருந்து.

**ninaithondru sollāyō nenjē yenaithondru
mevvanōi dhīrku marundhu.**

1241. 'O my heart! think carefully and prescribe some medicine that will cure this unendurable suffering.'

காத லவரில ராகநீ நோவது
பேதைமை வாழியென் னெஞ்சு.

**kādhā lavarila rāhanī nōvadhu
bēdhaimai vāṇiyen nenju.**

1242. 'Adieu! my heart, it is sheer folly to pine for his return since he does not love at all.'

COMMENTARY

She scolds her heart for always thinking about her husband, when he obviously has no love at all towards her.

இருந்துள்ளி யென்பரித நெஞ்சே பிரிந்துள்ளல்
பைதனோய் செய்தார்க ணில்.

**irundhuḷli yenbaridha nenjē birindhuḷḷal
baidhanōi seidhārha ṇil.**

1243. 'Oh heart! What is the use of your sitting here with eager expectation and painful thought? He who is the cause of these sufferings has no pity.'

கண்ணுங் கொளச்சேறி நெஞ்சே யிவையென்னைத்
தின்னு மவர்க்காண லுற்று.

**kaṇṇun goḷajēri nenjē yivaiyennai
thinnu mavarkāṇa lutru.**

1244. 'Oh my heart! If you start to meet him, take these eyes also with you; for, otherwise, in their longing to see him they will eat my life away.'

செற்ற ரெனக்கை விடலுண்டோ நெஞ்சேயா
முற்ற லுரு அ தவர்.

**setrā renakai viḍaluṇḍō nenjēyā
mutrā luṛāa dhavar.**

1245. 'Though I long for him he does not seem to long for me in sympathy. Oh my heart! tell me whether I can treat him as a foe and completely forget him.'

COMMENTARY

She feels bitterly her husband's silence while she is always longing for his return. When he is quite indifferent to her suffering why should she not herself take the blame and treat him as a complete alien and forget him. She addresses her heart to devise some means to forget him, knowing fully well that she cannot do it.

கலந்துணர்த்துங் காதலர்க் கண்டாற் புலந்துணராய்
பொய்க்காய்வு காய்தியென் னெஞ்சு.

**kalandhunarṭhun gādhalar kaṇḍāt pulandhunarāi
poikāivu hāidhiyen nenju.**

1246. 'My heart! If you behold the lover who is able to soothe the pain by his embrace, you cannot maintain your wrath. You gladly throw yourself in his arms and yet you pretend to sustain your wrath because he appears to be heartless.'

COMMENTARY

She addresses her heart to give up the pretended anger, because of the treatment of the heartless husband. She suspects that this emotion of anger is merely a pretence, for she is sure that when she meets her husband she will forget all these aversions and run to be embraced by him.

காமம் விடுவொன்றோ நாண்விடு நன்னெஞ்சே
யானோ பொறேனில் விரண்டு.

**kāmam viḍuvondrō nāṇviḍu nannenjē
yānō boṛēniv virandu.**

1247. 'Oh my good heart, you must discard your love or discard your shame. Otherwise I cannot bear them both together.'

COMMENTARY

She thinks of herself going to her husband while shame inhibits her from going to him, but the love suffering is unbearable. Therefore she advises her heart to boldly go to him. If that is not possible let there be no love at all for there will be relief from suffering.

பரிந்தவர் நல்காரென் றேங்கிப் பிரிந்தவர்
பின்செல்வாய் பேதையென் னெஞ்சு.

**parindhavar nalhāren drēngi pirindhavar
binselvāi pēdhaiyen nenju.**

1248. 'My heart, you know pretty well that he has neither pity nor love and yet you are yearning to meet him. When he wilfully fled from you you want to pursue him, what a fool you are!'

உள்ளத்தார் காத லவராக வுள்ளிநீ
யாருழைச் சேறியென் னெஞ்சு.

**uḷḷathār hādha lavarāha vuḷḷinī
yāruṭai jēriyen nenju.**

1249. 'My heart !—when my lover is residing within you whom are you thinking of searching in the outside world ?'

COMMENTARY

She gets some solace and she realises that her husband is present in her heart. Hence she wants to give up the desire to go all the way to meet him.

துன்னத் துறந்தாரை நெஞ்சத் துடையேமா
வின்னு மிழத்துங் கவின்.

**thunnā thuraṇdhārai nenja thudaiyēmā
vinnu miṇathun gavin.**

1250. 'Instead of remaining with me he renounced me and departed, and yet to think of him will always result in the loss of the remaining dignity and beauty.'

COMMENTARY

She boldly wants to forget him if possible. What is the use of thinking of a person who heartlessly renounced her and ran away? His departure has already created a havoc in the body and beauty of its members, and the constant thought of him will create similar havoc with the inner beauty of the soul. Therefore she wants to courageously save herself from the loss of the inner dignity of the soul.

CHAPTER CXXVI

GIVING UP THE RESERVE

She can no more bear the strain patiently. She is prepared to give up her mental reserve and openly express her sorrow. She can no more be content with herself; the cup is overflowing with bitter grief.

காமக் கணிச்சி யுடைக்கு நிறையென்னு
நாணுத்தாழ் வீழ்த்த கதவு.

kāma kaṇiṣi yurdaiku nīraiennu
nāṇuthāi vīṭha hadhavu.

1251. 'Womanly reserve safely remains inside with the door bolted by shame. Now the acts of love knock the door to pieces.'

COMMENTARY

When the companion advises her to maintain both her love and reserve undiminished, she bursts out in reply its impotence to maintain her reserve. Her love has become so intense that it no more brooks any sort of hiding and repression.

காம மெனவொன்றோ கண்ணின்றென் னெஞ்சத்தை
யாமத்து மாளுந் தொழில்.

kāma menavondrō haṇṇindren nenjathai
yāmathu māḷun dhoḷil.

1252. 'What is called love is an awful power without any mercy. At midnight when all are soundly sleeping it is active and gives me no rest.'

COMMENTARY

She blames love because it does not allow her to have any sleep in the nights, when all other people are sleeping.

மறைப்பேன்மற் காமத்தை யானோ குறிப்பின்றித்
தும்மல்போற் றேன்றி விடும்.

**maṛaipēnmat kāmathai yānō huṛipindri
thummalbō trōndri viḍum.**

1253. 'I want to conceal my love which bursts out like a sneeze ; I am not able to suppress it.'

COMMENTARY

However much she wills to conceal her love sickness she is not able to hide it. Like sneezing, it cannot be voluntarily controlled. Love expresses itself to the public.

நிறையுடையே னென்பேன்மன் யானோவென் காம
மறையிறந்து மன்று படும்.

**nīraiyyudaiyē nenbēnman yānōven gāma
maṛaiyīrandhu mandru baḍum.**

1254. 'I rest assured that the womanly reserve in me is safely preserved, but love throws away the veil and appears before the public.'

COMMENTARY

This also expresses her inability to control her love so that people around her may not notice her suffering. But in spite of that the emotion expresses itself.

செற்றார்பின் செல்லாப் பெருந்தகைமை காமநோ
யுற்ற ரறிவ தொன்றன்று.

**setrārbīn jellā perundhahaimai hāmanō
yutrā raṛiva dhondrandru.**

1255. 'The noble dignity that refuses to meekly follow him who behaves like an enemy, is the one thing that a person suffering from love sickness cannot understand.'

செற்றவர் பின்சேறல் வேண்டி யளித்தரோ
எற்றென்னை யுற்ற துயர்.

**setravar pinsēfal vēṇḍi yaḷlitharō
etrennai yutra thuyar.**

1256. 'How graceful is the grief that has fallen to my love. It is really good since it urges me to follow him who hates me.'

[COMMENTARY

She refers to love in bitter circumstances. Knowing fully well that her husband never grieves for her, her love makes her think of him always. She ironically commends love for this painful service.

நானென வொன்றோ அறியலம் காமத்தாற்
பேணியார் பெட்ப் செயின்.

**nānena vondrō aṛiyalam kāmathāt
pēṇiyār peḍṭpa seyin.**

1257. 'I may not experience any sense of shame if my beloved husband returns home and offers all that I desire.'

பன்மாயக் கள்வன் பணிமொழி யன்றோதம்
பெண்மை யுடைக்கும் படை.

**panmāya karḷvan paṇimorī yandrōnam
peṇmai yuḍaikum baḍai.**

1258. 'The sweet and appealing words of that thief, well versed in various arts of deceit, are the weapons that break through the protecting guard of a woman's innocent heart.'

புலப்ப லெனச்சென்றேன் புல்வினை நெஞ்சம்
கலத்த லுறுவது கண்டு.

**pulapa lenajendrēn pullinē nenjam
kalatha luṛuvadhu haṇdu.**

1259. 'I will shun him when he comes, so saying I proudly turned away.'

COMMENTARY

In spite of my resolve my heart went to him. Then I realised the uselessness of my anger, and embraced him. This expresses the conflict between personal pride and love for her husband. She solemnly resolves not to do anything with her husband because he has been so cruel, but her heart pushes back her resolution and runs to meet her lover. In this struggle love succeeds and her personal pride succumbs.

நிணந்தீயி லிட்டன்ன நெஞ்சினூர்க் குண்டோ
புணர்ந்தாடி நிற்பே மெனல்.

**niṇandhīyi liṭanna nenjinār kuṇḍō
puṇarndhūdi nitpē menal.**

1260. 'Women whose hearts melt away like butter before fire cannot carry out their resolution. Let me stand aloof from him before he embraces me.'

COMMENTARY

She explains to herself why her resolution cannot stand firm before her lover. Love wins over her determination. She discovers to her chagrin that her heart ultimately crosses her will.

CHAPTER CXXVII

MUTUAL DESIRE

This chapter deals with their longing to meet each other again after enduring long and painful separation.

வாளற்றுப் புற்கென்ற கண்ணு மவர்சென்ற
நாளொற்றித் தேய்ந்த விரல்.

vāḷlatru putkendra kaṇṇu mavarsendra
nāḷlotri thēindhā viral.

1261. 'My eyes have lost their lustre. My vision has become dim. My finger has become thin and worn out because of marking on the wall the number of days since his departure.'

COMMENTARY

Marking on the wall to indicate the number of days is a common practice observed even now. Thus making every day a corresponding mark has resulted in wearing out of her finger. By constantly looking forward for the return of her husband her eyes have become dim and lustreless. She expresses all these things as a symbol of her grief.

இலங்கிழா யின்று மறப்பினென் ரோண்மேற்
கலங்கழியும் காரிகை நீத்து.

ilangiṛā yindru maṛapinen drōṇmēṭ
kalangaṛiyum kārihai nīthu.

1262. 'Oh thou with shining jewels! if I forget him this one day, thereafter the arms will become thin and the armlets will slip off. My beauty will completely vanish.'

COMMENTARY

This is addressed to her companion who advises her not to be always thinking of her husband and that it would be better to

forget him for the moment in order to get rid of her sorrow. In reply she says that it will be a disaster to her if she forgets him. She fears that she would lose her strength and beauty because she realises that on the hope of her husband's return, she has been sustaining her health.

உரனசைஇ யுள்ளந் துணையாகச் சென்றார்
வரனசைஇ யின்னு முளேன்.

**uranasaii yuḷḷan dhuṇaiyāha jendrār
varanasaii yinnu muḷēn.**

1263. 'With one object of victory, and strength of will as his sole companion, he went in pursuit of his goal. I am sustaining my life because of the hope that he will some day return and that I will have the pleasure of meeting him again.'

COMMENTARY

This also expresses the same sentiment. Her husband went to war as a servant of the State. He is actuated by the sole ideal of doing his duty to the State and win a victory. He left me alone at home. He took with him as his sole companion his strength of will to achieve somehow his object. I still have the hope that he will return home. It is this hope that sustains my life all these days. If I lose this hope I may entertain the fear that he will never return and that will be the end of my life.

கூடிய காமம் பிரிந்தார் வரவுள்ளிக்
கோடுகொ டேறுமென் னெஞ்சு.

**kūdiya kāmam pirindhār varavuḷḷi
kōṛḍuko ḍērumēn nenju.**

1264. 'He went away sacrificing the joy of her company. He will certainly return with intense love. It is this hope that gives my heart the rapture to climb higher and higher.'

COMMENTARY

She again expresses her unfailing hope of meeting her husband again at the end of his campaign. She looks for that day of his return which certainly will be a happy day for her.

காண்கமற் கொண்கனைக் கண்ணூரக் கண்டபி
நீங்குமென் மென்றோட் பசப்பு.

**kāṅgamat koṅganai kāṇṇāra kaṇḍabi
nīngumen mendrōt pasapu.**

1265. 'Let me but cast my eyes on my husband once again, then the pallor of love-sickness over my body will vanish that moment.'

COMMENTARY

Let my husband come home again one day, then I will drink the nectar of his presence and the wasting grief that I suffer will disappear at once.

வருகமற் கொண்க னொருநாட் பருகுவன்
பைதனோ யெல்லாங் கெட.

**varuhamat koṅga norunāṭ paruhuvan
paidhanō yellāṅ geḍa.**

1266. 'She feels that her husband's return home will be ambrosia to her ; for, her suffering will disappear and her life's happiness will once again be in her grasp.'

புலப்பேன்கொல் புல்லுவேன் கொல்லோ கலப்பேன்
[கொல்
கண்ணன்ன கேளிர் வரின்.

**pulapēngol pulluvēn gollō kalapēngol
kaṇṇanna kēlīr varin.**

1267. 'When my husband who is as dear to me as my eyes returns home, shall I shun him because of anger of separation or shall I rush to embrace him because of long starvation of love or shall my reaction be a mixture of these two?'

COMMENTARY

She tries to imagine her future behaviour when her husband returns home. She may remain glum because of the long suffering of separation which she endured. Or she may gladly embrace him and welcome him home to satisfy her starved-out love or she may vascillate between these two. She is not quite sure about her behaviour at that moment and openly expresses this sentiment to her companion.

வினைகலந்து வென்றீக வேந்தன் மனைகலந்து
மாலை யயர்கம் விருந்து.

**vinaihalandhu vendrīha vēndhan manaihalandhu
mālai yayarham virundhu.**

1268. 'Oh would that this war end in victory for the King! Then will I have the pleasure of returning home and meeting my wife and then enjoy the long-desired rest at home in the evenings.'

COMMENTARY

This and the next two verses are spoken by her husband who is engaged in war. He longs for that day when war will be over with the achievement of victory. Then the hero will return home, when every evening will be welcome to him because he can enjoy thereafter his home-life without interruption.

ஒருநா ளொழுநாள்போற் செல்வஞ்சேட்சென்றார்
வருநாள்வைத் தேங்கு பவர்க்கு.

**orunā 1lejunā1lbōt jellunjē1tjendrār
varunā1lvai thēngu bavarku.**

1269. 'One single day is as tedious and long as seven days to those who patiently wait and greatly long for the glad day of the return of those who went away to a distant place.'

COMMENTARY

He pictures to himself his wife patiently waiting for his return home. Every day must appear to her as long and tedious as a week.

பெறினென்னும் பெற்றக்கா லென்ன முறினென்ன
முள்ள முடைந்துக்கக் கால்.

**peṛinennām betrakā lennā muṛinennā
muḷla mudaindhuka kāl.**

1270. 'If my wife with broken heart be lifeless, of what value will be my return home? The hour of meeting and my actual presence before her will all be worthless.'

COMMENTARY

He paints before him a pessimistic picture of his wife at home. He has been so long away from her, serving in the battlefield. By this time she will have been completely broken hearted and probably life has departed from her. At such a time what is the use of my going home? Her hope of meeting me would have long disappeared. It will not be a bright day of hope but will only be a gloomy day of complete frustration. Such a gloomy picture he imagines while he is still on the battle field.

CHAPTER CXXVIII

INTERPRETING THE SIGNS

This chapter deals with understanding the expression of emotion experienced by the wife after the return of her husband from the battlefield. There is a regular conversation on this topic of signs between the husband and wife and the companion.

கரப்பினுங் கையிகந் தொல்லாநின் னுண்க
னுரைக்க லுறுவதொன் றுண்டு.

**karapinun gaiyihan dhollānin nuṅga
ṁnuraika luṛuvadhon druṇḍu.**

1271. 'You want to hide something but your eye discarding all restraint has proclaimed it and I do not understand what it is, I wish that you openly declare it.'

COMMENTARY

This is uttered by the husband after he returns home. After many days of absence he hopes to enjoy unbroken domestic happiness. But in this intense expression of love she suspects something. This suspicion is due to her fear that after a few days' stay at home her husband may depart again on official duty. It is this mixed state of suspicion and fear as to his future conduct that she wants to proclaim and yet does not. It is at that stage the husband is able to read the significance of her facial expression. He addresses her saying: You have some thought which you do not want to express. In spite of your inhibition your eyes proclaim it.

கண்ணிறைந்த காரிகைக் காம்பேர்தோட் பேதைக்குப்
பெண்ணிறைந்த நீர்மை பெரிது.

**karnniṛaindha kārihai kāmbērdhōṭ pēdhaiku
peṁnniṛaindha nīrmai peridhu.**

1272. 'The beauty of this simple woman fills my eye. Her shoulders are like bamboos. Her quality of modesty, the characteristic of a good woman, is really great.'

COMMENTARY

When his wife remains silent without replying to her husband's statement he turns to her companion and addresses her praising the modesty and self-restraint of his wife.

மணியுட் டிகழ்தரு நூல்போன் மடந்தை
யணியுட் டிகழ்வதொன் றுண்டு.

māṇiyu ṭiṭhaṇḍharu nūlbōṇ maṇḍandhai
yāṇiyu ṭiṭhaṇḍhon druṇḍu.

1273. 'Like the thread that runs through a string of crystal beads there is something which is dimly shining behind her beauty of expression.'

COMMENTARY

A thread which passes through a number of crystal beads may be distinctly visible through the translucent beads. Similarly he detects something which is passing as an undercurrent to her thought behind her beautiful facial expression. This is also addressed by the husband to the companion of the wife.

முகைமொக்கு ளுள்ளது நாற்றம்போற் பேதை
நகைமொக்கு ளுள்ளதொன் றுண்டு.

muhaimoku ṣṭuṇṇadhu nātrambōṭ pēdhai
nahaimoku ṣṭuṇṇadhon druṇḍu.

1274. 'Just as a bud holds within itself the characteristic fragrance, the smile of this modest lady holds some secret concealed within itself.'

COMMENTARY

The sweet odour of a flower is realised only after the bud blossoms into a flower. Till then the odour remains within the bud, and is not perceived by the senses. Similarly he thinks that his wife's sweet smiling conceals behind it some secret unexpressed which he desires to know.

செறிதொடி செய்திறந்த கள்ள முறுதுயர்
திர்க்கு மருந்தொன் றுடைத்து.

**seṛidhoḍi seidhiṛandha kaḷḷa muṛudhuyar
thīrku marundhon druḍaithu.**

1275. 'The lady with a number of bangles on her arm entertains some secret thought, but the secret thought cherished by her is really a medicine to cure my intense grief.'

COMMENTARY

His wife secretly desires to go with him if he once again departs on State duty. She does not completely express this desire but he is able to infer it from her facial expression.

பெரிதாற்றிப் பெட்பக் கலத்த லரிதாற்றி
யன்பின்மை சூழ்வ துடைத்து.

**peridhātri peṭtpa kalatha laridhātri
yanbinmai sūḷva dhuḍaithu.**

1276. 'The efforts made by him to please me in sweet words and to embrace me heartily all indicate that I must be prepared to endure a long period of separation deprived of love.'

COMMENTARY

This attempt to go out of the way to please his wife arouses her suspicion. She suspects that he is doing all these things as a preparation for his departure from her once again.

தண்ணந் துறைவன் றணந்தமை நம்மினு
முன்ன முணர்ந்த வளை.

**thannan dhuṛaivan ṛannandhamai namminu
munna munarndha vaḷai.**

1277. 'The separation from the lord of this whole shore is perceived by these armlets long before I can be aware of it.'

COMMENTARY

The impending separation from her husband is not fully understood either by the wife or her companion. But the armlets on her arms are already aware of it because they have already become quite loose, as the arms are already thinner. The cause of all this is her suspicion, which affects her body adversely and results in the arms becoming thinner.

நெருநற்றுச் சென்றரெங் காதலர் யாமு
மெழுநாளே மேனி பசந்து.

**nerunatru jendrāren gādhalar yāmu
mejunārlē mēni pasandhu.**

1278. 'My lover left me only yesterday. But my body has been pallid for seven days.'

COMMENTARY

She became aware of the impending departure of her husband only a few hours beforehand. The pallor of her face resulting from this suspicion is so intense that she interprets it as of long duration.

தொடிநோக்கி மென்றேளு நோக்கி யடிநோக்கி
யஃதாண் டவள்செய் தது.

**thoḍinōki mendrōḷu nōki yadinōki
yahdhān davalsei dhadhu.**

1279. 'What she did was this: she looked at the armlets; then she looked at her tender arms, and finally she looked at her feet.'

COMMENTARY

These words are addressed by her companion to her husband. The reference to the armlets implies that if her husband leaves her, her arm will waste away and hence the armlets will slip off. Secondly, looking at the arms implies that they will become famished and thin because of the sorrow of separation. Finally, looking at the feet implies her determination to go with her husband when he departs.

பெண்ணினாற் பெண்மை யுடைத்தென்ப கண்ணினாற்
காமதோய் சொல்லி யிரவு.

peṇnināt peṇmai yuḍaithenba kaṇnināt
kāmanōi solli yiravu.

1280. 'To express the love through the eye and to beg for relief is a woman's device. So they say it is over and above the usual womanly nature.'

COMMENTARY

These words are uttered by her husband who expresses his surprise after listening to her companion who makes it plain what a bitter suffering it is for the wife to think of separation once again.

CHAPTER CXXIX

LONGING FOR THE RE-UNION

While her husband is planning his adventure, she is fervently desiring to detain him at home so that she may have uninterrupted conjugal happiness.

உள்ளக் களித்தலுங் காண மகிழ்தலுங்
கள்ளுக்கில் காமத்திற் குண்டு.

uḷḷā kaḷlithalun gāṇa mahiḍdhalun
gaḷḷukil kāmathit kuṇḍu.

1281. 'Toddy has not the potency to produce pleasure by the mere thought of it, nor the thrill of joy at the mere sight ; but love has such virtue.'

COMMENTARY

This is by way of reply to the companion who expresses her surprise at how the wife, knowing the impending separation, can remain undisturbed and peaceful in the presence of her husband. In reply to that, she mentions the sublime power of love that, in the presence of the lover, will produce supreme happiness the like of which cannot be produced by intoxicating drinks. 'Hence I expressed my dislike in the presence of my husband,' she says.

தினைத்துணையு முடாமை வேண்டும் பனைத்துணையுங்
காம நிறைய வரின்.

thinaithuṇaiyu mūdāmai vēṇḍum panaithu-
[ṇaiyun
gāma nīṇaiya varin.

1282. 'While there is a chance of obtaining love in plenty, as great as a tall palmyrah tree, there is no place for the ire of disbelief, even of such a small extent as the millet grain.'

COMMENTARY

This emphatically expresses her confidence in her husband. In spite of his wavering attitude he still remains the source of all her happiness. Therefore, how can she think of adopting an attitude of disbelief even to the smallest extent? This is also the answer given by the lady to her companion.

பேணுது பெட்பவே செய்யினுங் கொண்கனைக்
காணு தமையல கண்.

pēṇādhū peṭpavē seiyyinun goṇṅanai
kāṇā thamaiyala kaṇ.

1283. 'All that he does is according to his own whim and he does not care for my feelings ; still there is no peace in my heart unless I see my lord.'

COMMENTARY

This also expresses the wife's attitude to her husband. He may be indifferent, he may leave her alone and depart on his mission. However indifferent he may be, she confesses that she can have no peace of heart unless she sees her husband.

ஊடற்கட் சென்றேன்மற் றேழி யதுமறந்து
கூடற்கட் சென்றதென் னெஞ்சு.

ūḍatkaṭ ṇendrēnma trōḷi yadhumaṇandhu
kūḍatkaṭ ṇendradhen nenju.

1284. 'My friend ! I want that firm resolve to treat him with utter disdain.' But my heart, forgetting all these, goes forward to enjoy the love.'

COMMENTARY

Again she confess how her fond resolution to express her wrath at her husband's indifference melts away in his presence. She loses her firmness of will and longs for his embrace.

எழுதுங்காற் கோல்காணுக் கண்ணேபோற் கொண்கன்
பழிகாணென் கண்ட விடத்து.

eṇḍhungāt kōlkāṇā kaṇṇēbōt koṇṅan
paḷihāṇēn kaṇda viḍathu.

1285. 'The eye cannot see the painting stick when it is applied to the eye. Similarly, when my husband is close to me, I cannot see his faults.'

COMMENTARY

This also expresses her utter helplessness in the presence of her husband, when she becomes blind to all his shortcomings.

காணுங்காற் காணேன் தவறாய காணுக்காற்
காணேன் தவறல் லவை.

kānungāt kānēn thavaṛāya kānākāt
kānēn dhavaṛal lavai.

1286. 'When I see him before me, I cannot see any of his faults. But when I do not see him, then I see nothing but his faults.'

COMMENTARY

This also expresses the conflict in her. When she is alone, she is aware of the glaring wrong done to her by her husband. She is determined to show her anger. But when he is before her, all these disappear and love is triumphant. This is also said in reply to the advice given by her companion.

உய்த்த லறிந்து புனல்பாய் பவரேபோற்
பொய்த்த லறிந்தென் புலந்து.

uitha laṛindhu punalbāi bavarēbōt
poitha laṛindhen bulandhu.

1287. 'Knowing fully well that the flood will carry one away, who will plunge into the stream? Similarly, of what use is it to feign anger when it is going to provoke you.'

COMMENTARY

This is said in reply to the companion.

இளித்தக்க வின்னா செயினுங் களித்தார்க்குக்
கள்ளற்றே கள்வநின் மார்பு.

ilithaka vinnā seyinun gaḷlithārku
kaḷlatrē kaḷvanin mārbu.

1288. 'Though toddy is known to degrade the drunkard to ignominy, yet he desires it. Oh ! perfidious one ! Similar is your breast.'

COMMENTARY

These are the words of the companion addressed to the husband. She points out how a lady who, once she has enjoyed his embrace, persistently desires to have it more and more, though he himself appears to spurn her.

மலரினு மெல்லிது காமஞ் சிலரதன்
செவ்வி தலைப்படு வார்.

**malarinu mellidhu kāman jilaradhan
sevvi thalaipardu vār.**

1289. 'Love is more tender than a flower. Very few know this to gain its bliss.'

COMMENTARY

This is expressed by the husband who praises the nature of true love and how it can sustain itself even in adverse circumstances.

கண்ணிற் றுனித்தே கலங்கினுள் புல்லுத
லென்னினுந் தான்விதுப் புற்று.

**kanni trunithē kalangināḷ pulludha
lenninun dhānvidhu putru.**

1290. 'Her eye once shone with anger, but her heart more than mine longs for a love embrace. She is bewildered.'

COMMENTARY

This is also expressed by the husband who faithfully draws a word picture of his wife who is subject to the conflicting emotions of bewilderment and helplessness.

CHAPTER CXXX

EXPOSTULATING TO ONESELF

This chapter deals with the wife's finding fault with her own self for being unsettled and wavering. There is a bitter conflict between her thought and action. Hence, she accuses her heart of lack of steadfastness.

அவர்தெஞ் சவர்க்காதல் கண்டு மெவனெஞ்சே
நீயெமக் காகா தது.

**avarnen javarkādhāl kaṇḍu mevanenjē
nīyema kāhā dhadhu.**

1291. 'Oh! Heart! Even after realising that his heart is his alone, why is it you are not my own?'

COMMENTARY

Thus she addresses her heart. Her husband never cares for her. There is no room for her in his heart. But her own heart has no such firmness of purpose. Her heart, since it is always thinking of her husband, offers him a convenient accommodation in it. Hence she condemns it because of the lack of self-respect and loyalty to herself.

உரு அ தவர்க்கண்ட கண்ணு மவரைச்
செரு அரெனச் சேறியென் னெஞ்சு.

**urāa dhavarkaṇḍa kaṇṇu mavarai
jērāarena jēriyen nenju.**

1292. 'My dear Heart! You know fully well that he has no affection for you; and yet you go to him as if he was not hostile to you.'

COMMENTARY

This also expresses the same sentiment. She bitterly feels that her heart should run after one who completely despises it.

கெட்டார்க்கு நட்டாரில் லென்பதோ நெஞ்சேநீ
பெட்டாங் கவர்பின் செலல்.

kettārku naitāril lenbadhō nenjēnī
pertān gavarbin selal.

1293. 'My dear Heart! You act according to your own inclination. You run after him leaving me severely alone. This is true to the saying that the ruined one has no friends.'

COMMENTARY

She bitterly feels her isolation. Her husband never thinks of her. Even her own heart does not keep her company because it runs after him. In her isolation, she seems to feel the lack of friends to console her.

இனியன்ன நின்னொடு சூழ்வார்யார் நெஞ்சே
துனிசெய்து துவ்வாய்காண் மற்று.

iniyanna ninnoḍu sūṭvāryār nenjē
thuniseidhu thuvvāihān matru.

1294. 'My dear Heart! You know very well his faults. Even though you seek the joy of his company, still you ought first to exhibit your offended pride. Without doing this, you are eager to have his embrace. Who will share your counsel then? Certainly not I.'

COMMENTARY

This also expresses her dissatisfaction with her own heart. She expects there must be a clear disapproval of her husband's attitude to her. But her heart, instead of expressing any resentment, compromises with the situation to secure the joy of his embrace. She feels that even her heart ceases to be the only companion to give her sympathy and relief in the moment of distress.

பெராஅமை யஞ்சும் பெறிற்பிரி வஞ்சு
மரூஅ விடும்பைத்தென் னெஞ்சு.

perāamai yanjum peṭitpiri vanju
marāa viḍumbaithen nenju.

1295. 'When I do not have his company, it is really painful to me, and when he is present and when I have his company, even then there is a lurking pain in my heart because of the fear that he will soon slip away. Thus it is the lot of my heart to endure ceaseless pain.'

COMMENTARY

When the husband is far away from her, the separation causes pain to the wife. Even when the husband is at home with his wife, she experiences the painful suspicion that he may go away leaving her alone. She expresses her pitiable lot in either case.

தனியே யிருந்து நினைத்தக்கா லென்னைத்
தினிய விருந்ததென் னெஞ்சு.

thaniyē yirundhu ninaithakā lennai
thiniya virundhadhen nenju.

1296. 'Left lonely, I would ponder over the cruelty of my lover. Then my heart seems to remain with me. Why? Merely to consume me.'

COMMENTARY

When she is left alone at home by the cruel departure of her husband, her heart appears to keep company with her only for the purpose of nibbling her soul.

நாணு மறந்தே னவர்மறக் கல்லாவென்
மாணு மடநெஞ்சிற் பட்டு.

nāṇu maṇandhē navarmaṇa kallāven
mānā mardanenjit partu.

1297. 'I have forgotten all shame on account of the evil influence of the ignoble heart, though he has completely forgotten all of us.'

COMMENTARY

She pities her own condition for having lost all shame. Why should she be always thinking of him who does not seem to have even an iota of affection. She explains her pitiable condition as a result of the evil influence of her ignoble heart which is always cringing for his affection.

எள்ளி னிளிவாமென் றெண்ணி யவர்திற
முள்ளு முயிர்க்காத னெஞ்சு.

**elli nirlivāmen dreṇṇi yavardhira
muḷlu muyirkādha nenju.**

1298. 'Because condemning him will be mean and disgraceful, my soul which loves itself thinks only of his virtues.'

COMMENTARY

Even though he has forgotten her, she is not willing to condemn him, pointing out his weaknesses that would ultimately bring disgrace on herself. Hence her soul which loves to preserve its pure nature persists in thinking only of the virtues of her husband.

துன்பத்திற் கியாரே துணையாவார் தாமுடைய
நெஞ்சந் துணையல் வழி.

**thunbathit kiyārē thunaivāvār thāmuḍaiya
nenjan dhunaial vari.**

1299. 'Who will be my comrade to help me in my hour of grief if my own heart fails to come to my rescue.'

COMMENTARY

Since her heart leaves her alone and seeks the company of the lover, she bitterly feels her helpless state when her own heart deserts her.

தஞ்சந் தமரல்ல ரேதிலார் தாமுடைய
நெஞ்சந் தமரல் வழி.

**thanjan dhamaralla rēdhilār dhāmuḍaiya
nenjan dhamaral vari.**

1300. 'When our own heart is not friendly with us, it is not a matter for surprise when strangers behave unfriendly towards us.'

COMMENTARY

This also expresses the bitter suffering due to her lonely condition, without any sympathy from her lover or from others.

CHAPTER CXXXI

SULKING

Since there is a slight misunderstanding between husband and wife, there is no warmth in their hearts; hence each tries to treat the other with the cold reserve of sulkiness.

புல்லா திராஅப் புலத்தை யவருறும்
அல்லனோய் காண்கம் சிறிது.

pullā dhirāa pulathai yavaruṛum
allanōi hāṅgam sīridhu.

1301. 'Be a bit reserved; decline his endearment. Let us watch his suffering due to rejected love.'

COMMENTARY

These are the words of the companion who mischievously suggests to her friend to adopt a selfish attitude towards her husband, so that they may watch his reaction to such a sulky treatment.

உப்பமைந் தற்றூற் புலவி யதுசிறிது
மிக்கற்றூ னீள விடல்.

upamain dhatrāt pulavi yadhusīridhu
mikatrā nīla viḍal.

1302. 'A certain amount of cool reserve is like salt that seasons our food. But sulking too long will be like too much salt in food.'

COMMENTARY

This emphasises the reasonable limit to which a wife can practice sulkiness and avoid the approach of her husband. If it is pursued too long, it will defeat itself and end in pain to both husband and wife. This is compared to seasoning food with salt. A little amount of salt in food makes it palatable; but too much salt will spoil it. Similarly, a little cold reserve in the beginning may make the subsequent love embrace more enjoyable. If it is persisted in too long, the reaction of the husband will be disastrous to both, because he will not have the patience to endure such treatment.

அலந்தாரை யல்லனோய் செய்தற்றூற் றம்மைப்
புலந்தாரைப் புல்லா விடல்.

**alandhārai yallanōi seidhatrā trammai
pulandhārai pullā viḍal.**

1303. 'When a love-sick person feels neglected and grieved, and the lover goes away without consoling her with a love embrace, it will be heaping more and more grief on the pain-stricken heart.'

COMMENTARY

This is addressed by the wife to her husband.

ஊடி யவரை யுணராமை வாடிய
வள்ளி முதலரிந் தற்று.

**ūḍi yavarai yunarāmai vāḍiya
vaḷli mudhalarin dhatru.**

1304. 'Not to comfort a love-languishing person with a sweet embrace, is like cutting the root of the drooping creeper.'

COMMENTARY

When the creeper is drooping, the only way to enliven it is to pour enough water at its root. But if the person, instead of doing this cuts the root, it will die very soon. Similarly, the only way by which joy will be installed in the heart of a love-sick person is to make her enjoy the thrill of a sweet embrace. Otherwise, it will end in breaking her heart. This is also said by the wife.

நலத்தகை நல்லவர்க் கேளர் புலத்தகை
பூவன்ன கண்ணு ரகத்து.

**nalathahai nallavar kēer pulathahai
pūvanna kannā rahathu.**

1305. 'Even to good men of worthy nature, their beauty of character is due to the petulance of their wives with the flower-like eyes.'

COMMENTARY

These words express the thought in the mind of the husband after reunion with his wife. He praises the value of his wife's petulance because of its healthy reaction on his heart; whatever noble element is present in his heart, is the result of his wife's behaviour before their happy reunion.

துனியும் புலவியு மில்லாயிற் காமம்
கனியும் கருக்காயு மற்று.

**thuniyum pulaviyu millāyit kāmam
kaniyum karukāyu matru.**

1306. 'Love without intense wrath is like an over-ripe fruit. Love without a mild strife is like an immature fruit.'

COMMENTARY

The Tamil terms 'kani' and 'karukkai' are commonly used with reference to paddy. If paddy becomes over-ripe the husk will break open. The rice, because of over-ripeness, will not be fit for consumption. The other term 'karukkai' refers to unripe and immature paddy which will consist of mere husk without the formation of rice inside. This is not fit either for consumption. Similarly, love not associated with intense wrath or a little strife, will become joyless. This also expresses the same opinion.

ஊடலி னுண்டாங்கோர் துன்பம் புணர்வது
நீடுவ தன்கொ லென்று.

**ūḍali nuṇḍāṅgōr thunbam puṇarvadhu
nīḍuva dhandruho lendru.**

1307. 'The lover's quarrel which results in a happy re-union, contains lurking pain because of the doubt whether the happy re-union will last long or break off suddenly.'

நோத லெவன்மற்று தொந்தாரென் றஃதறியுங்
காதல ரில்லா வழி.

**nōdha levanmatru nondhāren drahdhāriyun
gādhala rillā vari.**

1308. 'What is the use of your painful suffering when there is no one to love you, to realise your grief and sympathise with you?'

COMMENTARY

These are the words of the husband who expresses the view that suffering in your heart will be entirely vain if there is no loving heart to sympathise, and console you.

நீரும் நிழல தினிதே புலவியும்
வீழுநர் கண்ணே யினிது.

nīrum nīzala dhinidhē pulaviyum
vīḷunar kaṇṇē yinidhu.

1309. 'Water in cold shade becomes sweet and soothing; similarly, a little coolness towards those one loves will become pleasant.'

COMMENTARY

The husband expresses the sentiment that a little coolness in the beginning will produce the reaction of healthy warmth in the heart.

ஊட லுணங்க விடுவாரோ டென்னெஞ்சங்
கூடுவே மென்ப தவா.

ūda luṇanga viḍuvārō ḍennenjan
gūḍuvē menba dhavā.

1310. 'When I express my anger, he does not care to sooth me but persists in his indifference. Yet my heart is full of love for him. Such is its fond desire.'

COMMENTARY

These are the words of the wife who realises the foolishness of her heart that yearns to meet her husband in spite of his unfeeling indifference.

CHAPTER CXXXII

UNREASONABLE ANGER

Husband and wife, though for the time being sharing the same bed, are not in complete harmony. Each nourishes some bitterness or other and invents some excuse, however trivial, to express mutual dislike. This unhealthy feeling is described in this chapter.

பெண்ணியலா ரெல்லாருங் கண்ணிற் பொதுவுண்பர்
நண்ணேன் பரத்தநின் மார்பு.

peṇṇiyalā rellārun gaṇṇit podhuvuṇbar
naṇṇēn barathanin mārbu.

1311. 'All woman-kind enjoys your presence equally, because of your wayward habit; you encourage all this. O Fickle Heart! I shrink from your embrace.'

COMMENTARY

Aroused by suspicion and jealousy, the wife utters these words to her husband who wants to take her kindly in his arms. But she refuses his embrace, saying that this privilege must have been offered to so many different women, and he wants to treat her on a par with them. 'He made as if to embrace me but I was not willing to be fooled like this.' This is addressed by the wife to her companion.

ஊடி யிருந்தேமாத் தும்மினார் யாந்தம்மை
நீடுவாழ் கென்பாக் கறிந்து.

ūḍi yirundhēmā thumminār yāndhammai
nīduvāḥ kenbā kaṇḍhu.

1312. 'One day we remained silent and sulky. Then he sneezed. The reason is quite plain. He thought he could break my silence and make me pronounce the usual blessing "long life to you".'

COMMENTARY

This is a usual custom prevalent even now, when a child sneezes, to bless it with long life. This custom is extended to grown-up persons also. Because of her suspicion, the wife kept a glum silence. When her husband sneezed, the wife thought that this was a clear ruse on his part to make her open her mouth, following the usual custom of blessing the sneezing person. These words are spoken by the wife to her companion, reporting the behaviour of her husband.

All the subsequent verses are of the husband.

கோட்டுப்புச் சூடினுங் காயு மொருத்தியைக்
காட்டிய சூடினீ ரென்று.

kōṭupū jūḍinun gāyu moruthiyai
kāṭtiya sūḍinī rendru.

1313. 'One day I adorned myself with a garland of flowers. She bursts out in anger and cries: "Who is that woman you want to please by this flowery adornment?"'

COMMENTARY

One day the husband puts on a garland of flowers hoping that that would please her. She misunderstands it. She imagines that he is going to please some other secret love by wearing this garland of flowers. This misunderstanding results in her crying out 'who is that woman you want to please?'

யாரினுங் காதல மென்றேனா யூடினாள்
யாரினும் யாரினும் என்று.

yārinun gādhala mendrēnā vūḍināḷ
yārinum yārinum endru.

1314. 'Once I said that our love was greater than that of all other loving couples. She misunderstood my words and cried out in anger: "Who are all those women whom you love besides me?"'

COMMENTARY

His innocent statement that they are happier than all other loving pairs is misunderstood by the wife, who imagines that he loves a number of other women in secret. This imagined grievance fills her with grief and anger.

இம்மைப் பிறப்பிற் பிரியல மென்றேனாக்
கண்ணிறை நீர்கொண் டனள்.

**immai piṛapit piriyala mendrēnā
kaṇṇiṛai nīrhoṇ danai.**

1315. ‘Once I said: “In this life, I will never leave you.” At once she cried with eyes filled with tears: “I know your thought: you are preparing to desert me hereafter”.’

COMMENTARY

The husband wants to please her by saying that nothing in this world will bring about a cleavage between them. She at once thinks of the next life. His emphasis on this life according to her interpretation implies the absence of such bondage of love in the next world. Then she begins to shed tears in plenty because of the imagined grief.

உள்ளினே னென்றேன்மற் றென்மறந்தீ ரென்றென்னைப்
புல்லாள் புலத்தக் கனள்.

**uḷlinē nendrēnma trenmaṇdhī rendrennai
pullāi pulatha kaṇai.**

1316. ‘“When I was away from home, every day I remembered you.” When I said this, she cried out: “You entirely forgot me during the rest of the period.” Thus when about to embrace me she suddenly withdrew.’

COMMENTARY

He wanted to please his wife by saying that he remembered her every day during the long period of separation. She at once came to the conclusion because of the imaginary grief that he never thought of her in the other periods; and, she who was about to hug him in a love embrace, refrained from doing so.

வழுத்தினா மீம்மினே னாக அழித்தழுதாள்
யாருள்ளித் தும்மினீ ரென்று.

**varuthinā idumminē nāha aritharudhāl
yāruḷli thumminī rendru.**

1317. ‘Whenever I sneezed, she usually would bless me with a long life. This time, when I sneezed she asked me in tears: “Who is that woman thinking of you just now when you sneeze?”.’

COMMENTARY

Following the usual custom she would say ‘long life to you’ whenever I sneezed. This time her conduct was entirely different. She imagined that my sneezing came from someone thinking of me just at that moment. Hence she asked me: ‘Who is that woman thinking of you just now?’ It is a popular belief among the Tamils, even today, that sneezing comes from some person in a distant place thinking of one. With this popular belief, the wife interprets her husband’s sneezing as being the effect of some loved person in a distant place thinking of him at that moment.

தும்முச் செறுப்ப வழுதா னுமருள்ளல்
எம்மை மறைத்திரோ வென்று.

**thummu jeṟupa varudhā inumarullal
emmai maṟaithirō vendru.**

1318. ‘Next time, I checked my sneeze. At once she burst into tears asking: “Who is that woman thinking of you just now and whom you want to hide from me?”’

COMMENTARY

Seeing that the sneezing only irritates his wife, he tries to check it. But this also has an unpleasant reaction on her. Placing her faith in the well-known belief, she interprets his checking his sneeze as an attempt to hide from her the fact that some woman far away is thinking of her husband at that moment.

தன்னை யுணர்த்தினுங் காயும் பிறர்க்குநீ
நிந்தீர ராகுதி ரென்று.

**thannai yuṇarthinun gāyum biṛarkunī
rinnīra rāhudhi rendru.**

1319. 'Then I began to sooth her jealousy-stricken heart and to coax her with the endearing words. What was the result? She cried out: "This only shows your wonted kindness which you show to women whenever you want to capture their hearts."'

COMMENTARY

Whenever he attempts to please her and bring solace to her wounded heart, the only reaction produced in her is that her husband is an adept at captivating women by uttering pleasant words.

நினைத்திருந்து நோக்கினும் காயு மனைத்துநீர்
யாருள்ளி நோக்கினீ ரென்று.

**ninaithirundhu nōkinum gāyu manaithunīr
yāruḷḷi nōkinī rendru.**

1320. 'Plain in thought, I silently gazed on her, but she cried out: "Thus by scanning me with your eyes, you are evidently comparing me to similar forms of beauty known to you. Who are all those women whom you are thinking about now?"'

COMMENTARY

His words as well as actions are badly misinterpreted by his wife. Thus he remains silent standing before her and thinks of what else to do. Even this does not please her. She thinks that he is gazing at her merely to compare her beauty and bodily form with the beauty and form of other women known to him. Thus whatever he does is aggravating to her, and the discord between them persists.

CHAPTER XXXIII

PLEASURES OF LOVERS AND THEIR TEMPORARY QUARREL

A mild quarrel between lovers is supposed to increase the happiness of re-union. The shake-up experienced by them during the discord tones up their hearts. The struggle seems to invigorate their hearts, as did Jacob's wrestling with the angel. Similarly, the lovers' experience during the temporary quarrel stirs their hearts, promising more happiness during the subsequent re-union.

இல்லை தவறவர்க் காயினு மூடுதல்
வல்ல தவரளிக்கு மாறு.

**illai thavaṛavar kāyinu mūdudhal
valla dhavaraliku māru.**

1321. 'Though there is no fault in him, the sweet way in which he expresses his love has the potency of producing a jealous petulance.'

COMMENTARY

This is an answer to the question put by her companion—why do you still persist in your peevish attitude? The wife admits that there is no fault in her husband to justify her conduct. Still her husband's behaviour causes in her such a happiness that it creates a jealous feeling that he may offer the same happiness to every woman in a similar situation.

ஊடலிற் றேன்றுஞ் சிறுதுனி நல்லளி
வாடினும் பாடு பெறும்.

**ūdali trōndrun jirudhuni nallali
vāidinum bādu beṛum.**

1322. 'The little pain arising from lovers' quarrel will tone up the drooping happiness and cause it to bloom again.'

COMMENTARY

This is also said by the wife. She admits that the little pain arising out of the temporary quarrel may temporarily interfere with their affection. But on that account their love will not fade away; she hopes that their mutual love will be invigorated and lead to increased happiness.

புலத்தலிற் புத்தேனா ண்டோ நிலத்தொடு
நீரியைந் தன்னா ரகத்து.

**pulathalit puthēnā iduindō nilathoridu
niriyain dhannā rahathu.**

1323. 'Is there any swarga in the world of Devas which can produce such happiness as that experienced by the two lovers whose hearts are as harmoniously united as blended earth and water?'

COMMENTARY

The metaphor given here is peculiar to agriculture. When the soil is soaked with sufficient water, it produces a favourable condition for agriculture. The field is so fit for agricultural operations that it will certainly ensure a plenty of harvest and yield enough foodgrains, to the satisfaction of the agriculturists and others. The hearts of the lovers are so happily united that the lovers may be sure of a happiness the like of which even the swarga of Devas will not be able to yield. This is also spoken by the wife to her companion.

புல்லி விடாஅப் புலவியுட் டோன்றுமென்
னுள்ள முடைக்கும் படை.

**pulli viḍāa pulaviyu tōndrumen
nalla mundaikum paidai.**

1324. 'The feigned anger of the lovers that binds them together in a love embrace contains the weapon that will break down my heart.'

COMMENTARY

She confesses that her temporary anger even while she is in her husband's embrace seems to keep hidden an instrument that is capable of breaking her resolution. This is also addressed by the wife to her companion.

தவறில ராயினுந் தாமவீழ்வார் மென்றோ
ளகறலி னுங்கொன் றுடைத்து.

thavaṛila rāyinun dhāmaṇivār mendrō
lahaṛali nāngon druḍaithu.

1325. 'Though free from fault, being released from the embracing arms of the beloved one has its own unique charm.'

COMMENTARY

These words are spoken by the husband who is thinking aloud: 'Though you may be faultless in yourself, yet you may be treated as one with faults by the woman whom you love.' The lovers embraced in such a situation may free themselves from the binding arms. Even then, there is a unique pleasure experienced. This and the subsequent verses are spoken by the husband.

உணலினு முண்ட தறலினிது காமம்
புணர்தலி னூட லினிது.

uṇalinu muṇda dhaṛalinidhu kāmam
puṇardhali nūda linidhu.

1326. 'Digesting the eaten food is sweeter than to eat more. In love, a lovers' quarrel is sweeter than re-union.'

COMMENTARY

Complete digestion of the food already eaten is necessary before eating more; the health of the body depends upon this. Indiscriminate eating will undermine the health of the body. Similarly, in love, delay and temporary suspension is a necessary prelude to healthy enjoyment. Just as hunger is a healthy condition for eating, love-hunger is a necessary condition for the happiness of the future re-union.

ஊடலிற் றேற்றவர் வென்ற ரதுமன்னும்
கூடலிற் காணப் படும்.

**ūḍali trōtravar vendrā radhumannum
kūḍalit kāṇa paḍum.**

1327. 'In lovers' quarrelling, the one who appears to fail is the one that finally wins. This will be evident from the joy of re-union.'

COMMENTARY

In lovers' quarrels, to be defeated is just the sign of victory. To accept defeat will hasten the subsequent re-union. Apparently, the defeated person will be the first to enjoy the happiness of re-union, which is the privilege of the victorious one.

ஊடிப் பெறுகுவங் கொல்லோ நுதல்வெயர்ப்பக்
கூடலிற் றேன்றிய வுப்பு.

**ūḍi peṛuhuvan gollō nudhalveyarpa
kūḍali trōndriya vupu.**

1328. 'Shall we ever more enjoy the happiness of that embrace of hers, the happiness that was the result of her feigned anger?'

COMMENTARY

He attributes the happiness derived by their embrace to the previous lovers' quarrel. The wife betraying the emotion of anger and a temporary suspension in their union, contributed to increased happiness when they were re-united and embracing. Therefore, he hopes to have more often such quarrels as would intensify their future happiness.

ஊடுக மன்னோ வொளியிழை யாமிரப்ப
நீடுக மன்னோ விரா.

**ūḍuha mannō voḷiyiṭai yāmirapa
nīḍuha mannō virā.**

1329. 'Let her with bright jewels exhibit her anger more and more—let me plead with her more and more to appease her. Let the night last long enough to give me opportunity for this.'

COMMENTARY

He expresses his appreciation of the worth of lovers quarrels. He enjoys her exhibition of temper. He enjoys his own conduct when trying to appease her. Then peace is secured and a re-union is enjoyed. He hopes that such an act would be repeated every night and he hopes that the night will be long enough to give them the opportunity for all such happiness.

ஊடுதல் காமத்திற் கின்ப மதற்கின்பங்
கூடி முயங்கப் பெறின்.

**ūdudhal kāmāthit kinba madhatkinban
gūḍi muyanga peṛin.**

1330. 'Lovers' quarrels make their love sweet. That love gets its happiness. When the lovers embrace, they have their hearts united in harmony.'

COMMENTARY

This is the psychology of love. The primary struggle to obtain it gets consummated and fulfilled when their hearts get unified in harmonious love. The lovers cease to be two different persons. They have become one. Their personalities become merged in one with the higher personality of love. This seems to be the way of true love.

THUS ENDS THE SECTION OF WEDDED LOVE
THE END OF BOOK III ON LOVE.

THIS IS THE END OF TIRUKKURAL

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