

# TIRIKATUKAM

*Text, Transliteration and Translations in  
English Verse and Prose*

*Compiled and Edited by*

T.N. RAMACHANDRAN



CENTRAL INSTITUTE OF CLASSICAL TAMIL  
CHENNAI

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*Translators*

**S. Raman, T.N. Ramachandran,  
R. Balakrishna Mudaliyar**



**CENTRAL INSTITUTE OF CLASSICAL TAMIL  
CHENNAI**

**2012**





**Ancient Tamil Classics in Translation Series**

**TIRIKAṬUKAM**

*Text, Transliteration and Translations*

© Central Institute of Classical Tamil, Chennai

**CICT Publication No. 15**

**First published 2012**

*Published by*

**CENTRAL INSTITUTE OF CLASSICAL TAMIL  
CHENNAI**

**Price Rs. 100/- (US – \$3)**

**ISBN: 978-93-81744-01-7**

*Typeset by*

**Central Institute of Classical Tamil**

*Printed by*

**Government of India Press, Coimbatore – 641 019  
Tamil Nadu, India**

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## **FOREWORD**

The Tamils may justly be proud of the fact that Tamil has won the status of a Classical language, the status it richly deserves and should have got long, long ago. The *Central Institute of Classical Tamil (CICT)*, established in Chennai, has mapped out various plans including preparation of definitive editions of forty-one Classical Tamil texts and translation of these works into English and other major European languages as well as into major Indian languages and writing of a historical grammar of Tamil. Language being the autobiography of a people, our objective is to preserve and safeguard the invaluable treasure of the literary compositions in our language. If only we could delve into our past and recover the riches and wealth of the mighty treasure trove of Classical Tamil poetry, we will be amply rewarded by its lofty poetry, the poetry that strengthens and purifies the holiness of heart's affection and enlarges our imagination. Apart from these, reading the ancient Tamil texts such as *Tolkāppiyam*, *Eṭṭuttokai*, *Pattuppāṭṭu*, *Tirukkural* etc., provides a foundation for scholarship for the present and in this sense they do provide enlightened education.

It is heartening to write this foreword to the series of publications brought out by CICT, which I am sure, will do full justice to the masterpieces in Tamil without compromising on the quality of production. The *Caṅkam* corpus being a repository of our glorious culture, it behoves our present and future generations to study them and to convey their message and the vision of life embodied in them to the public at large. Let me, therefore, commend the series to the enlightened beings the world over.

Sd/-

(D. PURANDESWARI)





## PREFACE

*Tirikatukam*, one of the eighteen minor works, composed by Nallathanar, comprising one hundred verses that constitute the text and an invocation verse preceding the text is known for presenting three epigrams in 4-line Venpa metre. As the title carries the Tamil term “katukam” which stands for pungent spices or stimulants along with the prefix “tiri” which means three, the work is noted for dealing with educational or ethical themes which are essential for people to be saved from moral turpitude or failings. The three commonly used pungent spices such as *cukku* (dry ginger), *milaku* (black pepper) and *tippili* (long pepper) in the ancient Tamil land as well as the present-day abodes of Tamils are known for the medicinal value and curative function. The three epigrams used in each of the verses are similar in function in saving the people from common human failings that lead them to suffering.

The work presenting two verse (one by S. Raman and the other by T. N. Ramachandran) translations in English and a prose translation by R. Balakrishna Mudaliar, each of the translators being reputed scholars, is sure to serve the purpose for which it is brought out. I would like to commend the efforts taken by the editor-cum-translator T.N. Ramachandran and congratulate the Department of Translation and the Publications Division of the Institute on bringing this work to a successful completion so that researchers, students and the general public can get the benefit from this edition of translations in verse and prose of Classical Tamil literature.

The Hon’ble Minister of State for Human Resources and Vice-Chairman of the Central Institute for Classical Tamil has written the foreword which lends grace to this present volume. I am indeed most happy to express my sincere thanks and gratitude to her.





## **ACKNOWLEDGEMENT**

**The Central Institute of Classical Tamil acknowledges, with thanks, the authors of the translations included in this volume.**





## GENERAL INTRODUCTION

After a critical analysis of the language, content and tone of the literary works concerned, scholars have come to the conclusion that the *Padinenkilkanakku* (the Eighteen Minor Works) in Tamil really belonged to the post-Sangam period.

In 1940 when S.Vaiyapuri Pillai published an analytical edition of Sangam literature, the first ever compilation so far, he included in it only *Ettutogai* (The Eight Anthologies) and *Pattuppattu* (the Ten Idylls), leaving out *Padinenkilkanakku* and rejecting the tradition that the last compilation too formed part of the Sangam works. Since then the world of Tamil scholarship has come to consider the *Padinenkilkanakku* as post-Sangam works. That until the 10<sup>th</sup> century A.D. *Padinenkilkanakku* was not considered a Sangam work is proved by its non-inclusion among Sangam works by the commentator of *Iraiyanar Ahapporul*. Sometime later, it must have come to be counted among Sangam classics.

The very nature of these works goes against the assertion of N.Subrahmanian that "the system of Government and social life depicted in that body of literature (namely, *Ettutogai*, *Pattuppattu*, *Padinenkilkanakku*, *Silappadikaram*, *Manimekalai* and *Tolkappiyam*) was the same throughout till the age of religious devotion dawned on Tamilaham, i.e. the beginning of the 7<sup>th</sup> century A.D." The incorrectness of this assertion is brought home by the statement of R.Champakalaxmi that "the main methodological shortcoming in the works on the Sangam period is the tendency to treat the long span of over 600 years as a single unit. "And N.Subrahmanian himself came to revise his earlier view subsequently when he said that the Sangam age came to an end by the third century A.D., and that the culture and civilization of the Sangam age are greatly different from those of the succeeding Kalabhra period (c.A.D.250-600).

The post-Sangam period lasted upto the rise of the Pallavas of the Simhavishnu line (c.A.D. 585) and the Pandya king Kadungon (c.A.D.600), and is illuminated by a good number of Tamil literary works, such as the *Padinenkilkanakku*, *Silappadikaram*, *Manimekalai* and the hymns of the early Saiva and Vaishnava saints. The Tamil scholars describe it

as the Sangam *Maruviyakalam*, meaning the period which immediately followed the Sangam period.

The *Padinenkilkanakku* actually covers the period from about A.D.250 to 700 and this period has been described as the Didactic period or the period of Morals. M.S.Purnalingam Pillai calls the *Padinenkilkanakku* didactics. According to Velu Pillai quite a few ideas of the Tamils of the present day had their origin during this period and nearly all the maxims of the latter-day didactic literature were drawn from the *Padinenkilkanakku* texts. He also adds that the epics of *Silappadikaram* and *Manimekalai* only amplified the moral maxims of these texts.

The qualitative difference between the Sangam and the *Padinenkilkanakku* periods can be gauged from the contents of their literature. It has been estimated that out of the 2381 verses of the Sangam literature over eighty percent (1862 verses) relates to love (*aham*), and only 519 to the rest (*puram*). The *Padinenkilkanakku* works on the contrary contain, out of a total of 3250 verses, only 420 on *aham*, that is less than fifteen percent. Further, in the Sangam literature, verses giving out moral advice are just 215 only, 140 in the *aham* works and 75 in the *puram*, whereas, in the *Padinenkilkanakku* texts the number of such verses is as many as 2790. Not only had the emphasis on *aham* almost disappeared, but the prime of place has come to be assigned to the didactic aspect with the passing of the Sangam age and the dawn of the age of Morals.

Secondly, while the Sangam tradition was to treat social life as containing only the two aspects of *aham* and *puram*, *Padinenkilkanakku* added one more aspect, namely *aram* (morals), and even placed it first; and Tiruvalluvar, the author of *Tirukkural*, was the first to do so.

Similarly, while the kings were praised and their glories sung in the Sangam poems, men of spiritual character alone came to be praised in the latter-day compositions. Martial valour was no longer considered the greatest virtue; instead, compassion, generosity and morality were considered so.

The above facts would sufficiently indicate that the post-Sangam works are representative of an age different from the age of the Sangam. If the society which *Ettutogai* and *Pattuppattu* portray was the earliest documented one of the Tamils, the other one whose portrayal is found in the *Padinenkilkanakku* and other contemporary works can be

described as the society which succeeded it. And this latter society constituted the second stage in the social development of the Tamils, while the period from A.D. 600 to 1300 which R.Champakalaxmi claimed as the second stage would actually constitute the third.

While studying the second stage, we should note the fact that three texts of the Sangam collections, viz., *Kalittogai*, *Tirumurugarruppadai* and *Paripadal*, are so different in character from the other seven that scholars would place them towards the far end of the Sangam age, or even a little later. In fact, their ideas and information are closer to those of the post-Sangam works.

In the thirties, V.R.R. Dikshitar had exhorted, "It is now for an earnest student of Tamil to tackle this source of information" (Viz., the Eighteen Minor Works). "From what we know, none of them excepting the *Kural* and the *Naladiyar* has occupied the critics's, attention in such a degree as it should. It seems desirable and even imperative that a chronological study of these works should immediately be undertaken so as to utilize the materials for an authentic study of the evolution of the Tamil people and progress of their culture in a certain period of study."

No attempt has so far been made to study the society of this period (c.A.D.250-700) in a comprehensive way, making use of the literature of that period, though individual works have been studied with limited objectives. For instance, C.Venkatapathy in his doctoral dissertation entitled *Padinenkilkanakku – Or Aivu* (1972) made only a statistical analysis of the works concerned, their metre, length, theme, bulk etc., in comparison with the earlier works. Yet another doctoral dissertation by name, *Padinenkilkanakku Noolkallil Kalavolukkam* (1978) by Paul Chelladurai took only the secret love-life of the people of the hill tracts (Kurinji) for study. *A Critical Study of Ethical Literature* by R.Sarangapani (1968) studied the entire range of ethical works in the Tamil language down the centuries and their nature. A few scholars have studied one or two of the individual texts, such as *Acharakkovai – Or Aivu* (1972) by S.Ramarajan (1980-81). Many of the above-listed dissertations remain unpublished and are therefore beyond the reach of scholars.

The period represented by the *Padinenkilkanakku* not only carried forward the social and cultural developments of the Sangam age, but constituted a very major formative period, which gave shape and direction to future social and cultural developments.



Certain singular features of the *Padinenkilkanakku* may also be noted, features which give them a special place among Tamil literature and therefore make their study essential. They were the first didactic works, laying down maxims on public and private conduct and ethical and social conventions, and all the ethical literature of later centuries only followed in their trail. Secondly, the earliest books of war-poems (*Kalavali*), ancient proverbs (*Palamoli*), and translation (*Acharakovai*) are to be found in this collection. Thirdly, while all the Sangam works are only collections of poems by numerous authors, seventeen of the eighteen works of the *Padinenkilkanakku*, with the exception of *Naladiyar*, are by individual authors, the great *Tirukkural* being the first of this kind. Fourthly, unlike the Sangam poems, the post-Sangam ones do not sing the praise of any king or individual; they are apolitical.

The process of social and cultural growth is continuous and unbroken, and hence several institutions of this second stage had their roots in the first; similarly, several features of the third had their origin in the second. And, therefore, reference to the Sangam and Bhakti ages become not only inescapable, but a must. Many practices mentioned in the hymns of Appar and Sambandar of the 7<sup>th</sup> century A.D. or in the epigraphs have been taken to reflect their beginning, or even prevalence, in the previous one or two centuries, though the literature of the Post-Sangam period might be silent about them.

The following table gives the names of the eighteen texts and their authors, and the number of verses each contains. These particulars are based on those given by the great pioneer Tamil scholar R. Raghava Iyengar, in his foreword to his edition of *Tinaimalai Nurrainbadu* and the Table given between pages 5 and 6 of the first edition of *Padinenkilkanakku* by Murray S. Rajam, 1957.

S.No.	Name of the text	Author	Author's Religion	No. of Stanzas	Excess Stanzas
1.	<i>Naladiyar</i>	Jain Saints	Jain	400	1+0+0
2.	<i>Nanmanikkadigai</i>	Vilambi Naganar	Vaishnava	100	2+2+0
3.	<i>Iniyavai Narpadu</i>	Bhudan Sendanar	Vaidika	40	1+0+0
4.	<i>Inna Narpadu</i>	Kapilar	Vaidika	40	1+0+0
5.	<i>Kar Narpadu</i>	Kannan Kuthanar of Madurai.	Vaishnava	40	0+0+1

6.	<i>Kalavali Narpadu</i>	Poigaiyar	Vaishnava	40	0+2+0
7.	<i>Aintinai Aimbadu</i>	Maran Poraiyanar	Vaidika	50	0+0+1
8.	<i>Aintinai Elubadu</i>	Muvadiyar	Unknown	70	1+1+0
9.	<i>Tinaimoli Aimbadu</i>	Kannan Budanan, son of Sattanttaiyar	Unknown	50	0+0+0
10.	<i>Tinaimalai Nurraimbadu</i>	Kanimedaviyar, pupil of the Madurai Tamil Teacher, Makkayanar	Jain	150	0+3+1
11.	<i>Kainnilai</i>	Pullankadanar, son of Kavidiyar of Nallur of Mullinadu of Marokkam	Unknown	60	0+0+0
12.	<i>Tirukkural</i>	Tiruvalluvar	Jain	1330	0+0+0
13.	<i>Tirikadugam</i>	Nalladanar	Vaishnava	100	1+4+2
14.	<i>Acharakkovai</i>	Mulliyar of Peruvai of Kayattur	Saiva	100	0+0+1
15.	<i>Palamoli</i>	Araiyandar of Munrurai	Jain	400	0+3+1
16.	<i>Sirupanchamulam</i>	Makkariyasan, pupil of Makkayanar	Jain	100	1+5+2
17.	<i>Mudumolikkanchi</i>	Kudalur Kilar of Madurai	Unknown	100	0+0+0
18.	<i>Eladi</i>	Kanimedaviyar, pupil of the Madurai Tamil Teacher, Makkayanar	Jain	80	1+0+1
				3250	9+20+10

It is not certain how these excess stanzas got mixed up. The number of them varied from palm leaf manuscript to palm leaf manuscript which were in the possession of numerous families all over Tamil Nadu. And some of the texts also had invocatory verses at the beginning. While

*Tirukkural* had ten of them as a regular part of the body of the text, the rest had them as additional verses. Further, about twenty-five stanzas are found totally missing or badly mutilated due to the impact of time on the brittle palm leaf bits or careless handling or white ants.

Until very recent times there existed some confusion regarding the identity of two or three texts in the collection. The four-line stanza, which gives the names of the texts constituting the Eighteen Minor Works slightly varied from manuscript to manuscript. Some scholars considered Kovai to mean *Tiruchirrambalakkovai* of Manickavasagar, instead of *Acharakkovai*.

*Muppai* was considered to mean some text on morals, and not *Tirukkural*. Then, there was a debate whether *Innilai* or *Kainnilai* must be put into the collection. These points were exhaustively discussed and debated by scholars in the last two decades of the last century, and finally the correct identity of the eighteen texts has come to be established.

The *Padinenkilkanakku* can be divided into three groups on the basis of their contents. Eleven are didactic, six deal with *aham* (love), and one, viz., *Kalavali*, with *puram*.

### **Their Dates**

Chronology has been a difficult problem in ancient Indian historiography, and the same is the case with Tamil history too, at least until the time of the dated epigraphs, that is the 7<sup>th</sup> century A.D. The problem with ancient Tamil literature is still worse, since they do not contain any useful chronological reference, except the solitary case of Senguttuvan – Gajabahu contemporaneity. Therefore, widely different views have been expressed by scholars on the dates of the early Tamil poems. However, it has been conceded by all that a majority of the *Padinenkilkanakku* works belonged to the period that followed the Sangam age. N.Subrahmanian, after discussing the views of different scholars on the dates of the Sangam age, sums up as follows: "Hence it is clear that historians of south India agree that the Sangam age is the period of a few centuries immediately preceding or succeeding the Christian era, and that some of the earliest extant Tamil works belong to the age B.C." V.I.Subramanian concluded on the basis of computer analysis that the dates of the Sangam poems ranged from 180 B.C. to 290 A.D. M.Rajamanickanar, another eminent scholar of Tamil literature and history, too held that 300 A.D. marked the close of the Sangam age.

It has thus been the near-unanimous opinion of Tamil scholars that the Sangam age closed with the third century of the Christian era and was followed by the post-Sangam period of *Padinenkilkanakku*. M.Rajamanickanar, in continuation of his above statement, said that from about 300 A.D. to 875 A.D. the Pallavas and the Pandyas were the most prominent in the Tamil country and that a majority of the *Padinenkilkanakku* works were produced during this period. (He has overlooked the Kalabhra occupation of the Chola and the Pandya countries between c. A.D. 300 and 575) P.T.Srinivas Iyengar was of the opinion that the Eighteen Minor poems ranged in date from the end of the 5<sup>th</sup> to the 8<sup>th</sup> century A.D. S.Vaiyapuri Pillai assigned A.D. 600 – 850, for these works. He has put down his scholarly reasons for this conclusion in many of his works. He assigns A.D. 600 to *Tirukkural* (A.D. 600–750 to the Sangam texts of *Kalittogai*, *Paripadal* and *Tirumurugarruppadai* and *Palamoli*, A.D. 750–800 to *Inna Narpadu*, *Aintinai Aimbadu* and *Aintinai Elubadu*, and A.D. 800–850 to all the remaining *Padinenkilkanakku* poems.

K.A.Nilakanta Sastri advances these dates by about a century; he places *Tirukkural*, *Kalavali* and *Mudumolikkanchi* between A.D. 450 and 550; *Kar Narpadu*, *Inna Narpadu*, *Aintinai Aimbadu*, *Naladiyar*, *Nanmanikkadigai* and *Palamoli* between A.D. 550 and 650; and the remaining nine works between A.D. 650 and 750. He believes that the Sangam age concluded by A.D. 250, and Sangam literature had been composed before A.D. 300. He thus leaves an interval of about a century and a half between Sangam literature and the earliest of the *Padinenkilkanakku*, namely *Kural*.

T.V.Sadasiva Pandarathar finds no evidences to fix the date of each of the *Padinenkilkanakku* works, and despairs that even the concerned centuries have to be guessed. He however, suggests that the entire collection may be assigned to the period between the middle of the 3<sup>rd</sup> century A.D. and the end of the 6<sup>th</sup>. K.K.Pillay estimates that their dates may range from about the 3<sup>rd</sup> to the 7<sup>th</sup> century A.D. A little later he adds that *Tirukkural* must have appeared earlier than the 3<sup>rd</sup> century A.D., while *Kalavali* and *Mudumolikkanchi* “about the 3<sup>rd</sup> century”, the five *Tinai* works during the 4<sup>th</sup> and 5<sup>th</sup> centuries, and the purely didactic ones between the 5<sup>th</sup> and the 7<sup>th</sup> centuries. Though there is a slight contradiction in these estimates of K.K.Pillay, we can take the 3<sup>rd</sup> century A.D. to the 7<sup>th</sup> to be his assessment. On account of the influence of the Sanskrit *Niti Sastras* on *Acharakkovai* nearly all scholars tend

to believe that the latter was perhaps the last to appear among the *Padinenkilkanakku* works, and M. Arunachalam puts it in the 8<sup>th</sup> century, while Vaiyapuri Pillai places it in the 9<sup>th</sup>.

These views of learned scholars regarding the dating of the *Padinenkilkanakku* underline the difficulty in arriving at a unanimous conclusion, and therefore c. A.D. 250-700 can be taken as the consensus date for the period.

The *Padinenkilkanakku* period (c.A.D. 250-700) was a formative one in the social history of the Tamil people, when the foundations of a number of social, cultural and religious, and also some political institutions of the later centuries, were laid.

The local government institutions of the medieval times came to be organized in this period only, such as the *nadu* assembly, the *brahmadeya sabha*, and the representative system of membership of them. The extensive nature of the Pallava empire – the first ever in Tamil history – and the non Tamil character of the new rulers rendered these innovations very much necessary. The explicit Brahmin settlements called *brahmadeyas*, donations of villages to the temples and *mutts* of all denominations under the names *pallichandas* and *devadanas*, the large influx of *Andanar*, and the autonomous character of the *sabhas* were some of the more important and long-lasting features of this period, which the Imperial Cholas carried still forward.

The *Padinenkilkanakku* period was an age of agricultural expansion; forests were cleared; irrigation tanks, canals and wells excavated, and more land was brought under the plough. The *Padinenkilkanakku* calls these public works as meritorious acts which will be rewarded by a place in heaven. Wet land cultivation was considered more important. Gardens, groves and drinking-water ponds were developed in the inaccessible hill tracts. However, primitive cultivation continued and life did not change much.

The gifts of land and villages mentioned in literature and epigraphs testify to the prevalence of private proprietary rights in land from Sangam times, and the dominant landholders in each village were called Kilars. The kings enjoyed the right of confiscation and redistribution of holdings.

With the advent of the Pallavas and their creation of *brahmadeyas*, *pallichandas* and *devadanas*, tenant-farming and absentee landlordism became very widespread. The non-Brahmin landed proprietors came to be called Velalar. The rural hierarchy consisted of a couple of big landholders, many small ones, tenant-farmers and landless agricultural

labourers. Besides them, there was also a class of village artisans and public servants. The post-Sangam economic system was one of wide disparities, with a good number of beggars. Productivity in agriculture was low, and was probably one of the main reasons for the widely prevalent poverty of the time, though the wars too had contributed their share. Crop failures were so frequent that frugal habits of life were preached by all works.

Land tax, property and professional taxes and other sundry collections were too many and too heavy for the peasantry to bear. *Melvaram* was collected from the tenant-farmers who were also expected to contribute free service for repairing the tanks, temples, roads, etc. With very small holdings per family, the peasant was crushed by this heavy burden of taxes and dues, and frequent crop failures compounded his misery. In this background of inadequate purchasing power with the masses, the artisans and craftsmen could not prosper and grow into European-type guildsmen and bourgeoisie. It was probably in this period that the groundwork was laid for the millennia-long poverty of the common people.

The royal taxes and excavations – the latter were condemned in literature – were collected through the *kilar*-dominated *nadu* and *ur* assemblies, and the *brahmadeya* sabhas.

Partition of family holdings left the heirs poorer and poorer after each generation, and so debts became very common. They were advanced on the authority of written documents for interest.

Roads linked Tamil Nadu with the Telugu country under the Pallavas and tolls were collected on goods transported along them. The Pallavas also promoted sea-borne trade with S.E. Asia, and established colonies there. All Tamil kingdoms maintained close contacts with Ceylon. The contemporary literature provide numerous references to the maritime activities of the people. The Sangam age trade with both the west and east not only continued, but even expanded in the succeeding centuries. India-China trade was very brisk.

Madurai was a flourishing centre of weaving, and cotton, silk and woolen fabrics were sold in its markets. Weaving remained the most important occupation after agriculture.

R. ALALASUNDARAM

*Tamil Social Life* (ca. 250 to 700 A.D.)

New Century Book House (P) Ltd.,

Madras, 1996.



## TIRIKAṬUKAM: AN INTRODUCTION

The corpus known as the *Patineṅkīl-k-kaṇṇakku* comprises eighteen works. Of them the *Tirikaṭukam* is one. According to Vaiyapuri Pillai, the work was composed between A.D. 650 and A.D. 750. Besides the invocatory verse, this work contains one hundred stanzas in Venpā-metre. The author is known as Nallāthaṇār. Very little is known of him. The work is didactic as well as ethical.

The word “*Tirikaṭukam*” refers to three pungent herbs, they being “*cukku*” (dried ginger), “*miḷaku*” (pepper) and “*tippili*” (*piperlongum*). These are celebrated for their medicinal value. Every family in Tamil Nadu is aware of the potency of these three. One of these or a combination of all the three is curative. These sharpen the taste buds and offer relief to such ailments as common cold, flatulence and constipation. They aid the free circulation of air within the body.

Each verse of this corpus inculcates three precepts, intended to guide one’s conduct.

Of the many editions of this work, the one painstakingly edited by Vaiyapuri Pillai (1944) contains much scholarly information and is very useful to researchers. This edition merits reprinting.

A list of the editions of this work of which I am aware is furnished below.

- (1) 1887. *Tirikaṭukam Mūlamum Uraiyum* – Published by U.Pushparatha Chettiyar at Chennai. Kalarathnākara Achukkutam. Republished by Sandhya Publishers, Chennai – 600 083; December, 2008.
- (2) 1902. *Tirikaṭukam Mūlam*: Uṇaiyūr Madurai Nayaka Mudaliyar’s son Chokkalinga Mudaliyar’s commentary; Thanjavur Krishna Vilasa Achakam.
- (3) 1922. *Tirikaṭukam* – Commentary by K.R. Govindaraja Mudaliyar, Ripon Press, Chennai.
- (4) N.D. *Bāla Nīti Ceyyul Nūrriraṭṭu* – *Tirikaṭukam* (with meaning) – Publisher’s details are not available (An edition published prior to 1935).



- (5) 1936. *Tirikaṭukam Mūlamum Uraiyum* – Vidwan P.C. Punnaivananatha Mudaliyar, South India Saiva Siddhanta works Publishers, Tirunelveli.
- (6) 1940. *Kaṭukan Kōvai Māmūlam Kāñciyōṭēlāti* (Text only) – SISSW Publishers, Chennai.
- (7) 1944. *Tirikaṭukamum Cirupañchamūlamum* (Old Commentary), S. Vaiyapuri Pillai's Publication, Madras University.
- (8) 1959. *Paṭiṇēṅkīl-k-kaṇṇakku* – Volume Two, *Tirikaṭukam* (Text only) S. Rajam's Publication, Murray and Co., Chennai–600 001.
- (9) 1995. *Paṭiṇēṅkīl-k-kaṇṇakku* (Meaning only) Third Part – *Tirikaṭukam* – Dr. Durai Rajaram, Edited by Prof. M. Shanmugam Pillai, Mullai Nilayam, Chennai–17.
- (10) 2004. *Nīti Nūlkaḷ – Tirikaṭukam Mūlamum Eḷiya Teḷivuraiyum* – C.R. Govindarajan, Sri Indu Publications, Chennai–600 017.
- (11) 2005. *Tirikaṭukam Mūlamum Uraiyum* – Saratha Publishers, Chennai–600 014.
- (12) 2006. *Paṭiṇēṅkīl-k-kaṇṇakku Nūlkaḷ* (Text and Meaning) Part II – *Tirikaṭukam* – Varthamanan Publishers, Chennai–600 017.

The word 'tapas' is untranslatable. I have retained this word in my translation. 'Penance' and 'austerities' are no substitutes for 'tapas'. Some modern translators use the word askesis (asceticism) to mean tapas. Even this is inadequate. Tapas can be best described in the words of Shelley quoted below.

Dreadful abstinence  
And conquering penance of the mutinous flesh,  
Deep contemplation and unwearied study,  
In years outstretched beyond the date of man.

Differences in translation are attributable to the different commentaries followed by the translators. So, uniformity is not a feature discernible in the translations. Again, textual variants add to the absence of uniformity. In some instances, a word has more meanings than one. Preferring one meaning to the other(s), is to be counted as the privilege of each translator.

Of the three translations inculded in this volume, the first translation in verse is by S. Raman, the second translation in verse is by T.N. Ramachandran and the third translation in prose is by Nalladai Balakrishna Mudaliyar.

All in all, here is a volume of three translations which, I daresay, are readable and well-nigh dependable.

Thanjavur

T.N. RAMACHANDRAN

# A SYSTEM OF TRANSLITERATION OF TAMIL

## Vowels

### Short

அ	a
இ	i
உ	u
எ	e
ஓ	o

### Long

ஆ	ā
ஈ	ī
ஊ	ū
ஏ	ē
ஔ	ō

ஐ ai

ஔ au

## Consonants

### Hard

க	k
ச	c
ட	ṭ
த	t
ப	p
ற	r

### Soft

ங	ṅ
ஞ	ñ
ன	ṇ
ந்	n
ம்	m
ன்	<u>n</u>

### Medial

ய்	y
ர	r
ல்	l
வ்	v
ழ்	<u>l</u>
ள்	!

## Āytam

∴ k

## CONTENTS

	<i>Page</i>
Foreword	v
Preface	vii
Acknowledgement	ix
General Introduction	xi
<i>Tirikaṭukam</i> : An Introduction	xxi
A System of Transliteration of Tamil	xxv
<i>Tirikaṭukam</i> Text and Translations in Verse and Prose	1
Glossary	73
<i>Mutar_kurippakarāti</i>	81

# TIRIKATUKAM

(Text followed: திரிகடுகம், நல்லாதனாரால் இயற்றிய மூலமும், சொக்கலிங்க முதலியாரவர்களால் செய்யப்பட்ட அவதாரிகையும் தெளிபொருள் விளக்கப் பொழிப்புரையும், 1902)

## கடவுள் வாழ்த்து INVOCATORY VERSE

கண்ணகன் ஞால மளந்ததூஉங் காமருசீர்த்  
தண்ணறும் பூங்குருந்தஞ் சாய்த்ததூஉம் – நண்ணிய  
மாயச் சகட முதைத்ததூஉம் இம்மூன்றும்  
பூவைப்பூ வண்ண னடி.

*kaṇṇakan nāla maḷantatūuṅ kāmarucīrt  
taṇṇarum pūṅkuruntaṅ cāyttatūum – naṇṇiya  
māyac cakaṭa mutaittatūum immūṇṇum  
pūvaiippū vaṇṇa ṇaṭi.*

Those which measured the expansive space of cosmos,  
Those which uprooted the *Kuruntha* tree  
Of excellently attractive, cool, fragrant flowers,  
Those which kicked to pieces the charmed cart  
That neared to kill, –  
These three  
Are the feet of the Lord of *Kayambu* complexion.

The feet of Him whose hue is the *Kāyāmpūs* enacted the three  
acts  
Of measuring the extensive cosmos, breaking the *Kuruntha* rich  
in  
Cool and fragrant and beautiful flowers and shattering  
The Wheel of Gramary that rushed towards Him.

**Note.** *Kāyāmpū*: The flower of ironwood tree

The Wheel of Gramary: An Asura since called Sakatāsura who assumed the guise of a fiercely rolling wheel. At the behest of Kamsa, he undertook to kill the child Krishna. Measuring the far-flung earth,<sup>1</sup> felling down the delightfully attractive cool fragrant-flowered Kuruntha tree,<sup>2</sup> kicking up the illusory bandy<sup>3</sup>: these were feats of the (holy) feet of Thirumāl of the kaya bloom complexion.

## நூல்

1. அருந்ததிக் கற்பினார் தோளுந் திருந்திய  
தொல்குடியின் மாண்டார் தொடர்ச்சியுஞ் – சொல்லின்  
அரிலகற்றுங் கேள்வியார் நட்பும் இம்மூன்றும்  
திரிகடுகம் போலு மருந்து.

## Nūl

*aruntatik karpiṇār tōḷun tiruntiya*  
*tolkuṭiyiṇ māṇṭār toṭarcciyuñ – collin*  
*arilakarruṇ kēḷviyār naṭpum immūṇṇum*  
*tirikaṭukam pōlu maruntu.*

1. Shoulders of wives chaste as *Arundhathi*,  
Companionship of the magnanimous of right ancient lineage,  
Friendship of the wise listeners that shun the trivial in  
speech, These three  
Are, like tirikadugam, a medicine.

---

<sup>1</sup> Emperor Bali, son of Veerasenan held sway over the three worlds (upper, middle and the nether). Indra, King of Devas, jealous of his supremacy prayed to Vishnu to put an end to such overlordship. Vishnu agreed. He took the form of Vamana (a dwarf) and approaching Bali, asked for three paces of land as gift. Chukra, the guru of Bali, warned him that Vamana was God Vishnu incarnate and so he should be careful in acceding to his request. But Bali ignoring the warning promised to give the asked-for extent of land. Immediately after, Vamana took on his awe-inspiring divine form and measuring the three worlds with three paces, cowed down Bali, thus dispossessing him.

<sup>2</sup> Once an asura (rakshasa) induced by Kamsa, the uncle of Lord Krishna, was lurking in a Kuruntha tree on the banks of the Yamuna, biding his time to do harm to Krishna. Krishna then dancing and singing with gopis felled the tree with a mighty kick and thus put an end to the lurking rakshasa.

<sup>3</sup> When Krishna as a child was lying in the cradle in the house of Nandagopa, he kicked and killed the asura who approached him in the form of an illusory cart to do him harm at the bidding of Kamsa, his uncle.

Arms of helpmeets like unto the chaste Aruntati's,

2. Kinship with them of hoary and noble lineage  
And friendship with the learned who can rectify the errors  
found in opuses:

These three are like the medicine known as Tirikatukam.

**Note:** Aruntati: The wife of Sage Vasishta, the paragon of chastity.

3. Union with ladies chaste like Arunthathi,<sup>4</sup> association with the renowned come of a flawless ancient line; befriending those who by listening to the words of wise (learned) have learnt to eschew flaws in words, – these three acts will serve one as medicine of triple ingredients that cures one of disease (bodily ills).

2. தன்குணங் குன்றாத் தகைமையுந் தாவில்சீர்  
இன்குணத்தா ரேவின செய்தலும் – நன்குணர்வின்  
நான்மறை யாளர் வழிச்செலவும் இம்முன்றும்  
மேன்முறை யாளர் தொழில்.

*tan̄kuṇaṅ kuṇṛāt takaimaiyun tāvilcīr  
in̄kuṇattā rēviṇa ceṭtalum – naṅkuṇarvin  
nānmarai yāḷar valiccelavum immūṇrum  
mēṇmurai yāḷar toḷil.*

1. Nobility that falters not from its inherent virtue,  
Doing what men of excellent, undiminished sweet nature bid,  
Following the path of men versatile with four Vedas, –  
These three  
Are the profession of those of elevated conduct.
2. The unflawed character of one nobly-born, the performance  
Of deeds commanded by men of sweet and great nature  
And treading the path revealed by the knowledgeable ones  
Well-versed in the four Vedas: these three constitute the lofty  
one's way of life.

<sup>4</sup> Arunthathi was the daughter of Kardama and wife of Vasishta. One of the Pleiades and generally regarded as the model of wifely excellence.

3. Free from blemish to one's noble line, treading the path of virtue, carrying out the behests of those of sweet temper that brings in its train deathless glory; acting in the way pointed out by those of clear understanding versed in Vedic lore (the four Vedas), these triple acts are the ways of the noble.

3. கல்லார்க் கினனா யொழுகலுங் காழ்கொண்ட  
இல்லானைக் கோலாற் புடைத்தலும் – இல்லம்  
சிறியாரைக் கொண்டு புகலும் இம்முன்றும்  
அறியாமை யான்வருங் கேடு.

*kallārk kinanā yōlukaluṅ kālkoṇṭa*  
*illālaik kōlār puṭaittalum – Illam*  
*ciriyāraik koṇṭu pukalum immūṇṇrum*  
*aṛiyāmai yāṇvaruṅ kēṭu.*

1. To conduct cultivating the company of the unlearned,  
To beat one's wife of firm chastity with a stick,  
To enter the life of a house-holder listening to the small witted,--  
These three  
Are the evils that accrue through folly.
2. Cultivating the kinship of the unlettered, beating with a stick  
One's wife poised in steadfast chastity and conducting  
The household affairs with the help of the parviscient:  
These three are evils which accrue through folly.
3. Developing friendship with the foolish, beating hard the  
chaste wife with a stick, taking to one's house the ignoble,  
these triple acts are the evils born of one's stupidity.

4. பகைமுன்னர் வாழ்க்கை செயலுந் தொகைநின்ற  
பெற்றத்துட் கோலின்றிச் சேறலும் – முற்றன்னைக்  
காய்வானைக் கைவாங்கிக் கோடலும் இம்முன்றும்  
சாவ வறுவான் நெருநில்.

*pakaimuṇṇar vāḷkkai ceyalun tokainiṇṇa*  
*perrattuṭ kōliṇṇic cēṇalum – murrannaiṅ*  
*kāyvāṇaik kaivāṇkik kōṭalum immūṇṇrum*  
*cāva vuruvaṇṇ nēruṇil.*



1. Living ostentatiously before envious enemies,  
Entering a herd of crowding cattle without a stick,  
Befriending an envious foe after deserting his company  
These three are the tasks of one destined to die.
2. Living the life of luxury in the presence of foes, venturing  
Into the midst of a herd of bulls or kine without a stick  
And befriending the hater who grieves the friendly one;  
These are the acts of one who is destined to perish.
3. Living in prosperity before one's enemy, going in the midst  
of a herd of cattle, breaking away from one who did harm  
and then seeking friendship with him, these three are the  
acts courting death.

5. வழங்காத் துறையிழிந்து நீர்ப்போக்கு மொப்ப  
விழைவிலாப் பெண்டிர்தோள் சேர்வும் - உழந்து  
விருந்தினனாய் வேற்றார் புகலும் இம்மூன்றும்  
அருந்துயரங் காட்டு நெறி.

*vaḷankāt turaiyilintu nīrppōkku moppa  
vīḷaivilāp peṇṇīrtōḷ cērvum - uḷantu  
viruntinaṇḍay vērrūr pukalum immūṇrum  
aruntuyaraṇ kāṭṭu neṛi.*

1. Crossing the floods getting down a wharf not in use,  
Embracing the shoulders of women with no comparable  
desire for union,  
Walking on foot to seek refuge in a strange place as a guest, -  
These three  
Are ways that lead to great misery.
2. Entering a disused ford to swim in water, embracing the arms  
Of women who share not equal desire for union  
And entering a new place as a stranger during one's misery:  
These three are the paths leading to immense distress.
3. Wading through rivers in unforded parts, union with prostitutes  
who love not in return, going to other places as unwelcome  
(forced) guests, these three acts land one in great grief.

6. பிறத்தன்னைப் பேணுங்கா னாணலும் பேணார்  
திறன்வேறு கூறிற் பொறையும் – அறவினையைக்  
காராண்மை போல வொழுகலும் இம்மூன்றும்  
ஊராண்மை யென்னுஞ் செருக்கு.

*pirartannaip pēṇuṅkā nāṇalum pēṇār  
tiraṇvēru kūriṭ poraiyum – aravinaiyaik  
kāraṇmai pōla volukalum immūṇrum  
ūrāṇmai yennuñ cerukku.*

1. Modesty when others praise and patronize one,  
Forbearance when enemies speak other than one's merits,  
Doing works of righteousness as the virtuous cloud, –  
These three,  
Are the majesty of a ruler's governance.
2. Feeling abashed when others praise, forbearing foes  
Who ignore merits and revile, and performing  
Deeds of virtue as of right; these three are  
Constitutive of great and legitimate pride.
3. Filling with bashfulness (modesty) when others honour one;  
showing forbearance when an inimical person wantonly  
slights one, undertaking munificence like the cloud (without  
any thought of a recompense): these triple acts which  
bespeak noble qualities are a great treasure.

7. வானைமீ னுள்ள நலைப்படலு மாளல்லான்  
செல்வக் குடியிற் பிறத்தலும் – பல்லவையுள்  
அஞ்சுவான் கற்ற வருநாலும் இம்மூன்றும்  
துஞ்சுமன் கண்ட கனா.

*vāḷaimī ṇuḷḷa ralaippaṭalu māḷallān  
celvak kuṭiyiṭ pirattalum – pallavaiyuḷ  
aṇcuvāṇ karra varunūlum immūṇrum  
tuñcūmaṇ kaṇṭa kaṇā.*

1. The ullal bird trying to attack the valai fish,  
One of no manly virtues being born in a rich household,

A rare text learnt by one fearful of an assembly.  
These three are dreams dreamt by a mute in sleep.

2. The attempt of a snipe to catch a scabbard-fish,  
The birth of an effete one in an opulent family and the rare  
Learning of one who dreads the assembly of the learned;  
These three are like the dream dreamt by a dumb one.
3. The little snipe attacking the Valai fish, an inefficient person  
born in a rich household (trying to manage things); the  
knowledge of great works possessed by one who shakes  
with fear in an assembly of the learned, these three situations  
are of the nature of the dream of a dumb man (in sleep).

8. தொல்லவையுட் டோன்றுங் குடிமையுந் தொக்கிருந்த  
நல்லவையுண் மேம்பட்ட கல்வியும் - வெல்சமத்து  
வேந்துவப்ப வட்டார்த்த வென்றியும் இம்மூன்றும்  
தாந்தம்மைக் கூறாப் பொருள்.

*tollavaiyuṭ ṭōṇṇuṅ kuṭimaiyun tokkirunta*  
*nallavaiyuṅ mēmpaṭṭa kalviyum – velcamattu*  
*vēntuvappa vaṭṭārtta venṛiyum immūṇrum*  
*tāntammaik kūṛāp poruḷ.*

1. A noble lineage entitling membership in an assembly of  
elders,  
Scholarship recognized in a concourse of the goodlylearned,  
Resounding victory over foes to the happiness of a warring  
king,–  
These three  
Are subjects not to be spoken of in self-praise.
2. Getting born in a hoary and noble clan, manifesting eminent  
knowledge  
In the assembly of the learned and achieving great  
Victory in a fierce war to the delight of one's king;  
These are not to be articulated in self-praise.
3. The respectability evident in those of an ancient family, the

rare scholarship in a goodly assembly of the learned, the great victory gained by killing many a foe in a triumphant war much to the delight of one's king, these are things about which no self-publicity is needed (for they are evident by themselves).

9. பெருமை யுடையா ரினத்தி னகறல்  
உரிமையில் பெண்டிரைக் காமுற்று வாழ்தல்  
விழுமிய வல்ல துணிதல் இம்மூன்றும்  
முழுமக்கள் காத லவை.

*perumai yuṭaiyā riṇatti nakaṛal*  
*urimaiyil peṇṭiraik kāmuruṛu vāṭtal*  
*viḷumiya valla tuṇital immūṇrum*  
*muḷumakkaḷ kāta lavai.*

1. Deserting the company of the glorious-virtuous,  
Living with a craving for the company of women, not  
one's own,  
Deciding on doing what are not excellent, –  
These three  
Are the objects of desire of men of wholesome folly.
2. Quitting the company of the glorious,  
Loving and living with women, not one's own,  
And bent upon doing that which is not good: these three  
Are desired by the absolutely foolish ones.
3. Parting with the noble-minded, seeking illicit union with  
women, deeming things ignoble as noble, these are things  
desired by a stupid man.

10. கணக்காய ரில்லாத ஔரும் பிணக்கறுக்கு  
முத்தோரை யில்லா வவைக்களனும் – பாத்துண்ணும்  
தன்மையி லாள ரயலிருப்பும் இம்மூன்றும்  
நன்மை பயத்த வில.

*kaṇakkāya rillāta vūrum piṇakkarukku*  
*mūttōrai yillā vavaikkalaṇum – pāttuṇṇum*

*tanmaiṭi lāla rayaliruppuṃ immūṇṇum*  
*nanmai payatta lila.*

1. A village that has no preceptor to teach,  
An assembly without elders capable of settling disputes,  
A neighbour without the virtue of sharing what he eats, –  
These three  
Have never bestowed any good.
2. A village without a teacher, a forum lacking in  
Great men who can resolve disputes and living close  
To them who do not share their food with others:  
These three are incapable of conferring any good.
3. A place where there is no (good) teacher; an assembly where  
there is none wise enough to settle a doubt or dispute, the  
presence nearby of one who does not share his food with  
others, these three things bring no good to any one.

11. வினியாதான் கூத்தாட்டுக் காண்டலும் வீழக்  
களியாதான் காவா துரையும் – தெளியாதான்  
கூரையுட் பல்காலுஞ் சேறலும் இம்மூன்றும்  
ஊரெல்லா நோவ துடைத்து.

*viḷiyātāṇ kūtṭāṭṭuk kāṇṭalum vīlak*  
*kaḷiyātāṇ kāvā turaiyum – teḷiyātāṇ*  
*kūraiṇṭ palkāluṇ cēralum immūṇṇum*  
*ūrellā nōva tuṭaittu.*

1. One that knows not to sing presenting a dance-drama,  
Unguarded utterances of one so drunk as to fall flat,  
Frequenting the house of one that has uncertain doubts, –  
These three  
Are wrongs that the entire village resents.
2. Attending a dance conducted by one who knows not to sing  
The unguarded utterances of even a teetotaler  
And the frequenting of the house of a person lacking in  
Clarity: these three cause harm to the entire town.
3. Witnessing, uninvited, the dance (acting) of a person;

indulging in loose-talk like an intoxicated drunkard;  
frequenting the house of a person who does not trust you,  
these three acts are a source of pain to all the inhabitants of  
the place.

12. தாளாள னென்பான் கடன்படா வாழ்பவன்  
வேளாள னென்பான் விருந்திருக்க வுண்ணாதான்  
கோளாள னென்பான் மறவாதான் இம்மூவர்  
கேளாக வாழ்த லினிது.

*tālāḷa nenpāṇ kaṭanpaṭā vālpavan*  
*vēḷāḷa nenpāṇ viruntirukka vunṇātāṇ*  
*kōḷāḷa nenpāṇ maravātāṇ immūvar*  
*kēḷāka vāḷta līṇitu.*

1. Who lives without borrowing is said to be a man of self-effort,  
Who eats not while guests are hungry is said to be a benefactor,  
Who forgets not what is learnt is said to a disciple proper,—  
These three  
To live as friends is beneficial.
2. He who borrows not is the one that lives by self-effort,  
He is a Vēḷāḷa who eats not when guests remain hungry  
And he is a scholar who forgets not what he has learnt.  
Living with these three in kinship is sweet.
3. He who labours hard (is energetic) is free from debt; he  
who eats not by himself keeping out guests is benevolent;  
he who takes into heart deeply the words of his teacher  
does not forget things; to live in friendship with these three  
kinds of people will bestow good on one.

13. சீல மறிவா னிளங்கிளை சாலக்  
குடியோம்பல் வல்லா னரசன் — வடுவின்றி  
மாண்ட குணத்தான் றவசியென் றிம்மூவர்  
யாண்டும் பெறற்கறி யார்.

*cīla marivā ṇilaṅkilai cālak*  
*kuṭiyōmpal vallā ṇaracaṇ – vaṭuvīṇri*  
*māṇṭa kunattāṇ ravaciyēṇ ṛimmūvar*  
*yāṇṭum perarkari yār.*

1. A son is one who knows the reputation of his parents,  
 A King is one who guards his citizens excellently well,  
 An ascetic is one of renowned blemishless character;  
 These three  
 Are rare to meet at any time, anywhere.
2. He who is alive to the greatness of his parents and behaves  
 well  
 Is a scion; he is the ruler who guards very well  
 His subjects and he is a tapaswi whose virtues are  
 Unflawed: these three are rare to come by.
3. A son who understands others properly and behaves; a king  
 who protects his subjects well, an ascetic of immaculate  
 work, these three people are rare blessings in any place.

14. இழுக்க லியல்பிற் றிளமை பழித்தவை  
 சொல்லுதல் வற்றாகும் பேதமை யாண்டுஞ்  
 செறுவொடு நிற்குஞ் சிறுமை இம்மூன்றும்  
 குறுகா ரறிவுடை யார்.

*iḷukka liyalpir ṛiḷamai paḷittavai*  
*collutal varrākum pētamai yāṇṭuṇ*  
*ceruvoṭu nirkun cirumai immūṇrum*  
*kurukā rarivuṭai yār.*

1. It is natural for youth to commit faults,  
 A fool is mighty in saying things, by the wise, forbidden,  
 The lowly wickedness stands in wrath, always, –  
 These three  
 The wisely virtuous shall never go near.
2. Youth is prone to pursue deviation; foolishness wields

Words forbidden by the wise and smallness  
In stature ever revels in wrath:  
These three are shunned by the wise.

3. Lust is susceptible to faults; stupidity indulges freely in talk condemned by the wise; meanness ever puts on a wrathful countenance. So the wise keep away from these three.

15. பொய்வழங்கி வாழும் பொறியறையுங் கைதிரிந்து  
தாழ்விடத்து நேர்கருதுந் தட்டையும் – ஊழினா  
லொட்டி வினைநலம் பார்ப்பானும் இம்மூவர்  
நட்கப் படாஅ தவர்.

*poṇvaḷaṅki vāḷum poriyaraiyuṅ kaitirintu*  
*tāḷviṭattu nērkartuṅ taṭṭaiyum – ūḷiṇā*  
*loṭṭi viṇainalam pārppāṇum immūvar*  
*naṭkap paṭāa tavar.*

1. The ignorant fool who lives by spreading lies,  
The weightless idiot that thinks him higher, humbled by  
changed fortunes, as his equal,  
One that expects rewards out of chance relationships,  
These three  
Are unfit to become one's friends.
2. The fool that lives by falsehood, the fool that regards as proper  
The one who slips from righteousness and lives  
A base life and he who led by fate  
Befriends solely to exploit: these three are unfit for  
friendship.
3. He who lives by lies is a fool; he who deems another fallen  
from high estate as his equal is hollow of heart like the hollow  
bamboo; he who thrown by fate into the friendship of  
another, seeks to exploit such friendship, these three kinds  
of people are unfit for friendship.

16. மண்ணின்மேல் வான்புகழ் நட்டானு மாசில்சீர்ப்  
பெண்ணினுட் கற்புடையாட் பெற்றானும் – உண்ணுநீர்  
கூவல் குறைவின்றித் தொட்டானும் இம்மூவர்  
சாவா வுடம்பெய்தி னார்.



*maṇṇiṇmēl vāṇpukaḷ naṭṭāṇu mācīlcīrp*  
*peṇṇiṇuṭ karpuṭaiyāṭ perrāṇum – uṇṇunīr*  
*kūval kuraivīṇṇiṭ toṭṭāṇum immūvar*  
*cāvā vuṭampeyṭi ṇār.*

1. One that has planted firm one's sky-high fame on this earth  
 One that has for his wife the purest among women of  
 faultless excellence,  
 One that has dug up drinking-water wells in abundance, –  
 These three  
 Shall attain undying frame.
2. He that has gained heavenly renown, he whose chaste  
 Helpmeet is poised in flawless glory and he who has  
 Dug up wells rich in potable water: these three  
 Are the embodiments of athanasia.
3. He who has established his great reputation on earth, he  
 who is blessed with a wife of immaculate chastity among  
 maids (women) and he who has sunk for charity perennial,  
 drinking-water wells, – these three attain deathless renown.

17. மூப்பிள்க ணன்மைக் ககன்றானுங் கற்புடையாட்  
 பூப்பிள்கட் சாராத் தலைமகளும் – வாய்ப்பகையுட்  
 சொல்வென்றி வேண்டு மிளங்கியும் இம்மூவர்  
 கல்விப் புணைகைவிட் டார்.

*mūppiṇka ṇaṇmaik kakaṇṇāṇuṇ karpuṭaiyāṭ*  
*pūppiṇkaṭ cārāt talaimakaṇum – vāyppakaiyūṭ*  
*colveṇṇi vēṇṭu miṇṇkiyūm immūvar*  
*kalvip puṇaikaiviṭ ṭār.*

1. Who shuns an ascetic life even in old age,  
 The husband who cohabits not his chaste wife after her  
 periods,  
 The hypocritical ascetic desiring, his word to win, a foe to  
 truth, –  
 These three  
 Have given up the life-boat of education.

2. He that has distanced himself from virtue even in his  
Old age, he who does not cohabit with his wife  
After her catamenia and he of the ascetic garb who seeks  
Victory in logomachy: these three have abandoned the ark  
(of life).
3. One who even in old age does not give up desire (and take  
to asceticism), a husband who does not embrace his chaste  
wife when she takes her bath after the third day of her menses  
and an ascetic who seeks to preponderate by indulging in  
lies, harsh words, slander and gossip, these three have  
relinquished (given up) the boat of learning.

18. ஒருதலையான் வந்துறாஉ மூட்டும் புணர்ந்தார்க்  
கிருதலையு மின்னாப் பிரிவும் – உருவினை  
உள்ளருக்கித் தின்னும் பெரும்பிணியும் இம்மூன்றும்  
கள்வரி னஞ்சப் படும்.

*orutalaiyān vanturūu mūppum puṇarntārk*  
*kirutalaiyu miṇṇāp pirivum – uruviṇai*  
*uḷlurukkit tiṇṇum perumpiṇiyum immūnrum*  
*kaḷvari naṇcap paṭum.*

1. Old age that afflicts only one of the spouses,  
Separation that is painful to both that have met and mingled,  
Incurable malaise that eats from within one's physique –  
These three  
Are to be feared greater than robbers.
2. Inevitable old age, separation that grieves  
The two that flourished in togetherness  
And the incurable malady that inly corrodes  
Body; these three are more dreadful than bandits.
3. Old age that is sure to come, separation of friends that will grieve  
both, incurable disease that eats up the vitals of the body, these  
three are to be dreaded more than we would a robber.

19. கொல்யானைக் கோடுங் குணமிலியு மெல்லிற்  
பிறன்கடை நின்றொழுகு வானு – மறந்தெரியா

தாடும்பாம் பாட்டு மறிவிலியும் இம்மூவர்  
நாடுங்காற் றுங்கு பவர்.

*kolyāṇaik kōṭuṇ kuṇamiliyu mellir  
pirāṇkatai niṇroluku vāṇu – maranteriyā  
tāṭumpām pāṭṭu mariviliyum immūvar  
nāṭuṅkāṇ rūṅku pavar.*

1. The cowardly dastard that runs from the killing war elephant,  
He, that stands, in day-time, in front of another's threshold,  
The fool that nurtures the dancing snake ignorant of its ingratitude, –  
These three  
When considered, are men who sleep.
2. The worthless mahout that flees from the murderous elephant,  
The adulterer that nocturnally seeks the home of someone's Wife and the addle-brained, who all unaware, causes  
A snake to dance: these three are steeped in stupor.
3. The valourless warrior who flees from a deadly elephant (in the field of battle),<sup>5</sup> the person who waits at the door of his neighbour biding his time to his neighbour's wife and the stupid one who for getting the snake's deadly nature trains it to dance, these three people, – if we investigate we will find, are those who court death.<sup>6</sup>

20. ஆசை பிறன்கட் படுதலும் பாசம்  
பசிப்ப மடியைக் கொளலும் – கதித்தொருவன்  
கல்லானென் றெள்ளப் படுதலும் இம்மூன்றும்  
எல்லார்க்கு மின்னா தன.

*ācai pirāṇkaṭ paṭutalum pācam  
pacippa maṭiyaik koḷalum – katittoruvaṇ  
kallānen reḷḷap paṭutalum immūṇrum  
ellārkkū minṇā tana.*

<sup>5</sup> Alternative meaning: He who runs in front of an elephant / straight into the presence (face) of an elephant.

<sup>6</sup> These three people, if we investigate, we will find, are those who shun not sin.

1. Cultivation of greed for the wealth of others,  
Cultivation of sloth forcing the beloved ones to hunger,  
Cultivation of physique with the ridicule that one is unlearned, –  
These three  
Are painful to everyone.
2. Coveting the wealth of others, remaining idle  
Without relieving the hunger of kith and kin  
And grown old getting derided by others as an unlettered one:  
These three cause misery to all.
3. Hankering after others' wealth, (wealth accruing in the hands  
of the wicked), keeping idle when one's kith and kin are steeped  
in hunger, being derided by one as illiterate (uneducated),  
these three (situations) are disagreeable to any one.

21. வருவாயுட் கால்வழங்கி வாழ்தல் செருவாய்ப்பச்  
செய்தவை நாடாச் சிறப்புடைமை – எய்தப்  
பலநாடி நல்லவை கற்றல் இம்முன்றும்  
நலமாட்சி நல்லவர் கோள்.

*varuvāyut kālvalaṅki vāṭtal ceruvāyppac*  
*ceytavai nāṭāc cirappuṭaimai – eytap*  
*palanāṭi nallavai karṇal immūṇrum*  
*nalamaṭci nallavar kōl.*

1. To live endowing a quarter of one's income for charity,  
Nobility that seeks not accomplishments that make victory  
possible,  
Seeking many sources to attain and learn what is good, –  
These three  
Are the principles of the virtuous whom goodness rules.
2. Allotting one fourth of one's income for dharma,  
Non-soliciting of glory for victorious and martial deeds  
And faultless learning acquired through many excellent  
Sources: these are the principles which guide the glorious.
3. To live spending a quarter of one's earnings on charity; to  
live with glory without being puffed up at what one had done  
to attain victory in the field of battle, to enquire extensively

and choose the best for study, these three are the objectives of good and noble people.

22. பற்றென்னும் பாசத் தளையும் பலவழியும்  
பற்றறா தோடு மவாத்தேரும் – தெற்றெனப்  
பொய்த்துரை யென்னும் பகையிருளும் இம்மூன்றும்  
வித்தற வீடும் பிறப்பு.

*parrennum pācat taḷaiyum palavaḷiyum*  
*parrarā tōṭu mavāttērum – terrenap*  
*poytturai yennum pakaiyirulum immūnrum*  
*vittara vīṭum piṛappu.*

1. The fetter of affection called attachment,  
The chariot of greed that runs in many directions, unbound,  
Inimical darkness of a transparent lying utterance, –  
These three  
Their seeds destroyed, the cycle of birth will cease.
2. The fettering bond of attachment, the Chariot  
Of Desire that runs on and on non-stop and the murk  
Of enmity caused by uttering obvious falsehoods:  
If these three perish seedlessly, deliverance stands gained.
3. The rope-shackle of attachment, the car of longing that  
rides over things of the world without shedding desire, the  
repugnant evil of deliberate falsehood, the seeds of these  
three evils dying, the evil of (the cycle of) birth (and death)  
will perish.

23. தானங் கொடுக்குந் தகைமையு மானத்தார்  
குற்றங் கடிந்த வொழுக்கமும் – தெற்றெனப்  
பல்பொரு ணீங்கிய சிந்தையும் இம்மூன்றும்  
நல்வினை யார்க்குங் கயிறு.

*tāṇaṅ koṭukkun takaimaiyu māṇattār*  
*kurraṅ kaṭinta volukkamum – terrenap*  
*palporu ṇīṅkiya cintaiyum immūnrum*  
*nalvinai yārkkun kayiru.*

1. Benign nature of making a charitable endowment,  
Blemishless conduct of honourable men,  
A mind freed clear from cumbrous manifold things,  
These three  
Are the ropes to bind the benefits of good deeds.
2. The capacity to give liberally, faultless conduct  
Of those that are poised in honour and the mind freed  
From attachment to very many things: these three are  
The rope that fastens the doer with the fruits of his deeds.
3. The worthiness of doing charity, the flawless conduct of the  
modest, the disposition entirely free from attachment to  
things (of the world); these three are the rope that safeguard  
the fruits of benefaction (charity-virtue).

24. காண்டகு மென்றோட் கணிகைவா யின்சொல்லுந்  
தூண்டிலி னுட்பொதிந்த தேரையு – மாண்டசீர்க்  
காழ்த்த பகைவர் வணக்கமும் இம்மூன்றும்  
ஆழ்ச்சிப் படுக்கு மளறு.

*kāṇṭaku menrōṭ kaṇikaivā yiṇcollun*  
*tūṇṭili nuṭpotinta tēraiṇu – māṇṭacīrk*  
*kāḷitta pakaivar vaṇakkamum immūṇrum*  
*ālccip paṭukku maḷaru.*

1. Sweet words from the mouth of the prostitute of revealing  
soft shoulders,  
Toad's flesh pierced by the fish-hook,  
Ostentatiously open obeisance of vengeful foes, –  
These three  
Are hells that will drown one to the bottom.
2. The sweet words of the soft-armed and bewitching bawd,  
The frog's flesh covering the fish-hook and the majestic  
Display of obeisance from foes of well-settled hatred:  
these three  
Are the infernos in which the victims are immersed.

3. The sweet words of lovely, soft-shouldered courtesans, the frog inserted as bait in the angle, the rich,pleasing adoration by inveterate foes, these three drag one to the depths of hell.

25. செருக்கினால் வாழுஞ் சிறியவனும் பைத்தகன்ற  
அல்குல் விலைபகரு மாய்தொடியு – நல்லவர்க்கு  
வைத்த வறப்புறங் கொன்றானும் இம்முவர்  
கைத்துண்ணார் கற்றறிந் தார்.

*cerukkināl vāluñ cīriyavanum paittakanra  
alkul vilaipakaru māytoṭiyu – nallavarkku  
vaitta varappuraṅ konṛānum immūvar  
kaiittuṇṇār karrarin tār.*

1. The young fool that lives in self-pride,  
The prostitute that sells for a price her supple, sumptuous  
rumps  
One that destroys the charitable house for ascetics, –  
From these three  
The learned and knowing shall not eat food.
2. The little-minded one upborne by pride, the bejewelled  
Bawd who vends her forelap like unto a cobric hood  
And the destroyer of endowments created for the virtuous:  
From these three, men of dharma will not accept aught.
3. The self-conceited living of the mean, the harlot of choice  
bracelets who sets a price on her charms, the one who  
destroys an institute of charity for the deserving good, the  
truly wise (learned) do not eat the food offered by these three  
kinds of people.

26. ஒல்வ தறியும் விருந்தினனு மாருயிரைக்  
கொல்வ திடைநீக்கி வாழ்வானும் – வல்லிதிற்  
சில மினிதுடைய வாசானும் இம்முவர்  
ஞால மெனப்படு வார்.

*olva tariyum viruntinaṇu māruyiraiḱ  
kolva tiṭainīkki vālvānum – vallitir  
cīla minituṭaiya vācānum immūvar  
ñāla menappaṭu vār.*

1. The guest that knows the hospitality possible,  
One that interferes and prevents the killing of a dear life,  
The teacher of well-resolved, high moral tenor,  
These three  
Shall be called to sustain the world.
2. The guest who deems the hospitality generous  
The one that thrives prohibiting the killing of lives  
And the teacher sweetly poised in well-established glory:  
These three constitute the lofty world.
3. A guest who can appreciate the civilities shown him, a  
person who lives prohibiting killing of lives, the firm-willed  
teacher who treads the path of virtue that does good to the  
soul, these three are deemed the exalted.

27. உண்பொழுது நீராடி யுண்டலு மென்பெறினும்  
பால்பற்றிச் சொல்லா விடுதலுந் – தோல்வற்றிச்  
சாயினுஞ் சான்றாண்மை குன்றாமை இம்மூன்றும்  
தூஉய மென்பார் தொழில்.

*uṇṇopolutu nīrāṭi yuṇṭalu menṇperinum*  
*pālparric collā viṭutalun – tōlvarric*  
*cāyinuñ cāṇṇrāṇmai kuṇṇrāmai immūṇrum*  
*tūuya menṇār toḷil.*

1. Taking food after bathing in water when one eats,  
Whatever one gets, 'avoidance of prejudicial evidence,  
Though shrunk in skin, to be undiminished in honest  
righteousness,  
These three  
Are the jobs of those that call themselves pure.
2. Duly bathing before eating, refusing to bear false witness  
Ignoring the proffered benefit and the undiminished  
Upholding of righteousness while the body  
Wastes in penury: these three are the deeds of the pure.
3. Bathing before eating, bearing not false witness whatever  
be the gain otherwise, deviating not from one's nobility of



character even at the risk of one's life – these three are the acts of the pure-hearted.

28. வெவ்வது வேண்டி வெகுண்டுரைக்கு நோன்பிலியும்  
இவ்வது காமுற் றிருப்பானும் – கல்வி  
செவிக்குற்றம் பார்த்திருப் பானும் இம்மூவர்  
உமிக்குத்திக் கைவருந்து வார்.

*velvatu vēṇṭi vekuṇṭuraikku nōṇpiliyum  
illatu kāmur riruppānum – kalvi  
cevikkurram pārttirup pānum immūvar  
umikkuttik kaivaruntu vār.*

1. A non-fasting ascetic that shouts in anger aspiring to win,  
One, that desires for things that one does not possess,  
One that finds faults in what he has heard while learning, –  
These three  
Are men that pound the husk and pain their hands.
2. The unprincipled one who shouts in wrath to gain success,  
The one who hankers after what is not his  
And the one whose learning is wasted in fault-finding:  
These three but pound the husk making sore their hands.
3. The mean-minded who with a view to overcome others  
wantonly indulge in irate words, he who hankers after  
impossible things, he who is all ears to pick up hole (flaws)  
in the knowledge acquired by others – these three are people  
who attempt to pound the chaff and grieve.

29. பெண்விழைந்து பின்செலினுந் தன்செலவிற் குன்றாமை  
கண்விழைந்து கையுறினுங் காதல் பொருட்கின்மை  
மண்விழைந்து வாழ்நாண் மதியாமை இம்மூன்றும்  
நுண்விழைந்த நூலவர் நோக்கு.

*peṇvilaintu piṇcelinun taṇcelaviṛ kuṇrāmai  
kaṇvilaintu kaiyuriṇuṅ kātal poruṭkiṇmai  
maṇvilaintu vāḷṇāṇ matiyāmai immūnrum  
nuṇvilainta nūlavar nōkku.*

1. Not deviating from one's path even when willingly a woman follows behind,  
Not desiring for wealth even when with its searching eyes it reaches one's hands,  
Not to deem one's living days great, desiring for landed wealth,  
These three  
Are customary for scholars of texts, desirous of their subtle import.
2. Remaining steadfast even when a woman offers herself,  
Fostering no desire for the covetable object that comes to one's hands  
And abstaining from the wasting of life seeking landed wealth:  
These three are the objectives of scholars of excellent learning.
3. Deviating not from the path of rectitude even when a lady with misplaced passion dogs one's steps; coveting not others' property even when it falls into one's hands by itself, honouring not the life of attachment to things mundane, these three are the ideals of those who have learnt great works with deep insight.

30. தன்னச்சிச் சென்றாரை யெள்ளா வொருவனும்  
மன்னிய செல்வத்துப் பொச்சாப்பு நீத்தானும்  
என்று மழுக்கா நிகந்தானும் இம்முவர்  
நின்ற புகழுடை யார்.

*tannaccic cenṛārai yellā voruvaṇum*  
*manniya celvattup poccāppu nīttānum*  
*enru maḷukkā rikantānum immūvar*  
*ninra pukaḷuṭai yār.*

1. One that ridicules not those who seek him, out of love for him  
One that has left forgetfulness in days of abundant wealth,  
One that has, forever, relinquished jealousy, –

These three  
Are men of everlasting fame.

2. The one that does not ignore him that sought that one  
In love, the one, now immensely rich, is forgetful  
Of his past and the one freed from envy:  
These three have gained ever enduring renown.
3. He who scorns not those who seek his protection, he who  
forgets not (his kith and kin) when in great prosperity, he  
who even in enmity is free from jealousy, these three earn  
deathless renown.

31. பல்லவையு ணல்லவை கற்றலும் பாத்துண்டாங்  
கில்லற முட்டா தியற்றலும் – வல்லிதிற்  
றாளி லொருபொரு ளாக்கலும் இம்முன்றுங்  
கேள்வியு ளெல்லாந் தலை.

*pallavaiyu ṇallavai karṛalum pāttuṇṭāṇ*  
*killara muṭṭā tiyarralum – vallitir*  
*rāḷi loruporu ḷākkalum immūṇruṇ*  
*kēḷviyu ḷellān talai.*

1. Learning what is good from several texts,  
Leading without blemish a householder's life sharing one's  
food,  
Creating wealth with persevering effort,  
These three  
Are the most excellent of precepts heard.
2. Gaining excellence by attending many learned assemblies,  
Leading unflawed the domestic life sharing food with others  
And completing any undertaking through sustained effort:  
These three form the crown of learning.
3. Learning the best from varied works, sharing one's food  
with others (as prescribed in learned works) and living a  
conjugal life without blemish to household Dharma,

achieving a great objective with dogged energy, – these three are the foremost amongst ideals in life.

32. நுண்மொழி நோக்கிப் பொருள்கொளலு நூற்கேலா  
வெண்மொழி வேண்டினுஞ் சொல்லாமை – நன்மொழியைச்  
சிற்றின மல்லார்கட் சொல்லலும் இம்மூன்றும்  
கற்றறிந்தார் பூண்ட கடன்.

*nunṁmoli nōkkip poruḷkoḷalu nūrkēlā*  
*veṇmoli vēṇṭinuñ collāmai – nanṁmoliyaic*  
*cirriṇa mallārkaṭ collalum immūnrum*  
*karrarintār pūṇṭa kaṭaṇ.*

1. Understanding the meaning looking into the subtle language,  
Never telling, even if desired, a fanciful meaning  
unacceptable to the text,  
Telling words of moral import to those who are not lowly, –  
These three  
Are the obligations undertaken by the knowing and learned.
2. Arriving at the import by means of subtle perception,  
Abstaining from futile words disapproved by texts, even  
when importuned  
And imparting words of wisdom to the flawless ones:  
These three are the duties of those well-versed in learning.
3. Understanding the subtle meanings of words with deep  
insight, giving not inappropriate meanings to words even  
if one so desires, speaking out truths to people who are  
not low-minded – these three are the duties set by the  
learned before themselves.

33. கோலஞ்சி வாழும் குடியும் குடிதழீஇ  
யாலம்வீழ் போலு மமைச்சனும் – வேலின்  
கடைமணிபோற் றிண்ணியான் காப்பும் இம்மூன்றும்  
படைவேந்தன் பற்று விடல்.

*kōlañci vāluṇ kuṭiyuṇ kuṭitaḷi*  
*yālamvīḷ pōlu mamaiccanum – vēlin*  
*kaṭaimaṇipōr rinṇiyāṇ kāppum immūnrum*  
*paṭaivēntaṇ parru viṭal.*

1. Citizens who live fearing a King's sceptre,  
A minister embracing the citizens like banyan roots,  
The protection of resolute chieftain like the jeweled crest of  
a spear,  
These three  
Are things to which a king of armies is attached.
2. Subjects who fear the sceptre, the minister who loves them  
And is supportive like the banyan's stilt-roots and the protection  
Of the bodyguard, firm and tough like the spear's ring:  
To these three, the king with an army shall hold fast.
3. Subjects loyal to the ruler of the land, a minister who can  
prop up the subjects like the hanging roots (from boughs),  
the guard kept by the strong, firm like the ring round the  
javelin (spear, lance), – these three are things that the armed  
king should not give up.

34. மூன்று கடன்கழித்த பார்ப்பானு மோர்ந்து  
முறைநிலை கோடா வரசும் – சிறைநின்  
றலவலை யில்லாக் குடியும் இம்முவர்  
உலக மெனப்படு வார்.

*mūnru kaṭaṅkalitta pārppāṇu mōrntu*  
*murainilai kōṭā varacum – cirainin*  
*ralavalai yillāk kuṭiyum immūvar*  
*ulaka meṇappaṭu vār.*

1. A Brahmin that repays his triple dues,  
A fully enquiring king that swerves not from justice,  
Citizens, freed from care, under a king's protecting rule, –  
These three  
Shall be called to comprise the world.
2. The Brahmin who discharges the triad of obligations,  
The King well-versed in rulership who swerves not from  
law,  
The subjects who fear the ruler but are free from worries:  
The realm where these three thrive is the greatest.

**Note:** A Brahmin should discharge his obligation (1) to the devas by performing sacrifices, (2) to the sages by following their precepts and (3) to the manes by offering oblations and libations.

3. The Brahmin who has done his triple dharma of learning the Vedas, offering sacrifice and giving birth to children (who has done his duties by Devas, rishis and the manes), the King who investigating into the crime of his subjects does not deviate from the path of righteousness (and inflicts due punishment), subjects who abiding by the just rule of their king live care-free, – these three are deemed the exalted.

35. முந்நீர்த் திரையி னெழுந்தியங்கா மேதையும்  
நுண்ணூற் பெருங்கேள்வி நூற்கரை கண்டானும்  
மைநீர்மை யின்றி மயலறுப்பான் இம்மூவர்  
மெய்நீர்மை மேனிற் பவர்.

*munnīrt tiraiyi neluntiyankā mētaiyum  
nunṇūr perunkēlvi nūrkarai kaṇṭānum  
mainīrmai yinri mayalaruppāṇ immūvar  
meynīrmai mēniṛ pavar.*

1. A genius whose mind is not restless as the waves of the sea,  
One that knows the ultimate meaning through abundant  
listening to subtle texts  
Without any deluding nature, one that has cut off illusion,  
These three  
Are those that dwell in the world of everlasting bliss.
2. A great and calm mind unlike the wave-tossed main,  
Assiduous mastery of the great and subtle texts  
And unflawed freedom from bewildering tohubohu:  
These three secure the abidance in the world of true  
beatitude.
3. The learned whose mind does not toss like the waves of the  
sea; the one who by deep thought and great knowledge  
acquired by listening to others has realized the truths of  
works, the one who without the blemish (stain) of lust, anger

and illusion puts an end to ignorance, – these three attain eternal bliss.

36. ஊனுண் டுயிர்கட் கருளுடையே மென்பானுந்  
தானுடன்பா டின்றி வினையாக்கு மென்பானுங்  
காமுறு வேள்வியிற் கொல்வானும் இம்மூவர்  
தாமறிவர் தாங்கண்ட வாறு.

*ūnun tuyirkaṭ karuḷutaiyē menpānuṇ  
tānuṭanpā tinri viṇaiyāḱku menpānuṇ  
kāmuru vēḷviyir kolvānum immūvar  
tāmarivar tāṅkaṇṭa vāru.*

1. One, eating flesh, affirming that he has mercy for living creatures,  
One, without commitment of effort, affirming that his former deeds will make him wealthy,  
One that kills life in a yaga seeking a benefit desired;  
These three  
Know themselves only as their senses envisage.
2. The meat-eater who says he has compassion for lives,  
He who does nothing but claims fulfilment through his  
Destiny and he who kills lives in a yagna for personal benefit:  
These three are knowledgeable but in their light.
3. One who though eating flesh professes mercy for lives; one  
who without making any effort thinks that everything will  
be done by fate, one who with a view to gaining benefits in  
this world kills lives at a sacrifice, – these three have not  
properly understood the truths (from truly learned people).

37. குறளையு ணட்பளவு தோன்று முறலினிய  
சாற்பினிற் றோன்றுங் குடிமையும் – பால்போலும்  
தூய்மையுட் டோன்றும் பிரமாணம் இம்மூன்றும்  
வாய்மை யுடையார் வழக்கு.

*kuraḷaiyu ṇaṭpaḷavu tōṇru muraḷiniya  
cālpiṇiṭ rōṇruṇ kuṭimaiyum – pālṭōlum  
tūymaiyuṭ tōṇrum piraṁāṇam immūṇrum  
vāymai yuṭaiyār vaḷakku.*

1. In the weight given to false report appears the level of one's friendship,  
In honourable aspects sweet to attain appears one's noble line,  
In its milk-like purity appears the fealty of an oath, –  
These three  
Are the customary scales to measure the true and faithful.
2. One's friends are known when one's wealth shrinks,  
One's sweet and noble qualities will reveal one's lofty clan  
And milk-like purity will manifest in one's true nature:  
These three testify to the true one's way of life.
3. In adversity the depth of friendship is gauged,<sup>7</sup> in the abundantly sweet excellence of moral work, one's noble birth is revealed; in milk-like purity of heart, the truth of one's nature is evident. These three are the paths of the true.

38. தன்னை வியந்து தருக்கலுந் தாழ்வின்றிக்  
கொன்னே வெகுளி பெருக்கலு – முன்னிய  
பல்பொருள் வெஃகுஞ் சிறுமையும் இம்முன்றும்  
செல்வ முடைக்கும் படை.

*taṇṇai viyantu tarukkalun tālvīṇṛik*  
*konṇē vekuli perukkalu – munṇiya*  
*palporuḷ veḷḷkuṇ cīrumaiyum immūṇṛum*  
*celva muṭaikkum paṭai.*

1. To glorify one's self in false self-esteem,  
Without control wastefully to wax in one's wrath,  
Mean craving for manifold things that one sees, –  
These three  
Are the instruments to demolish one's wealth.
2. Pride ensuing from self-admiration, lacking humility  
Unreasonable indulgence in wrath and utter baseness

<sup>7</sup> Alternative meaning: when one carries tales against another, in the one to whom the insinuation is made the depth of his friendship with the one insinuated against will become apparent.



Which covets all things one's mind lusts after:  
These three are the weapons that destroy one's wealth.

3. To blow one's own trumpet and become self-conceited; without humility, to intensify one's anger without cause; to be so mean as to covet all things that could be thought of, these three are the forces that do away with one's wealth.

39. புலமையக்கம் வேண்டிப் பொருட்பெண்டிர் தோய்தல்  
கலமயக்கங் கள்ளாண்டு வாழ்தல் – சொலைமுனிந்து  
பொய்மயக்கஞ் சூதின்கட் டங்கல் இம்முன்றும்  
நன்மையி லாளர் தொழில்.

*pulaimayakkam vēṇṭip poruṭpeṇṭīr tōytal*  
*kalamayakkaṅ kaḷḷuṇṭu vāṭtal – colaimuṇintu*  
*poymayakkaṅ cūtiṅkaṭ ṭaṅkal immūṇrum*  
*naṇmaiṇi lālar toḷil.*

1. Enchantment of flesh is to drown oneself among women who are after money,  
Enchantment of the pot is to live drinking toddy,  
Enchantment of lie is hating words of truth and stay in gambling, –  
These three  
Are the jobs of men with no good in them.
2. Baseness is having union with harlots,  
Quaffing toddy is but licking spittle and association with Falsehood defying the words of wisdom is like abidance  
In gambling houses: these three are what the debased do.
3. Union with harlots – thus courting evil, drinking toddy to intoxication, disregarding the words of the wise and getting steeped in lie, by taking to gambling, – these three are the acts of the wicked (vicious).

40. வெகுளி நுணுக்கும் விறலு மகளீர்கட்  
கொத்த வெழுக்க முடைமையும் – பாத்துண்ணும்  
நல்லறி வாண்மை தலைப்படலும் இம்முன்றும்  
தொல்லறி வாளர் தொழில்.

*vekuli nunukkum viralu makalīrkaṭ  
kotta volukka muṭaimaiyum – pāttuṇṇum  
nallari vāṇmai talaippatalum immūnrum  
tollari vālar tolil.*

1. The strength of will that controls one's anger,  
Purity of conduct suited to the purity of one's wives,  
Being first and foremost among the goodly that share their food,  
These three  
Are the jobs of those proficient in ancient texts.
2. Valiancy to control wrath, good conduct esteemed by  
Goodly wives and the proneness to share  
Food with others gracefully:  
These three characterize the traditional acts of the great ones.
3. The manliness of subduing anger, moving with ladies in an  
agreeable manner, the enlightened eminence of attempting  
to lead a life of munificence, – these three are the acts of  
people who are versed in ancient wisdom.

41. அலந்தார்க்கொன் றீந்த புகழுந் துளங்கினுந்  
தன்குடிமை குன்றாத் தகைமையும் – அன்போடி  
நானாளு நட்டார்ப் பெருக்கலும் இம்முன்றும்  
கேள்வியு ளெல்லாந் தலை.

*alantārkkon rīnta pukaḷun tuḷankinun  
tanḱuṭimai kunrāt takaimaiyum – aṇpōṭi  
nāṇāḷu naṭṭārp perukkalum immūnrum  
kēḷviyu lellān talai.*

1. Fame of having given something to relieve the deprived,  
Though weakened, not to wave in the nobility of one's lineage,  
Day by day to wax in love increasing one's friends, –  
These three  
Are the most excellent of virtues heard extolled.

2. The fame born of offering relief to the distressed,  
The maintaining of clan's honour, though in straits,  
And the gaining more and more of loving friends:  
These three are the best of celebrated virtues.
3. The reputation born of helping those who suffer from want,  
refraining even in adversity from acts that will tarnish one's  
nobility of birth, ever helping more and more with intense  
love those befriended, – these three are foremost acts of  
Dharma.

42. கழகத்தால் வந்த பொருள்கா முறாமை  
பழகினும் பார்ப்பாரைத் தீப்போ லொழுகல்  
உழவின்கட் காமுற்று வாழ்தல் இம்முன்றும்  
அழகென்ப வேளாண் குடிக்கு.

*kaḷakattāl vanta poruḷkā murāmai*  
*paḷakinum pārppārait tīppō loḷukal*  
*uḷaviṇkaṭ kāmuṛru vāḷtal immūṇrum*  
*aḷakenpa vēḷāṇ kuṭikku.*

1. Not to crave for wealth that comes through gambling,  
Though familiar, moving with  
Brahmins as with fire,  
Willingly adopting agriculture as one's way of life, –  
These three  
Are virtues handsome to a family of peasants.
2. Abhorring the gain in gambling, dreading like fire  
The Brahmins with whom one mixes well and leading  
The life lovingly dedicated to agriculture:  
These three beautifully become the life of Velālās

**Note:** Become (V.t.): to suit or befit.

3. Hankering not after money got from gambling; moving with  
Parppar (versed in Vedic lore) as if with fire, though  
acquainted with them for long, living with a great passion  
for agriculture, these three are, they say, an elegance to a  
farmer (agriculturist).

43. வாயி னடங்குத றுப்புரவா மாசற்ற

செய்கை யடங்குத றிப்பியமாம் – பொய்யின்றி  
நெஞ்ச மடங்குதல் வீடாகும் இம்மூன்றும்  
வஞ்சத்திற் றீர்ந்த பொருள்.

*vāyi naṭaṅkuta ruppuravā mācarra*  
*ceykai yaṭaṅkuta rippiyamām – poyyinri*  
*neñca maṭaṅkutaḷ vīṭākum immūṇrum*  
*vañcattir rīrnta poruḷ.*

1. Enjoyment of wealth is to be controlled in one's tongue,  
Enjoyment of blemishless divinity is to be controlled in one's  
deeds,  
Blissful mukti is, without hypocrisy, to be controlled in one's  
heart, –  
These three  
Are treasures that are not treacherous.
2. Flawless words engender purity, blemishless deeds  
Constitute divinity and the serene heart  
Freed from falsity secures deliverance:  
These three are untainted by deception.

**Note:** The emphasis is on the purity of word, deed and thought.

3. Keeping control over one's tongue brings in prosperity; over  
one's five senses leads one to blemishless birth in  
Devaloga; and true self restraint (equanimity, mental poise)  
leads one to heavenly bliss, – these three restraints (controls)  
are truths free from doubt.

44. விருந்தின்றி யுண்ட பகலுந் திருந்திழையார்  
புல்லப் புடைபெயராக் கங்குலும் இல்லார்க்கொன்  
றியா தொழிந்தகன்ற காலையும் இம்மூன்றும்  
நோயே யுரனுடை யார்க்கு.

*viruntinri yuṇṭa pakalun tiruntilaiyār*  
*pullap puṭaipeyarāk kaṅkulum illārkkon*  
*rīyā toḷintakaṇṇa kālaiyum immūṇrum*  
*nōyē yuraṇuṭai yārkkū.*

1. The midday spent without a guest while eating,  
The night spent without one's bejewelled spouses to embrace,  
The morning wasted and gone without giving something to  
the have-nots, –  
These three  
Are, to men of wisdom, a painful disease.
2. The day spent in eating without guests, the night  
Spent without union with bejewelled spouses  
And the hour spent without offering relief to the indigent:  
These three are indeed deemed as maladies by the wise.
3. The day spent without entertaining guests, the night spent  
without embracing spouses wearing choice ornaments, the  
morning spent without giving alms to the poor, – these three  
are a source of pain to the wise.

45. ஆற்றாணை யாற்றென் றலைப்பானு மன்பின்றி  
யேற்றார்க் கியைவ கரப்பானுங் – கூற்றம்  
வரவுண்மை சிந்தியா தானும் இம்முவர்  
நிரயத்துச் சென்றுவீழ் வார்.

*ārāṇai yārren ralaippānu manpinri*  
*yērrārk kiyaiva karappānuṅ – kūṛram*  
*varavunmai cintiyā tānum immūvar*  
*nirayattuc cenruvīl vār.*

1. The master that drives the incapable servant to perform a  
task,  
One that conceals, without love, what he can give to the  
petitioning poor,  
One that contemplates not on the certainty of  
Death's arrival,–  
These three  
Shall fall, on leaving their body, into hell.
2. Forcing one to perform the impossible task, lacking  
Love and hiding the means, refusing help to the seeker  
And remaining willfully oblivious of the certain advent of death:  
The three that do these will fall into hell.

3. He who harasses one to do a thing which he is incapable of doing, he who with cruelty hides things and declines to give to those who ask for alms, he who bestows not thought on the certainty of Death (and acts as he pleases), these three will fall into hell.

46. காறுய்மை யில்லாக் கலிமாவுங் காழ்கடிந்த  
மேறுய்மை யில்லாத வெல்களிறுஞ் – சீறிக்  
கறுவி வெகுண்டுரைப்பான் பள்ளி இம்முன்றுங்  
குறுகா ரறிவுடை யார்.

*kārūymai yillāk kalimāvuṅ kālkaṭinta*  
*mērūymai yillāta velkaḷiruṅ – cīrik*  
*karuvi vekunṭuraippāṇ paḷḷi immūṇruṅ*  
*kuṛukā rarivuṭai yār.*

1. A horse without the five-fold virtues in its legs,  
A victorious elephant without purity in head breaking loose  
its fetters,  
A school where the teacher, vengeful and angry, uses wild  
abuse,–  
These three  
The discerning wise shall not approach.

2. The bridled steed with tottering legs, the fierce and rutting  
Elephant that defies the ankus and the school where  
The instructor, in vengeful wrath, shouts in ire:  
These three are shunned by the wise.

**Note:** *Kāzh* (காழ்): Ankus, the elephant-goad.

3. The horse that lacks a majestic gait, the deadly elephant  
that breaks the shackles and makes the seat on its back dirty  
(for the warrior to sit), the school where the teacher frets  
and fumes against his pupils and teaches his lessons, these  
three are not approached by the wise.

47. சில்சொற் பெருந்தோண் மகளிரும் பல்வகையும்  
தாளினாற் றந்த விழுநிதியு – நாடோறு  
நாத்தளிர்ப்ப வாக்கிய வுண்டியும் இம்முன்றுங்  
காப்பிகழ லாகாப் பொருள்.

*cilcor peruntōṇ makalirum palvakaiyum*  
*tālinār ranta vilunitiyu – nātōru*  
*nāttalirppa vākkiya vuṇṇiyum immūnrum*  
*kāppikaḷa lākāp poruḷ.*

1. Women of lisping words and broad shoulders,  
 Magnificent wealth that manifold efforts have bestowed,  
 Cooked food that make the taste-buds to grow daily, –  
 These three  
 Are to be protected from falling into disgrace.
2. Fair-armed women of very few words, great wealth  
 Gained through manifold and dharmic ways  
 And the toothsome food, fresh and refreshing, which is  
 Quotidian cooked; these three merit proper preservation.
3. Plump-shouldered ladies of gentle words, immense wealth  
 acquired by great exertion in varied fields, the tasty food  
 (dishes) daily prepared, – these three are things whose  
 safeguarding cannot be thought of lightly.

48. வைத்தனை யின்சொல்லாக் கொள்வானு நெய்ப்பெய்த  
 சோறென்று கூழை மதிப்பானும் – ஊறிய  
 கைப்பதனைக் கட்டியென் றுண்பானும் இம்மூவர்  
 மெய்ப்பொருள் கண்டுவாழ் வார்.

*vaitatanai yincollāk koḷvānu neypeyta*  
*cōrenru kūlai matippānum – ūriya*  
*kaippatanaik kaṭṭiyen ruṇpānum immūvar*  
*meyporuḷ kaṇtuvāl vār.*

1. One that takes curses as sweet blessings,  
 One that esteems pasty gruel, as rice soaked in ghee,  
 One that eats oozing salt as if it were a stone of jaggery,  
 These three  
 Shall find the true meaning of existence and live.
2. The one who deems obloquies as sweet words, the one who  
 Relishes a mess of pottage as though it were cooked rice  
 Treated with ghee and the one who eats bitter victuals

As though it were jaggery: these three envision  
Truth and live it.

3. One who considers abuse as sweet words, one who deems mere porridge as ghee-soaked rice (food), one who deems a bitter thing as jaggery and eats it with relish, these three people realize the truths of life on earth.

49. ஏவாது மாற்று மிளங்கிளையுங் காவாது  
வைதெள்ளிச் சொல்லுந் தலைமகனும் – பெய்தெள்ளி  
யம்மனை தேய்க்கு மனையாளும் இம்மூவர்  
இம்மைக் குறுதியில் லார்.

*ēvātu mārru miḷaṅkiḷaiyuṅ kāvātu*  
*vaitellic collun talaimakanum – poytelli*  
*yammaṇai tēycku maṇaiyālum immūvar*  
*immaik kurutiyil lār.*

1. A son that refuses to perform what his parents bid,  
A husband that abuses his wife in foul words without  
protecting her,  
A wife that wastes the wealth of that home uttering choice  
lies, –  
These three  
Shall be of no help in this birth.
2. The young one who does things forbidden by parents, the  
husband  
Who guards not his wife and denigrates her with  
Foul words and the wife who pursuing false ways devastates  
Her house: these three have forfeited the purpose of their  
birth.
3. The son who refuses to do things told him by his parents  
(the son that does things as he pleases without waiting for  
his parents' command), the husband who without  
patronizing, abuses and ridicules (derides) his wife, the  
wife who indulging in deliberate falsehood ruins the wealth  
of the household thereby, these three are of no worth to  
any on earth.



50. கொள்பொருள் வெஃகிக் குடியலைக்கும் வேந்தனும்  
உள்பொருள் சொல்லாச் சலமொழி மாந்தரும்  
இல்லிருந் தெல்லை கடப்பாளும் இம்மூவர்  
வல்லே மழையறுக்குங் கோள்.

*koḷporuḷ vekkik kuṭiyalaikkum vēntaṇum*  
*uḷporuḷ collāc calamoli māntarum*  
*illirun tellai kaṭappāḷum immūvar*  
*vallē maḷaiyarukkuṇ kōḷ.*

1. Desirous of gathering his dues, the king who persecutes his citizens,  
Men that utter false words without uttering what is true,  
A wife that crosses the threshold of her home, –  
These three are the planets that can stop the rain.
2. The king who coveting tax-income grieves sore his subjects  
The deceptious people who conceal truth and the wife  
Who ventures beyond the domestic bournes: these three  
Are the evil planets that hasten to prevent the fall of rain.
3. The tyrant king who hankering after abnormal taxes exacts  
them from his subjects with cruelty, people who bear false  
witness (at a court), the wife who trespasses the bounds of  
home (and modesty), these three are planets that make  
rains scarce.

51. தூர்ந்தொழுகிக் கண்ணுந் துணைக டுணைகளே  
சார்ந்தொழுகிக் கண்ணுஞ் சலவர் சலவரே  
யீர்ந்தகல் லின்னாக் கயவர் இம்மூவர்  
தேர்ந்தக்காற் றோன்றும் பொருள்.

*tūrtolukik kaṇṇun tuṇaika tuṇaikalē*  
*cārntolukik kaṇṇuñ calavar calavarē*  
*yīrtakal liṇṇāk kayavar immūvar*  
*tērtakkār rōṇrum poruḷ.*

1. Who stand by one when one's incomes are blocked up are  
true relations;

Even while agreeing with one, one's enemies are only enemies;  
 The wicked are like broken stones, miserable to tread; –  
 These three  
 Are substances that will reveal their true colours, when  
 considered.

2. Good relatives continue to be good even when one's wealth dwindles,  
 Foes who mingle closely continue to be foes and the base are  
 Hard like stones even when broken: the nature of these  
 Three is obvious to the discerning eye.
3. Even while in adversity kith and kin come to one's help;  
 however closely one moves with enemies, they are inimical  
 yet; cruel and mean-minded people are akin to a stone  
 split into two. These three truths will be evident on  
 investigation.

52. கண்ணுக் கணிகலங் கண்ணோட்டங் காமுற்ற  
 பெண்ணுக் கணிகல நாணுடைமை – நண்ணும்  
 மறுமைக் கணிகலங் கல்வி இம்முன்றுங்  
 குறியுடையார் கண்ணே யுள.

*kaṇṇuk kaṇikalan kaṇṇōṭṭaṅ kāmuṟra*  
*peṇṇuk kaṇikala nāṇuṭaimai – naṇṇum*  
*maṟumaik kaṇikalan kalvi immūṇruṅ*  
*kuriyūṭaiyār kaṇṇē yula.*

1. For eyes, the ornament is merciful kindness;  
 For a woman in love, the ornament is shyness;  
 For the approaching next birth, the ornament is learning; –  
 These three  
 Are there only among the wisely discerning.
2. The jewel of the eyes is benignity, the jewel  
 Of the beloved wife is bashfulness and the jewel  
 Of the ensuing life is learning acquired in this life:  
 These three abound only in the lives of the principled.
3. The ornament for the eyes is compassion; the adornment

for the loving wife is modesty; the beauty of the life to come is learning. These three are found only in the discerning.

53. குருடன் மனையா எழகு மிருடரக்  
கற்றறி வில்லான் கதழ்ந்துரையும் – பற்றிய  
பண்ணிற் றெரியாதான் யாழ்கேட்பும் இம்மூன்றும்  
எண்ணிற் றெரியாப் பொருள்.

*kuṟuṭaṇ maṇaiyā laḷaku miruṭṭirak*  
*karrari villāṇ kataḷnturaiyum – parriya*  
*paṇṇir reriyaṭāṇ yāḷkēṭpum immūṇrum*  
*eṇṇir reriyaṭ poruḷ.*

1. A blind man's wife, her beauty;  
One without learned wisdom wiping out darkness, his smart  
comments;  
One unknown to tunes and timings, his listening to the lute;–  
These three,  
When considered, are things unknown and unappreciated.
2. A woman's beauty to her blind husband, the garrulity  
Which knows not of murk-dispelling learning and the  
melody of yāzh to one unacquainted with the modes of  
music:  
These three remain altogether ignored.
3. The beauty of a blind man's wife, the eloquent words of a  
man who has not had a sound education, the hearing of  
music of the yazh (lute) by a man ignorant of the tunes  
thereof, – these three, if considered, are of no avail.

54. தன்பயன் றுரக்காரைச் சார்தலுந் தாம்பயவா  
நன்பயன் காய்வின்கட் கூறலும் – பின்பயவாக்  
குற்றம் பிறர்மே லுரைத்தலும் இம்மூன்றும்  
தெற்றென வில்லார் தொழில்.

*tanpayaṇ rūkkāraic cārtalun tāmpayavā*  
*nanpayaṇ kāyviṇkaṭ kūṛalum – piṇpayavāk*  
*kuṛram piṛarmē luraittalum immūṇrum*  
*terrena villār tolil.*

1. Befriending one that considers not what is beneficial to one's self;  
Speaking, in anger, what is goodly beneficial but yielding none;  
Attributing blames on others which render them infamous later; –  
These three  
Are the actions of men with no clear judgement.
2. Befriending them who are not beneficial at all,  
Addressing goodly words to one under the sway of anger  
And attributing futile blames on others:  
These three are the doings of those who lack clarity.
3. To rely on those who will not help, to utter useless words in wrath, to bring forward useless charges (accusations) against others, – these three are the acts of muddle-headed people.

55. அருமறை காவாத நட்பும் பெருமையை  
வேண்டாது விட்டொழிந்த பெண்பாலும் – யாண்டானுஞ்  
செற்றந் கொண்டாடுஞ் சிறுதொழும்பும் இம்மூவர்  
ஒற்றா ளெனப்படு வார்.

*arumarai kāvāta naṭpum perumaiyai*  
*vēṇṭātu viṭṭolinta peṇpālum – yāṇṭānuñ*  
*ceṇṇaṅ koṇṭāṭuñ ciṇuṭolumpum immūvar*  
*orṛā ḷeṇappaṭu vār.*

1. A friend who cannot guard confidential secrets;  
A woman who has forsaken grandeur without aspiring for it;  
A paltry slave nurturing grievance in every place;  
These three  
Are said to equal spies.
2. The friend that guards not vital secrets, the woman who has  
Abandoned for good what is glorious and the base serf  
Who for ever nurtures inimical feeling:  
These three are always to be designated as spies.
3. A friend who guards not great secrets, a wife who unmindful  
of honour deviates from the path of Dharma by betraying

the faults of her husband, the menial who at any time (place)  
angrily speaks ill of his master, these three are verily spies.

56. முந்தை யெழுத்தின் வரவுணர்ந்து பிற்பாடு  
தந்தையுந் தாயும் வழிபட்டு – வந்த  
வொழுக்கம் பெருநெறி சேர்தல் இம்மூன்றும்  
விழுப்பநெறி தூராத வாறு.

*muntai yeluttiṇ varavunarntu pīrpātu*  
*tantaiyun tāyum valipattu – vanta*  
*volukkam perunerī cērtal immūṇrum*  
*viḷuppaneri tūrāta vāru.*

1. In youth becoming proficient in letters;  
And then, a conduct worshipped by one's father and mother;  
Being absorbed in the great path; –  
These three  
Shall never obstruct the excellent path of asceticism.
2. Learning while yet young, then taking to the adoration  
Of parents and then pursuing the righteous paths of those  
Endowed with unassailable character:  
These three foster intact the way leading to salvation
3. Learning while young, then realizing the truths learnt,  
obeying and paying homage to parents and so living;  
treading the path of the virtuous, these three obstruct not  
the noble path.

57. கொட்டி யளந்தமையாப் பாடலுந் தட்டித்துப்  
பிச்சைபுக் குண்பான் பிளிற்றலுந் துச்சிருந்தான்  
ஆளுங் கலங்கா முறுதலும் இம்மூன்றுங்  
கேள்வியு ளின்னா தன.

*koṭṭi yaḷantamaiyāp pāṭalun taṭṭittup*  
*piccaipuk kuṇpāṇ piḷirralun tucciruntāṇ*  
*ālun kalaṅkā muṇṭalum immūṇruṇ*  
*kēlvīyu liṇṇā taṇa.*

1. A song not in consonance with measured beats of time;  
The boastful speech of one that eats by begging, clapping  
his hands;

A petty tenant of a small portion desiring for the vessels of the land-lord; –

These three are miserable, even when heard about.

2. The song that cannot keep time, the din of the mendicant Who claps his hands seeking alms and the craving Of the tenant of a portion to come by his land-lord's utensils: Even to hear about these three is detestable.
3. Singing without concord to the tune, the prattle of the man clapping his hands going and begging for food, the sojourner in a rich household coveting the things used by the owner thereof, – these three are unpalatable to the ear (to hear).

58. பழமையை நோக்கி யளித்தல் கிழமையாற்  
கேளி ருவப்பத் தழுவுதல் – கேளிராய்த்  
துன்னிய சொல்லா லினந்திரட்டல் இம்மூன்றும்  
மன்னற் கிளையான் றொழில்.

*paḷamaiyai nōkki yaḷittal kiḷamaiyār*  
*kēli ruvappat taluvutal – kēḷirāyt*  
*tunṇiya collā liṇantiraṭṭal immūṇrum*  
*maṇṇar kiḷaiyāṇ roḷil.*

1. Making gifts considering old companionship;  
Embracing with liberty making one's kinsmen happy;  
Bringing people, through sweet words, together as relations;– These three  
Are the work of a monarch's minister.
2. Continuing to help friends as in the past, fostering  
And making happy the privileged kin and promoting  
Solidarity among kith and kin through endearing words:  
These three are enjoined on the crown-prince.
3. Patronizing the elders who had moved closely, with one's forefathers; extending one's help with affection to one's kith and kin to their satisfaction (and pleasure), gathering round oneself with sweet words noble people to live as kith and kin, – these three are the duties of the prince (minister).

59. கிளைஞர்க் குதவாதான் செல்வமும் பைங்கூழ்  
விளைவின்கட் போற்றா னுழவும் – இளையனாய்க்  
கள்ளாண்டு வாழ்வான் குடிமையும் இம்முன்றும்  
உள்ளன போலக் கெடும்.

*kiḷaiñark kutavātāṇ celvamum painkūḷ  
viḷaivinkaṭ pōrrā nūlavum – ilaiyaṇāyk  
kaḷḷuṇṭu vālvāṇ kuṭimaiyum immūṇrum  
uḷḷaṇa pōlak keṭum.*

1. The wealth of one that is no help to one's kith and kin;  
Cultivation by one incapable of guarding the good crop  
grown;  
The good lineage of one that lives like a fool drinking toddy;—  
These three  
While appearing to exist, shall disappear.
2. The wealth of him who helps not his relatives,  
The husbandry of him who cannot guard the growing crops  
and  
The life of him who from his youth is an alcoholic:  
These three seemingly exist but to perish eventually.
3. The wealth of one who helps not his kith and kin, the farming  
of the tiller who fails to protect the green crops at the time  
of yield, the life (family) of the man who while young  
indulges in drink, these three though appearing prosperous  
for a while, would go to rack and ruin.

60. பேஎப்பிறப் பிற்பெரும் பசியும் பாஅய்  
விலங்கின் பிறப்பின் வெருவும் – புலந்தெரியா  
மக்கட் பிறப்பி னிரப்பிடும்பை இம்முன்றுந்  
துக்கப் பிறப்பாய் விடும்.

*pēeyppirap piṇperum paciyyum pāay  
vilankiṇ piṇrappiṇ veruvum – pulanteriyā  
makkaṭ piṇrappi niraṇṇiṭumpai immūṇrun  
tukkap piṇrappāy viṭum.*

1. Excessive hunger when born as ghouls;  
Frightful fear when born as leaping animals;  
Painful begging when born as ignorant mortals; –  
These three  
Are births consigned to suffering.
2. The great esurience of that which is born as a ghoull,  
The fear attached to the life of a pouncing beast  
And the penury of the ignoramus which engenders misery:  
The lives of these three are replete with misery.
3. Insatiable hunger of devilish birth (life), the fear of death  
among fleeting animals (faunae), the indigence of human  
beings steeped in ignorance, – these cause distress. These  
three kinds of lives are grievous births.

61. ஐயறிவுந் தம்மை யடைய வொழுதல்  
எய்துவ தெய்தாமை முற்காத்தல் – வைகலும்  
மாநேற்கு மன்னர் நிலையறிதல் இம்முன்றும்  
சீரேற்ற பேரமைச்சர் கோள்.

*aiyaṛivun tammai yaṭaiya volukutal*  
*eytuva teytāmai murkāttal – vaikalum*  
*mārērku manṇar nilaiyaṛital immūṇrum*  
*cīrērra pēramaiccar kōl.*

1. A behaviour with one's five senses under one's self-  
possession;  
Prevention beforehand of imminent calamity, so that it does  
not happen;  
Day after day knowing the plight of kings in rivalry;–  
These three  
Are the resolute ends of great ministers of wide fame.
2. Leading a life with the five senses under control,  
Forfending the onslaught of evil by foresight and possessing  
The current knowledge of the state of hostile kings:  
These three characterize the glorious minister.



3. Conducting one's life making the knowledge gained by the five senses serve (one) to advantage, preventing in advance the danger impending the king (state), collecting information by means of spies, the condition of enemy king (and taking precautionary measures), these three are objectives of renowned ministers.

62. நன்றிப் பயன்றுக்கா நாணிலியுஞ் சான்றோர்முன்  
மன்றிற் கொடும்பா டுரைப்பானும் – நன்றின்றி  
வைத்த வடைக்கலங் கொள்வானும் இம்முவர்  
எச்ச மிழந்துவாழ் வார்.

*nanrip payanrūkkā nāṇiliyuñ cānrōrmun*  
*manrir koṭumpā ṭuraippānum – nanrinri*  
*vaitta vaṭaikkalan koḷvānum immūvar*  
*ecca milantuvāḷ vār.*

1. A shameless fellow without gratitude for benefits done;  
One that tells lies in a court of justice before the virtuously  
wise;  
One that, without goodness, makes one's own what is held  
in trust;  
These three  
Shall live losing all their progeny.
2. The shameless ingrate, the utterer of cruel words  
In the assembly of the great and the one who misappropriates  
The articles entrusted to his safe-keeping:  
These three will dwell deprived of their progeny.
3. The shameless one who values not the good done to him, the  
one who bears false witness before the noble at court, the  
one who viciously misappropriates the property entrusted by  
another to his care, these three will lose their scions (and  
fame) and live.

63. நோவஞ்சா தாரோடு நட்பும் விருந்தஞ்சும்  
யிர்வளையை யில்லத் திருத்தலுஞ் – சீர்பயவாத்  
தன்மையி லாள ரயனிருப்பும் இம்மூன்றும்  
நன்மை பயத்த லில.

*nōvañcā tārōṭu naṭpum viruntañcum*  
*yīrvaḷaiyai yillat tiruttaluñ – cīrpayaṇāt*  
*tañmaiṇi lāḷa rayaliruppum immūnrum*  
*nañmai payatta lila.*

1. Friendship with those who don't fear to inflict suffering;  
Having at home a wife who fears to entertain guests;  
Having a neighbour with no traits to render anything  
beneficial;—  
These three  
Shall never bear any good.
2. One's friendship with those who feel not one's misery,  
Living with the wife who is alarmed by the advent of guests  
And living with inglorious neighbours:  
These three are absolutely devoid of any good.
3. Friendship with people who dread not danger (affliction,  
grief, disease); living with a wife who dreads honouring  
guests, living as neighbour to ill-natured families, – these  
three bear not any good fruit.

64. நல்விருந் தோம்பலின் நடட்டாளாம் வைகலும்  
இல்புறஞ் செய்தலி னீன்றதாய் – தொல்குடியின்  
மக்கட் பெறலின் மனைக்கிழத்தி இம்மூன்றுங்  
கற்புடையாள் பூண்ட கடன்.

*nalvirun tōmpalin naṭṭāḷām vaikalum*  
*ilpurañ ceytali nīṇratāy – tolkuṭiyiṇ*  
*makkaṭ peraliṇ maṇaikkilatti immūnruṇ*  
*karpuṭaiyāḷ pūṇṭa kaṭaṇ.*

1. To be a willing host in entertaining good-natured guests;  
To be a mother in guarding well the sanctity of home every  
day;

To be the rightful lady in bringing up children of an ancient line;

These three

Are the duties that a woman of chastity dons.

2. As a friend she must feed the goodly guests,  
As a mother she must daily foster domestic dharma  
And as a wife she must beget sons to perpetuate the hoary family-line:

These three are the duties of a chaste woman.

3. A wife who honours good guests is a friend (to her husband);  
a wife who ever safeguards household Dharma is a mother;  
one who bears children befitting the ancient household is a true wife, – these three are the duties of a chaste wife.

65. அச்சம் அலைகடலிற் றோன்றலு மார்வுற்ற  
விட்டகல கில்லாத வேட்கையுங் – கட்டிய  
மெய்நிலை காணா வெகுளியும் இம்மூன்றும்  
தந்நெய்யிற் றாம்பொரியு மாறு.

*accam alaikaṭalir rōṇṇalu mārvarra*  
*viṭṭakala killāta vēṭkaiyuṅ – kaṭṭiya*  
*meynilai kāṇā vekuḷiyum immūṇrum*  
*tanneyyir rāmporiyu māru.*

1. Recurring fear as the recurring waves of the sea;  
A desire not to give up and leave things held in affection;  
A foolish anger that sees not the true import in texts enshrined;–

These three

Are like being fried in one's own ghee.

2. Recurrence of fear like waves in the sea, persistence of  
Desire clinging to things enjoyed and wrath that prevents  
The true understanding of texts: these three are akin  
To getting themselves fried in the ghee which is their own.

**Note:** Cows, sheep and the like yield milk from which ghee is obtained. These are killed and their flesh is fried in the very ghee that is obtained from them.

3. The cropping up of fear (at heart) like the waves of the sea, the attachment that fails to fall off from things enjoyed, the simplicity of understanding not (irritability of temper that makes one blind to) the truth imbedded in great works, these three are things that fry in the boiling ghee (oil) of one's own making (like sheep's flesh boiling in the ghee yielded by it).

66. கொழுநனை யில்லாள் கறையும் வழிநிற்கும்  
சிறுநாளில் லாதான்கை மோதிரமும் – பற்றிய  
கோல்கோடி வாழு மரசனும் இம்மூன்றும்  
சால்போடு பட்ட தில.

*koḷunaṇai yillāl karaiyum valinirkum*  
*cirṛālil lātāṇkai mōtiramum – parriya*  
*kōlkōṭi vālu maracaṇum immūṇrum*  
*cālpōtu paṭṭa tila.*

1. The menstrual periods of one that has lost her husband;  
A ring in the hand of one that has no obedient servant;  
A king who rules bending the sceptre that he holds;  
These three  
Are not accompanied with virtuous benefit.
2. The monthlies of a woman without a husband, the manual  
Gestures of one without a servant and the monarch  
Who rules the realm bending his sceptre:  
These three are not at all great;

**Note:** The word ['motiram' is probably derived from 'mudra' – the sign made with fingers. A servant knows of the manual signs made by his master and carries out his master's commands expressed through gestures. Of what avail are such gestures of a person who is without a servant? If motirum means 'a signet ring' then the purpose of the verse is this: "A servant is entrusted with his master's signet ring to effect some important transactions. The ring vests him with authority to act on behalf of his master."

3. The loneliness (menses) of a lady who has lost her husband;  
the (gold) ring worn on the finger of one who lacks a foot  
boy, the king who does not rule justly, – these three have no  
worth.

67. எதிர்நிற்கும் பெண்ணு மியல்பில் தொழும்புஞ்  
செயிர்நிற்குஞ் சுற்றமு மாகி – மயிர்நரைப்ப  
முந்தைப் பழவினையாய்த் தின்னும் இவைமூன்றும்  
நொந்தார் செயக்கிடந்த தில்.

*etirnirkum penṇu miyalpil tolumpuñ  
ceyirnirkun cūrramu māki – mayirṇaraippa  
muntaiṇ palaviṇaiyāyt tinṇum ivaimūṇṇum  
nontār ceyakkitaṇta til.*

1. Eating the consequences of past deeds in previous births:  
Hair grown grey, with a woman that quarrels face to face;  
A disobedient servant and aggrieved relations.  
Those who suffer from these three, are without relief.
2. A quarrelsome wife, a misbehaving servant and kinsmen,  
Ever-hostile: these accrue to a man as the resultants  
Of his old karma which debilitates him and which  
He must needs endure even in his grey-haired dotage.
3. The wife who opposes her husband, the menial (servant)  
wicked by nature, relatives bearing unflinching enmity;  
those who suffer from these three ills that waste away their  
bodies turning the hair untimely grey, there is no relief, as  
there is none against (ancient) old, old destiny.

68. இல்லார்க்கொன் றீயு முடைமையு மிவ்வுலகில்  
நில்லாமை யுள்ளு நெறிப்பாடும் – எவ்வுயிர்க்குந்  
துன்புறுவ செய்யாத தூய்மையும் இம்மூன்றும்  
நன்றறியு மாந்தர்க் குள.

*illārkkon rīyu muṭaimaiyu mivvulakil  
nillāmai yuḷḷu nerippāṭum – evvuyirkkun  
tuṇṇuruva ceyyāta tūymaiyum immūṇṇum  
naṇṇariyu māntark kuḷa.*

1. Wealth that prompts one to give to the have-nots;  
A rectitude that reflects over impermanence in this world;  
A purity that inflicts pain on no living being; –  
These three  
Are there among people who know what is good.
2. Wealth utilized in relieving the distressed indigent,  
Living ever aware of the phenomenal ephemerality  
And purity in action that harms no living being:  
These three abound in them that know what indeed is good.
3. The possession of a heart to help the needy, of a mind to  
ponder on the transitoriness of things of the world, of a  
purity of heart that does not grieve any life, – these three  
belong to those who understand Dharma.

69. அருந்தொழி லாற்றும் பகடுந் திருந்திய  
மெய்நிறைந்து நீடிருந்த கன்னியும் – நொந்து  
நெறிமாறி வந்த விருந்தும் இம்மூன்றும்  
பெறுமா றறிய பொருள்.

*aruntoḷi lārrum pakatuṇ tiruntiya  
meyniraintu nītirunta kanniyum – nontu  
nerimāri vanta viruntum immūṇrum  
perumā rariya poruḷ.*

1. A bull that does onerous tasks;  
A virgin, of blemishless and wholesome mien long unmarried;  
A guest that has lost his way suffering from hunger;  
These three  
Are rare things to have for succour and relief.
2. A bull that works hard, the virgin – full beautiful –,  
Remaining unmarried over the years and the guest  
Who arrives distressed, having missed his way:  
These three are rare to be met with.
3. The bullock that can work hard, a lonely maiden who  
maintains her chastity for long, a hungry guest come astray,  
these three are precious things.

70. காவோ டறக்குளந் தொட்டானு நாவினால்  
வேதங் கரைகண்ட பார்ப்பானும் – திதிகந்  
தொல்வது பாத்துண்ணு மொருவனும் இம்முவர்  
செல்வ ரெனப்படு வார்.

*kāvō ṭarakkulan toṭṭānu nāviṇāl*  
*vētaṅ karaikaṇṭa pārppānum – tītikan*  
*tolvatu pāttuṇṇu moruvaṇum immūvar*  
*celva reṇappaṭu vār.*

1. One that has dug a tank with a grove of trees;  
A Brahmin, who by the  
Vedas on his tongue, has seen the shore of Truth;  
Abjuring evil, one that eats sharing the food one can;  
These three  
Are said to be wealthy men.
2. The one who rears a garden and digs a tank for the use  
Of the righteous, the chanter of the Vedas who knows their  
end  
And the one who shares his righteously-earned wealth  
With others: these indeed are the truly opulent ones.
3. One who besides rearing a grove has dug up tanks in charity,  
the Anthanar who has studied the scripture (sacred books)  
and understood the truths imbedded in them, the householder  
who eschewing evil shares what he earns with others (as  
prescribed in the shastras), – these three are the really rich  
(opulent).

71. உடுத்தாடை யில்லாதார் நீராட்டும் பெண்மீர்  
தொடுத்தாண் டவைப்போர் புகலும் – கொடுத்தளிக்கும்  
ஆண்மை யுடையவர் நல்குரவும் இம்மூன்றும்  
காண வரியவென் கண்.

*uṭuttātai yillātār nīrāṭṭum peṇṭīr*  
*toṭuttāṇ ṭavaippōr pukalum – koṭuttaliṅkum*  
*āṇmai yuṭaiyavar nalkuravum immūnrum*  
*kāṇa variyaven kaṇ.*

1. Those with no clothes to wear bathing in water;  
Women contesting a dispute entering a duel before an  
assembly;  
Those with charitable manliness in indigent circumstances;—  
These three  
My eyes discover as rare spectacles.
2. The bathing in water by them who have no clothes to wear,  
Entry of women to contend in tribunals where they have  
Preferred complaints and the penury of manly givers:—  
These three alas, are not to be witnessed by my eyes.
3. The bathing of people in water without any wear, women  
suing and disputing in court, the indigence of the manly  
benevolent, these three are sights that my eyes cannot bear  
(put up with).

72. நிறைநெஞ் சுடையானை நல்குர வஞ்சும்  
அறனை நினைப்பானை யல்பொரு ளஞ்சும்  
மறவனை யெவ்வுயிரு மஞ்சும் இம்முன்றும்  
திறவதிற் தீர்ந்த பொருள்.

*niṟaineñ cuṭaiyāṇai nalkura vañcum*  
*araṇai ninaippāṇai yalporu lañcum*  
*maṟavaṇai yevvuyiru mañcum immūṇrum*  
*tīravatir rīrnta poruḷ.*

1. Indigence lies in fear of one with a satisfied heart;  
Sin lies in fear of one that thinks on righteousness;  
All lives lie in fear of a fierce warrior; —  
These three  
Are conclusively the mightiest things.
2. Penury dreads to approach a man of contentment,  
Sin fears to approach him whose thoughts are poised in  
Dharma and all living beings are scared of a ruffian:  
These three are certainly a triad of dread.
3. Adversity dreads an upright man (one who controls his  
passion); sin is afraid of the man of charity; all lives dread  
the murderer — these three are undoubted truths.



73. இரந்துகொண் டொன்பொருள் செய்வ மென்பானும்  
பரந்தொழுகும் பெண்பாலைப் பாசமென் பானும்  
விரிகட லூடுசெல் வானும் – இம்மூவர்  
அரிய துணிந்துவாழ் வார்.

*irantukoṇ ṭoṇporuḷ ceyva menpānum*  
*parantoḷukum peṇpālaip pācamen pānum*  
*virikata lūtucel vānum immūvar*  
*ariya tuṇintuvāḷ vār.*

1. One that says that he will make opulent wealth through begging;  
One that says that a woman who cohabits with all is full of love;  
One that journeys through the wide oceans;  
These three  
Live resolved on rarest of accomplishments.
2. He who asserts that he will acquire great wealth  
By mendicancy and he who claims that he is the loved  
One of a harlot and he who is out to fare through the wide sea:  
These three lead but venturesome lives.
3. One living by beggary who says he will amass well earned riches;  
one who expects love from a harlot who embraces many;  
one (a merchant) who ventures into the high seas for trade without proper equipment for the voyage, these three are people who live attempting the impossible.

74. கொலைநின்று தின்றொழுகு வானும் பெரியவர்  
புல்லுங்காற் றான்புல்லும் பேதையும் – இல்லெனக்கொன்  
றீகென் பவனை நகுவானும் இம்மூவர்  
யாதுங் கடைப்பிடியாதார்.

*kolainiṇru tinroḷuku vānum periyavar*  
*pulluṅkāṇ ṛānpullum pētaiyum – illenakkon*  
*ṛikeṇ pavaṇai nakuvānum immūvar*  
*yātuṅ kaṭaippiṭiyā tāṇ.*

1. Steeped in killing, one that lives feeding on flesh;  
Patronised by the great, the fool that patronises them as his equals;  
One that laughs at him that begs for food as he has nothing to eat; –  
These three  
Are men who follow no good, whatsoever.
2. He who kills and subsists on flesh and the fool who,  
When embraced by the great, reciprocates it  
And he who jeers at the destitute who seeks alms:  
These three pursue nothing good whatsoever.
3. One taking to the killing of lives and eating their flesh; a simpleton who (considering himself their equal) embraces in return the great who embrace him with affection, one who derides the person who asks for alms, – these three are people who do not have any good principles in life.

75. வள்ளன்மை பூண்டான்கட் செல்வமும் உள்ளத்  
துணர்வுடையா னோதிய நூலும் – புணர்வின்கட்  
டக்க தறியுந் தலைமகளும் இம்மூன்றும்  
பொத்தினறிக் காழ்த்த மரம்.

*vallaṇmai pūṇṭāṅkaṭ celvamum ullat*  
*tuṇarvutaṭaiyā ṇōtiya nūlum – Puṇarvinṅkaṭ*  
*ṭakka taṭiyun talaimakaṇum immūṇrum*  
*pottinṇirik kāḷtta maram.*

1. Wealth in one that dons the virtue of charity;  
Books learnt by one reflecting in his mind over their truths;  
A leader that knows what is good for men who seek him;–  
These three  
Are stout trees with no hollows in them.
2. The wealth of him whose jewel is liberality, the texts  
Mastered by him of true understanding and the chief  
Who divines and supplies the needs of his associates:  
These three are like stately trees with cavities none.

3. The wealth of a man who does acts of benevolence, the learning acquired by a man of understanding, the chief who knows what best to do to those who seek his patronage, these three are akin to trees that grow hard and compact without any hollow.

76. மாரிநாள் வந்த விருந்தும் மனம்பிறிதாய்க்  
காரியத்திற் குன்றாக் கணிகையும் – வீரியத்து  
மாற்ற மறுத்துரைக்குஞ் சேவகனும் இம்மூன்றும்  
போற்றற் கரியார் புரிந்து.

*mārināl vanta viruntum maṇampirītāyk  
kāriyattir kuṇṇāk kaṇikaiyum – vīriyattu  
mārṛa marutturaikkuṇ cēvakaṇum immūṇrum  
pōrrar kariyār purintu.*

1. The guests that approach on a rainy day;  
The harlot that does her work well, while her heart is elsewhere;  
The servant who disobeys the command in the valorous  
field;—  
These three  
Are rarely treated well with understanding.
2. Guests on a rainy day, the harlot whose mind is elsewhere  
But is still bent on work with undiminished zeal  
And the warrior who in a heroic battle speaks against the  
orders  
Issued to him: these three deserve no praise at all.
3. The guest who has arrived on a rainy day, the courtesan who  
unaffected by love keeps a vigilant eye on her income, the  
warrior who in the field of battle at the critical moment of  
victory boldly opposes the words of compassion spoken by  
the chief to the enemy (and fights), these three are to be looked  
after with care.

77. கயவரைக் கையிகந்து வாழ்தல் நயவரை  
நள்ளிருளுங் கைவிடா நட்<sub>டு</sub>டொழுகல் – தெள்ளி  
வடுவான வாராமற் காத்தல் இம்மூன்றும்  
குடிமாசி லார்க்கே யுள.

*kayavaraik kaiyikantu vāṭtal nayavarai  
nalliruluṅ kaiviṭā naṭṭolukal – telli  
vaṭuvāṇa vārāmar kāttal immūṇrum  
kuṭimāci lārkkē yuḷa.*

1. To live avoiding the company of the lowly wicked;  
To so befriend men of virtue as not to forsake them in the  
dead of night;  
Enquiring well, to prevent the disgraceful from occurring; –  
These three  
Are there only among men of faultless line.
2. To live dissociated from the base, not to forsake  
The just even when assailed by dark forces  
And to safeguard oneself from the onslaught of sins:  
These three are possible only for the spotlessly-born.
3. Keeping aloof from the wicked, befriending the noble and  
maintaining that friendship through thick and thin, guarding  
oneself, after due investigation, against sinful deeds, these  
three are acts only of people of noble birth.

78. தூய்மை யுடைமை துணிவாந் தொழிலகற்றும்  
வாய்மை யுடைமை வனப்பாகுந் – தீமை  
மனத்தினும் வாயினுஞ் சொல்லாமை இம்மூன்றும்  
தவத்திற் றருக்கினார் கோள்.

*tūymai yuṭaimai tuṇivān toḷilakarrum  
vāymai yuṭaimai vaṇappākun – tīmai  
maṇattinum vāyiṇuṅ collāmai immūṇrum  
tavattir rarukkiṇār kōḷ.*

1. Resoluteness in purity;  
Truth that widens the scope of one's work;

Non-utterance of attractive evil either in heart or by mouth;—  
These three  
Are the principles of those in ecstatic penance.

2. Possession of purity, the capacity to gain the beauty  
Of truly interpreting the deeds of the great and refraining  
From thinking or speaking of evil: these three are  
The guiding principles of the steadfast tapaswis.
3. Keeping pure of heart (purity of heart), being  
straightforward and flawless in the exposition of the  
profound truths and goodly acts as found in Dharmic books,  
avoiding even thought of evil and of giving expression to  
it, — these three are the objectives of those who have taken  
to asceticism with pride.

79. பழியஞ்சான் வாழும் பசுவு மழிவினாற்  
கொண்ட வருந்தவம் விட்டானும் — கொண்டிருந்  
தில்லஞ்சி வாழு மெருதும் இவர்புவர்  
நெல்லுண்ட நெஞ்சிற்கோர் நோய்.

*paḷiyañcāṇ vālum pacuvu maḷivinār*  
*koṇṭa varuntavam viṭṭānum — koṇṭirun*  
*tillañci vālu merutum ivarmūvar*  
*nellunṭa neñcirkōr nōy.*

1. One of bovine inertia that lives fearless of disgrace;  
One that for loss of health, forsakes one's rare penance  
undertaken;  
One, like the bull, lives fearing the householder's life  
undertaken;  
These three  
While feeding on rice, are a disease to the heart.
2. He who appearing docile like a cow lives fearless of blame,  
He who forsook tapas assailed by loss (of health) and he  
Who, afraid of his chosen wife, lives like a yoked bull  
The rice that these three eat turns into coronary malady.

3. The prosperous living of one who dreads not sin, the man who breaks away from asceticism undertaken by him, when obstacles assail his path, the husband who meekly submits, like a bull, to the yoke of her whom he has taken to wife, these three eating and living are a source of pain to the heart of right-minded people.

80. முறைசெய்யான் பெற்ற தலைமையு நெஞ்சில்  
நிறையிலான் கொண்ட தவமும் – நிறையொழுக்கந்  
தேற்றாதான் பெற்ற வனப்பும் இம்மூன்றும்  
தூற்றின்கட் டுவிய வித்து.

*muraiceyyāṇ perra talaimaiyu neñcil*  
*niraiyilāṇ koṇṭa tavamum – niraiyolukkan*  
*tērrātāṇ perra vanappum immūṇrum*  
*tūrrinkaṭ tūviya vittu.*

1. Leadership got by one who fails to be just;  
Penance undertaken by one without wholesomeness in heart;  
Beautiful features got by one who knows no wholesome  
conduct;—  
These three  
Are seeds sown in a thorny bush.
2. The chieftainship of him that knows no proper administration,  
The tapas of him whose heart is not pervaded by propriety  
And the pulchritude of the one lacking in character:  
These three are like seeds sown in a bush.
3. The leadership got by one not capable of managing things  
properly, asceticism assumed by one who is not firm-willed,  
the beauty of the man who knows not to tread the path of  
absolute virtue, these three are akin to the seeds sown amidst  
the reeds.

81. தோள்வழங்கி வாழுந் துறைபோற் கணிகையும்  
நாள்கழகம் பார்க்கு நயமிலாச் சூதனும்  
வாசிகொண் டொண்பொருள் செய்வானும் இம்மூவர்  
ஆசைக் கடலுளாழ் வார்.

*tōlvalaṅki vālun turaipōr kaṇikaiyum*  
*nālkalakam pārkkū nayamilāc cūṭaṇum*



*vācikoṇ ṭoṇporuḷ ceyvāṇum immūvar  
ācaik kaṭaluḷāḷ vār.*

1. Wharf-like whores that live by lending their shoulders for embrace;

The unjust gambler that seeks daily the dicer's den;

One that makes opulent wealth by grabbing exorbitant usury;

These three

Shall be drowned in the ocean of greed.

2. The harlot who like a common bathing-ghat, lives embracing  
Visitors who pay her, the base gambler who daily hankers  
after

The gambling houses and the usurer who amasses great  
wealth

Through usury: these three perish, drowned in the sea of  
avarice.

3. The courtesan who like a common bathing-ghat in a pond  
or river lives by offering her shoulders for the enjoyment of  
many people, the wicked gambler who is on the daily look  
out for a new place to gamble and so gambles, the usurer  
who amasses wealth by exacting exorbitant interest, – these  
three will merge in the sea of greed.

82. சான்றாருட் சான்றா னெனப்படுத லெஞ்ஞான்றுந்  
தோய்ந்தாருட் தோய்ந்தா னெனப்படுதல் – பாய்ந்தெழுந்து  
கொள்ளாருட் கொள்ளாத கூறாமை இம்முன்றும்  
நல்லாள் வழங்கு நெறி.

*cāṇṛāruḷ cāṇṛā neṇappaṭuta leññāṇrun  
tōyntāruḷ tōyntā neṇappaṭutal – pāynteluntu  
koḷḷāruḷ koḷḷāta kūrāmai immūnrum  
nallāḷ vaḷaṅku nerī.*

1. To be recognized as the most virtuous among the virtuous;  
To be recognized as the most faithful among those loyal at all  
times;

Not to speak words that would be rejected by those ready to  
pounce up and reject always;  
These three  
Are codes of conduct observed by good-natured men.

2. To be hailed as supremely virtuous by the virtuous, to be  
always  
Honoured as the best of friends by friends and to refrain  
from  
Wasting words with them who vehemently disagree:  
These three pave the way for the goodly ones.
3. To be deemed the noblest among the noble, to be deemed as  
close with friends through thick and thin, to refrain from giving  
expression to one's ideas to people who do not  
enthusiastically come forward to adopt them, – these three  
are the ways of the good-natured.

83. உப்பின் பெருங்குப்பை நீர்படியி னில்லாகும்  
நட்பின் கொழுமுளை பொய்வழங்கி னில்லாகும்  
செப்ப முடையார் மழையனையார் இம்மூவர்  
செப்பநெறி தூராத வாறு.

*uppiṇ perunkuppai nīrpatiṇi nillākum*  
*naṭṭiṇ kolumulai poyvalaṅki nillākum*  
*ceppa muṭaiyār maḷaiyaṇaiyār immūvar*  
*ceppaneri tūrāta vāru.*

1. A big heap of salt, if washed by water, will disappear;  
The bud of friendship sprouting up, if attended with lies,  
will vanish;  
Men of impartial justice are like the rains; –  
These three  
Guard the channel of justice from being silted.
2. Awash, the huge salt-heap vanishes; the well-formed sprout  
Of friendship perishes when tainted by falsehood;  
The impartial are like unto the timely downpour.  
These three guard the goodly path from blockage.



3. A vast heap of salt will melt away when water flows into it; the luscious sprout of friendship will perish (wither) at the touch of falsehood; men of equity are akin to rain (that does good to all). These three are the means by which obstacles to the path of righteousness are removed.

84. வாய்நன் கமையாக் குளனும் வயிறாரத்  
தாய்முலை யுண்ணாக் குழவியுஞ் சேய்மரபிற்  
கல்விமாண் பில்லாத மாந்தரும் இம்மூவர்  
நல்குரவு சேர்ப்பட் டார்.

*vāyanaṁ kamaiyāk kuḷaṇum vayiṛārat*  
*tāymulai yuṇṇāk kuḷaviyuṇ cēymarapiṛ*  
*kalvimāṇ pillāta māntarum immūvar*  
*nalkuravu cērapaṭ ṭār.*

1. A tank the mouth of whose feeding channel is not well-built;  
A child that has not suckled its mother's breast to the fill;  
Men who are without the greatness of learning in a great  
tradition;—  
These three  
Are men approached by poverty.
2. The pool whose feeding source is ill-formed, the child  
That feeds not full on its mother's breast-milk  
And the man uninformed by traditional learning:  
These three indeed are the impoverished ones.
3. The pond without a proper water source, the babe that sucks  
not its fill from its mother's breasts, people who have not  
acquired profound knowledge in a systematic way at the feet  
of traditionally great teachers, — these three people are  
steeped in adversity.

85. எள்ளப் படுமரபிற் றாகலு முள்பொருளைக்  
கேட்டு மறவாத கூர்மையும் முட்டின்றி  
யுள்பொருள் சொல்லு முணர்ச்சியும் இம்மூன்றும்  
ஒள்ளிய வொற்றாட் குணம்.

*eḷlap paṭumarapir rākalu muḷporuḷaik*  
*kēṭṭu maṇavāta kūrmaiyum muṭṭinri*  
*yuḷporuḷ collu muṇarcciyum immūnrum*  
*oḷḷiya vorrāṭ kuṇam.*

1. To be counted as one of a tribe to be laughed at by enemies;  
To be sharp enough not to forget the inner import of what is  
heard;  
To report the inner import with feeling and with no difficulty;—  
These three  
Are the aspects that characterise an intelligent spy.
2. To be held in disesteem by foes, to be sharply alive  
To the import of what one has heard with care and to give  
Without let or hindrance, an accurate report of the message:  
These three characterize a percipient spy.
3. The characteristics (qualities) of a spy are: His acts should  
not attract the attention of his enemies and bring contempt  
for his ways; he should be shrewd enough to probe into the  
secrets of enemies and keep them in mind; he should possess  
the power to give suitable expression to the secrets to his  
king.<sup>8</sup>

86. அற்புப் பெருந்தளை யாப்பி னெகிழ்ந்தொழிதல்  
கற்புப் பெரும்புணை காதலிற் கைவிடுதல்  
நட்பி னயநீர்மை நீங்க லிவைமூன்றும்  
குற்றந் தருஉம் பகை.

*arpup peruntaḷai yāppi nekilntolital*  
*karpup perumpuṇai kātaliṛ kaiviṭutal*  
*naṭpi ṇayanīrmai nīnka livaimūnrum*  
*kurran tarūum pakai.*

<sup>8</sup> Cf. Kural: ஆதி: ஒற்றாடல்

1. A strong bond of love, its binding force loosened to forsake;  
Out of love for riches, the mighty boat of learning to  
relinquish;  
Out of one's friendship, the virtue of impartiality to desert;—  
These three  
Are enemies that bring infamy.
2. To snap the great bond of love, to forsake the boat  
Of learning lured by wealth and deviating from  
Impartiality where friendship is involved:  
These three inimical things breed offences.
3. The great bond of love (to all lives) loosening and leaving  
one altogether, one's forsaking the ample float of learning  
out of a greed for other worldly possessions, deviating from  
the path of equity out of consideration for friendship, — these  
three are one's foes that bring in blemish in their fold.

87. கொல்வது தானஞ்சான் வேண்டலுங் கல்விக்  
ககன்ற வினம்புகு வானும் இருந்து  
விழுநிதி குன்றுவிப் பாணு இம்மூவர்  
முழுமக்க ளாகற்பா லார்.

*kolvatu tāṇaṇcāṇ vēṇṭaluṇ kalvik*  
*kakaṇṇa viṇampuku vāṇum iruntu*  
*viluniti kuṇṇuvip pāṇu immūvar*  
*muḷumakka ḷākarpā lār.*

1. One that fears not to kill whatever he desires to kill;  
One that mingles with a group distanced from education;  
One that diminishes great wealth in effortless ease;  
These three  
Are destined to become absolute dolts.
2. The one who is prone to kill willingly, the one who is  
Associated with the company of the utterly unlettered  
And the one who otiosely wastes one's huge ancestral  
wealth:  
These three eventually emerge as fools.

3. One who, without dreading, desires to kill lives, one who seeks friendship with those who are devoid of learning, one who with out exerting himself diminishes the vast riches already accrued, these three are people who head towards stupidity.

88. பிணிதன்னைத் தின்னுங்காற் றான்வருந்து மாறும்  
தணிவில் பெருங்கூற் றுயிருண்ணு மாறும்  
பிணைசெல்வ மாண்பின் றியங்கல் இவைமூன்றும்  
புணையி னிலைகலக்கு மாறு.

*piṇitannait tiṇṇuṅkāṛ rāṇvaruntu mārum*  
*taṇivil peruṅkūr ruyiruṇṇu mārum*  
*piṇaiceḷva māṇpiṇ riyaṅkal ivaimūṇrum*  
*punaiyi nilaikalakku māru.*

1. The way one suffers when one is eaten away by sickness;  
The way one's life is eaten away by  
Death of unappeased hunger;  
The way fortunes that bring kinship change their functions  
too;—  
These three  
Confound the plight of men as a rocking boat.
2. The way one grieves besieged by illness, the way one lives  
To be eaten away by the great  
Death mercilessly and the way  
The bracing wealth vamooses:  
These three are verily like a wobbling bark.
3. The way one is grieved when disease afflicts him, the way  
great Yama puts one to grief while snatching away life (from  
the body), the transitory way in which wealth that attracts  
kith and kin leaves one's hands, these three are ways in  
which the raft of the mind is shaken (in the sea of life).

89. அருளினை நெஞ்சத் தடைகொடா தானும்  
பொருளினைத் துவ்வான் புதைத்துவைப் பானும்  
இறந்தின்னா சொல்லகிற் பானும் இம்மூவர்  
பிறந்தும் பிறந்திலா தார்.

*aruḷiṇai neñcat taṭaikoṭā tāṇum*  
*poruḷiṇait tuvvāṇ putaittuvaip pāṇum*  
*irantiṇṇā collakir pāṇum immūvar*  
*pirantum pirantiḷā tār.*

1. One that has not given room to mercy in one's heart;  
 One that buries one's fortunes without enjoying them;  
 One that speaks out harsh words without restraint;  
 These three  
 Are, though born, are not born at all.
2. One who has not filled one's heart with compassion,  
 One who has buried one's wealth without enjoying it  
 And the one who, unrestrained, articulates evil words:  
 These three, though alive, yet live dead.
3. He who does not fill his heart with mercy (compassion); he  
 who without making use of his wealth (either for himself or  
 for others) buries it in the earth, he who wounds others by  
 his excessively slanderous words, – these three though born  
 as human beings are not deemed as such.

90. ஈதற்குச் செய்க பொருளை யறநெறி  
 சேர்தற்குச் செய்க பெருநூலை – யாதும  
 அருள்புரிந்து சொல்லுக சொல்லை இம்மூன்றும்  
 இருளுலகஞ் சேராத வாறு.

*īṭarkuc ceyka poruḷai yaṇaneri*  
*cērtarkuc ceyka perunūlai – yātum*  
*aruḷpurintu colluka collai immūṇrum*  
*iruḷulakaṇ cērāta vāru.*

1. Make wealth in order to be given as charity;  
 Make a great book in order to reach the path of  
 righteousness;  
 Speak words with understanding and mercy to all;  
 These three  
 Are the means to keep one away from the dark world of hell.
2. Earn wealth to give generously, cultivate great works  
 To travel on the dharmic way and always wield

Words surcharged with grace: these three are  
The means which barricade the passage to hell.

3. One should earn with a view to give (help others); one should acquire great learning to tread the path of Dharma; one should utter all words with mercy at heart, – these three are means by which one could keep away from hell.

91. பெறுதிக்கட் பொச்சாந் துரைத்த லுயிரை  
யிறுதிக்கண் யாமிழந்தே மென்றன் – மறுவந்து  
தன்னுடம்பு கன்றுங்கா னானுதல் இம்முன்றும்  
மன்னா வுடம்பின் குறி.

*perutikkaṭ poccān turaitta luyirai*  
*yirutikkaṇ yāmilantē menraṇ – maruvantu*  
*tannuṭampu kaṇṇunkā nāṇuṭal immūṇrum*  
*maṇṇā vuṭampiṇ kuri.*

1. While obtaining good fortunes to speak forgetful of one's duties;  
While the end approaches lamenting that we have lost our life;  
While stricken with disease and the body shrinks sorrowing for the righteous deeds undone;  
These three are the signs of the ephemeral body.
2. Ignoring and denigrating one's parents when they were alive,  
Ruing the loss when they had passed away and feeling  
Ashamed for good deeds undone when one's body is disabled  
By disease: these three mark the transient embodiment.
3. Speaking derisively of one's parents and others when one is possessed of wealth, grieving for the loss when one loses such people, feeling ashamed of oneself (at not having done any Dharma so far) when one's body wastes away by disease, – these three are the marks of the transitoriness of the body.

92. விழுத்தினைத் தோன்றா தவனு மெழுத்தினை  
யொன்று முணராத வேழையும் – என்றும்

இறந்துரை காழுறு வானும் இம்முவர்  
பிறந்தும் பிறவா தவர்.

*viluttinait tōṇrā tavaṇu meluttinai  
yonru munarāta vēlaiyum – enrum  
iranturai kāmuru vāṇum immūvar  
pirantum piravā tavar.*

1. One not born in a line famed for righteousness;  
The poor fool that has not learnt even a single letter;  
One that loves to talk always without any restraint;  
These three,  
Though born, are not really born.
2. The one not born in a noble clan, the poor one  
Who is utterly unlettered and the one who  
For ever longs to indulge in futile logorrhoea:  
These three, though born alive, are not truly alive.
3. One not come of a noble line, one utterly devoid of learning,  
one ever inclined to indulge in unmannerly talk, – these  
three though born as human beings are not to be deemed as  
such.

93. இருளாய்க் கழியு முலகமு மியாதுந்  
தெரியா துரைக்கும் வெகுள்வும் – பொருளல்ல  
காதற் படுக்கும் விழைவும் இவைமுன்றும்  
பேதைமை வாழு முயிர்க்கு.

*iruḷāyk kaḷiyu mulakamu miyātun  
teriyā turaikkum vekuḷvum – poruḷalla  
kātar paṭukkum vīlaivum ivaimūnrum  
pētaimai vāḷu muyircku.*

1. Worldly existence that passes in benighted ignorance;  
Foolish anger that shouts out knowing nothing;  
Greed that makes one love insubstantial nothings;–  
These three  
Through ignorance happen to living beings.

2. Life spent in wordly and murky ignorance, bawling  
In ire, reckless of consequences, good or bad,  
And the penchant to possess things utterly worthless: –  
These three breed folly in human beings.
3. People leading a life of ignorance, indiscriminate words  
uttered in anger, the craving of things evil, these three  
engender ignorance in human beings.

94. நண்பிலார் மாட்டு நசைக்கிழமை செய்வானும்  
பெண்பாலைக் காப்பிகழும் பேதையும் – பண்பில்  
இழுக்கான சொல்லாடு வானும் இம்முவர்  
ஒழுக்கங் கடைப்பிடியா தார்.

*nanpilār māṭṭu nacaikkīlamai ceyvānum*  
*penṇpālaik kāppikaḷum pētaiyum – paṇpil*  
*iḷukkāṇa collāṭu vānum immūvar*  
*oḷukkan̄ kaṭaippiṭiyā tār.*

1. One that extends liberties of love to those unfriendly;  
The fool who fails to protect his wife of feminine virtues;  
One that bandies useless words full of blemish;  
These three  
Are men not faithful to virtuous conduct.
2. One desiring intimacy with the unfriendly, the ninny  
Who fails to protect his wife and the one  
Who wields base and flawed words:  
These three are bereft of good character.
3. One who befriends an unworthy person, the stupid one who  
scorns to protect his wife, one who indulges in indecent,  
mean talk, – these three are people who tread not the path  
of virtue.

95 அறிவமுங்கத் தின்னும் பசிநோயு மாந்தர்  
செறிவமுங்கத் தோன்றும் விழைவுஞ் – செறுநரின்  
வெவ்வுரை நோனா வெகுள்வம் இவைமூன்றும்  
நல்வினை நீக்கும் படை.



*arivaḷuṅkat tiṇṇum pacinōyu māntar*  
*ceṛivaḷuṅkat tōṇrum viḷaivun̄ – ceṛunariṇ*  
*vevvurai nōṇā vekulvum ivaimūṇrum*  
*nalviṇai nīkkum paṭai.*

1. Painful hunger that eats away destroying one's intellect;  
 Open greed that destroys the close association of good people;  
 Uncontrolled anger that bears not the harsh words of enemies;  
 These three  
 Are instruments that drain one's good deeds.
2. Cruel esurience that sets at nought intellect, avarice  
 That keeps one away from good company and anger which  
 Disables one from bearing with the harsh words of foes:  
 These three are the weapons which destroy good deeds.
3. The affliction of (great) hunger that blunts one's intelligence,  
 the wish to keep off the noble, the impatience and wrath  
 against the harsh words of one's enemies, these three are  
 weapons that destroy a prosperous fate.

96. கொண்டான் குறிப்பறிவான் பெண்டாட்டி கொண்டன்  
 செய்வகை செய்வான் றவசி கொடிதொரீஇ  
 நல்வகை செய்வா னரசன் இவரீழுவர்  
 பெய்யெனப் பெய்யு மழை.

*koṇṭāṇ kuripparivāl peṇṭāṭṭi koṇṭana*  
*ceyvakai ceyvāṇ ravaci koṭitorī*  
*nalvakai ceyvā naracaṇ ivarmūvar*  
*peyyeṇap peyyu maḷai.*

1. She, that understands the mind of her husband is a wife;  
 He, that lives in the way he has vowed, is a man of penance;  
 He, that relinquishes cruelty and does good, is a king;  
 These three, –  
 The rain, it rains, when they command.



98. செந்தீ முதல்வ ரறநினைந்து வாழ்தலும்  
 வெஞ்சின வேந்தன் முறைநெறியிற் சேர்தலும்  
 பெண்பால் கொழுநன் வழிச்செலவும் இம்மூன்றும்  
 திங்கண்மும் மாரிக்கும் வித்து.

*centī mutalva raraninaintu vāltalum*  
*veñciṇa vētaṇṇ muraṇneriyiṇ cērtalum*  
*peṇpāl koḷunaṇ vaḷiccelavum immūṇrum*  
*tiṅkaṇmum mārikkum vittu.*

1. Foremost of  
 Brahmins of radiant fire living vigilant of righteousness;  
 King of great rage steadfast in the path of justice;  
 Women faithful to the path of their husbands;  
 These three,  
 Are the seeds of rain, thrice-a-month.
2. The dharmic life of the fosterers of the ruddy sacrificial fire,  
 The king who is poised in justice even when fiercely angry.  
 And the wife who follows her husband in his footsteps:  
 Thanks to these three, it rains thrice a month.
3. Anthanars who make the red sacrificial fire treading the path  
 of Dharma chalked out for them, the deadly wrathful king  
 taking to righteous rule of his land, the wife living in concord  
 with her husband, these three sow the seeds of showers thrice  
 over every month.

99. கற்றாரைக் கைவிட்டு வாழ்தலுங் காமுற்ற  
 பெட்டாங்கு செய்தொழுகும் பேதையும் – முட்டின்றி  
 அல்லவை செய்யு மலவலையும் இம்மூவர்  
 நல்லுலகஞ் சேரா தவர்.

*karrāraik kaivittu vāltaluṇ kāmurra*  
*peṭṭāṅku ceytoḷukum pētaiyum – muṭṭiṇṇi*  
*allavai ceyyu malavalaiyum immūvar*  
*nallulakaṇ cērā tavar.*

1. One that lives forsaking the company of the learned-wise;  
The fool that does things according to his whims and fancies;  
The talkative rogue that does unacceptable things without  
let or hindrance;  
These three  
Are men who never reach the goodly world of heaven.
2. The one that lives distanced from the company of the learned,  
The ninny who leads a vagarious life and the garrulous  
One who does evil uninterruptedly:  
These three will never reach the heavenly world.
3. One who forsakes the learned and lives apart, the foolish  
one who acts in the way he pleases, the stupid one who  
fearlessly does things evil, these three do not attain salvation.

100. பத்திமை சான்ற படையும் பலர்தொகினும்  
எத்துணையு மஞ்சா வெயிலரணும் – வைத்தமைந்த  
எண்ணி னுலவா விழுநிதியும் இம்மூன்றும்  
மண்ணாளும் வேந்தர்க் குறுப்பு.

*pattimai cāṇra paṭaiyum palartokiṇum*  
*ettunaiyu mañcā veyilaraṇum – vaittamainta*  
*eṇṇi ṇulavā vīḷunitiyum immūṇṇum*  
*maṇṇāḷum vēntark kuruppu.*

1. An army that reposes confidence and trust;  
Though many attack, a fortress, not a bit in dread,  
A rich treasury, well established, immeasurable to numbers;  
These three,  
Are the limbs of monarchs that rule the earth.
2. An absolutely loyal army, the defending walls remaining  
Impregnable even when multitudinous foes besiege them  
And immense wealth that defies reckoning: these three  
Are the equipments of the ruler of the realm.
3. A greatly loyal army, a high-walled fort that could not ever  
be stormed even by a large enemy-force, the possession of  
rightly earned immeasurable wealth, – these three are things  
inevitable to kings who rule the land.

## திரிகடுகம்

### GLOSSARY

#### அ

அகறல்	(9)	<i>akaral</i>	: abandoning
அட்டு	(8)	<i>aṭṭu</i>	: to kill
அரில்	(1)	<i>aril</i>	: fault, defect, blemish
அருந்ததி	(1)	<i>aruntati</i>	: the wife of sage Vasishta, the paragon of 'chastity'
அலந்தார்	(41)	<i>alantār</i>	: the distressed
அலவலை	(34)	<i>alavalai</i>	: worries caused by distress and the like
அலைப்பான்	(45)	<i>alaippān</i>	: one who forces or compels
அழுக்காறு	(30)	<i>aḷukkāru</i>	: envy
அழுங்க(ல்)	(95)	<i>aḷuṅkal</i>	: quelling
அளறு	(24)	<i>aḷaru</i>	: hell
அற்பு	(86)	<i>arpu</i>	: (அன்பு) love
அறப்புறம்	(25)	<i>arappuṇam</i>	: choultry

#### ஆ

ஆற்றான்	(45)	<i>ārrāṇ</i>	: the incapable person
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#### இ

இடும்பை	(60)	<i>iṭumpai</i>	: trouble, suffering
இருள்	(93)	<i>irul</i>	: ignorance
இருளுலகம்	(90)	<i>iruḷulakam</i>	: hell
இலிங்கி	(17)	<i>ilinki</i>	: ascetic
இழுக்கல்	(14)	<i>iḷukkal</i>	: deviation, slipping
இளங்கிளை	(13)	<i>iḷaṅkiḷai</i>	: son(s)
இறந்து	(92)	<i>iṇantu</i>	: exceeding the limit

#### ஈ

ஈர்வளை	(63)	<i>īrvalai</i>	: wife
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#### உ

உழந்து	(5)	<i>uḷantu</i>	: to roam, wander
உள்ளல்	(7)	<i>uḷḷal</i>	: snipe
உறல்	(37)	<i>uṇal</i>	: befitting

ஊமன்	(7)	<i>ūman</i>	: one who is dumb
ஊராண்மை	(6)	<i>ūrāṇmai</i>	: commanding influence in a locality

## எ

எச்சம்	(62)	<i>eccam</i>	: issue, progeny
எஞ்ஞான்றும்	(82)	<i>eññāṇrum</i>	: at all times, always
எயில்	(100)	<i>eyil</i>	: fortress
எல்	(19)	<i>el</i>	: night; also day
எள்ள	(85)	<i>ella</i>	: to reproach, to scorn

## ஐ

ஐங்குரவர்	(97)	<i>aiṅkuravar</i>	: the five elders entitled to respect viz., king, teacher, mother, father and elder brother
ஐயறிவு	(61)	<i>aiyarivu</i>	: knowledge gathered through the five senses

## ஒ

ஒரீஇ	(96)	<i>orī</i>	: to avoid, to escape
ஒல்வது	(26)	<i>olvatu</i>	: possible
ஒற்றாள்	(85)	<i>orrāl</i>	: spy

## ஓ

ஓம்பல்	(64)	<i>ōmpal</i>	: to foster
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## க

கண்ணகல்	(Inv.)	<i>kaṇṇakal</i>	: wide, extensive
கணக்காயர்	(10)	<i>kaṇakkāyar</i>	: teacher (s)
கதழ்ந்து	(53)	<i>kataḷntu</i>	: to be hasty, impetuous
கதித்து	(20)	<i>katittu</i>	: well-grown
கரப்பான்	(45)	<i>karappāṇ</i>	: one who conceals
கலமயக்கம்	(39)	<i>kalamayakkam</i>	: licking spittle
கலி	(46)	<i>kal</i>	: bridle
கழகம்	(42)	<i>kaḷakam</i>	: gambling house
கலியாதான்	(11)	<i>kaḷiyāṭāṇ</i>	: a teetotaller
கற்பு	(86)	<i>karpu</i>	: (கல்வி) learning
கறை	(66)	<i>karai</i>	: menses

## கா

கா	(70)	<i>kā</i>	: garden, grove
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காமரு	(Inv.)	<i>kāmaru</i>	: beautiful
காய்வு	(54)	<i>kāyvu</i>	: (காய்தல்) hatred, anger
காராண்மை	(6)	<i>kārāṇmai</i>	: the right of cultivator
காழ்	(3)	<i>kāl</i>	: strength of mind
	(46)		: ankus, the elephant goad

## கி

கிழமை	(58)	<i>kiḷamai</i>	: right, privilege
கிளைஞர்	(59)	<i>kiḷaiñar</i>	: relatives

## கு

குடிமை	(8)	<i>kuṭimai</i>	: birth in a noble clan
குணம்	(85)	<i>kuṇam</i>	: nature
குப்பை	(83)	<i>kuppai</i>	: heap
குழவி	(84)	<i>kuḷavi</i>	: child
குறளை	(37)	<i>kuṟalai</i>	: shrinking
குறி	(52)	<i>kuṟi</i>	: goal, principle

## கூ

கூவல்	(16)	<i>kūval</i>	: well
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## கை

கை	(15)	<i>kai</i>	: conduct
கைத்து	(25)	<i>kaittu</i>	: held in hand

## கொ

கொட்டி	(57)	<i>kotti</i>	: time-measure (Vide-Tamil Lexicon)
கொடும்பாடு	(62)	<i>koṭumpāṭu</i>	: falsehood, lies
கொள்ளே	(38)	<i>konṇē</i>	: without reason, in vain

## கோ

கோல்	(33)	<i>kōl</i>	: septre
கோள்	(21)	<i>kōḷ</i>	: principle
கோளாளன்	(12)	<i>kōḷāḷan</i>	: a man of retentive memory or of firm grasp (Vide -Tamil Lexicon)

## ச

சலவர்	(51)	<i>calavar</i>	: enemies
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## சீ

சீலம்	(13)	<i>cīlam</i>	: good conduct
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செ

செந்தி	(98)	<i>Cenā</i>	: ruddy sacrificial fire
செரு	(21)	<i>Ceru</i>	: battle
செலவு	(29)	<i>Celavu</i>	: conduct, behaviour (Vide-Tamil Lexicon)
செறு	(14)	<i>Ceru</i>	: anger (Vide -Tamil Lexicon)

ஞா

ஞாலம்	(26)	<i>ñālam</i>	: the great, the wise (Vide-Tamil Lexicon)
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த

தட்டை	(15)	<i>taṭṭai</i>	: fool (Vide -Tamil Lexicon)
தண்ணீரும்	(Inv.)	<i>taṇṇarum</i>	: cool and fragrant
தளை	(22)	<i>talai</i>	: Chain, fetter

தா

தாவில்	(2)	<i>tāvil</i>	: strong, valourous, powerful
தாள்	(31)	<i>tāl</i>	: effort
தாளாளன்	(12)	<i>tāḷālan</i>	: person of enterprises, application

தி

திப்பியம்	(43)	<i>tippiyam</i>	: that which is divine, sacred, heaven (Vide-Tamil Lexicon)
திரிகடுகம்	(1)	<i>tirikaṭukam</i>	: medicinal stuffs, numbering three, viz., dried ginger, pepper and long pepper (Piper longum)
திரை	(35)	<i>tirai</i>	: wave
திறவது	(72)	<i>tiravatu</i>	: that which is certain, permanent (Vide -Tamil Lexicon)

து

துச்சிருந்தான்	(57)	<i>tucciruntān</i>	: the tenant of a portion
துவ்வான்	(89)	<i>tuvvān</i>	: one who does not enjoy
துறை	(5)	<i>turai</i>	: ford (bathing-ghat)

தூ

தூர்(தல்)	(51)	<i>tūrtal</i>	: to dwindle, to extinguish
தூறு	(80)	<i>tūru</i>	: bush



## தொ

தொடர்ச்சி	(1)	<i>toṭarcci</i>	: kinship, relationship
தொழும்பு	(55)	<i>toḷumpu</i>	: servant, serf

## தோ

தோய்ந்தாருள்	(82)	<i>tōyntāruḷ</i>	: among friends
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## ந

நச்சி	(30)	<i>nacci</i>	: to desire, to long
நகை	(94)	<i>nacai</i>	: love, affection, fondness
நயவர்	(77)	<i>nayavar</i>	: just people

## நா

நானிலி	(62)	<i>nāṇili</i>	: shameless one
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## நி

நிரப்பு	(60)	<i>nirappu</i>	: poverty
நிரயம்	(45)	<i>nirayam</i>	: hell

## நு

நுனுகு	(40)	<i>nuṇukku</i>	: controlling
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## ப

பகடு	(69)	<i>pakaṭu</i>	: bull
பத்திமை	(100)	<i>pattimai</i>	: loyal

## பா

பாசம்	(20)	<i>pācam</i>	: friends and relations (Vide- Tamil Lexicon)
	(73)		: love
பால்பற்றி	(27)	<i>pālparrī</i>	: lopsided

## பி

பிணக்கு	(10)	<i>piṇakku</i>	: dispute
பிரமாணம்	(37)	<i>piramāṇam</i>	: true state

## பு

புல்	(74)	<i>pul</i>	: to embrace, to hug
புலைமயக்கம்	(39)	<i>pulaimayakkam</i>	: baseness

## பூ

பூங்குருந்தம்	Inv.)	<i>pūṅkuruntam</i>	: flowery wild lime tree
பூப்பு	(17)	<i>pūppu</i>	: menstruation
பூவைப்பூ	Inv.)	<i>pūvaippū</i>	: the flower of iron-wood tree

## பெ

பெற்றம்	(4)	<i>perram</i>	: cow or bull
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## பே

பேதை	(94)	<i>pētai</i>	: fool
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## பை

பைங்கூழ்	(59)	<i>paṅkūḷ</i>	: tender crops
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## பொ

பொச்சாந்து	(91)	<i>pocāntu</i>	: to forget
பொச்சாப்பு	(30)	<i>pocāppu</i>	: forgetfulness
பொத்து	(75)	<i>pottu</i>	: cavity
பொறியறை	(15)	<i>poriyarai</i>	: fool
பொறை	(6)	<i>porai</i>	: patience

## ம

மடி	(20)	<i>maṭi</i>	: laziness
மயல்	(35)	<i>mayal</i>	: bewilderment
மறு	(91)	<i>maru</i>	: disease
மன்று	(62)	<i>manru</i>	: assembly
மன்னர்கிளை யான்	(58)	<i>manṇarkilaiyān</i>	: prince

## மா

மாண்டார்	(1)	<i>māṇṭār</i>	: the learned, the noble
மாயச்சகடம்	Inv.)	<i>māyaccakaṭam</i>	: the Wheel of Gramary
மானத்தார்	(23)	<i>māṇattār</i>	: men of honour

## மு

முட்டு	(85)	<i>muttu</i>	: obstacle
முதல்வர்	(98)	<i>mutalvar</i>	: brahmins (the first among the four varnas) (order)
முந்நீர்	(35)	<i>munniṛ</i>	: sea
முழுமக்கள்	(9)	<i>muḷumakkaḷ</i>	: fools, as barely satisfying the definition of human beings
முளை	(83)	<i>muḷai</i>	: sprout

## மூ

மூன்றுகடன்	(34)	<i>mūṇṇurukaṭan</i>	: three ritual obligations viz., (1) performing sacrifices to the Devas, (2) following the precepts of the sages, and (3) offering oblations and libations to the manes.
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## மை

மை	(35)	<i>mai</i>	: darkness
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## யா

யாழ்	(53)	<i>yāḷ</i>	: stringed musical instruments of which there are four kinds
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## வ

வடு	(13)	<i>vaṭu</i>	: blemish
வழிச்செலவு	(98)	<i>vaḷiccelavu</i>	: following the footsteps of
வற்று	(14)	<i>varru</i>	: that which is possible
வனப்பு	(78)	<i>vaṇappu</i>	: beauty

## வா

வாசி	(81)	<i>vāci</i>	: interest
வாய்	(84)	<i>vāy</i>	: inflow channel, feeding source
வானைமீன்	(7)	<i>vāḷaimīṇ</i>	: scabbard-fish

## வி

விழுத்தினை	(92)	<i>viḷuttiṇai</i>	: noble clan
விழுமிய	(9)	<i>viḷumiya</i>	: noble, lofty, virtuous
விளியாதான்	(11)	<i>viḷiyāṭāṇ</i>	: one who does not know to sing (Vide- Tamil Lexicon)

**வெ**

வெஃகும்	(38)	<i>veḥkum</i>	: coveting
வெகுள்வு	(93)	<i>veḥuḻvu</i>	: anger
வெண்மொழி	(32)	<i>venmoḻi</i>	: futile words
வெருவு	(60)	<i>veruvu</i>	: fear, fright
வெல்சமத்து	(8)	<i>velcamattu</i>	: in a well-fought battle

**வே**

வேளாளன்	(12)	<i>vēḷḷaḻaṇ</i>	: liberal person (Vide -Tamil Lexicon)
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**வை**

வைகல்	(64)	<i>vaikal</i>	: daily
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**திரிகடுகம்**  
**செய்யுள் முதற்குறிப்பகராதி**  
(எண்: செய்யுள் வரிசை எண்)

***Mutarkurippakarāti***

அச்சம் அலைகடலிற்	65	<i>accam alaikaṭaliṛ</i>
அருந்ததிக் கற்பினார்	1	<i>aruntatik karpiṇār</i>
அருந்தொழி லாற்றும்	69	<i>aruntoḷi lārrum</i>
அருமறை காவாத	55	<i>arumarai kāvāta</i>
அருளினை நெஞ்சத்	89	<i>aruḷinaṭ neñcat</i>
அலந்தார்க்கொன் றீந்த	41	<i>alantārkkon ṛīnta</i>
அற்புப் பெருந்தனை	86	<i>arpup peruntaḷai</i>
அறிவழுங்கத் தின்னும்	95	<i>aṛivaḷuṅkat tiṇṇum</i>
ஆசை பிறங்கட்	20	<i>ācai piṛaṅkaṭ</i>
ஆற்றானை யாற்றென்	45	<i>āṛṛānai yāṛṛeṇ</i>
இரந்துகொண் டொண்பொருள்	73	<i>irantukon ṭonporuḷ</i>
இருளாய்க் கழியு	93	<i>iruḷāyk kaḷiyu</i>
இல்லார்க்கொன் றியு	68	<i>illārkkon ṛiyu</i>
இழுக்க வியல்பிற்	14	<i>iḷukka liyalpir</i>
ஈதற்குச் செய்க	90	<i>īṭarkuc ceyka</i>
உடுத்தாடை யில்லாதார்	71	<i>uṭuttāṭai yillāṭār</i>
உண்பொழுது நீராடி	27	<i>uṇpoḷutu nīṛāḍi</i>
உப்பின் பெருங்குப்பை	83	<i>uppiṇ peruṅkuppai</i>
ஊனுண் டுயிர்கட்	36	<i>ūṇuṇ űuyirkaṭ</i>
எதிர்திற்கும் பெண்ணு	67	<i>eṭirṇirkum peṇṇu</i>
எள்ளப் படுமரபிற்	85	<i>eḷḷap paṭumarapiṛ</i>
ஏவாது மாற்று	49	<i>ēvātu māṛru</i>
ஐங்குரவ ரானை	97	<i>aiṅkurava rāṇai</i>
ஐயறிவுந் தம்மை	61	<i>aiyaṛivun tammai</i>
ஒருதலையான் வந்துறாஉ	18	<i>orutalaiyāṇ vanturuu</i>
ஒல்வ தறியும் விருந்தினனு	26	<i>olva taṛiyum viruntinaṇu</i>
கணக்காய ரில்லாத	10	<i>kaṇakkāya rillāta</i>
கண்ணகன் ஞால		<i>kaṇṇakaṇ ṇāla</i>

கண்ணுக் கணிகலங்	52	kaṇṇuk kaṇikalan
கயவரைக் கையிகந்து	77	kayavaraik kaiyikantu
கல்லார்க் கின்னா	3	kallārṅ kinṇā
கழகத்தால் வந்த	42	kaḷakattāl vanta
கற்றாரைக் கைவிட்டு	99	karrāraik kaivittu
காண்டகு மென்றோட்	24	kāṇṭaku menrōṭ
காவோ டறக்குளந்	70	kāvō ṭarakkulaṇ
காறாய்மை யில்லாக்	46	kārūymai yillāk
கிளைஞர்க் குதவாதான்	59	kiḷaiñark kutavātāṇ
குருடன் மனையா	53	kurutaṇ maṇaiyā
குறளையு ணட்டளவு	37	kuṛaḷaiyu ṇaṭpaḷavu
கொட்டி யளந்தமையாப்	57	koṭṭi yaḷantamaiyāp
கொண்டான் குறிப்பறிவாள்	96	koṇṭāṇ kuripparivāḷ
கொல்யானைக் கோடுங்	19	kolyāṇaik kōṭuṇ
கொல்வது தானஞ்சான்	87	kolvatu tāṇaṇcāṇ
கொலைநின்று தின்றொழுகு	74	kolaininru tinṇōḷuku
கொழுநனை யில்லாள்	66	koḷunanaḷ yillāḷ
கொள்பொருள் வெஃகிக்	50	koḷporuḷ vekkik
கோலஞ்சி வாழுங்	33	kōlañci vāluṇ
சான்றாருட் சான்றா	82	cāṇṇāruṭ cāṇṇā
சில்சொற் பெருந்தோண்	47	cilcor peruntōṇ
சீல மறிவா	13	cīla marivā
செந்தீ முதல்வ	98	centī mutalva
செருக்கினால் வாழுஞ்	25	cerukkiṇāl vāluṇ
தன்னை வியந்து	38	taṇṇai viyantu
தன்குணங் குன்றாத்	2	taṅkunaṇ kunṇāt
தன்பயன் றூக்காரைச்	54	taṇpayan rūkkāraic
தன்னச்சிச் சென்றாரை	30	tannaccic ceṇṇārai
தாளாள னென்பான்	12	tāḷāḷa neṇpāṇ
தானங் கொடுக்குந்	23	tāṇaṇ koṭukkun
தூய்மை யுடைமை	78	tūymai yuṭaimai
தூர்ந்தொழுகிக் கண்ணுந்	51	tūrntoḷukik kaṇṇun
தொல்லவையுட் டோன்றுங்	8	tollavaiyuṭ ṭōṇruṇ
தோள்வழங்கி வாழுந்	81	tōḷvaḷaṅki vāluṇ
நண்பிலார் மாட்டு	94	naṇpilār māṭṭu
நல்விருந் தோம்பலின்	64	nalvirun tōmpaliṇ

நன்றிப் பயன்றாக்கா	62	<i>naṇṇip payaṇṇrūkkā</i>
நிறைநெஞ் சுடையானை	72	<i>niraineñ cuṭaiyāṇai</i>
நுண்மொழி நோக்கிப்	32	<i>nuṇṇmoḻi nōkkip</i>
நோவஞ்சா தாரோடு	63	<i>nōvañcā tāroṭu</i>
பகைமுன்னர் வாழ்க்கை	4	<i>pakaimuṇṇar vāḷkkai</i>
பத்திமை சான்ற	100	<i>pattimai cāṇṇa</i>
பல்லவையு ணல்லவை	31	<i>pallavaiyu ṇallavai</i>
பழமையை நோக்கி	58	<i>paḷamaiyai nōkki</i>
பழியஞ்சான் வாழும்	79	<i>paḷiyañcāṇ vāḷum</i>
பற்றென்னும் பாசத்	22	<i>parrennum pācat</i>
பிணிதன்னைத் தின்னுங்காற்	88	<i>piṇitannait tiṇṇuṇkāṇ</i>
பிறர்தன்னைப் பேணுங்கா	6	<i>piṇartannaip pēṇuṇkā</i>
புலையக்கம் வேண்டிப்	39	<i>pulaimayakkam vēṇṭip</i>
பெண்விழைந்து பின்செலினுந்	29	<i>peṇvīlaintu piṇceliṇun</i>
பெருமை யுடையா	9	<i>perumai yuṭaiyā</i>
பெறுதிக்கட் பொச்சாந்	91	<i>perutikkaṭ poccāṇ</i>
பொய்வழங்கி வாழும்	15	<i>poyvaḷaṅki vāḷum</i>
பேய்ப்பிறப் பிற்பெரும்	60	<i>pēeyppirap piṇperum</i>
மண்ணின்மேல் வான்புகழ்	16	<i>maṇṇiṇmēl vāṇpukaḷ</i>
மாரிநாள் வந்த	76	<i>māriṇāḷ vanta</i>
முந்தை யெழுத்தின்	56	<i>muntai yeluttin</i>
முந்நீர்த் திரையி	35	<i>munṇīrt tiraiyi</i>
முறைசெய்யான் பெற்ற	80	<i>muṇṇaiṇṇai perra</i>
மூப்பின்க ணன்மைக்	17	<i>mūppinṇa ṇaṇmai</i>
மூன்று கடன்கழித்த	34	<i>mūṇṇu kaṭaṇkaḷitta</i>
வருவாயுட் கால்வழங்கி	21	<i>varuvāyuṭ kālvaḷaṅki</i>
வழங்காத் துறையிழிந்து	5	<i>vaḷaṅkāṭ tuṇaiyilintu</i>
வள்ளன்மை பூண்டான்கட்	75	<i>vallaṇṇmai pūṇṭāṇkaṭ</i>
வாய்நன் கமையாக்	84	<i>vāyṇaṇ kamaiyāḷ</i>
வாயி னடங்குது றுப்புரவா	43	<i>vāyi ṇaṭaṅkuta ruṇṇuravā</i>
வானைமீ னுள்ள	7	<i>vāḷaimī ṇuḷḷa</i>
விருந்தின்றி யுண்ட	44	<i>viruṇṇinṇi yuṇṭa</i>
விழுத்தினைத் தோன்றா	92	<i>viḷuṇṇinṇait tōṇṇā</i>
விளியாதான் கூத்தாட்டுக்	11	<i>viḷiyāṭāṇ kūṭṭāṭṭuk</i>
வெகுளி நுணுக்கும்	40	<i>vekuḷi nuṇṇukkuṇ</i>
வெவ்வது வேண்டி	28	<i>vevvaṭu vēṇṭi</i>
வைத்தனை யின்சொல்லாக்	48	<i>vaittaṇṇai yinṇollāḷ</i>





