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THE NALADIYAR.

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The Naladiyar is one of the few original works we have in Tamil. It contains altogether forty chapters, of ten stanzas each, on moral subjects. The origin of the name is thus told in the introduction of Father Beschi's Shen Tamil Grammar:-- "Eight thousand poets visited the court of a certain prince, who, being a lover of the Muses, treated them with kindness and received them into favour; this excited the envy of the bards who already enjoyed the royal patronage, and in a short time they succeeded so completely in their attempt to prejudice their master against the new comers that the latter found it necessary to consult their safety by flight, and, without taking leave of their host, decamped in the dead of night.

Previous to their departure each poet wrote a *venba* on a scroll, which he deposited under his pillow. When this was made known, the king, who still listened to the counsels of the envious poets, ordered the scrolls to be collected and thrown into a river, when four hundred of them were observed to ascend, for the space of four feet, *naladi*, against the stream. The king, moved by this miraculous occurrence, directed that these scrolls should be preserved, and they were accordingly formed into a work, which from the foregoing circumstance received the name of Naladiyar." I append a few chapters as specimens of the work.

CHAPTER 1.--*Unstable Wealth.*

1. Even those who have eaten of every variety of food of six flavours laid before them by their wives with anxious attention, not taking a second portion from any dish, may yet become poor and go and beg somewhere for pottage. Verily riches are but seeming, not to be considered as actually existing.

2. When by blameless means thou hast acquired great wealth, then eat with others rice imported by oxen, for wealth never remaineth in the centre with anyone, but changes its position like a cart-wheel.

3. Even those who have marched as generals, mounted on the back of an elephant and shaded by the umbrella, when the effect of evil deeds works their ruin, will suffer a change of state, and while their wives are enjoyed by their foes, will fall for ever.

4. Understand that these things are unstable which thou deemest stable. Therefore do quickly the duties in thy power to perform if thou wouldst do them at all, for the days of life are gone, are gone, and even now death is come, is come.

5. Those who give alms at once without keeping it back, when anything, however small, has come into their hands, and do not say, Oh, this can be given hereafter, will escape from the forest path in which the cruel but just Yama drags those whom he has bound fast with the rope.

6. The day appointed passes not its bourne; there are none in this world who, escaping it and passing by, have leaped over death and lived. Be liberal, then, ye who have laid up abundant and exceeding wealth. Your funeral drum may beat to-morrow.

7. Death devours your days, using the sun from which they originate as the measure by which he metes them. Practise therefore virtue and be compassionate, for such as do not act thus, though they are born, must be esteemed as unborn.

8. Men of but small attainments in virtue, not considering their natural tendency, say, We are wealthy. The greatest wealth may be utterly destroyed and vanish, like a flash of lightning darting in the night from a thunder-cloud.

9. If a man will not eat sufficiently, will not dress becomingly, does nothing worthy of commendation, will not wipe away the distress of relatives, who are with difficulty to be obtained, and is not liberal, but keeps his wealth to himself, of such a one it must surely be supposed that he is lost.

10. They who, vexing their own bodies by stinting them in food and raiment, perform not acts of that goodly charity which never faileth, but avariciously hoard up what they have gathered together, will lose it all. O Lord of the mountain land which toucheth the sky! the bees which are driven from the honey they have collected bear witness.

CHAPTER 2.--*Unstable Youth.*

1. Those who are truly wise, mindful that grey hairs will come, have become ascetics in youth. Those who rejoice in unstable youth, never free from vice, leaning on a staff will rise up with difficulty.

2. The bonds of friendship are broken, wives have become cold in love, or few, the cords of love are loosened. Consider the matter well. What profit is there in the married state? Oh, it is come, the wail of distress, as when a ship founders!

3. Those foolish men who give themselves up to lust and cling to the marriage state until their body is an object of disgust to all, their teeth falling out, their gait unsteady, and compelled to lean for support on a staff, while they are indistinct in speech, walk not in the path of virtue, which is a fortress to its possessor.

4. To those men who conceive useless desires towards her who is ready to die, stooping, staggering, shaking her head, leaning on a staff and stumbling, shall trouble come; when the staff she holds in her hand becomes her mother's, *i.e.* when she exchanges her own staff for her mother's, on account of age.

5. She who was my mother, having borne me in this world, had departed seeking a mother for herself, if this be the case also with her mother, one mother seeking after another mother, then is this world wretched indeed.

6. Unstable joy like that of a sheep, which when the fragrant garland, thick with leaves, is waved in front of it, in the hands of the priest in the horrid place where he exorcises devils, eats thereof as though it were fodder, such joy wise men have not.

7. Since the season of youth is like the ripe fruit, which being loosed falls from the trees in the cool grove, desire ye not greatly the damsel, saying she has eyes like a lance, for she will hereafter stoop in her gait and have to use a staff in lieu of her eyes.

8. How old are you? What is the state of your teeth? Do you eat twice a day? Thus with one question after another do they inquire about the state of the body. The wise, who understand its nature, care not about it.

9. Say not, We will look to virtue bye-and-bye, we are young; but do good while you have wealth, without concealing it. Not only does the ripe fruit which has come to maturity, but strong green fruit also falls down during a storm.

10. Truly relentless death wanders about seeking after men, Oh, take ye the shoulder wallet betimes and be ready. He even thrusts forth the foetus and takes away the child amidst the cries of its mother. So it is well always to remember his subtlety.

CHAPTER 3.--*The unstable body.*

1. Even of the lords of the umbrella held over the head of the elephant, like the moon when seen over the hills, none are left in this world without its being proclaimed upon earth that they have died.

2. The orb of shining light rises as the measure of the day of life without one day's omission. Therefore perform your duty before the day of life be finished. No person will abide in the earth beyond it.

3. The mind of the excellent will urge them along the path of safety by the suggestion that the marriage drum that is beaten in their house may that very day become the funeral drum for the inmates and sound accordingly.

4. Once they go and beat the drum, they beat a little and beat it again; behold how brave it is. And in beating it the third time, they rise and cover up the corpse and take the funeral fire, the dying carrying the dead.

5. To him who though he has seen the relatives assemble together and with loud lamentations take the corpse and convey it to the burning-place, does nevertheless marry, and say to himself this is happiness, It is, It is the funeral drum speaking out in warning tones.

6. When the soul which carries *the skin bag, i.e.* the body, to experience joy and sorrow; and dwelling in it operates secretly but perfectly, has left the body, what does it matter whether it be dragged about with a rope, or be buried in some carefully selected place, or whether it be cast into any hole dug in the centre, or whether it is left to be contemned by all?

7. Who are they upon this wide world who can be compared with the men of profound wisdom, who look upon the body as nothing more than a thing which is like the bubbles caused by the falling rain, appearing for a moment and then vanishing; and who say, We are the persons who will remove this evil of births?

8. Let those who have got a vigorous body enjoy the benefit which is to be derived from it; for the body is like a cloud which quivers on the mountain--it appears for a time and almost directly vanishes.

9. Practise virtue even now, acknowledging the instability of the body, which is like the drop of dew on the point of grass; for it is daily said, This very moment he stood, he sat down, he reclined, and amidst the cries of relations he died.

10. Men come into the world unasked for, appear in the house as relations and quietly depart, as the bird which goes far off, its nest-tree being forsaken, leaving their body without saying a word to relatives.

CHAPTER 4.--*The source of the power of virtue.*

1. Those who, relying on penance done in a former birth, do not exercise penance now, will be greatly afflicted, for they shall stand at the threshold, not being allowed to enter, and looking in will say, How flourishing is this family! *i.e.* they shall be homeless.

2. Say not, foolish heart, While here let us pursue our interests and forget virtue; for although thou mayest live long and prosper, say, what wilt thou do when the days of thy life are past?

3. When the ignorant receives the fruit of former evil deeds, he sighs bitterly and grieves within himself. The wise, reflecting that it is the destined consequence of their sins, hasten to pass the limit of metempsychosis and to depart from it.

4. Having obtained a human body, so difficult of attainment, so act as to procure great merit by it, for in the next birth charity will profit thee as the juice of the sugarcane when pressed, while thy body will decay like the refuse cane.

5. Those who have pressed the cane and extracted the sugar will not be grieved when they see the flame arising from the refuse cane while burning; nor will they who have acquired the merit arising from the mortification of the body mourn when death approaches.

6. Think not whether it will be this day, or that day, or what day, but, reflecting that death even now stands behind thee, eschew evil, and as far as possible practise the good prescribed to thee by the excellent.

7. Since upon inquiry it will be found that the benefits that arise from being born in human shape are great and various, it is proper to practise virtue in order to obtain heavenly bliss, and to walk circumspectly, avoiding evil desires.

8. The seed of the banyan tree, though exceedingly small, grows into a large tree and affords abundant shade; in like manner, however small may be the benefit of a virtuous act, it covers as it were the face of heaven.

9. Although they daily see the passing away of days, yet they think not of it, and daily rejoice over the present day, as if it would last for ever, for they do not consider the past day to be one day added to the portion of their life that has expired.

10. Shall I put away the precious jewel of honour, and by the ignoble practice of mendicancy shall I live? I will do so if this body can endure permanently though fed by meanness.

CHAPTER 5.--*The impure body.*

1. Do they look on a perishable body, *i.e.* the wise? and are they loud in praise of woman's beauty? If only a piece of skin, small as the wing of a fly, be grazed on the body, a stick will be required to drive away the crows.

2. Since the beauty of the body consists in a covering which hides its inward filth, a covering of skin in which are many orifices, encourage not these sensual desires which are excited by this external covering of the body, which hides its filth. It is proper to look upon it as the inside of a (dirty) bag.

3. The ancients noticing that by the process of eating, the body always emits a stench, and on account of this bundle of dry and worthless sticks, (*i.e.* the body), chewed betel, crowned the head with many flowers, and adorned the body with meretricious ornaments. Is the inward filth thereby done away with?

4. Shall I forsake asceticism because the senseless crowd would excite me, saying, Woman's eye is like the lotus in clear water, the Gyal fish, and the battle-spear? I will conduct myself as one who sees that the nature of the eye is like a palmyra nut, from which the pulp has been taken and the water poured out.

5. Shall I forsake asceticism because foolish, vain, and despicable persons trouble me, saying foolish things about teeth white as pearls or the jessamine buds? No; I will conduct myself as if I saw the jawbone fallen from the head in the burning-ground, in the presence of all men.

6. Tell me what is the nature of the damsel adorned with cool garlands, who is composed of flesh and fat, which are placed in the skin with the sinews which bind together the bowels and marrow, the blood and the bones.

7. By reason of the beautiful skin causing it to appear lovely to the eye, and which is the external covering of the body, which is like a pot ejecting liquid feces and seething filth abominable, from nine orifices which ooze out with excrementitious matter, the foolish will say of this body, Oh, thou who hast wide shoulders! Oh, thou who art adorned with bracelets! &c. &c.

8. Have they not seen the powerful vulture, [p. 222](#) both cock and hen, close to the carcass, overturning and pecking at the stinking vehicle, the axle (*i.e.* life) being broken--they who, not comprehending the true nature of the body, commend it because they see it adorned with sandal powder and garlands?

9. The skulls of the dead appearing with deep and hollow eyes, that alarm the minds of those who see them, look at the living and working, will abundantly testify and say, Stand in the way of virtue, this is the nature of the body.

10. The whitened skull of the dead will correct the faults of the proud, alarming and mocking at them. Those whose faults are corrected by seeing the skulls, acknowledge that such is the quality of the body; they will not therefore be anxious to hold themselves as things that have any real existence.

CHAPTER 6.--*Asceticism.*

1. Like as when a lamp is brought into a room darkness disappears, so sin cannot stand before the effects of former good deeds. And like as darkness approaches and spreads over the room when the oil in the lamp is decreasing, so when the effect of the good deeds is exhausted, the effect of evil deeds will take its place.

2. Those who are preëminent in learning, knowing that youth is unstable and that sickness, old age, and death are certainties, perform their duty now. There are no men so foolish as those, or fools so foolish as those who rave about the indestructible treatises of grammar and astrology.

3. Those who are greatly wise, seeing that, on careful examination, all such things as youth, complexion, form, dignity, and strength, are unstable, will without delay endeavour to save themselves by becoming ascetics.

4. The poor, though they endure many days' affliction, will desire one day's pleasure; the self-controlled, knowing the changeableness of domestic happiness, and having regard to its attendant misery, have renounced the domestic state.

5. Youth is gone in vain, and now old age with sickness comes. Therefore, oh my soul! take courage and rise up with me without hesitation--wilt thou not go? Let us walk in the way of asceticism or virtue.

6. Since it is a hard thing for a husband to part with his wife, though she may neither have borne children, nor have a good disposition,-- therefore on account of the misery which matrimony causes, the wise have long ago called it *kerdy*,--that is, the thing to be eschewed.

7. Those earnest men who, when troubles hard to be borne and enough to prostrate the mind come upon them, to frustrate the austerities which they have resolutely undertaken, put them aside, and, confining themselves stedfastly, observe their rules, are ascetics indeed.

8. It is the duty of the excellent not only to forgive despite, but also to pity those who, on account of the despite they have done them, will in the next birth fall into the fire of hell.

9. He who has power to observe the rule of virtue which he has laid down, and to keep himself undisturbed by the five organs of sense from which arise lust and desire--or the body, mouth, nose, ears, and eyes--shall unfailingly obtain beatitude.

10. The mean, though they see afflictions come thronging upon them, never think of asceticism, and long only for gratification; but the excellent, though pleasures come crowding in; upon them, having regard to their attendant miseries, cherish not the desire of any pleasure.

CHAPTER 7.--*Placidity.*

1. Let the respectful honour, and let despising trampers trample: good is the freedom from abusive anger in those who know that all is as the treading of a fly upon their heads.

2. Will those renounce their precious life of indestructible excellence, not caring to preserve it when they find any cause of offence (or when their penance is hindered), who, not removing from the place in which they stand, are able perseveringly to complete their penance, even when they experience great reproach.

3. As the angry words which a man speaks, opening his mouth unguardedly, continually burn him, so those who possess that knowledge which arises from oral instruction and incessant search after truth will never be angry and utter burning words of fury.

4. The excellent will not be hot and angry when their inferiors oppose them and utter bad words. The base, turning it over in their minds will speak of it and chafe in the hearing of everybody in the place, and jump with rage and knock their heads against a post.

5. The self-control exhibited by youth is self-control indeed. Liberality manifested by one [p. 223](#) who has no increasing riches is liberality that is profitable for all things. The patience shown by one who has the power and ability to oppress others is patience indeed.

6. They who are noble will, in the sight of all men, take patiently and regret the evil words that issue from the mouth of the vulgar like stones that are thrown, being influenced by the consideration of their high birth, as the cobra quickly closes its hood when ashes are thrown upon it.

7. To be unresisting to those who would oppose them as enemies, the wise call not imbecility. When others have impatiently opposed them and done them evil, it is good if they do not evil in return.

8. The wrath of the vulgar will continue to spread though it run on a long time; the anger of the excellent in disposition will cool of itself, like the heat of boiling water.

9. Having done them a kindness they mind it not; do them never so much unkindness they will do what is kind; but to do unjustly, even through inadvertence, is not proper for those who are born in a high family.

10. There are none here who, though they see a dog snap angrily at them, will in return snap at the dog again with their mouth. When baseborn persons mischievously utter base things, will the noble repeat such words with their mouths in return?

CHAPTER 8.--*Patience.*

1. Good lord of the cool hills festooned with springs! speak not at all with a fool. If a fool speak, he will speak only to injure you. To slip away from him, and to avoid him by any means in your power, is good.

2. When inferiors speak improper words, the patient hearing these words is patience indeed. The earth, surrounded with swelling waves, will not regard impatient behaviour as praiseworthy, but baseness only.

3. Will the hard words uttered (in reproof) by friends be more evil than the sweet words of strangers speaking with joy, O lord of the cool shore of the mighty ocean, where the beautiful winged insects turn over all the flowers, if they get men who understand the consequence thereof?

4. Knowing what ought to be known, and submitting thereunto, fearing what ought to be feared, performing every duty so as to satisfy the world, and living in the enjoyment of pleasure according to their means; they who are thus disposed never experience the evils of life.

5. When two persons are friends, mixing without variance, should there be misconduct on the part of one, let the other be patient, as far as he can bear it. If he cannot take it patiently, let him not speak evil, but withdraw to a distance.

6. Though another do one evil, if he say, Well, let it pass, and blame himself, it is good: To give up intimate associates, O lord of the forests! is hard even to brutes.

7. O king of the fair hills abounding with hollow-sounding streams! does not close intimacy with the great arise from the idea that they forgive the grievous faults that are committed against them? Will friends be wanting to them who do what is good?

8. Those who are gifted with patience, and who are not so rash as to destroy themselves though withered and famished with hunger, will not declare their misery to those who love them not. They will make it known only to those who have the power to help them.

9. Let pleasure alone, when thou canst enjoy it, if disgrace attends it, O Lord of the hill country abounding in waters! though pleasure only be constantly regarded, it is preferable to enjoy it in a harmless way.

10. Although he himself be ruined, let not a man think of injuring the worthy; let him not eat with whom he should not eat, even though the flesh of his body waste away; let him not speak words intermingled with falsehood, although he get the whole world canopied by the heavens for his reward.

CHAPTER 9.--*Not coveting another's wife.*

1. Let not the modest man covet another's wife, since the fear attending that sin is great, the pleasure is of short duration, and if you daily reflect, it renders one liable to the punishment of death by the king, and it is a sin that daily leads men to hell.

2. To those who covet their neighbours' wives these four things,--virtue, praise, friendship, and dignity,--will not accrue. To those who covet their neighbours' wives these four things,--hatred, vengeance, and sin accompanied with fear,--will accrue.

3. What benefit arises from the shamelessly desiring one's neighbour's wife? Since in the going to her there is fear, in going away there is fear, in the enjoyment itself there is fear, in case the sin be not known there is fear, it is always productive of fear.

4. Of what matter is that enjoyment, O wicked one, which you regard? Say. Since if you are discovered your family will be dishonoured, if you are caught your leg will be cut off; while in the act you are in dread, and it will cause ever-enduring anguish in hell.

5. Those who are destitute of everything that is good, and companions of the vile, have habitually sinned with damsels with mole-spotted breasts, and in a former birth have violated by force the wives of others, shall in the next birth be born hermaphrodites and live by dancing.

6. Why should he look with desire upon his neighbour's wife who, after inquiring about a propitious day, and having the drum beaten that all may know, has celebrated his marriage, who has a wife tender and loving in his own house, who then placed herself under his care?

7. The enjoyment of the man of unstable mind possessed with delusion, who desires and embraces the wife of his neighbour, while his neighbours reproach him and his relations fear and are troubled, is of the nature of that pleasure which is caused by licking a serpent's head.

8. Since the desire which arises in the minds of the wise increases not, nor shows itself (by actions), nor extends beyond their own family, the pain which it causes being very grievous, and they, fearing lest by it they should be put to shame before their foes, speak not of it at all. Therefore it dies away of itself in the mind.

9. An arrow, or fire, or the sun with shining beams, though they wound and burn, scorch only the body. But desire, since it wounds, grieves, and burns the soul, is much more to be feared than any of these things.

10. If he plunge overhead in the water, a man may escape from the fearful red flames which have sprung up in, and are ravaging a town. But though he plunge in many holy rivers, desire will still be unquenched; yea, though he live like an anchorite on the mountain top, it will still burn.

CHAPTER 10.--*Liberality.*

1. To those men the gates of heaven shall never be closed, who with tender hearts and with a mind in accordance with their alms, greatly rejoicing, give even in poverty according to their ability, even as they did in the day of prosperity.
2. Before you is disgusting old age, and your dying day also: these are pains destructive of greatness. Run not vainly here and there. Covet not. Give alms, then eat. Hide not any of it when you possess wealth.
3. The wealth of him who in this birth wipes not away the tears of those who, trembling with poverty, betake themselves to him, by reason of his merit in a former birth, of not eating till he had given a portion to others, shall go on increasing while the time of increase lasts. But when the effect of these good deeds is exhausted, that wealth shall altogether leave him, let him hold it never so firmly.
4. Give what you are able, even though you have not the thousandth part of a measure of rice in the house, and then eat your meal; the wise call those in this birth wandering beggars whose chimneys smoke not in this earth, surrounded by the deep sea, who gave not alms in a former birth.
5. Let a man who regards both this world and the next, give what he can as he gets it; and if, through poverty, giving be impossible, to abstain from begging will be to give twice.
6. Those who give are like the female palm tree surrounded by the terrace in the midst of the village, they live beloved by many. Men who eat without giving to others, though their family be flourishing, are like the male palm in a burning-ground.
7. When the rain that should fall falls not, and when mankind omit to do the things they ought to do, O lord of the cool shore beaten by the waves where the Punnei-flower repels the noisome odour or the fish! in what way does the world get on!
8. Man's duty is to give to those who are unable to bear (their distresses), not driving them away, nor turning away from the extended hands, O lord of the cool shore of ocean, full of rivers! to give to those who will pay it back again--has the name of a loan at interest.
9. Not saying they have very little, not saying they have not anything, let them ever exercise fruitful charity to all. Like the pitcher of the mendicant who enters the house-door for alms, it will, in due course, gradually become full.
10. Those who are ten miles distant can hear the sound of the wide drum beaten with the stick; those a yojana distant, can hear the hoarse thunder; but all who live in the three worlds piled up will hear the report that some of the excellent have given alms.

CHAPTER 11.--*The effect of actions done in a former birth.*

1. As a young calf when let loose among a number of cows naturally seeks out and attaches itself to its own mother, so does the act of a former state of existence seek out and attach itself to him who has performed it.

2. The prosperity of him who knows that beauty, youth, glittering wealth, and honour remain not stable in one birth to any one, and yet in one birth performs not a single good deed--has the nature of a thing that takes a body, remains for a time, and then utterly perishes.

3. There are none at all who are not anxious to acquire wealth. Each one's experience of happiness or misery is measured by the deeds of a former birth. None can make the wood-apple round, none can dye the Karla-fruit black.

4. To avoid those things which are to happen, or to detain those who are to depart, is alike impossible even to saints, even as there is none who can give rain out of season, or prevent its falling in season.

5. Those who were once in dignity as tall as the Palmyra, live on, daily losing their greatness, and becoming small as a grain of millet, hide within them their glory. On enquiry it will appear that that which has happened is nothing but the effect of deeds done in a former birth.

6. If you wish to know how it is that those perish, who know the benefits accruing from the sciences which they have acquired by oral instruction, while the unlearned prosper: it is because Yama looks upon the unlearned as refuse cane, since they are destitute, as to their minds, of the sap of knowledge, and therefore he cares not to take them away.

7. Behold all those whose bosoms are goaded by distress and who wander forlorn through the long streets, know--O lord of the cool shore of the billowy ocean where the playful swans tear in pieces the water-flowers!--that this proceeds from the acts of former births.

8. When those who, besides being not ignorant, have learned that which they ought to know and do that which is blameable, O king of the cool shore of the broad ocean, where the lotus flings its odours to the winds! this proceeds from the acts they have formerly done.

9. All who dwell in the world surrounded by the surging ocean desire to be exempt from the afflictive effects of former evil deeds, and to experience the effect of former good deeds; but, whether men wish or do not wish, it is impossible [p. 270](#) to prevent that from affecting them which is ordained to happen.

10. The effect of the act of former births does not fall below nor exceed its due proportion, nor doth it fail to come in its turn, neither does it assist out of season, but when it ought to be there it is. Of what use therefore is sorrow when it afflicts you?

CHAPTER 12.--*Truth.*

1. To say he has not that which he does not really possess is no harm to any one. It is the usage of the world. To lie standing or running, that the desire (of others) may fail, O thou who hast rows of bracelets! hath evil more than that of those who have destroyed a good thing done.

2. The excellent and the vile never change their respective natures: though a man should eat sugar it will not taste bitter, and though the gods themselves should eat of the Margosa fruit, it will still taste bitter.

3. In time of prosperity a man's near relations will be as numerous as the stars which sport over the sky. When any one is subjected to intolerable sorrow, O lord of the cool mountain! those who will say "We are related to him" are few indeed.

4. He who secures the middle one of these three things, virtue, wealth and happiness, which have a hold on men's minds in this faithless world, shall secure the other two also; whilst he who obtains not the middle one shall be afflicted like the tortoise put into the pot and boiled.

5. If it be the calf of a good cow, the heifer also will fetch a good price. Though they be unlearned, the words of the rich will pass current. Like ploughing when there is little moisture, touching the surface only, the words of the poor will go for nothing.

6. Although deeply instructed in the knowledge of truth, those who have not accustomed themselves to restraint can never be restrained. Thus, O large-eyed beauty! though the wild gourd be dressed with salt, ghee, milk, curds, and various condiments, its natural bitterness will never be removed.

7. O lord of the shores of the swelling ocean covered with forests, scented by the perfume of the Punnei flowers! since that which is fated to happen will happen, let persons never utter reproachful words behind the backs of those who revile them, but only before their faces.

8. Though cows be of different colours, the milk which the cows produce is not of different colours. Like milk, the fruit of virtue is of one nature, though virtue itself take many colours in this world, like the cows.

9. Has any one lived entirely without praise in the world? Has any one failed through exertion to prosper? Has any one died without being reproached? Has anyone, even to the end of his life, collected (what he deems) sufficient wealth? If you inquire, you will not find even one.

10. If they every way consider there is nothing else that goes with them but the actions they have done, there (in the other world) even the body which (here) they cherished and adorned is useless when death takes them away.

CHAPTER 13.--*The fear of misconduct.*

1. A burning-ground is the proper place for the bodies of those who, though plunged in the sea of domestic cares, betake not themselves to asceticism as a refuge. The stomach of the possessors of little wisdom is a burning-place for beasts and birds without number, *i.e.* he eats them.

2. They should have their legs bound with iron, become slaves to their enemies, and go to the field of gloomy soil, who keep in a cage the partridge or the quail, which live in the woods resounding with the sound of winged insects.

3. He who in a former birth desiring crabs broke off their legs and ate them, when the effect of that sin shall take place, he shall wander about afflicted with leprosy, the palms of his hands excepted; all his fingers like Chank-shell beads will rot away.

4. Even such a thing as ghee when approached by the flame of fire will cause intolerable pain by fierce burning; of many bad actions will they become guilty who, though not crooked, become so, and associate with those who are bad.

5. Friendship with the wise will daily increase in regular gradation, like the crescent moon. Friendship with the base will daily decrease, like the full moon which rides through the sky.

6. Thinking them good thou didst associate with them. If in those with whom thou hast associated there be no good intent towards thee who hast associated with them. O thou who didst associate (with such)! listen: It is like a man opening a box believing that there is an unguent in it and seeing a snake inside.

7. O lord of the land resplendent with mountains on whose declivities genii abound! since a man's actions differ so much from his mind, who is there that is capable of searching out so as to understand the resources of another's mind?

8. O lord of the fair hills over which slowly roll streams that cast up gems! [p. 271](#) the great friendship of those who love with deceit, making a pretence of steadfast attachment but not loving with the heart, will only afflict the mind.

9. Like as when the glittering spear that he cast is caught by his enemy's hand, the thief's courage is destroyed, so since the gains of sin follow after and destroy the acquirer of these gains in two births, it is good to leave the ignorant altogether.

10. Wilt thou not cease to long for a family? How long wilt thou live in sorrow saying, It is for children? O my heart! there is no advantage that accrues to the soul except the good thou doest, though it be but little.

CHAPTER 14.--*Learning.*

1. The beauty of the hair, and the beauty of the encircling garment, and the beauty of saffron is no beauty; the beauty of learning is (real) beauty, for it is decisive of our mental excellence.

2. Since learning even in this life p. 325 will be beneficial, since when it is imparted to others it is not diminished, since it renders its possessors illustrious, since they who have it during life suffer no loss, we see no medicine like it which destroys delusion.

3. Wise people take the salt produced in a barren soil to be more valuable than the rice of a fertile soil. Though they be of the lowest station, people who have acquired learning will be put in the chief place.

4. From the place in which it is stored up it cannot be stolen. It can suffer no harm, though to that place fire should come. Though very glorious kings rage, they cannot sear it. Therefore wisdom, and nothing else, is what one who intends to lay up an inheritance for his children should acquire.

5. Learning has no bounds; the students' days are few. Would they calmly reflect, diseases are many. Let them carefully investigate and make themselves acquainted with those things which are essential, making a good choice like the swan, which drinks the milk and leaves the water.

6. They will not despise the boatman because he is at the lower end among the old castes. Lo, by his assistance they pass the river! And like this is getting advantage through the help of a man who has learned books.

7. Let me see whether the joy of associating with those who possess the qualities which are derived from indestructible ancient learning, who are without hatred and also very acute, be not as sweet as dwelling in Amravuti, the city of the gods, in the wide expanse of heaven.

8. Lord of the cool shore of the roaring ocean! the friendship of those who have acquired learning is like eating sugar-cane from the top (downwards). Attachment to those who are graceless and destitute of good qualities is like eating it from the root (upwards), having rejected the top.

9. Though unlearned, if they walk in the society of the learned they will daily acquire good understanding, as a new (earthen) vessel by contact with the bright-coloured Padiri flower gives (its scent) to the water itself.

10. If a man learn ever so much, instead of studying the books of wisdom, the reading of worldly books is all of the nature of mere noise: there are none who can discover from them the way to rid themselves of sorrow.

CHAPTER 15. *High Birth.*

1. A noble family will not decrease in (good) qualities, even when their clothes are torn and their body wasted. Even when trouble comes, upon him, will the lion devour the long grass?

2. Manliness, goodness, right conduct, these three belong to those who are born in a sky-touching family. But, O lord of the hill-country covered by the clouds which touch the sky! they fall not to the share of others, even though they have acquired great riches.

3. Rising from their seat and going to meet (a stranger), leaving others, these the high-born have assumed as their unflinching rule of conduct. It is not their nature to be reckoned one with the mean.

4. If he do good things, it is conformable to (his) nature; if bad, it will be a fault despicable in the eyes of many: and in this case what is the profit to him of being born in a family known to all?

5. (To those born in a good family) there is fear of ignorance, fear of doing the deeds of the base, fear that anything which ought not to be spoken may escape from them, fear of not giving anything to those who beg for all. Brutish are they who are born in a family destitute of these graces.

6. Goodness of relatives, pleasant words, liberality, and every other good quality of the mind, all these, O lord of the cool shore of the roaring ocean, where the large gems and pearls shed their lustre! meet in those who are born in a good family.

7. Though the building be decayed, and the white ants have collected together, a large house may nevertheless have a wing not fallen. So those who are born in a high family, even when they suffer distress, will do the things they ought to do.

8. Like the moon, which enlightens the beautiful wide and extended earth on one side, though the serpent (*athissha*) hold it in the other, those who are born in a good family will not slacken in well-doing, though poverty be against them.

9. The things which even in poverty those will do who are born in a high family, the vulgar will not do, even though they be rich. The deer, though it should be harnessed (for war), is not strong enough to fight like the charger.

10. The high-born, even when they have not anything, will approach those who are in want, and be a prop when they totter. When the broad river (bed) is dug up, though it be dry, yet clear water will soon appear.

CHAPTER 16.--*The Good.*

1. The moon, which sheds its beams abroad over the beautiful and wide-spread sky, and the good, are like each other. But the moon p. 326 bears spots, the good bear them not. They would be confused and waste away should a blemish befall them.

2. Whether successful or otherwise, the good will be held blameless. Is the dart which glanced from the lion inferior to the arrow that pierced the heart of the jackal?

3. The good, though they be poor and emaciated, will not guiltily ascend and rise over the bounds (of duty); binding their courage, as much as in them lies, with the cords of a mind free from anxiety, they will do the things that ought to be done.

4. The good, though they should meet with a person in the way, only for one day, will cleave to him with affection, as if (there subsisted between them) an ancient friendship. O lord of the goodly hills! a path will be made even upon a rock if one walk upon it for a few days.

5. If an unlearned person in the assembly speak what is destitute of meaning, like unconnected letters, the good will listen kindly, though with pain, even feeling pity that he should be put to shame before a multitude.

6. Though you bite the sugar-cane, or take its juice by beating and bruising it till the joints be broken, it will only be pleasant as far as it is tasted. Though people abuse them injuriously, the highborn will not speak faultily with the mouth.

7. The faultless virtuous steal not, drink not spirits; these things the good reject and leave altogether. Neither do they mock or reproach others; though confused in speech they will not lie with their mouths; and though in declining circumstances, they grieve not about it.

8. If one be deaf to the secrets of others, blind to the wife of his neighbour though well acquainted with her excellencies, and dumb in calumniating others, to him it is not necessary to inculcate virtue.

9. When people go day after day to those who are destitute of good qualities, they will despise them as beggars. The excellent, whenever they see (such), will say (if they want anything), Well, and will do them honour.

10. The base will live in obsequious attendance on the rich. Is it not like falling in a cave full of everything, when thou hast fallen upon a good family?

CHAPTER 17.--*Against reproaching the great.*

1. O lord of the fair hill-land resounding with streams! we should not, thinking they will forgive us, do what is hateful to the guiltless, for none can remove their anger when once they are provoked.

2. What though those who know not good and right feelings obtain the privilege of associating without expense with those who cannot be approached though gold be offered to them, yet they do but vainly waste their time.

3. These two things, the esteeming of any person, or the depreciation of any person, fall within the province of the excellent (alone). Deeply learned sages regard as nothing the contempt or praise of those who know not how to conduct themselves aright.

4. Like as the golden-coloured serpent trembles, though in Patala, if he hear the sound of the fierce anger of the thunder in the heavens, so enemies, though they have shut themselves up in a fort difficult of access, will not be able to escape when the great are angry.

5. The estimation which they form (of others) who say, Ye know us not, there are none like us, is no true estimation. But the estimation formed by the excellent; who know what virtue is, and consider themselves as not to be at any one's beck and call, is a correct estimation.

6. O lord of the shore of the cool broad ocean! friendship with the mean, like the shadow of the morning, will continually decrease, while friendship with those who have long been famous will increase more and more, like the shadow of the afternoon.

7. Like as the cool budding umbrageous trees afford shelter alike to all who approach them, so the wealth of kings and the excellenae of the beauty of women may be enjoyed by all who may venture to approach them, no worthiness being required at their hands.

8. Since separation even from those who possess not the power of investigating what they have, causes great and unceasing pain, O lord of the wide-spread, mighty, and exhaustless backwaters! the not contracting friendship with any one is a *karor* of times the best.

9. When the matter is spoken of, (it will be found) that with the excellent such days as these are not, viz. days which have not been spent in study, days in which the great have not been visited, or days in which alms have not been given according to ability.

10. The glory of the great consists in humility; the acquirements of the learned appear in his self-control. The rich are rich indeed if they remove the afflictions of their dependants, when acquainted with them.

CHAPTER 18.--*Good Society.*

1. The habitual sins which they, contrary p. 327 to right conduct, commit, associating in the time of ignorance with those who know the way of virtue, vanish as the dewdrops do from the blades of grass as soon as the sun has become hot.
2. Know ye the way of virtue. Fear ye death. Bear with the harsh words of others. Restrain deceitfulness. Hate ye the friendship of the wicked. Ever obtain instruction at the mouth of the great.
3. Since separations from friends, grievous disease, and death are close at hand to all who possess a body, let my soul unite with the truly learned, who are convinced that the metempsychosis, which commenced ages ago, is a great evil.
4. If one can obtain the privilege of living always with men of good disposition in friendship, who constantly perform acts of virtue through a succession of births, though that succession is affliction, no one will despise it when they have considered the matter.
5. The water that runs from the sink when it reaches great waters will become a *Tirtha*, even its name being changed. Thinking of this, even those who have not family greatness will stand as a rock associating: with the good, who have virtue and greatness.
6. Even the hare in the wide, beauteous, and sublime heavens, since it is seen in the moon with refulgent beams, will be adored (by men). And in like manner even those who are without any dignity (of their own), if they obtain the love of the good, who are as mountains of virtue, will have dignity.
7. Water when mixed with milk will become milk, not remaining water. Will it exhibit the appearance of water? In like manner, if you consider it, the meanness of the mean when united with the dignity of the excellent will utterly vanish.
8. The grass near the stump of the tree will not shake with the plough of the ploughman. Feeble though they be, the anger of enemies will not come on those who have joined the society of the good.
9. Like paddy multiplied through the goodness of the soil, persons will become good through the goodness of their respective families. Like the destruction of a good ship on the approach of a strong gale, goodness will be destroyed by bad company.
10. Though innocent in intention, persons will be despised on account of the (bad) company they have joined. In the forest both the scent-giving sandal and the teak tree will be burned when the brushwood, which has been cut, has caught fire.

CHAPTER 19. *Greatness.*

1. It is no longer in our power to give alms. Youth for ever has fled away. Those damsels who before loved us care no more for us; (therefore,) no longer desiring (to continue in) the domestic state, and renouncing the arbitrary desire of becoming great, this is now the one thing needful.

2. In the household state we have enjoyed pleasure, here we are rich. Fools so thinking, will behave inconsiderately. Those who understand the household state, that it, though seeming to last, lasts not, will never have sorrow.

3. Lay up seed for heaven without delusion of mind; and, void of all distress, enjoy life like the wise, maintaining your proper station, remembering always that there are various things that change their nature without efficient cause.

4. They say that in the time of drought the well of spring-water will preserve the inhabitants, though by drawing its water they subsist. So the duty of liberality is found with the great, even when in declining circumstances; with others, even when they are rich, it is rare.

5. As the river which springs up in the place where they dug for a spring, even when it is dry, yielding much water supports the people, (the great) even when exhausted and wasted by giving of their riches to many, will do the things they ought to do, giving to a few.

6. O lord of the mighty mountains! a crime committed by the worthy will appear like a brand-mark on a white ox. Though the base commit sins as heinous as that of killing an ox, no blot will appear upon those base ones, their guilt will be wholly invisible (being wholly guilt, and nothing else).

7. Connexion with those who are destitute of a disposition fitted to their mean condition, as far as it extends, will produce sorrow; while even enmity on the part of the excellent wise, who will not do what is wrong even in sport, will bring with it greatness.

8. Desire ye that honour should accrue to the good and merciful in disposition; alarm your enemies with terror, enough to alarm Yama himself. Decide then who endeavour to deceive you, and render unto the good their just measure of beneficence.

9. Those who are imperturbable and without any change of mind, even though they be confused by any one hastening and uttering evil calumny, are truly pure-minded, like the bright light in a lamp.

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10. The excellent expend the food first prepared in charity (or a first portion of food), and eat what food is left. That food will deliver the eater from these three crimes--lust, anger, and delusion, and will serve him in all his afflictions even to the end.

CHAPTER 20.--*Perseverance.*

1. Let those branches of a family who subsist on what their relations give them, like the rice-plants nourished beneath the bank of a tank which holds but little water, perish. Is want known by those persevering people who (constantly) change their position, like the eye of the juggler watching the motion of the sword?

2. Even that which stood a trembling stick by the wayside, when it has acquired strength, may become fit for a post to tie an elephant to. Life also is similar to this if a man free himself from a base nature.

3. The strong tiger, if it be without prey for a single day, will even catch a small frog and eat it. Do not despise small things; even great matters will become greater by exertion.

4. O lord of the cool shore of the breakwaters, where the waves dash against the calderia bushes! though a persan think within himself that the matter will not succeed, yet, if he still go on with it, and unswervingly labour, this is perseverance. When all things around them are prosperous, will not even women succeed in their undertakings?

5. There is neither limit nor use in talking thus, He is of low-caste, and, He is of good caste. Good caste is constituted by those things alone, viz. ancient, glorious, and resplendent wealth; penance; learning and perseverance.

6. The wise, who know their own ability (to complete a work), until it is completed keep their knowledge to themselves, and speak not of it to others. The world lies at the beck of those men, illustrious ill wisdom, who can ascertain by the expression (of their faces) the ability of others.

7. The hanging root supports the banyan-tree like a son, when it is eaten away by white ants. Even so if imbecility appear in the father, it will not be apparent when the son he begat conceals it.

8. Though they should die meanly, not having anything in their house, will they do things fitted to bring down disgrace upon their own heads who have the strength of the lion possessed of powerful paw and sharp claws, which make sore the livid face of the elephant?

9. The hair-like, round-stalked flower produced by the sugar-cane is destitute of sweet honey and fragrant odour. Even so, what will be the good of being born in a high and lofty family, if there be no manly courage to carve out for one's self a name?

10. The base will eat the curry and boiled rice given with much pleasure by the great and rich. Even water procured by the earnest perseverance of those who do not know the name of curry will be as ambrosia.

CHAPTER 21.--*The union of relations.*

1. As a mother forgets the pain and trouble she suffered during pregnancy and childbirth when she sees her infant in her lap, so the distress a man suffers from poverty and other misfortune disappears when he sees his relatives inquiring for him.

2. Supporting his relatives without partiality (like a tree which gives shade to all those who approach it at the time when the hot season is nigh), taking pains himself that many may eat the fruit of these exertions, is like a tree whose fruit is ripe. So to live is the duty of a good man.

3. Lord of the piled-up hills! the great will not say of their relatives; We cannot bear them. Though very many large unripe fruits be produced (upon a tree) very closely, there is not one branch which does not bear its (share of the) fruit.

4. Though they contract very close friendship in the sight of the world, yet the friendship of the base will not endure; (while) the amity of the stable-minded will be as enduring as the perseverance of the unswerving great, (which endures) till they have realized their hopes of heaven.

5. Those who, making no distinctions between persons and conditions, relatives and strangers, actuated by their natural feelings alone, seek all who are in poverty or affliction and relieve their distress, will be regarded by every one as preëminently worthy.

6. It is sweeter to take a heap of grass-seed without salt, and in any kind of dish, in the house of a relative dear as life, than to eat on a golden dish rice white as the tiger's claws, and mixed with sugar and milk from the hands of an enemy.

7. The desirable fried curry of politeness, though had at due-time in the house of those who are not one's friends, will be (bitter) as *margosa*-seed. Hear, A curry of vegetables, though served up at sunset, by those who are relatives, is pleasant.

8. Even those who have been pleasantly entertained by another as frequently as a hammer strike the [p. 329](#) anvil, will forsake him, just as the tongs leave the iron in the forge; but those who are truly worthy of being called friends will adhere to him in distress, as the rod by which it is turned adheres to the metal in the furnace.

9. O thou who art adorned by a cool and fragrant garland! when relations have partaken of the prosperity of their relatives, if they partake not also of their adversity until death, is there anything they can do for them in the other world?

10. Delicious curry (yellow as the cat's eye), when eaten alone in the house of those who love us not, will be as the *margosa*. When living in the house of those who are like us and love us, cold water and grass-seed will be as nectar.

CHAPTER 22.--*The choice of friends.*

1. Friendship with the wise, whose intelligence divines our thoughts, is like eating a sugar-cane from the top (as its sweetness increases more and more); connexion with persons without sweetness of disposition is like eating it from the opposite end (the flavour decreasing by degrees).

2. Some accept (the highborn as friends) merely on the ground that such, remembering their high birth, will not act inconsistently--not, O lord of the fair hills, from which the birds flee on the approach of the gold-coloured torrent! because the minds of such are known.

3. Avoiding the friendship of those who resemble elephants, seek the friendship of those who resemble dogs; for an elephant will kill his driver whom he has known for a long time, but a dog will wag his tail while the spear thrown at him is still in his body.

4. Men cleave not to those to whom their hearts cleave not, within a short space of time; but will the friendship which cherishes the memory of those who are intertwined with one's heart be abandoned, though they are absent from us for a long time?

5. When affection continues affection, then is friendship preserved, like the flower on the stalk, which, being full-blown, closes not again. Those who resemble the lotus, which, having once blown, closes again its petals, know neither affection nor friendship.

6. Those who are at the bottom in (the scale of) friendship are like the *areca*-tree; those others who are in the middle are like the cocoanut-tree. The friendship of those who have experience of the past is like the palmyra-tree, (whose uses are) difficult to reckon. Such are at the top (in the scale).

7. Even vegetable curry served in the water that rice has been boiled in will be as nectar if a man accept it kindly. To eat the abundance of the unfriendly, though it be white rice flavoured with meat and rich seasoning is (to eat) the *kanjira*-fruit.

8. Though they adhere to one in friendship as closely as the small toes of a dog to one another, yet of what benefit is the love of those who do not help one even to the extent of the leg of a fly? Therefore, though the friendship of those who, like the channel which fructifies the rice-field, be ever so far away, we must nevertheless go to obtain it.

9. It is better to be without the love of those who are without sincerity. Death is preferable to an incurable disease. To kill him at once is more desirable than to vex a man so that he becomes sore at heart, and to abuse is better than to praise one for that which we do not possess.

10. To join oneself to many, and strive many days and examine dispositions, and take (for friends) those who are worthy, is proper. Even with a deadly serpent, to associate and afterwards to part from it will be painful.

CHAPTER 23.--*The bearing with the faults of others.*

1. When those we love greatly, and esteem as virtuous, prove otherwise, this ought carefully to be concealed, for rice in the grain has a husk, water, foam, and flowers some unseemly leaves.

2. Though it burst the bank whenever they would stop it, they will not be angry with good water. Those who live desiring good water will repeatedly draw it up. Men will not be angry, but be patient concerning the friendship of those whom they themselves have courted, though these persons act towards them with constant hate.

3. Though they do evil exceedingly, is it not fitting to be patient with one's friend? O lord of the lofty hills where the beautiful winged insects hum over the variegated *konju*-flowers! the forbearance of one is the friendship of both.

4. O lord of the wave-resounding shore where bright-rayed pearls are thrown up by the rolling billows, and where float swift-sailing ships! if friends from whom it is difficult to separate, possess not virtuous dispositions, they are as a fire kindled to burn our hearts.

5. Even though they do what is disagreeable, one should preserve as gold those who ought not to be forsaken. Daily do men seek for fire and keep it in their house, though it has consumed both their good house and gold.

6. Is it right utterly to abandon friends, who ought [p. 330](#) not to be forsaken though guilty of evil deeds? O lord of the renowned mountains, which, covered by the long-stemmed bamboo, pierce the sky! will men cut off their hand because it has struck the eye?

7. Lord of the cool land where the waters brightly shine! the good will not look upon the faults of others after mixing with them (in friendship), though they act disagreeably. Persons destitute of strength of mind who take up evil things and speak of them after mixing (in friendship), are themselves inferior to those of whom they speak.

8. In a thing done by strangers, though in itself exceeding bad, what is there fitted to give pain? Considered rightly, it is the acts of those who are affectionately attached; which, O lord of the land where the waterfalls murmur! will be esteemed excellent, abiding in the mind.

9. If persons become aware that those whom they have taken into friendship, supposing them to be their friends, are not their friends, let them nevertheless esteem them better than their friends, and conceal the discovery in their own breasts.

10. If after contracting a firm friendship with any one, I set myself to note his good and bad qualities, may I be cast into the hell where the traitor who discovers the secrets of his friend is punished, and may I be scoffed at by the whole world!

CHAPTER 24.--*Improper Friendship.*

1. O lord of the fair and well-watered mountains, where abundance of cascades fall down from the black crags! men will remain until they have done their work in an old house the thatch of which is untied, keeping out the water by a dam, and being drenched with the rain falling down upon them. Thus will friends! remain with one until their business is finished.

2. The friendship of illustrious men is eminently valuable, and is productive of benefit as timely rain. But the friendship of the mean, even in the time of their prosperity, resembles, O lord of the land of clear water! the failure of rain in its due season.

3. The enjoyment of the friendship of men of acute understanding is desirable as the joys of heaven. But connexion with unprofitable men uninstructed in science and literature is a very hell.

4. Our intimacy with those to whom we are not bound by the chain of friendship, O king of the hills, the sides of which are covered with groves of tall sandal-trees! though it seem day by day to increase, will be dissolved as instantaneously as fire catches straw.

5. The presumptuously saying, We are those who will do what should not be done, and the deferring and putting aside that which ought to be done at once, verily these two things will cause affliction instantly, even to ascetics, who have renounced the pleasures of the domestic state.

6. Though born in the same pool and grown up together, the *ambel*-flower will never be like the expanded *kuverlei*. The actions of those who are destitute of excellence, though they obtain the friendship of people of high excellence, will never attain the actions of such persons.

7. A little monkey breaking into a fruit with its finger, will strike and seize its own father, though coming to meet it. Lord of the hills! the friendship of those who are without unity (of mind) is not pleasant.

8. If I stretch not out my hand and deliver my whole soul without hesitation to my friend who is in distress, may I be cast into the hell where the wretch is punished who has violated the chaste wife of his friend, and may I be scoffed at throughout the far-famed earth!

9. Like pouring *margosa*-oil into a pot into which ghee has been poured and taken out again, O lord of the fragrant and goodly mountains! is the acquisition of the favour of those who are acquainted with evil, after the renunciation of the favour of those who are acquainted with good.

10. The absence of benevolence of disposition in him whose form is beautiful is like water mixed with milk, that is pleasant to drink. For those who are wise, to become companions of the wicked is like the *nâgâ* playing with the female cobra.

CHAPTER 25.--*The possession of understanding.*

1. When the excellent behold their enemies in adverse circumstances, being themselves confused on that account, they will not come near to invade them. In like manner the invincible and mighty serpent (*Rhagu*) will not draw near to afflict the moon in her first quarter.

2. Lord of the cool shore of the broad ocean! self-control is the ornament of the poor. Should they behave without respect and without any measure of propriety, their lineage will be published by (the inhabitants of) the village they live in.

3. Let the seed of the wormwood be sown in the best of soils, it will never become a cocoanut-tree. So even the Southern (Yama's subjects) have, by performing acts of virtue, attained heaven; while the Northerners, having derived no advantage ^{p. 331} from their privileges, very many of them have perished. A happy new birth depends upon a person's virtuous conduct.

4. Though the fruit of the plantain be ripened in the bitter season of the *margosa*, it will not lose its sweetness. Thus, although those who are naturally good, associate with the bad, their friendship with them will not corrupt their minds.

5. Sweet water may be produced even on the brink of the sea-shore, and salt water on the side of a mountain. O lord of the cool shore washed by the waves of the ocean! it is truly said that sensible men will not imitate those with whom they consort, but will preserve their own minds.

6. O lord of the cool shore of the ocean where the thick-boughed *punnei*-trees flourish! will those who are virtuous and impartial towards all, first contract and then dissolve friendship? (Sooner) than this, it is better that friendship should never be contracted.

7. To be united in friendship with the prudent, who think of that of which they ought to think, is productive of the highest felicity, and affliction is avoided by separating from fools, who know not what belongs to friendship,

8. Whether an individual establish himself in a good situation, or whether, spoiling that condition, he debase himself, or whether he exalt himself to a much higher condition, or whether he make himself superior to all, he does so entirely by his own exertions.

9. In the way of business, even for the great to follow after the ignorant is not folly, but wisdom, O nobly-born king of the cool shore resounding with ocean-waves!

10. Having undertaken a profitable business, having experienced enjoyment, having performed acts of charity to the excellent! if any one in any one birth is able to do all this, such a consummation may well be compared to a merchant-ship that has reached her port.

CHAPTER 26.--*The want of understanding.*

1. Poverty consists in the being destitute of accurate learning. Great wealth, which has been accumulated by acquisition, consists in the possession of that learning. Will not the hermaphrodite, who is destitute of manliness, adorn itself with every jewel which is desirable in its eyes?

2. Would you know why affliction and loss of dignity befall those who know the benefits of knowledge derived from many books? It is this: when Sarasvati, of ancient renown, takes up her abode with them, Lakshmi, being coy, will flee away.

3. He that receives not, but despises as mere talk the command of his father to study, on a letter being gently held out to him in the presence of many, calls out to the person who presented it and seizes the rod of offence.

4. If one who has grown up in ignorance enter the assembly of the excellent in learning, in the earth, and sits down, it will be like the sitting down of a dog; and though, not remaining quiet, he should say anything, it will be like the barking of a dog.

5. The vulgar will repair to the learned and speak of what they know nothing of; the good, though asked of all they know, display it not, knowing that it will be thrown away.

6. Those whose tongues are adorned with learning and knowledge fear the disgrace of evil speaking. The unwise indulge therein. Thus on the palm-tree the dry leaves maintain a perpetual rustling, whilst the green leaves make no noise.

7. When speaking of the way of virtue to those who comprehend not what is good, it is like pressing the sweet mango into a bowl of hogwash. Like a stick driven against a rock,--the point is broken, it will not enter in at the ear. 8. Though they wash it with milk and put it to dry many days, charcoal has not the property of becoming white. Though they strike with a stick, and thrust too, understanding will not enter into the body void of virtue.

9. Like the fly, which batters on filth, instead of feasting on the sweet-smelling and (honey) dropping flower, so to those whose minds are inherently base, what pleasure is there in words that come from the mouth of the worthy, though clean and sweet as honey?

10. The acute and faultless instruction uttered by the wise, strikes on the mind of the mean without laying hold of it. A mean man will look on the face of one like himself, and with him hold converse.

CHAPTER 27.--*Riches without goodness.*

1. The bat will not go to the rough-stemmed wood-apple tree, though near and fruitful. So the riches of those who, though they be very near to one, have no greatness of soul, have not the excellence of being considered as profitable.

2. Though there be handfuls of small buds on the milk-hedge, men will not put out their hand to gather them, for its flowers are not fit for wearing. (Even so,) the wise will not form friendship with the mean, though they have much wealth

3. Though they live on the shore of the rolling ocean, they repair to the saltless well of a running spring and drink. Though wealthy men be nigh, they will go afar off and fix their desire upon the liberal.

4. In the seagirt earth merit is various. The sensible should be great. Those who are foolish, and are like unbeaten steel and the thorny *brinjâl*, will flourish in silk and gay apparel.

5. If you ask what is the reason why, while the good and just are in poverty, the unjust and unlearned are wealthy, O thou who hast eyes elongated like a lance! when one investigates the matter, it is nothing else but the effect of deeds done in, a former birth.

6. (O Lakshmî,) who like a golden image sits upon that fair flower whose leaves are like scentless plates of gold, die and become ashes upon the ground! you connect yourself with the mean of all sorts, leaving the good who resemble gold.

7. O thou who hast eyes like a lance! is not shame attached to the poverty of the just? Is not the wealth of the miser like painters'-green? (*i.e.* it so cleaves to him that he will not give alms.) When thou hast investigated these two states thou wilt not approve or desire either of them.

8. Those who are honest (when they become poor), going to distant lands, and eating various kinds of food, will spend their days; while those who are dishonest (when they become poor) will sit in their houses and eat curry and rice while the perspiration streams from their bodies, and will not go to distant lands.

9. When the ear of the golden-red paddy is scorched, the heaven bright with lightning will vomit and pour forth (rain) in to the sea. The liberality of those who are simple, even when they are possessed of riches, is of like character.

10. Those are the senseless who, though they read, understand not. The sensible, though they read not, resemble the learned. Those who, though utterly poor, will not beg, are the truly rich. Even the rich are poor if they give not.

CHAPTER 28.--*Illiberality.*

1. To give a part of their meal to the extent of their ability, both to the friendly and unfriendly, and after that to eat, is truly to eat a meal. To those who refuse their food to the needy, and so live and eat and pass on, the door of heaven will be closed.

2. Those who have, to the best of their ability, practised to any extent trifling acts of charity, will in another birth become great; while those who, when they have become wealthy, say, We will give alms some time or other, shall be punished and shall perish from all the sea-surrounded earth.

3. He who employs not his time in enjoying his property, or gives not of it to ascetics, but lays it up (like a miser)--at him, the foolish one, about to perish, his hoarded wealth shall mock, and the favour of the world shall mock.

4. The great wealth which the miserly-minded have attained, who neither know how to give it away nor to use it themselves, shall be like the beautiful damsels of a family, who when they have arrived at puberty are enjoyed by others; *i.e.* others than its owner shall enjoy it.

5. Though they live near the mighty ocean whose waters overflow, men look on the spring of a small well whose water is almost dried up and live. The poverty of the great is better than the riches of those who know not of the next birth.

6. If you ask why I say, It is mine, It is mine, concerning the property of that ignorant man who gives not to others, saying, It is mine, It is mine,--while it belongs to that wretched man he gives it not in alms, neither does he himself enjoy it, neither do I give it away in alms or enjoy it myself.

7. The poor are more exempt from trouble than the niggardly rich. They are exempt from the labour of guarding that wealth. They are exempt from the trouble of bringing it. They are exempt from the pain of having their hands bound. In many ways are they exempt from trouble.

8. While the property is his own, he gives it not away; when it becomes the property of his partners, they also give it not away in alms. If he gives it away before his death, the partners will find no fault with him; if after death they give it away, he will not find fault with them.

9. Comparing beggars to a calf, and benefactors to a cow, such a spontaneous benevolence is true benevolence. Forced charity is as when a cow will only give its milk when coerced by strong men, who push it about and apply various instruments to its limbs. Such benevolence is the mark of a base mind.

10. The seeking to accumulate wealth is a cause of vexation. The guarding that collected shining wealth causes vexation. Again, if any of that wealth which is so guarded be diminished, there is vexation. If it be lost, how great the vexation! Truly this said wealth is the very abode of vexation.

CHAPTER 29. *Poverty.*

1. Although a man live wearing a patched cloth round his loins, yet the possession of eight or ten pieces of money will gain him great honour among many persons. Those who have nothing at all, though born of a respectable family, are considered (by such) as more despicable than a dead carcass.

2. It is said that ghee is more subtle than water, and all know that smoke is more subtle than ghee. If you inquire, you will find that the afflicted mendicants will creep [p. 346](#) in through crevices through which even smoke cannot permeate.

3. O king of the woodlands where they chase the parent from the cultivated field with stones, where the *Kantharla* (November-flower plant) growing upon the mountains lofty and abounding with rocks, is out of flower the swarms of red-spotted winged insects will not even approach near it (to extract its honey): thus the destitute have no relations.

4. In the day of prosperity thousands are very slaves, as crows will collect together at the mangled carcass (*i.e.* the dead crow); but in the day when this is changed, like the insect (which wanders about for food), there is not one single person in the world who will ask you, Are you well?

5. O lord of the fair hills crowded together, where the streams fall upon the rocks and wash them! the high birth of those who are environed by poverty will disappear, their great dignity will disappear, and their illustrious learning will also disappear.

6. Scorn those who, though they live in the same town, give no alms to those who came to them tormented in mind by sharp hunger, and asking for somewhat with great desire. It would be far better to go away to some distant place and live as guests in other houses, than to remain fruitlessly spending their days in that place.

7. O thou who hast sharp teeth causing envy to the buds of the jessamine! those who are mendicants (or those who have the affliction of begging) will lose, together with their right-mindedness, abundant accurate learning, and all other good qualities which they may have at any time possessed.

8. It is better for him who once was charitable, *i.e.* who stood in the way of giving, but who now cannot give aught to beggars, to spend his life in the afflictive way of stretching out his hands for alms in every house in the far land to which he has gone, than to remain in his own land,--than living in his native town, standing in the way of poverty, trying to mend his circumstances.

9. When wealth has gone, in the time of adversity, the poor, with those arms once adorned with bracelets, bend the branches of trees, pluck off the leaves and eat them, using as a dish an earthen pot, and live on with discontented minds eating leaf-curry (or that which is (cooked) without salt.

10. O lord of the hill-country, cool and very beautiful and lofty, where the streams of water fall down (from the rocks)! the swarms of shining and beautiful winged beetles crowded with red spots crawl not on the branch which has ceased to blossom; in like manner the unfortunate have no friends.

CHAPTER 30. *Innocence.*

1. The minds of the honourable, when they see the disgraceful things or excesses perpetrated by the ignorant who rely upon their wealth, will burn in one compact flame as the fire burns the jungle on which it has seized.

2. The honourable, though they become through destitution mere bones and skin, will they follow those who are destitute of proper dispositions, to make known their afflictions to them? Or will they refrain from telling the trouble which they endure to the great (or wise), who are beforehand intuitively acquainted with them?

3. If it be that they are like those who say, as soon as others see their wives, Alas, the chastity of our wives is in danger! being afraid, place us outside and give us rice,--on this account forsake associating with the rich.

4. The estimation of the excellent will bestow on us good in this life. It will stand unswervingly in the way of goodness, and it will afford benefits to be enjoyed in the next birth; That estimation is good indeed, O thou who sheddest a delicious scent from thy hair!

5. The excellent will not do the things which will bring upon them the effects of sin in another birth, or disgrace in this birth, though it should cost them their lives. Death will cause trouble for only a moment in one day; there is nothing like sin, which will cause grievous and long-enduring misery.

6. Among all those who live in this fertile and wide world, those who give not alms to others, amongst the rich, though exceeding rich, are poor indeed; while those who go not to beg alms of the rich, though they have become exceedingly poor, are indeed illustrious.

7. All who are in the lowest grade of virtue dread pinching hunger; all who are in the middle grade will fear affliction. O thou with long lance-shaped eyes, whose brows are spread like a bow on each side! the highest grade of all will fear the reproach uttered against them by others.

8. These are the good, these are the liberal givers, but they are now become poor. When the rich, thus reviling them, cast upon them a contemptuous smile, the minds of the eminently excellent will burn, like the fire in the smith's forge when excited by the bellows.

9. The shame which is caused by not [p. 347](#) giving alms to those who desire of us, is not modesty. Nor is the shame which one feels every day who flees from battle, modesty. But true modesty is that shame which will not suffer us to declare the wrongs inflicted on us by our enemies in the day of our distress.

10. The tiger of the forest having slain an elk, will not eat it, but will leave it if it fall on the left side. In like manner, could the excellent by a sacrifice of principle obtain all the wealth that exists under the wide-extended heavens, they would not even desire it.

CHAPTER 31.--*Dread of mendicity.*

1. Will those who possess clear understanding follow after such men as constantly revile them, saying, These poor men will become rich through our means; they cannot acquire wealth of themselves?
2. Does not a man's death and his birth take place (frequently) in the twinkling of an eye? Is it, therefore, a reproach to a man if he starve and keep his integrity inviolate, rather than fill his stomach by the disgraceful practice of mendicity?
3. There are none who, using poverty as a pretext, venturing on beggary, do not go to others for assistance in the way of meanness. Will the excellent then go for alms to any others but to those who will embrace them and say, Come to my house and eat?
4. Though Lakshmî withdraw from them and God be angry, the excellent will not stand with bended neck before the ignorant who bury their money in the earth, and who contemplate not heavenly things with constant minds.
5. Living without begging from friends, strong in affection and who are like the apple of our eyes, who withhold not their assistance from us, is life indeed. Since one's mind melts with anguish when one reflects on a life of mendicity, what must their feelings be who receive alms!
6. Since it is a means of removing the affliction of poverty for one to beg for himself, then let affliction be my portion, and let precious wealth depart from me. Of what use is it for him to ask alms of his neighbour with a mind rocked with covetous desires and eyes dimmed with tears?
7. O lord of the mountains from whose sides fall streams which throw up gold! though a person be born again and again in the world who will not allow himself to reproach beggars, yet (so few are such persons) it must be said he belongs not to this world.
8. If a person being tormented with poverty, rejecting true wisdom and allowing ignorance to abide in his mind, goes to a person and says, Give me alms, and if the person so asked refuse to give, will he not die from very shame at that moment?
9. Is the gently walking in the way of asceticism more grievous than the saying to others, Give me at least something, thus debasing one's dignity of the custom of doing homage to others, to whom he has attached himself by making their acquaintance?
10. Let a person, on the ground of old acquaintance, do that benevolence which is fitting in the way of affection to others if they be unworthy of that benevolence. A fire unquenchable pressed down in their minds will consume them (till they perish).

CHAPTER 32.--*Experience in (conducting of) assemblies.*

1. Before the learned men who are confused in mind, who conduct themselves according to their so-called wisdom, smiting with their hands, reiterating again and again their foolish observations, and who disturb the proper order of the assembly, gently desist from uttering words of wisdom.

2. The eminently wise will not consort with the evil poet who comes into the assembly as if he were a learned man, reciting some poem of another's which he has learned; that evil poet entering into the assembly will reproach the people who are there, or if not, to disgrace them, will smite his own shoulder and rise up to commence strife.

5. There are many men who speak many words, who love to commence strife with others, esteeming their own words unanswerable (or overpowering in speech), who understand not how to argue convincingly with their opponents, and who know not (how to acknowledge themselves) beaten.

4. The simpleton, not being able to acquire any learning for himself, goes into the assembly of the learned, and reciting as his own a stanza which he has learned from some schoolboy, exposes thereby his own ignorance.

5. Those who rise up to show the wisdom or the power of their words, and consort with angry persons who, opposing others with wrathful minds, receive not what is truth, but contend alone for victory, like wild beasts, shall see their own teeth, like the seeds of the gourd, in their hands.

6. When the ignorant recite a poem without understanding its meaning, speak anger-exciting words, the excellent of imperishable renown, being greatly ashamed of [p. 348](#) them, will stand grieving much for her who bare them.

7. Science is easily acquired by all obedient students, like the shoulders of courtezans who take all they can get. But the substance of acquired learning is as difficult to be understood as are the in ward instructions of those courtezans beauteous in body as flower-buds.

8. Those learned men who collect plenty of books bring them and fill up every room in their houses, and yet understand them not, are of one kind, while those learned men who both understand their purport and are able to explain them to others are of another kind.

9. O lord of the extended hills where the wild oxen resort in herds! Can the works of these persons be called excellent and faultless commentaries who construct them not in these four methods--concisely, copiously, catechetically, and paraphrastically?

10. Will those who are not born of a good family, no matter how much learning they have acquired, will they become sufficiently wise to pass over, without censuring, the faults which occur in the speech of others? The truly learned make as if they knew not the despicable learning of those who understand not their exposition of science.

CHAPTER 33. *Defective knowledge.*

1. The learned will esteem as precious the speech of those friends who declare to them the gracious way of wisdom. The base, who are esteemed as worthless, will abuse and revile them. The ladle appreciates not the flavour of the milk-porridge.

2. Though men destitute of rectitude listen to those who are destitute of envy, when they declare the way of virtue, yet they give no heed, just as the chakler's dog, which seizes and devours leather, knows not how to appreciate the taste of rice and milk.

3. Although they see by numerous examples the way by which their precious life may depart in the twinkling of an eye, yet they do not good even to the extent of a grain of millet. What does it matter whether such stupid, shameless (persons) live, or whether they die?

4. Since the days of life are few, and to our life there is no continuing stay, and since it is reviled (or contemned) by many, why should any one nourish fierce hatred in his heart in secret, and not be friendly with those he may meet.

6. If a person going before a public assembly abusively reproach another, and the reproached reviles not in turn but remains quiet, if the reviler thereafter live on and prosper, he will indeed be an object of astonishment to all (who see him).

6. The hard words, Get out and go away, will be uttered by the female slave in his own house, while she pushes him out, to him who, before old age comes upon him, perseveres not in performing deeds of virtue.

7. Men of small understanding fruitlessly spend their day of life; since they themselves enjoy not their wealth, they bestow no benefit on the good. They attain not the excellent way of life, which would be a strong fortress for them, and with confused minds do they rely on their wealth.

8. The foolish man who in the time of youth binds not up as a viaticum the rice needful for the road on which he travels, but binds up his money (like an orange) and says, Hereafter we will do the requisite acts of charity,--when with the hand he makes a sign that he wishes a bag of gold to be brought, the relations will say he wants a sour wood-apple.

9. Men of small understanding who in time of adversity and dangerous sickness anxiously think of another world, in the time of prosperity think not of another birth, even to the extent of a grain of mustard-seed.

10. Alas! though men of defective understanding see Yama surrounding with his rope to take away those precious ones, immeasurably beloved, dear as their own lives, what is it? Though they have acquired these children, they think not of virtue, but fruitlessly waste their days of life.

CHAPTER 34.--*Ignorance.*

1. The quality of those who greatly rejoice in the act of domestic joy in this life, while they continually behold Yama slaughtering their lives, even Yama the great and mighty in slaughter, is like that of a tortoise which its captors have put in a pot of water, while they kindle a fire (to boil it), which sports in the water, being ignorant of its real condition.
2. The quality of those who have resolved, saying, After we have performed all the duties incumbent upon us in the domestic state, we will learn the way of virtue, is like the speech of those who having gone down to the sea to bathe, said, We will begin to bathe as soon as the noise has altogether ceased.
3. The ignorance of the customs of the world anciently renowned, faultless and full of excellence, in one who has obtained without let or hindrance these five things,--caste, penance, learning, high birth, and preëminence, p. 349 --is like rice-milk destitute of butter (therefore tasteless).
4. Though great stones do not understand the speech of men, yet since they do what is required of them, as standing, sitting, lying down, or moving, they are far more useful than a fool (as it is impossible to induce a fool to act as we wish him).
5. If a fool, when angry with others, with any cause for anger,--like one who supposes he has made an acquisition, without having really obtained anything--bewildered by passion, cannot crowd together abusive words, his tongue tingles all over.
6. The worthless friendships of those who say, We will make them our own, while they follow those who have no friendship for them, O lord of the sea-shore where the *punnei* with fair blossoms grows! is as it were losing one's arm in striking another with a stone.
7. As the ants without intermission walk round and round the outside of the pot in which there is butter, though it be impossible to get at it, so men of the world will never learn, but cleave to those rich men who never give them anything.
8. Will they not abhor the days of life who daily enjoy not good, who practise not virtue, who give not to the destitute, who enjoy not their own wives (but seek to dishonour others'), and who live not a life commended by others?
9. Friendship with those who say, We care not for their commendation, when those who love them praise them, and who are destitute of all tried good qualities, although by it one should be able to obtain the whole earth surrounded by the sea with rolling harsh-resounding waves, will be only affliction.

10. When a man's neighbours commend one on account of his learning, wide-extended fame, and high birth, he shall obtain glory. But if he himself speak of these things. his brother-in-law will mock him, saying, He is a lunatic who cannot be cured by any medicine.

CHAPTER 35.--*Meanness.*

1. Though one every morning, as a necessary duty, put bruised grain into the mouth of the fowl, it desists not from turning up the dunghill; so though one explain books of science of great importance, yet the mean man will the more follow the path most agreeable to his mind.

2. When one proposes, saying, Let us go at once to the abode of the perfect, who have acquired learning which establishes the mind, the base will rise up and say, Let us go to sleep, or if not, they will say something else equally foolish and refuse to go altogether.

3. Though the excellent obtain great honour, they swerve not from their former disposition, but follow one line of conduct. O lord of the fair land of copious streams! though the base obtain great honour, they too alter not their line of conduct.

4. If one confer a benefit upon them even as small as a grain of millet, the excellent will consider it to be as large as a palmyra-tree. O lord of the fair land of sparkling steams! though a benefit as large as a palmyra be daily conferred upon him, the ignorant mean man has no gratitude (it is considered as no benefit at all by those who are ungrateful for the good done to them).

5. Though the dog be delicately nourished and fed from a golden dish, yet it will ever be earnestly looking out for the leavings of others. Thus the acts of the base-minded, though they are esteemed as honourable persons, will not correspond with their rank in life.

6. The worthy, though they have attained the wealth of the world, will at no time indulge in haughty speech, but if the mean have acquired the wealth of one *cani* (1/80 part) added to one *muntheri* (1/320) they will regard themselves as great as Indra king of heaven.

7. Though the shoe be wrought with excellent gems set in the purest gold, yet it is intended for the foot of its owner. In like manner, though the mean-minded be very rich, yet he will be found out by his deeds.

8. O lord of the fair and victorious land of mighty hills! the base man is mighty in speaking harsh words. He regards no one, laughs at the misery of others, grows more and more enraged and will continually reproach others.

9. O lord of the cool shores of the sea where the honey-producing *Nay* (a water-flower) grows, resounding with waves! if persons remain with them many days, the excellent will say, These are old friends, and will show kindness to them, whereas the base-minded will hate and revile them.

10. Though men take away the plucked-up grass from the bullock and give it to the heifer, and thus feed it up for many days, yet it will never be strong enough to be yoked to a cart. O king, hear! Though the base are very rich, yet their deeds will betray them.

CHAPTER 36.--*Baseness or Envy.*

1. Those who have knowledge bound up in their minds, though young in years, watch over, keep, and restrain themselves. The ignorant, though old in years, go on obstinately practising p. 350 evil deeds, and, like the reed, never lose their hollowness.

2. Though the frog dwells always in the beauteous and wide pool it never divests itself of its slime; and though those who have no sound knowledge learn faultless and illustrious sciences, yet they have not ability to understand them.

3. O good lord of the heaped-up mountain land! while it is indecorous to extol the good qualities of persons before their faces, what are those wretches' tongues made of, who, standing in the presence of those persons, declare their faults, for the purpose of destroying their reputation?

4. O beauteous and fair matron! women of high birth will not set off their beauty by ornaments as slave-girls. Courtesans who thus pride themselves on their dress will pass away (fruitlessly) or despised by all, just like the sudden swelling of a river, which soon passes off altogether.

5. Those mean persons are of the nature of the chisel, which without being struck will not even penetrate a tender leaf, though resting upon it; they will give nothing to the kind-hearted, but will give anything to those who employ force, if they meet them.

6. The mountaineer thinks of his mountains, the husbandman of his productive lands, the wise think of the special benefits they have received from others, and the fool thinks only of the abuse he has received.

7. For one good turn they have received from another the wise will endure a hundred evils afterwards inflicted. But if they have received a hundred good turns and have suffered only one evil turn, fools will consider the hundred good turns as evil.

8. The base in prosperity will not do these things which those who are of high birth will do even in adversity. Though one place rings (of gold) upon the tusks of a hog, O thou who hast eyes like a lance! it will never become a warlike elephant.

9. Many persons fade away like the lotus-leaf (having been obliged to alter their tone of speech) after they exultingly boasted of their intention to others, saying, To-day we will grow rich; yea, this very day we will grow rich; after a time we will grow rich.

10. The *serdei*-plant, though growing in water and green in colour, has no moisture in it. so the world has in it persons who are as useless as the great stony rocks, though they abound in great wealth.

CHAPTER 37.--*Miscellanies.*

1. Though it be a building on which the clouds creep, a fort exceeding strong, shining: resplendent with the gems stored up in it, of what benefit is it? The house of him who has no beloved and excellent wife is to the view a dreadful forest.

2. Though they be guarded (as it were) with naked swords, with unrelaxing vigilance, should there be the smallest possible relaxation of that vigilance, the period will be short indeed before they begin to act ignominiously. And long indeed will that period last during which softly speaking females will not desire to return to proper conduct.

3. The woman who bold in opposition threatens blows is as death. She who resorts not to her kitchen betimes in the morning is an incurable disease, and she who gives grudgingly the food she has prepared is a household devil. Women of these three kinds are a destroying weapon to their husbands.

4. Though he is advised to eschew marriage, he eschews it not; though the sound of the dead-drum pierces his ear he heeds it not. Moreover the wise say that the delusion which leads him to think that matrimony is indeed a pleasant state is a crime worthy to be punished by stoning.

5. The highest grade of virtue is living in persevering austerities. The middle grade of virtue is living in marriage with wives who are dear to us. The lowest grade of all is, thinking that money does not come in fast enough, covetously to follow after and abide with those persons who know us not.

6. The chiefest of the learned are those who spend their time in learning many sciences. The next in rank are those who give to the worthy the goods acquired by merit in a former birth, and thus pass their time. The lowest of all are those who cannot sleep for envy, arising from the feeling that they have not fared luxuriously or obtained sufficient wealth.

7. As the fruitful shoot of the red-grained rice becomes afterwards itself red rice and flourishes, O lord of the city (Indra) surrounded by fruitful fields which are covered by red rice! in the same manner the learning of the father becomes the learning of the son.

8. The wealthy and the excellent perish, while the sons of concubines and the base wax great, the lower place becoming the upper place. Thus the world subsists, the lower part becoming the upper part of an umbrella.

9. O good lord of the victorious mountain-land where the falling streams sweep along gems! it were better that [p. 351](#) those who when they hear their dear friends declaring the affliction of their minds, have no desire to alleviate their sorrows, should die by casting themselves down from a mountain top than that they should live.

10. If we impartially examine the two things, it will be found that the inundation of the river and the love of beautiful and desirable courtesans are alike. If the rains fail, the inundation will cease; and if their lovers' money is expended, those courtesans' love for them will fail also.

CHAPTER 38.--*Courtesans.*

1. If you impartially investigate the two things, it will be found that there is no difference between the shining light of a lamp and the love of courtesans. When the oil is exhausted, the light of the lamp vanishes, and when the money of their lovers is gone, their love also evaporates.

2. The fair and beautiful matron who is adorned with chosen jewels (a courtesan) said, I will go with you to the top of the mountain and cast myself down from it for your sake. But when he said, My money is gone, she came weeping, stating that her foot was painfully swollen and she could not go up the mountain, and left altogether.

3. Let them (*i.e.* their lovers) be even as fair as Indra the red-eyed, who is worshipped by the gods in the beautiful and wide-spread heavens,--courtesans, like freshly plucked mango-leaves, will politely dismiss them, and send them away as soon as their money is exhausted.

4. Those who have no property are as poison to the lotus-eyed beautiful courtesans, who are destitute of all goodness of mind; while those who in the sight of all have acquired their wealth by working the oil-mill will be as delicious as sugar.

5. (Only) those fools who like wild beasts will come near courtesans, who act as the *vilanga*-fish, which shows its one end to the shark and its other end to the fish in the clear pool, filled with honey-producing flowers.

6. If the golden-braceleted one who has affirmed, saying, As the perforated bead leaves not the thread on which it is strung, and as the *andril*-bird which never leaves its mate, I will never separate from you,--if she becomes, like the horn of the ram, turned away from its fellow, O my poor heart! will you still remain with her, or will you come away with me?

7. They shall be derided by many who are delighted with the love of courtesans (thinking that they are their friends), who, like the wild cow, lick the hands of men, at the same time poisoning them, and who are like the *ghyal* in jumping and running away when they have spoiled their lovers of their property, and yet imagine that they are their friends!

8. Courtesans rejoice and appear as friends while their lovers have aught to give; but when they have exhausted their wealth, then they show themselves as enemies and become (estranged from them), as the horn of a ram twisted from its fellow. Those who come not near the full-breasted courtesans whose eyes roll like the deer, yet leave not off their way of sin, may well say, We have attained the right way.

9. Those who imagine the beautiful courtesans who hide within them the disposition that will afterwards injure them, even when they speak lowly words in order to create confidence, and who, believing these words to be true; imagine them to be their friends, possess their own bodies for themselves alone, and not for any benefit to be done to others.

10. Even at the time when those who have bodies laden with sin have by inquiry found out all the crafty intentions which beautiful-browed courtesans whose minds are fixed upon others have conceived against them, they walk as though they knew them not.

CHAPTER 39.--*Chaste Women.*

1. Though women be high in reputation and equal to the goddess Ayrani in conjugal fidelity, they must carefully avoid those who love them, and follow them in hopes of gratification, for such caution is the safeguard of the virtue of matrons with perfumed foreheads.

2. If in time of distress, when the meal of the whole family is cooked by the water of a small pot, if a host of relatives sufficient to consume the water of the sea should come all at once, the softly-speaking woman, who shows herself as bounteous as the ocean, is the glory of her house.

3. Though her house be open on the four quarters, though it be exceedingly small, and though the rain pour in on every side, a chaste and virtuous woman will be honoured in the place where she resides, and her habitation respected.

4. She who is pleasing to the eye, who in all things gratifies her husband according to his desire, and at all times stands in awe of him, whose modesty is so conspicuous as to shame her sex, and in all her love-quarrels with him acts with such prudence that reconciliation affords him increased delight, this mildly-speaking matron is truly a woman.

5. Whenever our husbands [p. 352](#) embrace our shoulders, we feel ashamed as if we saw them for the first time. What pleasure, then, can these women enjoy who from the desire of money endure daily the embraces of many?

6. Riches in the possession of a generous man resemble in their effects the learning acquired by a man of great natural ability. The chastity of a modest woman is like a sharp sabre in the hands of a courageous man.

7. As if when we had by us red and black gram at the same rate of six measures for a *fanam*, his breast, which is like a hill, after having embraced many fair women altogether inferior to me, comes unwashed to embrace me also. My husband comes to embrace me with his unwashed breast like a hill, after having embraced the bosoms of fair-browed ones who are not like me.

8. O poet, speak not harshly to me! for if you so speak I shall be to my husband like the left side of the tambour, which gives no sound. Wherefore lift up thy feet and gently retire from me; speak to those (strange women) who are to him like the right side of the tambour, which gives forth sound.

9. I am she who was afflicted when flies flew around my husband, who possesses the cool field, where the reeds being plucked up, the waters shine. I am she who when sparks of fire fly about him and (courtesans) fight against it with their opposing breasts; still endure life, though I look upon his wide bosom adorned with sandal-powder.

10. O singer, utter not that gross falsehood, saying, He who wears a garland of buds loosely strung together will be kind to me. I am not dear to him, but am like the flower of the sugarcane (which is destitute of sweetness). Speak these words to them who are like the middle joints of the cane and sweet to him.

CHAPTER 40. *De Amore.*

1. O lord of the cool shore of the wide-extended backwaters, whose pellucid waves dash along with unceasing noise! if one live not in matrimony the body will suffer in health. If there are no love-quarrels between man and wife, marriage will be tame indeed.

2. The sound of the approaching monsoon booming in every quarter of the heavens from the rain-fraught clouds is like that of the death-drum to a wife separated from her husband, for he promised to return before the rains set in. They are setting in, and therefore she fears that he is no more, or else he would have returned.

3. At eventide, when darkness prevents mechanics from distinguishing their tools, the wife will select blooming flowers, and after having strung them on a thread, will cast away the garland from her weeping., and will say, Of what use will this garland be to me, whose husband is absent?

4. Does not my wife, while reclining on her couch and counting with her taper fingers the days I had appointed for my absence, reproach me for my absence, while she wipes away one by one the tears which fall from her eyes, red with weeping as she beholds the setting sun?

5. The kingfisher, mistaking my wife's eyes for a *gyal*-fish, will fly after her, but when it sees her beautiful eyebrow it will forbear to strike, afraid and supposing it a bow.

6. When the henna-dyed cotton was applied to the foot of my daughter of beauteous form, and whose mouth is perfumed like the red lotus, she would say, Gently, gently, and withdraw her foot lest it should be hurt by the cotton. How then will that foot be able to travel the gravelly paths of the forest?

7. In the golden and ruddy-tinted eventide, when the sound of the stylus on the palm-leaves is hushed, the wife separated from her husband, while she thinks of his absence, will tear off her garland and cast it from her, wiping off the sandal paste which adorns her beauteous form.

8. O thou with shining bracelets! you asked me saying, Will you be able to follow him through the paths of the forest difficult to be traversed? As a person who has bought a horse immediately learns to ride, if I, did not previously know how to do so, so will I learn to follow him.

9. I understood not yesterday what she meant when she so closely embraced me [the... mother is speaking]. Now I do understand, what she meant, viz. that to-day she would leave me and follow her husband through the forest-paths by which the timid deer flee away from the tiger.

10. I upbraid not the three-eyed Šiva, nor the crow, nor the hooded serpent,--they have not sinned against me. Nor do I upbraid my mother who bore me--O thou who hast breasts like the buds of the golden-coloured *congou*-flower! But I do complain of the path which has taken away my husband from me,--who, has left me for the sake of gain.