

# TAMIL HUMANISM

A MEANINGFUL LIFE IN THIS WORLD



# Tamil Humanist Scripture (Tamil Marai)

SEENIVASA - MOODALI VERSION  
Seenivasa (1861) & R.M. Moodali (1907)

**THIRU MOODALI**

# Tamil Humanist Scripture **Tamil Marai**

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Thiru Moodali

## **Tamil Humanist Scriptures**

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**DEDICATED**

To Tamil Humanists

## **The Tamil Humanist symbol**

A is the first letter and with other letters forms the Tamil alphabet. It is also the first letter of the word 'Anbe'. 'Anbe' means love. So the letter A is a symbol of love.

The circle around the letter A symbolizes the earth. This emphasizes the universality of love and the philosophy of Tamil Humanism.

The shape of the heart around the earth is a symbol of love and healthy living.

Red, Black and yellow are traditional Tamil colours. Blue is the colour of the earth from space.

This Tamil Humanist symbol defines Tamil Humanism's unique identity and its philosophy's continued existence since the inception of the Indus Valley civilization to the present times. It is the symbol of humanism, human unity and cooperation.



## CONTENTS

- Affirmations of The Tamil Marai
- Preface
- Tamil Marai
- Founder of Tamil Humanism
  - ❖ Thiruvalluvar
- Leaders of Tamil Humanism
  - ❖ Seenivasa
  - ❖ R.M. Moodali
  - ❖ Thiagesan Rajoo Moodali (Babs)
- About The Writer
- Bibliography

## **AFFIRMATIONS OF THE TAMIL MARAI**

### **a) THE EIGHT DIVINE VIRTUES**

1. LOVE
2. PEACE
3. TRUTH
4. RIGHT CONDUCT
5. NON VIOLENCE
6. HUMAN VALUES CULTURE
7. HUMAN RIGHTS CULTURE
8. NATURE RIGHTS CULTURE

### **b) PRINCIPLES OF THE EIGHT DIVINE VIRTUES**

#### **a) 1. LOVE**

1. CULTIVATE LOVE IN YOUR THOUGHTS, FEELINGS, WORDS AND ACTIONS

#### **a) 2. PEACE**

2. CULTIVATE PEACE IN YOUR THOUGHTS, FEELINGS, WORDS AND ACTIONS
3. BE PEACEFUL AND HAVE HOPE

#### **a) 3. TRUTH**

4. CULTIVATE TRUTH
5. REMOVE IGNORANCE:  
UTILISE SCIENCE
6. KNOW THAT ALL THINGS ARE TEMPORARY

#### **a) 4. RIGHT CONDUCT**

7. CULTIVATE RIGHT CONDUCT THAT IS UNIVERSALLY ACCEPTABLE AND  
ACHIEVABLE BY EVERYBODY
8. PRACTICE SELF DISCIPLINE

9. UNDERSTAND DESTRUCTIVE DESIRES AND ITS CONSEQUENCES AND RESTRAIN THEM:  
CULTIVATE MODERATION AND LIVE LIFE IN A BALANCED WAY

10. KNOW THAT YOUR CHOICES AND EFFORT MAKE YOUR FUTURE

- **SIN**

11. DO NOT SIN:  
DO TO OTHERS AS YOU WOULD HAVE THEM DO TO YOU

12. DO NOT STEAL OR COMMIT FRAUD AND CORRUPTION:  
HAVE INTEGRITY

13. DO NOT PRETEND TO BE ANOTHER PERSON:  
BE YOURSELF

14. REMOVE CHARACTER FAULTS SUCH AS LUST, GLUTTONY, GREED, SLOTH, ANGER, JEALOUSY, AND PRIDE:  
FILL YOUR CHARACTER WITH VIRTUES OF CHASTITY, TEMPERANCE, CHARITY, DILIGENCE, PATIENCE, KINDNESS AND HUMILITY

15. RESTRAIN YOUR ANGER:  
CULTIVATE PATIENCE

16. DO NOT HATE:  
CULTIVATE LOVE

17. DO NOT BE PROMISCUOUS:  
REFRAIN FROM ASSOCIATING WITH PROMISCUOUS PERSONS:  
ASSOCIATE WITH MORAL PERSONS

18. CANNABLISM IS EVIL AND ATROCIOUS

19. REFRAIN FROM ALCOHOL AND DRUG ABUSE

20. REFRAIN FROM IRRESPONSIBLE GAMBLING

21. DO NOT BEG AND BORROW:  
EARN YOUR MONEY

22. REFRAIN FROM MEANNESS AND BASENESS:  
BE A HUMANIST AND A RATIONALIST

**a) 5. NON-VIOLENCE**

23. CULTIVATE NON-VIOLENCE



24. DO NOT MURDER:  
RESPECT LIFE

**a) 6. HUMAN VALUES CULTURE**

25. CULTIVATE HUMAN VALUES

26. CULTIVATE COMPASSION

27. RECOGNISE AND REPENT FOR YOUR CHARACTER FAULTS AND MISTAKES

28. SPEAK THE TRUTH

29. RENOUNCE VICE AND SINS:  
LET GO

30. STRIVE FOR HONOUR, DIGNITY AND SELF RESPECT

31. CULTIVATE VISION AND AMBITION TO ACHIEVE GREATNESS

32. BE COURTEOUS TO OTHERS

33. CULTIVATE MODESTY

**a) 7. HUMAN RIGHTS CULTURE**

**- THE LEADERS**

34. DO YOUR DUTY AS A GOOD LEADER

35. DO NOT NEGLECT LEARNING:  
READ AND LEARN EVERYDAY

36. PRACTISE LISTENING

37. DEVELOP YOUR WISDOM

38. HAVE FRIENDS OF WORTH

39. DO NOT KEEP MEAN COMPANY:  
KEEP GOOD COMPANIONS

40. THINK AND PLAN BEFORE YOU ACT

42. KNOW YOUR OWN AND OTHER'S STRENGTH AND WEAKNESSES

43. KNOW THE PROPER TIME FOR YOUR WORDS AND ACTIONS
44. KNOW THE PROPER PLACE FOR YOUR WORDS AND ACTIONS
45. TEST PERSONS WITH WHOM YOU WISH TO ASSOCIATE AND THEN TRUST THEM
46. TEST PERSONS YOU WISH TO EMPLOY AND THEN ENTRUST WORK TO THEM
47. DO NOT FORGET:  
CULTIVATE REMEMBRANCE
48. LET YOUR FACIAL EXPRESSIONS BE ALWAYS KIND AND CHEERFULL
49. ASSESS THE STRENGTHS, WEAKNESSES, OPPORTUNITIES AND THREATS
50. BE INDUSTRIOUS, ENTERPRISING, ENERGITIC, ENTHUASITIC, FULL OF ZEAL AND HAVE ENTREPRENEURSHIP
51. DO NOT BE LAZY AND SLOTHFUL:  
CULTIVATE DILIGENCE
52. CULTIVATE PERSEVERENCE AND DETERMINATION

- **THE EXECUTIVE**

53. DO YOUR DUTY AS A GOOD MINISTER OR EXECUTIVE AND PROMOTE SERVICE DELIVERY
54. SPEAK ELOQUENTLY
55. STRIVE FOR PURITY OF ACTION
56. STRIVE FOR RESOLUTE ACTION
57. FOLLOW THE PROCEDURES
58. BE GOOD AMBASSADORS
59. ASSOCIATE WITH LEADERS IN DIGNITY
60. DETERMINE AND RESPECT THE SELF INTEREST OF OTHERS AND YOUR OWN SELF INTEREST
61. EVALUATE THE AUDIENCE BEFORE YOU SPEAK

62. BE COURAGEOUS BEFORE AN AUDIENCE

- **THE JUDICIARY**

63. STOP CRIME AND TERRORISM:

DO YOUR DUTY AS A GOOD JUDGE OR JUDICIARY AND PROMOTE THE ADMINISTRATION OF JUSTICE

- **THE LEGISLATURE**

64. DO YOUR DUTY AS A GOOD REPRESENTATIVE OR LEGISLATURE AND PROMOTE THE PRINCIPLES OF PARTICIPATORY DEMOCRACY, HUMAN RIGHTS AND NATURE RIGHTS

65. STOP TYRANNY AND STATE TERRORISM:

DO YOUR DUTY AS A GOOD CITIZEN AND PARTICIPATE IN THE SIX FUNCTIONS WHICH IS FAMILY, COMMUNITY, CIVIL SOCIETY, ACTIVISM, PUBLIC SERVICE AND ECONOMY

- **FAMILY**

66. DO YOUR DUTY TO BE PART OF A FAMILY

67. DO YOUR DUTY AS A GOOD HUSBAND

68. DO YOUR DUTY AS A GOOD WIFE

69. DO YOUR DUTY AS A GOOD CHILD AND RESPECT YOUR FATHER AND MOTHER

70. CULTIVATE HOSPITALITY

71. SPEAK IN SWEET WORDS

72. CULTIVATE THANKSGIVING AND GRATITUDE

73. PRACTICE FAIRNESS IN ECONOMICS

74. PRACTICE SELF CONTROL

75. CULTIVATE APPROPRIATE SOCIAL BEHAVIOUR

76. CULTIVATE FORGIVENESS

77. DO NOT BE ENVIOUS:

CULTIVATE KINDNESS

78. DO NOT COVET ANYTHING THAT BELONGS TO OTHERS:

**BE CONTENT AND SATISFIED**

79. DO NOT ENGAGE IN DEFAMATION, CRITICISM OR GIVING FALSE TESTIMONY:

COMPLIMENT THE GOOD QUALITIES OF PEOPLE

80. DO NOT ENGAGE IN GOSSIP, VAIN AND POINTLESS SPEECH:  
SPEAK MEANINGFULLY

81. PRACTICE CHARITY

82. CELEBRATE ACHIEVEMENTS AND SUCCESS

83. DO NOT COVET ANOTHER'S SPOUSE OR COMMIT ADULTERY:  
HAVE SINGLE PARTNER RELATIONSHIPS

84. DIVORCE AN UNRIGHTEOUS SPOUSE:  
BE LED BY A VIRTUOUS SPOUSE

85. LOVE YOUR WOMAN

86. LOVE YOUR MAN

**- COMMUNITY**

87. CHERISH THE FELLOWSHIP OF RELATIVES AND DO YOUR DUTY TO BE PART OF THE COMMUNITY

88. CULTIVATE GOOD FRIENDSHIPS

89. TEST PERSONS BEFORE DEVELOPING FRIENDSHIP

90. BE A GOOD CLOSE FRIEND

91. GIVE UP BAD FRIENDS:  
ASSOCIATE WITH GOOD FRIENDS

92. DO NOT TRUST FALSE FRIENDS:  
TRUST HONEST FRIENDS

93. REFRAIN FROM FOOLISH BEHAVIOUR:  
ACT WISELY

94. ENGAGE IN THE STRUGGLE AGAINST VICE AND SIN

95. UNDERSTAND THE NATURE OF ENMITY

96. REMOVE INTERNAL ENMITY:  
CULTIVATE LOVE AND PEACE

97. REFRAIN FROM OFFENDING OTHERS:  
RESPECT OTHER PEOPLE

- **CIVIL SOCIETY**

98. PARTICIPATE IN CIVIL SOCIETY ORGANISATIONS TO PROMOTE THE  
WELFARE OF THE NATION

- **ACTIVISM**

99. PARTICIPATE IN ACTIVISM

- **PUBLIC SERVICE**

100. DO YOUR DUTY AS A GOOD PUBLIC SERVANT AND PROMOTE A PUBLIC  
SERVICE THAT ENSURES CUSTOMER SATISFACTION

101. PROMOTE A POLICE SERVICE THAT ESTABLISHES PEACE, PROTECTION  
AND SECURITY

102. BUILD HOUSES, TOWNS AND CITIES

103. PROMOTE PEOPLE'S EDUCATION

104. PROMOTE PEOPLE'S HEALTH CARE

- **ECONOMY**

105. DEVELOP THE ECONOMY TO SATISFY THE MATERIAL NEEDS OF THE  
PEOPLE

106. STRIVE TO CREATE WEALTH

107. DO NOT KEEP UNPRODUCTIVE WEALTH:  
SPEND WEALTH TO PROMOTE VIRTUES

108. ERADICATE POVERTY

109. PROMOTE FARMING TO CREATE EMPLOYMENT

**a) 8. NATURE RIGHTS CULTURE**

110. DO YOUR DUTY TO STOP GLOBAL WARMING AND CLIMATE CHANGE AND  
BUY GREEN ECONOMY PRODUCTS:  
PROMOTE THE PRINCIPLES OF NATURE RIGHTS

## Preface

Tamil Marai means Tamil Humanist Scripture. The other names of the Tamil Marai are Poyyamozhi (Statements devoid of untruth), Vayurai Vazhthu (Truthful Utterances), Deyvanool (Holy book), Pothumarai (Veda for all), Muppai (Three chaptered) and Thirukural (Sacred Couplets). The Tamil Humanist Scripture teaches the Tamil Path of Virtue which is a humanist way of life.

The revised English translation is meant for the ordinary men, women and children of the world. It aims to give an authentic translation into English so that it may be understood and practised by all people. The affirmations of the Tamil Marai are a synopsis of a chapter. The Tamil Marai as well as the Writings of the Tamil Saints are all written in poetic form. The 111 affirmations are the core values which all Tamil scriptures are based on and the understanding of Tamil scripture must be from that humanist perspective.

This translation presents to the English speaking person the true, original, unadulterated Tamil Religion and Tamil Culture. It presents Tamil Humanism. Incidentally, all of Tamil Marai verses are universal and its values are modern and appreciated internationally.

There are as many interpretations of scripture as there are the numbers of people on earth. For each person perceives their reality and interprets it according to their experience. There is no right or wrong interpretation as long as that interpretation does not harm them or others. Tamil Humanism is one such interpretation that is beneficial for humanity. The Humanist methodology of understanding ancient texts is through the values of humanism. The guide to formulating and developing our interpretation of Tamil scripture is values and virtues of the Tamil Marai.

According to ancient Tamil philosophy of life, there are four parts, namely, virtue, wealth, love and liberation from bondages or sin.

However, publishers arranged the Thirukural chapters according to the framework of three parts of virtue, wealth and love. Those chapters and verses that did not belong to any of the three parts were placed under the Miscellaneous section. All previous and current translations followed this method.

God's message benefits people. The message never changes and is eternal for all times, places and circumstances. When translated into other languages, words that embody those ideas vary in their meanings according to different times. For e.g. the English word 'man' a 100 years ago meant 'men and women'. Today 'man' means 'male' in English. Therefore the choice of words used in contemporary English translation should reflect the ideas according to current language usage and not render those ideas impotent or meaningless to all people. Since English has changed over 150 years this revised edition is necessary. Gender defining words were revised to gender neutral words which are in accordance to the original Tamil meaning.

Translating Tamil spoken over 2000 years ago into a foreign language and still retaining its essential meaning, and idea and still making it relevant to the general public is the goal of this Moodali Version.

The meaning of everything in your life and the meanings of Tamil words is the meaning people give to Tamil words. We choose to give Tamil words humanist meanings. Nayak Hindus have chosen to give the Nayak Hindu meaning to Tamil words. Therefore the interpretation of Tamil scriptures will be different.

Words that were not translated such as 'Indra and Laksmi' have been translated according to the prevailing meanings of that age. 'Indra' generally referred to a powerful ruler of a territory and often engaged in battles with others. At times Indra engaged in intense sense indulgences and enjoyed unrestricted pleasure. He was a King or Emperor of his land. 'Laksmi' refers to the energy of wealth. It is the divine energy that gives value to objects or matter thus creating wealth. Therefore its appropriate translation is "Wealth". Laksmi is also a saint who has lots of wealth. The influence of Sanskrit ideology created personalities for Indra and Laksmi, where human beings were elevated to Gods with male and female forms. This did not originally exist in the Tamil Kingdoms. Therefore the original Tamil meanings are taken and not the latter influence.

Similitudes, metaphors or allegorical words were replaced with words that conveyed a direct meaning. This prevents loss of meaning and impact of the verse.

Thiruvalluvar uses examples of specific situations. This is simply to highlight a guiding Value and Principle that can be applied to other general situations and circumstances, irrespective of race or gender. These are not laws or commandments cast in stone but rather guiding virtues to assist individuals to make beneficial decisions and choices in their lives. In poetry, a situational example is charged with emotion is used to present a principle that is applicable to all other general situations of a similar nature. Thiruvalluvar also uses concrete examples to illustrate a point. From this point a virtue is presented applicable to all other examples, situation or circumstances. This virtue is universally applicable.

The Moodali Version divides the Tamil Marai into two parts, the Concept of God and the Attributes of God. The concept of God is the basis of the Tamil Religion and the attributes of God outline Tamil Humanist Culture.

# **Tamil Marai**

SACRED WORD OF GOD  
for Tamils

by

**Thiruvalluvar**  
The Messenger of God  
born 31 BC

MOODALI VERSION



## **CONTENTS**

### **1. THE PRAISE OF GOD**

#### **Chapter 1**

##### **Praise God:**

PRAISE THE ONE GOD WHO IS INCONCEIVABLE TO THE HUMAN MIND AND BODY.

PRAISE THE EIGHT DIVINE VIRTUES ASPECT OF THE ONE GOD.

THE EIGHT DIVINE VIRTUES IS THE CULTURE OF LOVE, PEACE, TRUTH, RIGHT CONDUCT, NON VIOLENCE, HUMAN VALUES, HUMAN RIGHTS AND NATURE RIGHTS.

DECLARE YOUR FAITH IN THE EIGHT DIVINE VIRTUES.

### **2. THE EIGHT DIVINE VIRTUES**

#### **2.1. LOVE**

#### **2.2. PEACE**

#### **2.3. TRUTH**

#### **2.4. RIGHT CONDUCT**

#### **2.5. NON VIOLENCE**

#### **2.6. HUMAN VALUES CULTURE**

#### **2.7. HUMAN RIGHTS CULTURE**

#### **2.8. NATURE RIGHTS CULTURE**

#### **2.1. LOVE**

#### **Chapter 2**

##### **Love and Sublimity:**

CULTIVATE LOVE IN YOUR THOUGHTS, FEELINGS, WORDS AND ACTIONS

#### **2.2. PEACE**

#### **Chapter 3**

##### **Peace and Loving-Kindness:**

CULTIVATE PEACE IN YOUR THOUGHTS, FEELINGS, WORDS AND ACTIONS

#### **Chapter 4**

##### **Hope:**

BE PEACEFUL AND HAVE HOPE

#### **2.3. TRUTH**

#### **Chapter 5**

##### **Truth-Consciousness:**

CULTIVATE TRUTH

## **Chapter 6**

### **Ignorance:**

REMOVE IGNORANCE:  
UTILISE SCIENCE

## **Chapter 7**

### **Instability:**

KNOW THAT ALL THINGS ARE TEMPORARY

## **2.4. RIGHT CONDUCT**

## **Chapter 8**

### **The Power of Right Conduct:**

CULTIVATE RIGHT CONDUCT THAT IS UNIVERSALLY ACCEPTABLE AND  
ACHIEVABLE BY EVERYBODY

## **Chapter 9**

### **The Merit of Self Discipline:**

PRACTICE SELF DISCIPLINE

## **Chapter 10**

### **Curbing of Desire:**

UNDERSTAND DESTRUCTIVE DESIRES AND ITS CONSEQUENCES AND  
RESTRAIN THEM:  
CULTIVATE MODERATION AND LIVE LIFE IN A BALANCED WAY

## **Chapter 11**

### **Future:**

KNOW THAT YOUR CHOICES AND EFFORT MAKE YOUR FUTURE

## **SIN**

## **Chapter 12**

### **Fear of Sin:**

DO NOT SIN:  
DO TO OTHERS AS YOU WOULD HAVE THEM DO TO YOU

## **Chapter 13**

### **Absence of Fraud:**

DO NOT STEAL OR COMMIT FRAUD AND CORRUPTION:  
HAVE INTEGRITY

## **Chapter 14**

### **Imposture:**

DO NOT PRETEND TO BE ANOTHER PERSON:  
BE YOURSELF

## **Chapter 15**

### **Avoiding Faults:**

REMOVE CHARACTER FAULTS SUCH AS LUST, GLUTTONY, GREED, SLOTH, ANGER, JEALOUSY, AND PRIDE:

FILL YOUR CHARACTER WITH VIRTUES OF CHASTITY, TEMPERANCE, CHARITY, DILIGENCE, PATIENCE, KINDNESS AND HUMILITY

## **Chapter 16**

### **Restraining Anger:**

RESTRAIN YOUR ANGER:

CULTIVATE PATIENCE

## **Chapter 17**

### **Hatred:**

DO NOT HATE:

CULTIVATE LOVE

## **Chapter 18**

### **Promiscuity:**

DO NOT BE PROMISCUOUS:

REFRAIN FROM ASSOCIATING WITH PROMISCUOUS PERSONS:

ASSOCIATE WITH MORAL PERSONS

## **Chapter 19**

### **Abstinence from Cannibalism:**

CANNIBALISM IS EVIL AND ATROCIOUS

## **Chapter 20**

### **Intoxication:**

REFRAIN FROM ALCOHOL AND DRUG ABUSE

## **Chapter 21**

### **Gambling:**

REFRAIN FROM IRRESPONSIBLE GAMBLING

## **Chapter 22**

### **Dread of Beggary:**

DO NOT BEG AND BORROW:

EARN YOUR MONEY

## **Chapter 23**

### **Meanness:**

REFRAIN FROM MEANNESS AND BASENESS:

BE A HUMANIST AND A RATIONALIST

## **2.5. NON-VIOLENCE**

### **Chapter 24**

#### **Non Violence:**

CULTIVATE NON-VIOLENCE

### **Chapter 25**

#### **Non-Killing:**

DO NOT MURDER:

RESPECT LIFE

## **2.6. HUMAN VALUES CULTURE**

### **Chapter 26**

#### **Noble Character of Human Values:**

CULTIVATE HUMAN VALUES

### **Chapter 27**

#### **Compassion:**

CULTIVATE COMPASSION

### **Chapter 28**

#### **Penance:**

RECOGNISE AND REPENT FOR YOUR CHARACTER FAULTS AND MISTAKES

### **Chapter 29**

#### **Veracity:**

SPEAK THE TRUTH

### **Chapter 30**

#### **Renunciation:**

RENOUNCE VICE AND SINS:

LET GO

### **Chapter 31**

#### **Honour and Self Respect:**

STRIVE FOR HONOUR, DIGNITY AND SELF RESPECT

### **Chapter 32**

#### **Greatness:**

CULTIVATE VISION AND AMBITION TO ACHIEVE GREATNESS

### **Chapter 33**

#### **Courtesy:**

BE COURTEOUS TO OTHERS

### **Chapter 34**

#### **Modesty:**

CULTIVATE MODESTY

## **2.7. HUMAN RIGHTS CULTURE**

### **2.7.1. THE STATE**

#### **2.7.1.1. STATE GOVERNANCE**

#### **2.7.1.2. SOCIOLOGY: THE SIX FUNCTIONS**

#### **2.7.1.1. STATE GOVERNANCE**

##### **2.7.1.1.1. THE LEADERS**

##### **2.7.1.1.2. THE EXECUTIVE**

##### **2.7.1.1.3. THE JUDICIARY**

##### **2.7.1.1.4. THE LEGISLATURE**

##### **2.7.1.1.1. THE LEADERS**

#### **Chapter 35**

#### **The Merits of Leadership:**

DO YOUR DUTY AS A GOOD LEADER

#### **Chapter 36**

#### **Non-Learning:**

DO NOT NEGLECT LEARNING:

READ AND LEARN EVERYDAY

#### **Chapter 37**

#### **Listening:**

PRACTISE LISTENING

#### **Chapter 38**

#### **Possession of Wisdom:**

DEVELOP YOUR WISDOM

#### **Chapter 39**

#### **Gaining Support from The Great:**

HAVE FRIENDS OF WORTH

#### **Chapter 40**

#### **Avoiding Mean Company:**

DO NOT KEEP MEAN COMPANY:

KEEP GOOD COMPANIONS

#### **Chapter 41**

#### **Deliberation before Action:**

THINK AND PLAN BEFORE YOU ACT

**Chapter 42****Understanding Strength:**

KNOW YOUR OWN AND OTHER'S STRENGTH AND WEAKNESSES

**Chapter 43****Understanding Timeliness:**

KNOW THE PROPER TIME FOR YOUR WORDS AND ACTIONS

**Chapter 44****Understanding the Right Place:**

KNOW THE PROPER PLACE FOR YOUR WORDS AND ACTIONS

**Chapter 45****Testing and Trusting People:**

TEST PERSONS WITH WHOM YOU WISH TO ASSOCIATE AND THEN TRUST THEM

**Chapter 46****Testing and Employing People:**

TEST PERSONS YOU WISH TO EMPLOY AND THEN ENTRUST WORK TO THEM

**Chapter 47****Aviod Forgetfulness:**

DO NOT FORGET:

CULTIVATE REMEMBRANCE

**Chapter 48****The Kindly Look:**

LET YOUR FACIAL EXPRESSIONS BE ALWAYS KIND AND CHEERFULL

**Chapter 49****Information Gathering, Research and Analysis:**

ASSESS THE STRENGTHS, WEAKNESSES, OPPORTUNTIES AND THREATS

**Chapter 50****Industriousness:**

BE INDUSTRIOUS, ENTERPRISING, ENERGITIC, ENTHUASITIC, FULL OF ZEAL AND HAVE ENTREPRENEURSHIP

**Chapter 51****Freedom from Sloth:**

DO NOT BE LAZY AND SLOTHFUL:

CULTIVATE DILIGENCE

**Chapter 52****Perseverence:**

CULTIVATE PERSEVERENCE AND DETERMINATION

#### **2.7.1.1.2. THE EXECUTIVE**

##### **Chapter 53**

##### **The Executive and Ministers:**

DO YOUR DUTY AS A GOOD MINISTER OR EXECUTIVE AND PROMOTE SERVICE DELIVERY

##### **Chapter 54**

##### **Power of Speech:**

SPEAK ELOQUENTLY

##### **Chapter 55**

##### **Purity of Action:**

STRIVE FOR PURITY OF ACTION

##### **Chapter 56**

##### **Powerful Acts:**

STRIVE FOR RESOLUTE ACTION

##### **Chapter 57**

##### **Modes of Action:**

FOLLOW THE PROCEDURES

##### **Chapter 58**

##### **Embassy:**

BE GOOD AMBASSADORS

##### **Chapter 59**

##### **Walk with Leaders:**

ASSOCIATE WITH LEADERS IN DIGNITY

##### **Chapter 60**

##### **Discerning Unspoken Thoughts and Self Interest:**

DETERMINE AND RESPECT THE SELF INTEREST OF OTHERS AND YOUR OWN SELF INTEREST

##### **Chapter 61**

##### **Judging the Audience:**

EVALUATE THE AUDIENCE BEFORE YOU SPEAK

##### **Chapter 62**

##### **Courage before Audience:**

BE COURAGEOUS BEFORE AN AUDIENCE

#### **2.7.1.1.3. THE JUDICIARY**

##### **Chapter 63**

##### **Judiciary in Preventing Terrorism and Crime:**

STOP CRIME AND TERRORISM:

DO YOUR DUTY AS A GOOD JUDGE OR JUDICIARY AND PROMOTE THE ADMINISTRATION OF JUSTICE

#### **2.7.1.1.4. THE LEGISLATURE**

##### **Chapter 64**

##### **Legislature and Just Government:**

DO YOUR DUTY AS A GOOD REPRESENTATIVE OR LEGISLATURE AND PROMOTE THE PRINCIPLES OF PARTICIPATORY DEMOCRACY, HUMAN RIGHTS AND NATURE RIGHTS

##### **Chapter 65**

##### **Cruel Tyranny and State Terrorism:**

STOP TYRANNY AND STATE TERRORISM:

DO YOUR DUTY AS A GOOD CITIZEN AND PARTICIPATE IN THE SIX FUNCTIONS WHICH IS FAMILY, COMMUNITY, CIVIL SOCIETY, ACTIVISM, PUBLIC SERVICE AND ECONOMY

#### **2.7.1.2. SOCIOLOGY: THE SIX FUNCTIONS**

##### **2.7.1.2.1. FAMILY**

##### **2.7.1.2.2. COMMUNITY**

##### **2.7.1.2.3. CIVIL SOCIETY**

##### **2.7.1.2.4. ACTIVISM**

##### **2.7.1.2.5. PUBLIC SERVICE**

##### **2.7.1.2.6. ECONOMY**

##### **2.7.1.2.1. FAMILY**

##### **Chapter 66**

##### **Duty to Family and Society:**

DO YOUR DUTY TO BE PART OF A FAMILY

##### **Chapter 67**

##### **Married Life of a Husband:**

DO YOUR DUTY AS A GOOD HUSBAND

##### **Chapter 68**

##### **The Good Wife:**

DO YOUR DUTY AS A GOOD WIFE

##### **Chapter 69**

##### **The Blessing of Children:**

DO YOUR DUTY AS A GOOD CHILD AND RESPECT YOUR FATHER AND MOTHER

##### **Chapter 70**

##### **Hospitality:**

CULTIVATE HOSPITALITY



**Chapter 71****Sweet Words:**

SPEAK IN SWEET WORDS

**Chapter 72****Gratitude:**

CULTIVATE THANKSGIVING AND GRATITUDE

**Chapter 73****Equity:**

PRACTICE FAIRNESS IN ECONOMICS

**Chapter 74****Self Control:**

PRACTICE SELF CONTROL

**Chapter 75****Good Decorum:**

CULTIVATE APPROPRIATE SOCIAL BEHAVIOUR

**Chapter 76****Forgiveness:**

CULTIVATE FORGIVENESS

**Chapter 77****Avoid Envy:**

DO NOT BE ENVIOUS:

CULTIVATE KINDNESS

**Chapter 78****Against Covetousness:**

DO NOT COVET ANYTHING THAT BELONGS TO OTHERS:

BE CONTENT AND SATISFIED

**Chapter 79****Against Slander:**

DO NOT ENGAGE IN DEFAMATION, CRITICISM OR GIVING FALSE TESTIMONY:

COMPLIMENT THE GOOD QUALITIES OF PEOPLE

**Chapter 80****Against Vain Speaking:**

DO NOT ENGAGE IN GOSSIP, VAIN AND POINTLESS SPEECH:

SPEAK MEANINGFULLY

**Chapter 81****Charity:**

PRACTICE CHARITY

## **Chapter 82**

### **Renown:**

CELEBRATE ACHIEVEMENTS AND SUCCESS

## **Chapter 83**

### **Against Coveting Another's Wife:**

DO NOT COVET ANOTHER'S SPOUSE OR COMMIT ADULTERY:

HAVE SINGLE PARTNER RELATIONSHIPS

## **Chapter 84**

### **Being led by an Unrighteous spouse:**

DIVORCE AN UNRIGHTEOUS SPOUSE:

BE LED BY A VIRTEOUS SPOUSE

## **NATURE OF A MAN'S LOVE:**

LOVE YOUR WOMAN

## **Chapter 85**

Beauty's Dart

## **Chapter 86**

Signs Speak the Heart

## **Chapter 87**

Embrace-Bliss

## **Chapter 88**

Beauty Extolled

## **Chapter 89**

Love's Excellence

## **Chapter 90**

Decorum Defied

## **Chapter 91**

Public Clamour

## **NATURE OF A WOMAN'S LOVE:**

LOVE YOUR MAN

## **Chapter 92**

Pangs of Separation

## **Chapter 93**

Wailing of Pining Love

**Chapter 94**  
**Wasteful Look for Wistful Love**

**Chapter 95**  
**Wailing over Pallor**

**Chapter 96**  
**Pining Alone**

**Chapter 97**  
**Sad Memories**

**Chapter 98**  
**Dream Visions**

**Chapter 99**  
**Eventide Sigh**

**Chapter 100**  
**Limbs Languish**

**Chapter 101**  
**Soliloquy**

**Chapter 102**  
**Reserve Lost!**

**Chapter 103**  
**Mutual Yearning**

**Chapter 104**  
**Feeling Surmised**

**Chapter 105**  
**Longing for Reunion**

**Chapter 106**  
**Chiding the Heart**

**Chapter 107**  
**Boundaries**

**Chapter 108**  
**Feigned Anger**

**Chapter 109**  
**Sulking Charm**

## **2.7.1.2.2. COMMUNITY**

### **Chapter 110**

#### **Cherishing Kinsmen and Community:**

CHERISH THE FELLOWSHIP OF RELATIVES AND DO YOUR DUTY TO BE PART OF THE COMMUNITY

### **Chapter 111**

#### **Friendship:**

CULTIVATE GOOD FRIENDSHIPS

### **Chapter 112**

#### **Testing Fitness for Friendship:**

TEST PERSONS BEFORE DEVELOPING FRIENDSHIP

### **Chapter 113**

#### **Intimacy:**

BE A GOOD CLOSE FRIEND

### **Chapter 114**

#### **Bad Friendship:**

GIVE UP BAD FRIENDS:

ASSOCIATE WITH GOOD FRIENDS

### **Chapter 115**

#### **False Friendship:**

DO NOT TRUST FALSE FRIENDS:

TRUST HONEST FRIENDS

### **Chapter 116**

#### **Folly:**

REFRAIN FROM FOOLISH BEHAVIOUR:

ACT WISELY

### **Chapter 117**

#### **Noble Hostility:**

ENGAGE IN THE STRUGGLE AGAINST VICE AND SIN

### **Chapter 118**

#### **Appraising Enemies:**

UNDERSTAND THE NATURE OF ENMITY

### **Chapter 119**

#### **Internal Enmity:**

REMOVE INTERNAL ENMITY:

CULTIVATE LOVE AND PEACE

## **Chapter 120**

### **Offend not The Great:**

REFRAIN FROM OFFENDING OTHERS:  
RESPECT OTHER PEOPLE

## **2.7.1.2.3. CIVIL SOCIETY**

## **Chapter 121**

### **National Welfare and Civil Society:**

PARTICIPATE IN CIVIL SOCIETY ORGANISATIONS TO PROMOTE THE WELFARE  
OF THE NATION

## **2.7.1.2.4. ACTIVISM**

## **Chapter 122**

### **Asking and Activism:**

PARTICIPATE IN ACTIVISM

## **2.7.1.2.5. PUBLIC SERVICE**

## **Chapter 123**

### **The Glory of Police and the Public Service:**

DO YOUR DUTY AS A GOOD PUBLIC SERVANT AND PROMOTE A PUBLIC  
SERVICE THAT ENSURES CUSTOMER SATISFACTION

## **Chapter 124**

### **Police Pride:**

PROMOTE A POLICE SERVICE THAT ESTABLISHES PEACE, PROTECTION AND  
SECURITY

## **Chapter 125**

### **Fortified City:**

BUILD HOUSES, TOWNS AND CITIES

## **Chapter 126**

### **Education:**

PROMOTE PEOPLE'S EDUCATION

## **Chapter 127**

### **Medicine and Health:**

PROMOTE PEOPLE'S HEALTH CARE

## **2.7.1.2.6. ECONOMY**

### **Chapter 128**

#### **The Country and Economy:**

DEVELOP THE ECONOMY TO SATISFY THE MATERIAL NEEDS OF THE PEOPLE

### **Chapter 129**

#### **Ways of Making Wealth:**

STRIVE TO CREATE WEALTH

### **Chapter 130**

#### **Futile Wealth:**

DO NOT KEEP UNPRODUCTIVE WEALTH:

SPEND WEALTH TO PROMOTE VIRTUES

### **Chapter 131**

#### **Poverty:**

ERADICATE POVERTY

### **Chapter 132**

#### **Farming:**

PROMOTE FARMING TO CREATE EMPLOYMENT

## **2.8. NATURE RIGHTS CULTURE**

### **Chapter 133**

#### **The Blessing of Rain and Nature:**

DO YOUR DUTY TO STOP GLOBAL WARMING AND CLIMATE CHANGE AND

BUY GREEN ECONOMY PRODUCTS:

PROMOTE THE PRINCIPLES OF NATURE RIGHTS

# **1. THE PRAISE OF GOD**

## **Chapter 1**

### **Praise God:**

PRAISE THE ONE GOD WHO IS INCONCEIVABLE TO THE HUMAN MIND AND BODY.

PRAISE THE EIGHT DIVINE VIRTUES ASPECT OF THE ONE GOD.

THE EIGHT DIVINE VIRTUES IS THE CULTURE OF LOVE, PEACE, TRUTH, RIGHT CONDUCT, NON VIOLENCE, HUMAN VALUES, HUMAN RIGHTS AND NATURE RIGHTS.

DECLARE YOUR FAITH IN THE EIGHT DIVINE VIRTUES.

1.

'A' leads letters; the eternal God 1  
Leads and lords the entire world.

2.

That scripture is vain which does not glorify 2  
God's good attributes; who knows all.

3.

Long they live on earth who gain 3  
The attributes of God in a healthy mind.

4.

Who hold God's attributes; who neither likes nor detests in extremes 4  
Are free from the births of negative thoughts.

5.

God's myths, told by those, are free from right 5  
And wrong; the twins of dreaming night.

6.

They prosper long who walk God's Path, 6  
Who controls the senses.

7.

God's attributes, alone can ease the anxious mind, 7  
Whose likeness none can find.

8.

Who swims the sea of vice is one who 8  
Clasps the attributes of the Path of Virtue's sea.

9.

Like senses uncontrolled, that head is vain 9  
Which bows not to Eight Virtues Divine.

10.

The sea of births of thoughts; they alone swim 10  
Who hold onto God's attributes and love God.

## **2. THE EIGHT DIVINE VIRTUES**

**2.1. LOVE**

**2.2. PEACE**

**2.3. TRUTH**

**2.4. RIGHT CONDUCT**

**2.5. NON VIOLENCE**

**2.6. HUMAN VALUES CULTURE**

**2.7. HUMAN RIGHTS CULTURE**

**2.8. NATURE RIGHTS CULTURE**



## **2.1. LOVE**

## Chapter 2

### Love And Sublimity:

#### CULTIVATE LOVE IN YOUR THOUGHTS, FEELINGS, WORDS AND ACTIONS

11.

All goodness is duty to them 981  
Who are dutiful and sublime.

12.

Good in the great is character 982  
Than that there is nothing better.

13.

Love, truth, non-violence, right conduct, peace 983  
These five are virtue's resting place.

14.

Not to kill is penance pure 984  
Not to slander virtue sure.

15.

Humility is valour's strength 985  
A force that averts foes at length.

16.

To bear repulse even from the mean 986  
Is the touch-stone of worthy persons.

17.

Of perfection what is the gain 987  
If it returns not joy for pain?

18.

No shame there is in poverty 988  
To one strong in good quality.

19.

Aeons may change but not the saint 989  
Who is a sea of virtue pure.

20.

The world will not more bear its weight 990  
If from high virtue fall the great.

## **2.2. PEACE**

### Chapter 3

#### Peace and Loving-Kindness:

#### CULTIVATE PEACE IN YOUR THOUGHTS, FEELINGS, WORDS AND ACTIONS

21.

What bolt can bar true love in fact 71

The tricking tears reveal the heart.

22.

To selves belong the loveless ones; 72

To others, the loving even to bones.

23.

Soul is encased in frame of bone 73

To taste the life of love alone.

24.

Love yields aspiration and then 74

Friendship springs up in excellence.

25.

The crowning joy of home life flows 75

From a peaceful mind, love always.

26.

"Love is virtue's friend" say the unrighteous 76

It helps us against evil plots.

27.

Justice burns the loveless form 77

Like the sun blazes the boneless worm.

28.

Life deprived of love is gloom 78

Can sapless tree in desert bloom?

29.

Love is the heart which limbs must move, 79

Or vain the outer parts will prove.

30.

The seat of life is love alone; 80

Or beings are but skin and bone!

## **Chapter 4**

### **Hope:**

BE PEACEFUL AND HAVE HOPE

31.

Laugh away troubles; there is 621  
No other way to conquer sadness.

32.

Deluging sorrows come to nothing 622  
When wise persons face them with firm thought.

33.

Grief they face and put to grief 623  
Who grieve not grief by mind's relief.

34.

Who pulls like bulls patiently on 624  
Causes grief; to grieve soon.

35.

Before the brave be distressed over grief and goes 625  
Who dare a flood of pressing sadness.

36.

The wise that never gloat in gain 626  
Do not worry in fateful ruin.

37.

The wise worry no more of sadness 627  
Knowing the body of sorrows.

38.

Who seek not joy, deem grief as norm 628  
By sorrows do not come to harm.

39.

In joy, to joy who is not bound 629  
In grief they are not sad, dual round!

40.

Their glory is esteemed by enemies 630  
Who sees wound in cruel distresses!

### **2.3. TRUTH**

**Chapter 5**  
**Truth-Consciousness:**  
**CULTIVATE TRUTH**

41.  
That error entails birth of shameful thoughts 351  
Which deems vain things as things of worth.

42.  
Persons of spotless pure insight 352  
Enjoy delight, devoid of ignorance.

43.  
To doubtless minds whose heart is clear 353  
More than earth heaven is certain.

44.  
Knowledge of five senses is vain 354  
Without knowing the Truth within.

45  
Knowledge is truth of things to find 355  
In every case of every kind.

46.  
Who learn and discern the Truth here 356  
Enter the path of non-return to ignorance.

47.  
Single-minded saint sees inner truth 357  
They are free from rebirth of negative thoughts.

48.  
It is knowledge to know Truth of the self 358  
And remove the foolishness of birth of negative thoughts.

49.  
Know the Sanctuary; off with bondage 359  
Be free from ills of captivity, Oh saint.

50.  
Miseries end when lust, anger, foolishness 360  
End, even to name, fully.

## **Chapter 6**

### **Ignorance:**

REMOVE IGNORANCE:

UTILISE SCIENCE

51.

Want of wisdom is want of wants; 841

Want of anything else, the world never counts.

52.

When fool gives with joy a gift 842

It comes but by the person's merit.

53.

The fool's torment of themselves, exceed 843

Even tortures of their enemies, indeed.

54.

Stupidity is conceit 844

That cries: "We have complete knowledge of everything"

55.

Pretending knowledge that one has not 845

Leads to doubt even to that which one has got.

56.

Fools their nakedness conceal 846

And yet their glaring faults reveal.

57.

The fool that insults sacred guidance 847

Upon themselves great harm entails.

58.

One who listens not are unaware themselves 848

Plague is their life until it goes.

59.

Without Self insight, in vain one opens one's eyes 849

To the blind; who bet their sight as right.

60.

To people's "Yes" who give "No" 850

Deemed as ghouls on earth they go.



## **Chapter 7**

### **Instability:**

#### **KNOW THAT ALL THINGS ARE TEMPORARY**

61.

The worst of foolishness it is told 331

The fleeting as lasting to hold.

62.

Like a drama crowd, wealth gathers 332

Like passing show its pride too goes.

63

Wealth decreases in value; but when it comes 333

Take care to do enduring things.

64.

The extravagant day is but a saw 334

To your life, know that; to file and erode.

65.

Before tongue becomes numb and hiccough comes 335

Rise up to do good deeds early.

66.

One was yesterday; not today! 336

67.

People know not their next moment 337

On millions of things they are intent.

68.

The soul from body any day 338

Like bird from eggshell flies away.

69.

Death is like a slumber deep 339

And birth like waking from that sleep.

70

The life docked in this body show 340

A fixed home it never knows.

## **2.4. RIGHT CONDUCT**

## Chapter 8

### The Power of Right Conduct:

CULTIVATE RIGHT CONDUCT THAT IS UNIVERSALLY ACCEPTABLE AND  
ACHIEVABLE BY EVERYBODY

71.

From the Path of Virtue, Humanism and wealth outflow; 31  
What greater good can mankind know?

72.

Virtue enhances joy and gain; 32  
Forsaking it, is fall and pain.

73.

Perform good deeds as much as you can 33  
Always and everywhere, Oh human!

74.

In spotless mind virtue is found 34  
And not in show and swelling sound.

75.

Four ills avoid, and virtue reach; 35  
Lust, anger, envy and evil speech.

76.

Do enough good; defer it not, 36  
A deathless aid in death if sought.

77.

Stretcher-bearer and rider say 37  
Without a word, the fortune's way.

78.

Like stones that block; rebirth of negative thoughts and pain; 38  
Is the doing of good and more good again.

79.

Wellness flows only from virtue done 39  
The rest is regrets and recognition gone.

80.

Worthy act is virtue done 40  
Vice is what we have to avoid.

**Chapter 9**  
**The Merit of Self Discipline:**  
**PRACTICE SELF DISCIPLINE**

81.

No merit can be held so high 21  
As those who self-indulgence deny.

82.

To decieve of austere glory here; 22  
Is to count the dead upon the earth.

83.

No merit can with theirs compare 23  
Who know the right and virtue exhibit.

84.

With hook of firmness to restrain 24  
The five senses, is heaven to gain.

85.

Emperors has cause to say 25  
How great the power ascetics' sway.

86.

The small the paths of ease pursue 26  
The great achieve things, rare to do.

87.

They gain the world; who grasp and tell 27  
Of taste, sight, hearing, touch and smell.

88.

Intellectual people by what they say, 28  
Their greatness to the world display.

89.

Their anger; who have climbed the mountain of good, 29  
Though transient, cannot be withstood.

90.

With gentle mercy towards all, 30  
The saint fulfils the vitue's call.

## **Chapter 10**

### **Curbing of Desire:**

UNDERSTAND DESTRUCTIVE DESIRES AND ITS CONSEQUENCES AND  
RESTRAIN THEM:  
CULTIVATE MODERATION AND LIVE LIFE IN A BALANCED WAY

91.

Desire to all, always is seed 361  
From which ceaseless births of thoughts proceed.

92.

If long you must, long for non-birth of negative thoughts 362  
It comes by longing no more for control of earth.

93.

No such wealth is here and there 363  
As the incomparable wealth of desireless.

94.

To nothing crave is purity 364  
That is the fruit of truth.

95.

The free are those who desire not 365  
The rest not free are caught in bonds.

96.

Dread destructive desire; the Path of Virtue is there; 366  
To every soul desire is a trap.

97.

Destroy destructive desire; deliverance 367  
Comes as much as you so aspire.

98.

Destructive desire gone; no sorrow tarnishes; 368  
Grief comes on grief where it pretends.

99.

Destructive desire is the misery of miseries; destroy, 369  
Joy of joys here you enjoy.

100.

Abstaining from never satisfying desires 370  
You gain the native blissful state.

## **Chapter 11**

### **Future:**

**KNOW THAT YOUR CHOICES AND EFFORT MAKE YOUR FUTURE**

101.

Efforts succeed, by becoming star 371

Wealth losing; brings declining star.

102.

Loss in outcome makes a dull fool of us 372

Gain in outcome makes us prosperous, wise!

103.

What matters subtle, study deep 373

Levels of innate wisdom, keep.

104.

Two natures in the world obtain, 374

Some wealth and others wisdom gain.

105.

In making wealth, the outcome changes mood; 375

The good as bad and bad as good.

106.

Things not yours never remain 376

Things destined are surely yours.

107.

Who millions amass enjoy but what 377

The Dispenser's decrees allot.

108.

The destitute desire will quit 378

If their future with ills visit them not.

109.

Who good in time of good perceive, 379

In evil time why should they grieve?

110.

What power surpasses fate? Its will 380

Persists against the human skill.

**SIN**

## **Chapter 12**

### **Fear of Sin:**

DO NOT SIN:

DO TO OTHERS AS YOU WOULD HAVE THEM DO TO YOU

111.

Sinners fear not the pride of sin. 201

The worthy dread the ill within.

112.

Since evil produces terrible evil 202

Fear evil more than fire.

113.

The wisest of the wise are those 203

Who injure not even their enemies.

114.

Their ruin, virtue plots, who plans 204

The ruin of another person's.

115.

Who makes poverty justification for evil 205

Shall reduce themselves poorer still.

116.

From wounding others let them refrain, 206

Who would from harm themselves remain.

117.

One may escape other enemies and live 207

But sin its deadly blow will give.

118.

Ruin follows who evil do 208

As shadow follows as they go.

119.

Let none who loves themselves at all 209

Think of evil however small.

120.

One is secure, you know, from problems 210

Who slips not right path to do evils.



## **Chapter 13**

### **Absence of Fraud:**

**DO NOT STEAL OR COMMIT FRAUD AND CORRUPTION:  
HAVE INTEGRITY**

121.

Let them who would reproachless be 281  
From all frauds guard their conscience free.

122.

"We will by fraud win other's wealth" 282  
Even this thought is sin and stealth.

123

The gain by fraud may overflow 283  
But swift to ruin it shall go.

124.

The fruit that fraud and greed obtain 284  
Shall end in endless grief and pain.

125.

Love and Grace are not their worth 285  
Who watch to rob a sleeping person's wealth.

126.

They cannot walk in measured bounds 286  
who crave and have covetous ends.

127.

Persons of measured wisdom shun 287  
Black art of fraud and what it won.

128.

Virtue abides in righteous hearts 288  
Into minds of frauds deceit darts.

129.

They perish in their treachery 289  
Who know nothing but stealing.

130.

Even the body rejects thieves; 290  
The honest people, heaven receives.

## **Chapter 14**

### **Imposture:**

DO NOT PRETEND TO BE ANOTHER PERSON:  
BE YOURSELF

131.

Elements five of insincere life 271  
Of a sly hypocrite, within laugh.

132.

Of what avail are sky high shows 272  
When in fellowship, the conscience worries and knows.

133.

Boasting sainthood while week within 273  
Seems like a grazer with tiger skin.

134.

Sinning in saintly show, is like 274  
A hunter in ambush of birds.

135.

Who false within but freedom pretend 275  
Shall moan "What have we done"; with pain.

136.

Revolting is one who seems a saint 276  
Cheating the world without restraint.

137.

Berry red is their outward view, 277  
Black like its nose their inward character.

138.

Filthy in mind some bathe in streams 278  
Hiding sins in showy extremes.

139.

Know people by acts and not by forms 279  
Straight arrow kills, bent lute but charms.

140.

No balding nor tangling the hair as ritual acts; 280  
Abstain from condemned ritual acts with care.

## **Chapter 15**

### **Avoiding Faults:**

REMOVE CHARACTER FAULTS SUCH AS LUST, GLUTTONY, GREED, SLOTH,  
ANGER, JEALOUSY, AND PRIDE:

FILL YOUR CHARACTER WITH VIRTUES OF CHASTITY, TEMPERANCE,  
CHARITY, DILIGENCE, PATIENCE, KINDNESS AND HUMILITY

141

Plenty is their prosperity 431

Who are free from petty anger, pride and lust.

142.

Mean pride, low pleasures, and greed 432

These add flaws to a leader.

143.

Though millet small their faults might seem 433

One fearing disgrace, deem it palm tree tall.

144.

Watch like treasure freedom from fault 434

Our fatal enemy is that default.

145.

Who fails to guard themselves from flaw 435

Loses their life like flame lit straw.

146.

What fault can be the leader's who cures 436

First their faults, then scans others.

147.

That miser's wealth shall waste and end, 437

Who would not for a good cause spend.

148.

The gripping greed of a miser's heart 438

Is more than fault, the worst apart.

149.

Never boast yourself in any mood 439

Nor do a deed that does no good.

150.

All designs of the enemies shall fail 440

If one their wishes guards in veil.

## **Chapter 16**

### **Restraining Anger:**

RESTRAIN YOUR ANGER:  
CULTIVATE PATIENCE

151.

Anger against the weak is wrong; 301  
It is futile against the strong.

152.

Vain is anger against persons of force 302  
Against the meek it is still worse.

153.

Off with anger with any one. 303  
It is the source of sin and pain.

154.

Is there a enemy like harmful anger 304  
Which kills the smile and joyful cheer?

155.

Yourself to save, from anger away! 305  
If not, you the anger will slay.

156.

Friend killer is the fatal rage 306  
It burns the helpful community relationships.

157.

The anger lover to doom is bound; 307  
Like successful hand that strikes the ground.

158.

Save you soul from burning anger 308  
Though tortured like the touch of fire.

159.

Wishes one gains, as one wishes; 309  
If they refrain from cruel anger.

160.

Dead are they who are anger fed 310  
Saints are they from whom anger has fled.

## **Chapter 17**

### **Hatred:**

DO NOT HATE:

CULTIVATE LOVE

161.

Hatred is a plague that divides 851  
And rouses hostility on all sides.

162.

Rouse not hatred and confusion 852  
Though enemies provoke disunion.

163.

Shun the plague of hatred 853  
And win everlasting glory.

164.

Hate the misery of miseries, destroy; 854  
Then joy of joys you can enjoy.

165.

Who can overcome them in glory 855  
That are free from hatred?

166.

Their fall and ruin are quite near 856  
Who holds hate sweet and dear.

167.

They cannot see the supreme Truth 857  
Who hate and injure without pity.

168.

To turn from hate is gain 858  
Encouraging it brings fast ruin.

169.

Fortune favours when hate recedes 859  
Hatred exceeding, ruin breeds.

170.

All evils come from hate 860  
All goodness flow from fellowship.

## **Chapter 18**

### **Promiscuity:**

DO NOT BE PROMISCUOUS:

REFRAIN FROM ASSOCIATING WITH PROMISCUOUS PERSONS:

ASSOCIATE WITH MORAL PERSONS

171.

For gold, not love their tongue flatters 911

People are ruined by banded promiscuous persons.

172.

Avoid cruel natured whores who pretend 912

Love only for their selfish gain.

173

The false embrace of whores is like 913

That of a damned corpse in the dark.

174.

The wise who seek the wealth of grace 914

Look not for harlots' low embrace.

175.

The lofty wise will never covet 915

The open charms of a dreadful harlot.

176.

Those who guard their worthy fame 916

Shun the promiscuous person's boasting charm.

177.

Empty hearts alone desire 917

The arms of whores with hearts elsewhere.

178.

Senseless fools are lured away 918

By arms of promiscuous persons who lead astray.

179.

The soft jewelled arms of whores are hell 919

Into which the degraded fall.

180.

Double-minded whores, alcohol and gambling 920

Are lures of those whom fortune flies.

## **Chapter 19**

### **Abstinence from cannibalism:**

#### **CANNIBALISM IS EVIL AND ATROCIOUS**

181.

What graciousness can one command 251  
who feeds one's flesh by human flesh.

182.

The thriftless have no property 252  
And human flesh-eaters have no pity.

183.

Who wields a steel is steel-hearted 253  
Who tastes body is hard-hearted.

184.

If merciless it is to kill, 254  
To kill and eat is disgraceful.

185.

Off with human flesh; a life you save 255  
The eater hell's mouth shall not waive!

186.

None would kill and sell the human flesh 256  
For eating it if they don't wish.

187.

From eating human flesh humanity must abstain 257  
If they but feel the being's pain.

188.

Whose mind from illusion is freed 258  
Refuse on lifeless human flesh to feed.

189.

Not to kill and eat, truly 259  
Excels thousand pourings of ghee!

190.

All lives shall lift their palms to them 260  
Who does not eat human flesh nor kills people.

## Chapter 20

### Intoxication:

#### REFRAIN FROM ALCOHOL AND DRUG ABUSE

191.

Enemies fear not, who for alcohol craze 921  
The addicts daily their glory lose.

192.

Drink not liquor; but let them drink 922  
Whom with esteem the wise won't think.

193.

The drunkard's joy pains even mother's face 923  
How despicable must it look for the wise?

194.

Good shame turns back from them ashamed 924  
Who is guilty of wine condemned.

195.

To pay and drink and lose the sense 925  
Is nothing but downright ignorance.

196.

They take poison, who consume alcohol 926  
And snooze even like a dead body.

197.

The secret drunkards' senses abandoned 927  
Make the prying public laugh.

198.

Don't say "I'm not a drunkard" 928  
The hidden fraud is known abroad.

199.

Can torch search one in water sunk? 929  
Can reason reach the raving drunk?

200.

The sober seeing the drunkard's plight 930  
On selves can't they feel same effect?



## **Chapter 21**

### **Gambling:**

#### **REFRAIN FROM IRRESPONSIBLE GAMBLING**

201.

Avoid gambling, though you win 931  
Gulping bait with hook what does fish gain?

202.

Can gamblers in life good obtain 932  
Who lose a hundred, one to gain?

203.

If leaders indulge in throwing dice 933  
All their fortune will flow to enemies.

204.

Nothing will make you poor like gambling 934  
Which adds to miseries and ruins fame.

205.

The game, game hall and gambler's art 935  
Who sought with gratification have come to nothing.

206.

People swallowed by the monster, dice 936  
Suffer grief and want by that vice.

207.

If persons their time in gambling den spend 937  
Ancestral wealth and virtues end.

208.

Gambling ruins wealth and spoils grace 938  
Lead to lies and wretched miseries.

209.

Dress, wealth, food, fame, learning; these five 939  
In gambler's hand will never thrive.

210.

Love for gambling grows with every loss 940  
As love for life with sorrows grows.

## **Chapter 22**

### **Dread Of Beggary:**

DO NOT BEG AND BORROW:  
EARN YOUR MONEY

211.

Not to beg is billions worth 1061  
Even from eye like friends who give with high spirits.

212.

Let World Economic Systems, idle and rot 1062  
If "beg and live" be human fate.

213.

Nothing is hard like hard saying 1063  
"We end poverty by begging".

214.

All space is small before the great 1064  
Who beg not even in acute want.

215.

Though gruel thin, nothing is sweet 1065  
Like the food earned by labour's sweat.

216.

It may be water for the cow 1066  
Begging tongue is mean anyhow.

217.

If beg they must I beg beggars 1067  
Not to beg from shrinking misers.

218.

The unfortunate ship of beggary splits 1068  
On the rock, of refusing hits.

219.

The heart at thought of beggars melts; 1069  
It dies at rejecting insults.

220.

The word "No" kills the beggar's life 1070  
Where can the miser's life be safe?

## **Chapter 23**

### **Meanness:**

REFRAIN FROM MEANNESS AND BASENESS:  
BE A HUMANIST AND A RATIONALIST

221.

The mean seem human only in form 1071  
We have never seen such a sham.

222.

The corrupt seem richer than the good 1072  
For no care enters their heart or head.

223.

The wicked are like idols; for they too 1073  
As prompted by their desire do.

224.

When the base meets a rake so vile 1074  
They themselves will exceed, exult and smile.

225.

Fear forms the conduct of the low 1075  
Craving avails a bit below.

226.

The base are like the beaten drum 1076  
Since other's secrets they proclaim.

227.

The base their damp hand will not shake 1077  
But for fists clenched their jaws to break.

228.

The good by soft words profits yield 1078  
The corrupt will respond only when crushed like sugarcane.

229.

Faults in others the mean will guess 1079  
On seeing how they eat and dress.

230.

The base hasten to sell themselves 1080  
From doom to move swiftly and nothing else.

## **2.5. NON-VIOLENCE**

## **Chapter 24**

### **Non Violence:**

#### **CULTIVATE NON-VIOLENCE**

231.

The pure by faith mean pain to none 311  
Though large wealth by that is won.

232.

The spotless hearts seek not revenge 312  
Though spite does the worst in rage.

233.

Revengeing even causeless hate 313  
Bad blood breeds and baneful heat.

234.

Doing good turns, put them to shame 314  
Thus chide the evil who do harm.

235.

What does a person from wisdom gain 315  
If they pines not at other's pain?

236.

What you feel as pain to yourself 316  
Do it not to others.

237.

Any, anywhere injure not 317  
At any time even in thought.

238.

How can one injure other souls 318  
Who in one's life injury feels.

239.

Harm others in the morning 319  
Harm seeks you in afternoon.

240.

No harm is done by peace lovers; 320  
For pains rebound on pain givers.

## **Chapter 25**

### **Non-Killing:**

**DO NOT MURDER:**

**RESPECT LIFE**

241.

What is the Path of Virtue? It is not to kill; 321  
For killing causes every evil.

242.

Share the food and serve all people 322  
This is the law of all the laws.

243.

Not to kill is unique good 323  
The next, not to utter falsehood.

244.

What way is good? That 'We' can say 324  
The way away, from the temper to murder.

245.

Of saints who renounce birth of negative thoughts; fearing, 325  
The head is one who dreads killing.

246.

Life consuming Death shall spare the breath 326  
Of one who no life puts to death.

247.

Kill not life that others cherish 327  
Even when your life must perish.

248.

The gain of ritual slaughter is an evil 328  
Though deemed good in sacrifice.

249.

Those who live by ritual slaughter are 329  
Eaters of carrion bizarre!

250.

The hateful poor, sickly and sore 330  
Are killers stained by blood before.

## **2.6. HUMAN VALUES CULTURE**

## Chapter 26

### Noble Character Of Human Values:

#### CULTIVATE HUMAN VALUES

251.

Common sense and bashfulness adorn 951

By nature only the virtuous raised .

252.

The virtuous lack not these three: 952

Good conduct, truth and modesty.

253.

Smile, gift, sweet words and courtesy 953

These four human values mark true character.

254.

Even for millions, the virtuous mood 954

Cannot bend to degrading deed.

255.

The means of gift may dwindle; yet 955

Ancient homes guard their virtuous trait.

256.

Who guard their family tradition pure 956

Stoop not to acts of cunning lure.

257.

The faults of virtuous persons are seen 957

Like on the sky the spots of moon.

258.

If manners of the good are rude 958

People deem their upbringing crude.

259.

Soil's nature is seen in sprout 959

The worth of birth from words flow out.

260.

All gain good name by modesty 960

Virtuous persons by humility.



## Chapter 27

### Compassion:

#### CULTIVATE COMPASSION

261.

The wealth of wealth is wealth of grace 241  
Earthly wealth even the corrupt has.

262.

Seek by sound ways good compassion; 242  
All faiths mark that for salvation.

263.

The hearts of mercy shall not go 243  
Into dark worlds of gruesome misery.

264.

Their soul is free from dread of sins 244  
Whose mercy serves all beings.

265.

The wide wind; fed world witness bears: 245  
People of mercy meet not sorrows.

266.

Who grace forsake and graceless act 246  
The former loss and miseries forget.

267.

This world is not for weathless ones 247  
That world is not for graceless brutes.

268.

The wealthless may prosper one day; 248  
The graceless never bloom.

269.

Like Truth twisted by confused mind 249  
Wisdom is vain in hearts unkind.

270.

Think how you feel before the strong 250  
When to the feeble you do wrong.

## **Chapter 28**

### **Penance:**

#### **RECOGNISE AND REPENT FOR YOUR CHARACTER FAULTS AND MISTAKES**

271.

Pains endure; pain not beings 261

This is the type of true penance.

272

Penance is fit for penitents 262

Not for them who in vain pretends.

273

Is it to true penitent's aid, 263

That others austere path avoid?

274

In penance lies the power to save 264

The friends and foil the enemy and unscrupulous people.

275.

What they wish as they wish is won 265

Here hence by persons penance is done.

276.

Who do penance achieve their aim 266

Others desire, rid themselves harm.

277.

Pure and bright gets the gold in fire; 267

and so the life by pain austere.

278.

One worship wins from every soul 268

Who Master is by soul control.

279.

They can even defy death 269

Who get by penance pious strength.

280.

Many are poor and few are rich 270

For they care not for penance much.

## Chapter 29

### Veracity:

#### SPEAK THE TRUTH

281.

If "What is truth"? the question be, 291  
It is to speak out free of evil.

282.

Even falsehood may for truth suffice, 292  
When good it brings removing evil.

283.

Let not a person knowingly lie; 293  
Conscience will scorch and make them sigh.

284.

One lives in loving hearts of all 294  
Who serves the Truth serene in soul.

285.

To speak the truth from heart sincere 295  
Is more than giving and living austere.

286.

Not to lie brings all the praise 296  
All virtues from Truth arise.

287.

Lie not! lie not! Nothing else you need 297  
All virtues are in Truth indeed.

288.

Water makes you pure outward 298  
Truth renders you pure inward.

289.

All lights are not lights for the wise; 299  
Truth light is light bright like Sun-light.

290.

Of all the things we here have seen 300  
Nothing surpasses Truth serene!

## **Chapter 30**

### **Renunciation:**

RENOUNCE VICE AND SINS:  
LET GO

291.

From what, from what a person is free 341  
From that, from that their torments flee.

292.

Give up all to gain the True 342  
And endless joys shall hence seek you.

293.

Curb the five senses and renounce 343  
The carving desires all at once.

294.

To have nothing is law of vows 344  
Having the least deludes and traps.

295.

Why add to bonds, while this body 345  
Is too much for saints to be free of birth of negative feelings.

296.

Who curbs the pride of I and mine 346  
Gets a world rare for divine to gain.

297.

Grief clings on and on to those 347  
Who cling to bonds without release.

298.

Who renounce all are free from care 348  
Others suffer delusive trap.

299.

Bondage cut off, rebirth of negative thoughts is off 349  
The world then seems instable stuff.

300.

Bind yourself to the Unbound One 350  
That binding breaks all bonds soon.

## **Chapter 31**

### **Honour And Self Respect:**

#### **STRIVE FOR HONOUR, DIGNITY AND SELF RESPECT**

301.

Though needed for your life in main, 961  
From mean degrading acts refrain.

302.

Who seek honour and world fame 962  
Don't do mean deeds even for name.

303.

Be humble in prosperity 963  
In decline uphold dignity.

304.

Like hair fallen from head are those 964  
Who fall down from their high status.

305.

Even hill-like persons will sink to nothing 965  
With abrus-grain-like small default.

306.

Why flatter on persons that scorn you here 966  
It yields no fame, heaven's bliss neither.

307.

Better it is to die unhappy 967  
Than live as slaves of those who scorn.

308.

Is nursing body nectar sweet 968  
Even when one's honour is lost?

309.

Self Respect lost, the moral person perish 969  
Like a yak that loses its hair.

310.

Their light the world adores and hails 970  
Who will not live when honour fails.

## **Chapter 32**

### **Greatness:**

#### **CULTIVATE VISION AND AMBITION TO ACHIEVE GREATNESS**

311.

A heart of courage lives in light 971  
Devoid of that one's life is night.

312.

All beings are the same in birth 972  
But work decides their varied worth.

313.

Corrupt high not high they are 973  
The virtuous low not low they fare.

314.

Greatness like woman's chastity 974  
Is guarded by self varacity.

315.

Great souls when their will is active 975  
Do mighty deeds rare to achieve.

316.

The petty natured ones have not 976  
The mind to seek and befriend the great.

317.

The base with power and opulence 977  
Increase with deeds of insolence.

318.

Greatness bends with modesty 978  
Meanness promotes with arrogance.

319.

Greatness is free from insolence 979  
Littleness swells with that offence.

320.

Weakness of others greatness screens 980  
Smallness defects alone proclaims.

## **Chapter 33**

### **Courtesy:**

#### **BE COURTEOUS TO OTHERS**

321.

To the polite free of access 991

Easily comes courteousness.

322.

Humanity and privileged birth 992

Develop courtesy and moral worth.

323.

Likeness in limbs is not likeness 993

It's likeness in kind courteousness.

324.

The world applauds those helpful persons 994

Whose actions are just and caring.

325.

The courteous don't even enemies detest 995

For contempt offends even in jest.

326.

The world rests with the mannered best 996

Or it crumbles and falls to dust.

327.

Those devoid of manners though sharp like file 997

Are like wooden blocks indocile.

328.

Discourtesy is mean indeed 998

Even to a base unfriendly breed.

329.

To those bereft of smiling light 999

Even in day the earth is night.

330.

The wealth heaped by the rude corrupt person 1000

Is pure milk soured by contaminated pot.

## **Chapter 34**

### **Modesty:**

#### **CULTIVATE MODESTY**

331.

To shrink from evil deed is shame 1011  
The rest is blush of fair faced dame.

332.

Food, dress and such are one for all 1012  
Modesty marks the higher soul.

333.

All lives have their lodge in flesh 1013  
Perfection has its home in blush.

334.

Shame is the jewel of dignity 1014  
Shameless boasting is vanity.

335.

In them resides the sense of shame 1015  
Who blush for their and other's blame.

336.

The great refuse the wonder world 1016  
Without modesty's hedge and shield.

337.

For shame their life the shame sensed give 1017  
Loss of shame they won't outlive.

338.

Virtue is much ashamed of them 1018  
Who shameless does what others shame.

339.

Lapse in manners injures the race 1019  
Want of shame harms every good grace.

340.

Movements of the shameless in heart 1020  
Are like string led puppet show in fact.



## **2.7. HUMAN RIGHTS CULTURE**

### **2.7.1. THE STATE**

#### **2.7.1.1. STATE GOVERNANCE**

#### **2.7.1.2. SOCIOLOGY: THE SIX FUNCTIONS**

#### **2.7.1.1. STATE GOVERNANCE**

##### **2.7.1.1.1. THE LEADERS**

##### **2.7.1.1.2. THE EXECUTIVE**

##### **2.7.1.1.3. THE JUDICIARY**

##### **2.7.1.1.4. THE LEGISLATURE**

#### **2.7.1.1.1. THE LEADERS**

## Chapter 35

### The Merits Of Leadership:

#### DO YOUR DUTY AS A GOOD LEADER

341.

People, troops, wealth, forts, council, friends 381  
Who owns these six is lion of leaders.

342.

Courage, giving, knowledge and zeal 382  
Are four leadership features of leaders.

343

Alertness, learning and bravery 383  
Are three aides of a leader.

344.

A brave noble leader refrains from evil 384  
Full of virtue and enterprise.

345.

The able leader gets, stores and guards 385  
And spends them for people's safeguards.

346.

That land prospers where the leader is 386  
Easy to see, not harsh of words.

347.

The world commends and acts according to their sayings 387  
Who sweetly speaks and gives with grace.

348.

One is the leader of people who does 388  
Sound justice and saves the nation.

349.

Under their shelter thrives the world 389  
Who bears remarks bitter and bold.

350.

One is the Light of leaders who has 390  
Generosity, justice, care and grace.

## **Chapter 36**

### **Non-Learning:**

DO NOT NEGLECT LEARNING:  
READ AND LEARN EVERYDAY

351

Like play of chess on squareless board 401  
Useless is imperfect words of mythology.

352.

Unlearned persons aspiring speech 402  
Is breastless lady's love approach.

353.

Even unread persons are good and wise 403  
If before the wise, they hold their peace.

354.

The unread's knowledge though excellent 404  
Is not valued by the scholar.

355.

A person untaught when speech they boasts 405  
Sadly fails before scholars.

356.

People speak of untaught minds 406  
"They just exist like barren lands".

357.

Like painted clay doll is one's show; 407  
Grand subtle myths which fail to know.

358

Wealth in the hand of fools is worse 408  
Than a learned man's empty purse.

359.

Lower are fools of privileged birth 409  
Than poor persons of learning's worth.

360.

Like beasts before humanity, idiots are 410  
Before scholars of shining knowledge.

## **Chapter 37**

### **Listening:**

#### **PRACTISE LISTENING**

361.

Wealth of wealths is the wealth of listening 411  
It is the best of wealths on earth.

362.

Some food for the stomach is brought; 412  
When the ear gets no food for thought.

363.

Whose ears get lots of wisdom food; 413  
Equal idols on sacrificial offerings and food fed: no need.

364.

Though not learned, hear and heed 414  
That serves like a walking stick and stay in need.

365.

Virtuous person's wisdom is found 415  
A strong walking stick on slippery ground.

366.

Lend ear to good words however few 416  
That much will highly exalt you.

367.

Who listen well and learn sharply 417  
Not even by slip speak foolishly.

368.

That ear though hearing is dulled 418  
Which is not by wisdom drilled.

369.

A modest mouth is hard for those 419  
Who care little to wise advices.

370.

Who taste by mouth and not by ear 420  
What if they fare ill or well here?

## **Chapter 38**

### **Possession Of Wisdom:**

#### **DEVELOP YOUR WISDOM**

371

Wisdom's weapon wards off all miseries 421  
It is a fort defying enemies.

372.

Wisdom checks the straying senses 422  
Expels evils, impels goodness.

373.

To grasp the Truth from everywhere 423  
From everyone is wisdom fair.

374.

Speaking out thoughts in clear trends 424  
Wisdom subtle sense comprehends.

375.

The wise world, the wise befriend 425  
They bloom nor gloom, equal in mind.

376.

As moves the world so move the wise 426  
In tune with changing times and ways.

377.

The wise foresee what is to come 427  
The unwise lack in that wisdom.

378.

Fear the frightful and act wisely 428  
Not to fear the frightful's foolishness.

379.

No frightful evil shocks the wise 429  
Who guard themselves against surprise.

380.

Who have wisdom they are all full 430  
Whatever they own, misfits are nil.

## **Chapter 39**

### **Gaining Support From The Great:**

#### **HAVE FRIENDS OF WORTH**

381.

Weigh their worth and friendship gain 441  
Of persons of virtue and mature brain.

382.

Cherish the help of persons of skill 442  
Who ward and safe-guard you from harm.

383.

Honour and have the great your own 443  
Is rarest of the rare things known.

384.

To have betters as close friends 444  
Power of all powers promotes.

385.

Ministers are the leader's eyes 445  
Round them should be the right and wise.

386.

To move with worthy friends who knows 446  
Has none to fear from frightful enemies.

387.

No enemy can foil one's powers 447  
whose friends reprove them when one errs.

388.

The careless leader whom none reproves 448  
Ruins themselves without harmful enemies.

389.

No capital, no gain in trade 449  
No prop secure without good comrade.

390.

To give up good friends is ten times worse 450  
Than being hated by countless enemies.

## **Chapter 40**

### **Avoiding Mean Company:**

**DO NOT KEEP MEAN COMPANY:  
KEEP GOOD COMPANIONS**

391

The corrupt the moral fear 451

The mean hold them as relatives dear.

392.

With soil changes water's taste 452

With friends changes the mental state.

393.

Wisdom depends upon the mind 453

The worth of persons upon their friend.

394.

Wisdom seems to come from mind 454

But it truly flows from the kind.

395.

Purity of the thought and deed 455

Comes from good company indeed.

396.

Pure hearted gets good children 456

Pure friendship acts with victory.

397.

Goodness of mind increases gain 457

Good friendship fosters fame again.

398.

Persons of wisdom, though good in mind 458

In friends of worth a new strength find.

399.

Good mind decides the future bliss 459

Good company gains strength to this.

400.

No help good company exceeds; 460

The bad to untold anguish leads.



## **Chapter 41**

### **Deliberation before Action:**

#### **THINK AND PLAN BEFORE YOU ACT**

401.

Weigh well output the loss and gain 461  
And proper action ascertain.

402.

Nothing is hard for one who acts 462  
With worthy guidance weighing facts.

403.

The wise risk not their capital 463  
In doubtful gains and lose their all.

404.

They who scornful reproach fear 464  
Commence no work not made clear.

405.

Who marches without plans and ways 465  
Their field is sure to foster enemies.

406.

Doing unfit action ruins 466  
Failing to do right actions also ruins.

407.

Think and dare a proper deed 467  
Dare and think is bad in need.

408.

Toil without a plan ahead 468  
Is doomed to fall though supported.

409.

Attune the deeds to habitude; 469  
Or even good leads to evil feud.

410

Do deeds above reproach; 470  
The world disproves unacceptable mess.

## **Chapter 42**

### **Understanding Strength:**

#### **KNOW YOUR OWN AND OTHER'S STRENGTH AND WEAKNESSES**

411.

Judge act and might and foeman's strength 471

The allies' strength and go at length.

412.

Nothing hampers the firm who know 472

What they can and how to go.

413.

Many know not their meagre might 473

Their pride breaks up in boastful fight.

414

Who adapts not, outsteps measure 474

And brags themselves; one's fall is sure.

415.

Even the gentle peacock's feather 475

Cart's axle breaks by gross volume.

416.

Beyond the branches' tip who skips 476

Ends the life as their body rips.

417.

Know the limit; grant with measure 477

This way give and guard your treasure.

418.

The expenditure must not be excess 478

No matter how small income is.

419.

Who does not know to live in bounds 479

Their life seems rich but thins and ends.

420.

Wealth amassed quickly vanishes 480

Without level if one lavishes.

## **Chapter 43**

### **Understanding Timeliness:**

#### **KNOW THE PROPER TIME FOR YOUR WORDS AND ACTIONS**

421.

By day the crow defeats the owl 481

Leaders need right time their enemies to quell.

422.

Well-ordered seasoned act is cord 482

That fortune binds in bond accord.

423.

What is hard for one who acts 483

With proper means and time and tacts?

424.

Choose proper time and act and place 484

Even the world you win with ease.

425.

Who want to win the world sublime 485

Wait unruffled biding their time.

426.

By self-restraint stalwarts keep fit 486

Like rams retreating butt to butt.

427.

The wise project not their vital fire 487

They watch their time with hidden anger.

428.

Bear with hostiles when you meet them 488

Fell down their head in fateful time.

429.

When comes the season ripe and rare 489

Dare and do hard things then and there.

430.

In waiting time feign peace like stork 490

In fighting time strike like its peck.

## **Chapter 44**

### **Understanding the Right Place:**

#### **KNOW THE PROPER PLACE FOR YOUR WORDS AND ACTIONS**

431.

No action take, no enemy despise 491  
Until you have surveyed the place.

432.

Many are gains of fortresses 492  
Even to leaders of power and prowess.

433.

Weaklings too withstand enemy's offence 493  
In proper fields of strong defence.

434.

If fighters fight in vantage field 494  
The plans of enemies shall be baffled.

435.

In water crocodile prevails 495  
In land before others it fails.

436.

Sea going ship goes not on shore 496  
Nor on sea the strong wheeled car.

437

No aid but daring dash they need 497  
When field is chosen right for deed.

438.

Though force is small, if place is right 498  
One quells an enemy of well armed might.

439.

To face an enemy at home is vain 499  
Though fort and status are not fine.

440

A fox can kill a war tusker 500  
Fearless with feet in deep quagmire.

## **Chapter 45**

### **Testing and Trusting People:**

**TEST PERSONS WITH WHOM YOU WISH TO ASSOCIATE AND THEN TRUST THEM**

441.

Pleasure, gold, fear of life, Path of Virtue: 501

Test by these four and trust the true.

442.

Spotless name of noble birth 502

Shamed of stain that choice is worth.

443.

Though deep scholars of stainless sense 503

Rare is freedom from ignorance.

444.

Good and evil in persons weigh well 504

Judge them by virtues which prevail.

445.

By the touchstone of deeds is seen 505

If any one is great or mean.

446.

Choose not those persons without relatives 506

Without affine or shame of sin.

447.

On favour leaning fools you choose; 507

Foolishness in all its forms ensues.

448.

To trust an untried stranger brings 508

Endless troubles on all our families.

449.

Trust not without testing and then 509

Find proper work for trusted people.

450.

Trust without test; The trusted doubt; 510

Both entail troubles in and out.

## **Chapter 46**

### **Testing and Employing People:**

TEST PERSONS YOU WISH TO EMPLOY AND THEN ENTRUST WORK TO THEM

451.

Employ the wise who will discern 511  
The good and bad and do good turn.

452.

Let them act who resource swells; 512  
Fosters wealth and prevents evils.

453.

Trust them in whom these four you see: 513  
Love, intelligence, non-craving and clarity.

454.

Though tried and found fit, yet we see 514  
Many differ before duty.

455.

Wise able persons with power invest 515  
Not by fondness but by hard test.

456.

Discern the agent and the deed 516  
And just in proper time proceed.

457.

This work, by this, this person can do 517  
Like this entrust the duty due.

458.

Their fitness for the duty scan 518  
Leave them to do the best they can.

459.

Who do duty for duty's sake 519  
Doubt them; and fortune departs quick.

460

Worker straight, the world is straight 520  
The leader must look to this correctly.

## **Chapter 47**

### **Aviod Forgetfulness:**

**DO NOT FORGET:**

**CULTIVATE REMEMBRANCE**

461.

Worse than anger in excess is 531

Forgetfulness in joy excess.

462.

Negligence kills reputation, just as 532

Ceaseless want, destroys wisdom.

463.

Forgetful nature fails of fame 533

All schools of thinkers say the same.

464.

The fearful find no fortress here 534

The forgetful find good never.

465.

Failing foresight the guardless one 535

Shall regret their foolishness later on.

466.

Forget none; watch with wakeful care 536

Miss none; the gain is without compare.

467.

With cautious care pursue a thing 537

Impossible there is nothing.

468.

Do what the wise commend as worth 538

If not, for seven births of negative thoughts, no laughter.

469.

When joy deludes, their fate recall 539

Whom negligence has made to fall.

470.

Easy it is a thing to get 540

When the mind on it is set.

## **Chapter 48**

### **The Kindly Look:**

LET YOUR FACIAL EXPRESSIONS BE ALWAYS KIND AND CHEERFULL

471.

Living in the world implies 571  
The generous dame of kind eyes.

472.

World lives by looks of lovely worth 572  
Who lack them are burdens of earth.

473.

Of tuneless song what is the use? 573  
Without gracious looks what are eyes?

474.

Except that they are on the face 574  
What are eyes for without measured grace.

475.

Kind looks are jewels for eyes to wear 575  
Without them they are felt as sore.

476.

Like trees on inert earth they grow 576  
Who don't eye to eye kindness show.

477.

Ungracious persons lack real eyes 577  
Persons of real eyes show kind grace.

478.

Who gracious are but dutiful 578  
Have right for this earth beautiful.

479.

To be caring and bear with enemies 579  
Who annoy us is true virtue's phase.

480.

Persons of graceful courtesy 580  
Take hemlock and look cheerfully.



## **Chapter 49**

### **Information Gathering, Research and Analysis:**

#### **ASSESS THE STRENGTHS, WEAKNESSES, OPPORTUNITIES AND THREATS**

481.

A leader should treat these two as eyes 581

The code of laws and careful researchers .

482.

All that happens, always, to all 582

The leader should know in full detail.

483.

Conquests are not for the leader 583

Who cares not for the researcher's remark.

484

One's officers, relatives and enemies 584

Who watch keenly are worthy spies.

485.

Fearless gaze, suspectless guise 585

Guarding secrets mark the spies.

486.

Disguised as monks they gather secrets 586

They betray them not under threats.

487.

A researcher draws out other's secrets 587

Beyond a doubt they clear their facts.

488.

The reports given by one researcher 588

By another researcher verify.

489.

Engage the researcher alone, apart 589

When three agree confirm report.

490

Give not the spy open reward 590

It would divulge the secret heard!

## **Chapter 50**

### **Industriousness:**

BE INDUSTRIOUS, ENTERPRISING, ENERGITIC, ENTHUASITIC, FULL OF ZEAL  
AND HAVE ENTREPRENEURSHIP

491.

To own is to own energy 591  
All others own but lethargy.

492.

Cognitive heart is wealth indeed 592  
Worldly wealth departs in speed.

493.

The strong in will do not complain 593  
The loss of worldly wealth and gain.

494.

Fortune enquires, enters with boom 594  
Where tireless strivers have their home.

495.

Water depth is lotus height 595  
Mental strength is one's merit.

496.

Let thoughts be always great and grand 596  
Though they fail, their virtues stand.

497.

Elephants are firm when arrows hit 597  
Great minds keep fit even in defeat.

498.

Heartless persons cannot boast 598  
"We are liberal to our best".

499.

Huge elephant sharp in tusk show fear 599  
When tiger, less in form, attacks.

500.

Mental courage is true humanness 600  
Lacking that one is like a wood.

## **Chapter 51**

### **Freedom from Sloth:**

**DO NOT BE LAZY AND SLOTHFUL:  
CULTIVATE DILIGENCE**

501

Quenchless lamp of ancestry goes 601  
When foul idleness encloses.

502.

To make your home an ideal home 602  
Loath sloth as sloth; refuse it room.

503.

The fool who fosters sluggishness 603  
Before they die ruins their house.

504.

Who strive not high, sunk deep in laziness 604  
Ruin their house by evil growth.

505.

To lag, forget, idle and doze: 605  
These four are pleasure boats of loss.

506.

With all the wealth of lords of earth 606  
The lazy gain nothing of worth.

507.

The lazy lacking principled deeds 607  
Subject themselves to scornful words.

508.

If laziness invades a honourable house 608  
It will become a slave of enemies.

509.

The stigma on race and rule shall cease 609  
When one from laziness gets their release.

510.

The slothless leader shall gain en-masse 610  
All regions trod by teacher quickly.

## **Chapter 52**

### **Perseverance:**

#### **CULTIVATE PERSEVERENCE AND DETERMINATION**

511.

Feel not frustrated saying: "It is hard". 611  
Who tries attains striving's reward.

512.

In doing work don't break and shirk 612  
The world will quit who quits one's work.

513.

On excellence of industry 613  
Depend altruistic generosity.

514.

Generosity of them who never strives 614  
Like sword in eunuch's hand it fails.

515.

Work who likes and not pleasure 615  
Wipes grief of friends, pillar secure.

516.

Industry adds prosperity 616  
Indolence brings but poverty.

517.

Misfortune abides with laziness they say 617  
Scripture's gifts with labourers stay.

518.

Misfortune is disgrace to none 618  
The shame is nothing learnt or done.

519.

Though fate is against fulfilment 619  
Hard labour has ready payment.

520.

Tireless toiler's striving hand 620  
Shall leave even the fate behind.

#### **2.7.1.1.2. THE EXECUTIVE**

## **Chapter 53**

### **The Executive and Ministers:**

**DO YOUR DUTY AS A GOOD MINISTER OR EXECUTIVE AND PROMOTE SERVICE DELIVERY**

521.

One is minister who chooses 631

Right means, time, mode and rare ventures.

522.

With these the executive guards people, by their 632

Knowledge, firmness and courage.

523.

A minister cherishes friends 633

Divides enemies and the parted blends.

524.

A minister must sift reflect 634

Select and say surely one fact.

525.

Have them for help who Path of Virtue knows 635

Right wisdom speaks, ever apt in acts.

526.

Which subtler brain can stand before 636

The keen in brain with learned love?

527.

Though you know to act from books 637

Act after knowing world's outlooks.

528.

The man in place must tell the facts 638

Though the ignorant leader refutes.

529.

Seventy millions of enemies are better 639

Than a minister with mind bitter.

530.

The unresolved, though well designed 640

To fulfil an act they have no mind.

## **Chapter 54**

### **Power of Speech:**

#### **SPEAK ELOQUENTLY**

531.

The goodness called goodness of speech 641  
Is goodness which nothing can reach.

532.

Since gain or ruin speeches bring 642  
Guard against the slips of tongue.

533.

A speech is speech that holds ears 643  
And attracts even those that are averse.

534.

Weigh your words and speak; because 644  
No wealth or virtue words surpass.

535.

Speak out your world so that no word 645  
Can win it and say untoward.

536.

Spotless persons speak what is sweet 646  
And grasp in others what is meet.

537.

No enemy defies the speaker: clear, 647  
Flawless, active, and free from fear.

538.

The world will quickly carry out 648  
The words of counsellors astute.

539.

They over speak who do not seek 649  
A few and flawless words to speak.

540.

Who can't express what they have learnt 650  
Are bunch of flowers not fragrant.

## **Chapter 55**

### **Purity of Action:**

#### **STRIVE FOR PURITY OF ACTION**

541.

Friendship brings gain; but action pure 651  
Does every good thing we desire.

542.

Avoid always acts that do not 652  
Bring good nor glory on their part.

543.

Those in the world desire for fame 653  
Should shun the deed that dims their name.

544.

Though perils press the faultless wise 654  
Shun deeds of mean, shameful device.

545.

Do not wrong act and grieve, "Alas"; 655  
If done, do not repeat it twice.

546.

Though they who caused you hungers 656  
Shun acts denounced by ancient prophets.

547.

Pinching poverty of the wise 657  
Is more than wealth hoarded by Vice.

548.

Those who dare a forbidden deed 658  
Suffer troubles though they succeed.

549.

Gains from weeping, weeping go 659  
Though lost, from good deeds blessings flow.

550.

The wealth gathered in guilty ways 660  
Is water poured in wet clay vase.



## **Chapter 56**

### **Powerful Acts:**

#### **STRIVE FOR RESOLUTE ACTION**

551.

A powerful mind does powerful act 661  
And all the rest are imperfect.

552.

Shun failing fuss; fail not purpose 662  
These two are maxims of the wise.

553.

The strong achieve and then display 663  
Misery unto work displayed midway.

554.

Easy it is to tell a fact 664  
But hard it is to know and act.

555.

Dynamic deeds of a brave soul 665  
Shall win the praise of leader and all.

556.

The will to do achieves the deed 666  
When mind that wills is strong indeed.

557.

Scorn not the form: for persons there are 667  
Like linchpin of big rolling car.

558.

Waver not; do wakefully 668  
The deed resolved purposefully.

559.

Do with firm will though pains torment 669  
The deed that brings delight at last.

560

The world merits no other strength 670  
But strength of will to do at length.

## **Chapter 57**

### **Modes of Action:**

#### **FOLLOW THE PROCEDURES**

561.

When counsel takes a resolve strong 671

Weak delay of action is wrong.

562.

Delay such acts as need delay 672

Delay not acts that need display.

563.

It's best to act when feasible 673

If not see what is possible.

564.

Work or enemy left unfinished 674

Flare up like fire unextinguished.

565

Money and means, time, place and deed 675

Decide these five and then proceed.

566.

Weigh well the end, hindrance, profit 676

And then pursue a fitting act.

567.

Know first the secret from experts 677

That is the way of fruitful acts.

568.

Lure an elephant by an elephant 678

Achieve a deed by a better deed.

569.

Than doing good to friends it is 679

More urgent to befriend the enemies.

570.

Small statesmen fearing people's fear 680

Submit to enemies superior.

## **Chapter 58**

### **Embassy:**

#### **BE GOOD AMBASSADORS**

571.

Love, good upbringing, good courtesy 681

Pleasing leaders mark true embassy.

572.

Envoys must bear love for their leader 682

Knowledge and learned eloquence.

573.

Thinker among scholars, he pleads 683

Before lanced leader, triumphant words.

574.

Who has these three: good form, sense, experience 684

Can act as bold ambassador.

575.

Not harsh, the envoy's win some ways 685

Does good by pleasant words concise.

576.

Learned; fearless, the envoy tends 686

Convincing words which time demands.

577.

Knowing duty, time and place 687

The envoy employs mature sayings.

578.

The true envoy of three virtues 688

Is pure helpful and bold in views.

579.

The envoy who ports the leader's message 689

Has flawless words and heart's courage.

580.

Braving death the bold envoy 690

Assures their leader's safety and joy.

## **Chapter 59**

### **Walk with Leaders:**

#### **ASSOCIATE WITH LEADERS IN DIGNITY**

581.

Move with hostile leaders as with fire 691

Not coming close nor going far.

582.

Crave not for things which leaders desire 692

This brings you their fruitful favour.

583.

Guard yourself from petty excess 693

Suspected least, there's no redress.

584.

Whisper not; nor smile exchange 694

Amidst eminent person's assemblage.

585.

Hear not, ask not the leader's secret 695

Hear only when he lets it out.

586.

Discern their mood and time and tell 696

No dislikes but what leader likes well.

587.

Tell pleasing things; and never tell 697

Even if pressed what is futile.

588.

As young, and relatives do not slight; 698

Look with awe leader's light and might.

589.

The clear visioned do nothing base 699

Deeming they have the leader's grace.

590.

Worthless acts based on friendship old 700

Shall spell ruin and misery untold.

## **Chapter 60**

### **Discerning Unspoken Thoughts and Self Interest:**

**DETERMINE AND RESPECT THE SELF INTEREST OF OTHERS AND YOUR OWN  
SELF INTEREST**

591

Who reads the mind by look, untold 701  
Adorns the changeless sea surrounded world.

592.

Take them as divine who reads the thought 702  
Of another man with without a doubt.

593.

By sign who scans the sign admit 703  
At any cost in cabinet.

594.

Untold, one who divines the thought 704  
Though same in form is quite apart.

595.

Among senses what for is eye 705  
If thought by thought one can't descry?

596.

What throbs in mind the face reflects 706  
Just as mirror nearby objects.

597.

Than face what is subtler to tell 707  
First if the mind feels well or ill.

598.

Just standing in front would suffice 708  
For those who read the mind on face.

599.

Friend or enemy the eyes will show 709  
To those who changing outlooks know.

600.

The scale of keen discerning minds 710  
Is eye and eye that secrets finds.

## **Chapter 61**

### **Judging the Audience:**

#### **EVALUATE THE AUDIENCE BEFORE YOU SPEAK**

601.

The pure in thought and eloquence 711  
Adapt their words to audience.

602.

Who know the art of speech shall suit 712  
Their chosen words to time in fact.

603.

They speak in vain at length who talk 713  
Words unversed which ears don't take.

604.

Before the bright be brilliant light 714  
Before the dull be mortar white.

605.

Modest restraint all good excels 715  
Which argues not before elders.

606.

Tongue slip before the talented wise 716  
Is like slipping from righteous ways.

607.

The learning of the learned shines 717  
Valued by flawless intellectual minds.

608.

To address understanding ones 718  
Is to water beds of growing grains.

609.

Oh you who speak before the keen 719  
Forgetful, address not the mean.

610.

To hostiles who wise words utters 720  
Pours honey into gutters.

## **Chapter 62**

### **Courage before Audience:**

#### **BE COURAGEOUS BEFORE AN AUDIENCE**

611.

The pure fail not in power of words 721  
Knowing grand council's moods and modes.

612.

Among scholars one is scholar 722  
Who holds scholars with learned knowledge.

613.

Many brave enemies and die in fields 723  
The fearless few face wise councils.

614.

Impress the learned with your knowledge 724  
From greater scholars learn still more.

615.

Grammar and logic learn so that 725  
Enemies you can boldly answer.

616.

To cowards what can sword benefit 726  
And books to those who councils fail?

617.

Like eunuch's sword in field, is vain 727  
One's knowledge who fears persons of brain.

618.

Though learned much their knowledge is dead 728  
Who says no good before the good.

619.

Who fear to face good assembly 729  
Are learned idiots, certainly.

620.

They are breathing dead who dare not 730  
Empress before the wise their art.

#### **2.7.1.1.3. THE JUDICIARY**



## **Chapter 63**

### **Judiciary in Preventing Terrorism and Crime:**

**STOP CRIME AND TERRORISM:**

**DO YOUR DUTY AS A GOOD JUDGE OR JUDICIARY AND PROMOTE THE  
ADMINISTRATION OF JUSTICE**

621.

A Judge enquires and gives sentence 561  
Just to prevent future offence.

622.

Wield fast the rod but gently lay 562  
This strict mildness prolongs the sway.

623.

Their cruel rod of dreadful deed 563  
Brings Judge's ruin quick indeed.

624.

As people the Judge a tyrant call 564  
Tyrant days dwindled, hasten Judge's fall.

625.

Whose sight is scarce, whose face is foul 565  
Their wealth seems watched by a ghoul.

626.

Whose word is harsh, whose sight is rude 566  
Their wealth and power quickly fade.

627.

Reproofs rough and punishments rude 567  
Like files conquering power corrode.

628.

The Judge who would not take counsels 568  
Rages with anger; their fortune fails.

629.

The Judge who builds not fort early 569  
Fears their enemies in wars and dies.

630.

The crushing burden endured by earth 570  
Is tyrants bound to fools uncivilized.

#### **2.7.1.1.4. THE LEGISLATURE**

## Chapter 64

### Legislature and Just Government:

DO YOUR DUTY AS A GOOD REPRESENTATIVE OR LEGISLATURE AND  
PROMOTE THE PRINCIPLES OF PARTICIPATORY DEMOCRACY, HUMAN RIGHTS  
AND NATURE RIGHTS

631.

Test and attest impartially 541

Consult, democratically and act the laws justly.

632.

The earth looks up to sky and thrives 542

And people to leader's rod of justice.

633.

The Saint's scripture and virtue spring 543

From the principles of Human Rights of a stately leader.

634.

The world clings to the leader's feet 544

Whose principles of Human Rights clasps the people's heart.

635.

Full rains and yields enrich the land 545

Which is ruled by a Nature Rights protective hand.

636.

Not the spear but principles of Human Rights straight 546

That brings success to leader's might.

637.

The legislature protects the entire earth 547

And justice protects one's worth.

638.

Hard of access, the unjust leader 548

They shall themselves their ruin bring.

639.

Save their citizens and reprimand the wrong 549

Is flawless duty of a leader

640

Punishing criminals, the judiciary observes 550

Weeds remove from cropful field.

## Chapter 65

### **Cruel Tyranny and State Terrorism:**

STOP TYRANNY AND STATE TERRORISM:

DO YOUR DUTY AS A GOOD CITIZEN AND PARTICIPATE IN THE SIX  
FUNCTIONS WHICH IS FAMILY, COMMUNITY, CIVIL SOCIETY, ACTIVISM,  
PUBLIC SERVICE AND ECONOMY

641

The unjust tyrant oppressor 551

Is worse than cruel murderer.

642.

State tyrant demanding gold taxes 552

Is "give" of lanced robber bold.

643.

Spy wrongs daily and do justice 553

Or day by day the country decays.

644

The leader shall wealth and citizens lose 554

If their Human Rights they dare abuse.

645

Groaning tears caused by tyrant's sway 555

File the State's wealth away.

646.

Glory endures by Human Rights right 556

Without it wanes the State's light.

647.

Dry like the earth without rainfall 557

Is graceless leader to creatures all.

648.

To have is worse than having not 558

If leader is unjust despot.

649.

The sky withdraws season's shower 559

If the leader misuses their power.

650.

The 'six functions' forget their culture 560

Cows give less if leaders guard no more.

## **2.7.1.2. SOCIOLOGY: THE SIX FUNCTIONS**

**2.7.1.2.1. FAMILY**

**2.7.1.2.2. COMMUNITY**

**2.7.1.2.3. CIVIL SOCIETY**

**2.7.1.2.4. ACTIVISM**

**2.7.1.2.5. PUBLIC SERVICE**

**2.7.1.2.6. ECONOMY**

#### **2.7.1.2.1. FAMILY**

## Chapter 66

### Duty to Family and Society:

#### DO YOUR DUTY TO BE PART OF A FAMILY

651.

Duty demands nothing in turn; 211  
How can the world recompense rain?

652.

All the wealth that toils give 212  
Is meant to serve family and those who deserve.

653.

In heaven and earth it is hard to find 213  
A greater good than being kind.

654.

One lives who knows befitting act 214  
Others are deemed as dead in fact.

655.

The wealth that wise and kind do make 215  
Is like water that fills a lake.

656.

Who plenty gets and plenty gives 216  
Is like town tree teeming with fruits.

657.

The wealth of a wide hearted soul 217  
Is a herbal tree that heals all.

658.

Though prophets may fall on evil days 218  
Their sense of duty never strays.

659.

The good person's poverty and grief 219  
Is want of means to give relief.

660.

By good if ruin comes across 220  
Sell yourself to save that loss.

## **Chapter 67**

### **Married Life of a Husband:**

#### **DO YOUR DUTY AS A GOOD HUSBAND**

661.

The ideal householder is he 41  
Who aids the natural orders there.

662.

His help the monk and retired share, 42  
And celibate students are his care.

663.

By dutiful householder's aid 43  
God, animals, kin, self and guests are served.

664.

Sin he avoids and food he shares 44  
His home is bright and brighter fares.

665.

In grace and gain the home excels, 45  
Where love with virtue sweetly dwells.

666.

Who turns from righteous family 46  
To be a monk, what profits he?

667.

Of all who strive for bliss, the great 47  
Is he who leads the married state.

668.

Straight in Path of Virtue, right in living 48  
Make people brighter than monks praying.

669.

Family life and virtue, are the same; 49  
Which spotless monkhood can claim?

670.

He is a man of divine worth 50  
Who lives in ideal home on earth.



## **Chapter 68**

### **The Good Wife:**

#### **DO YOUR DUTY AS A GOOD WIFE**

671.

A good housewife befits the house, 51  
Spending with thrift the husband's money.

672.

Bright is home when wife is chaste. 52  
If not all greatness is but waste.

673.

What is rare when wife is good. 53  
What can be there when she is bad?

674.

What greater fortune is for men 54  
Than a constant chaste woman?

675.

Her spouse before God who adores, 55  
Is like rain that at request pours.

676.

The good wife guards herself from blame, 56  
She tends her spouse and brings him fame.

677.

Of what avail are watch and ward? 57  
Their purity is women's guard.

678.

Women who win their husbands' heart 58  
Shall flourish where the divine resort.

679.

A cuckold has not the lion like walk 59  
Before his detractors properly.

680.

An honest wife is home's delight 60  
And children good are jewels abright.

## **Chapter 69**

### **The Blessing of Children:**

**DO YOUR DUTY AS A GOOD CHILD AND RESPECT YOUR FATHER AND MOTHER**

681.

The world no higher bliss bestows 61  
Than children virtuous and wise.

682.

No evil comes and no blemish; 62  
Principled children bring all we wish.

683.

Children are one's wealth indeed 63  
Their wealth is measured by their deed.

684.

The food is more than nectar sweet 64  
In which one's children hands insert.

685.

Children's touch delights the body 65  
Sweet to ears are their words lovely.

686.

The flute and lute are sweet they say 66  
Deaf to baby's babble's lay!

687.

A father's duty to his children is 67  
To seat them in front of the wise.

688.

With joy the hearts of parents swell 68  
To see their children themselves excel.

689.

The mother, hearing her children's merit 69  
Delights more than when she gave birth.

690.

The child to father this word is debt 70  
"What penance such a child caused!"

## **Chapter 70**

### **Hospitality:**

#### **CULTIVATE HOSPITALITY**

691.

One set up home, toil and earn 81  
To tend the guests and do good turn.

692.

To keep out guests cannot be good 82  
Though you eat nectar like food.

693.

Who tends their guests day in and out 83  
Their life in want never wears out.

694.

Wealth will gladly rest 84  
Where smiles welcome the worthy guest.

695.

Should their field be sown who first 85  
Feeds the guests and eats the rest?

696.

Who tends a guest and looks for next 86  
Is a welcome guest in heaven's feast.

697.

Worth of the guest of quality 87  
Is worth of hospitality.

698.

Who hate guest service one day cry: 88  
"We toil and store; but life is dry".

699.

The person of wealth is poor indeed 89  
Whose foolishness fails the guest to feed.

700.

Anicham smelt withers: like that 90  
An irritated faced, look withers the guest.

## **Chapter 71**

### **Sweet Words:**

#### **SPEAK IN SWEET WORDS**

701.

The words of Prophets are lovely sweet 91  
Merciful and free from deceit.

702.

Sweet words from smiling lips dispense 92  
More joys than heart's beneficence.

703.

Calm face, sweet look, kind words from heart 93  
Such is the gracious virtue's part.

704.

Whose loving words delight each one 94  
The misery of want from them is gone.

705.

To be humble and sweet words speak 95  
No other jewel do wise persons seek.

706.

Their sins vanish, their virtues grow 96  
Whose fruitful words with sweetness flow.

707.

The fruitful courteous kindly words 97  
Lead to goodness and graceful deeds.

708.

Kind words free from meanness delight 98  
This life on earth and life the next.

709.

Who sees the sweets of sweetness here 99  
To use harsh words how can one dare?

710.

Leaving ripe fruits the raw one eats 100  
Who speaks harsh words when sweet word suits.

## Chapter 72

### Gratitude:

#### CULTIVATE THANKSGIVING AND GRATITUDE

711.

Unhelped in turn good help given 101  
Exceeds in worth earth and heaven.

712.

A help rendered in hour of need 102  
Though small is greater than the world.

713.

Help rendered without weighing fruits 103  
Outweighs the sea in grand effects.

714.

Help given though millet small 104  
Knowers count its good palm tree tall.

715.

A help is not the help's measure 105  
It is gainer's worth and pleasure.

716.

Forget not friendship of the pure 106  
Forsake not timely helpers sure.

717.

Through sevenfold births of thoughts, in memory fares 107  
The willing friend who wiped one's tears.

718.

To forget good turns is not good 108  
Good it is over wrong not to brood.

719.

Let deadly harms be forgotten 109  
While remembering one good turn.

720.

The virtue killer may be saved 110  
Not benefit killer who is damned.

## **Chapter 73**

### **Equity:**

#### **PRACTICE FAIRNESS IN ECONOMICS**

721.

Equity is supreme virtue 111

It is to give each person their due.

722.

Wealth of the person of equity 112

Grows and lasts to posterity.

723.

Though profitable, turn away 113

From unjust gains without delay.

724.

The worthy and the unworthy 114

Are seen in their posterity.

725.

Loss and gain by cause arise; 115

Equal mind adorns the wise.

726.

Of punishment let them be sure 116

Who leaves justice to sinful lure.

727.

The just reduced to poverty 117

Is not held down by equity.

728.

Like balance holding equal scales 118

A well poised mind is jewel of the wise.

729.

Justice is upright, unbending 119

And free from crooked word twisting.

730.

A trader's trade prospers fairly 120

When their dealings are neighbourly.

## **Chapter 74**

### **Self Control:**

#### **PRACTICE SELF CONTROL**

731.

Self-rule leads to higher realms 121

Indulgence leads to gloomy hades.

732.

No gains with self-control measure 122

Guard with care this great treasure.

733.

Knowing wisdom who lives controlled 123

Name and fame seek him untold.

734.

Firmly fixed in self serene 124

The learned looks grander than mountain.

735.

Humility is good for all 125

To the rich it adds a wealth special.

736.

Who five senses like tortoise hold 126

Their joy prolongs to births of thoughts sevenfold.

737.

Rein the tongue if nothing else 127

Or slips of tongue bring all the miseries.

738.

Even a single evil word 128

Will turn all good results to bad.

739.

The fire burnt wounds do find a cure 129

Tongue burnt wound rests a running sore.

740.

Virtue seeks and peeps to see 130

Self-controlled scholar anger free.

## **Chapter 75**

### **Good Decorum:**

#### **CULTIVATE APPROPRIATE SOCIAL BEHAVIOUR**

741.

Decorum does one dignity 131  
More than life guard its purity.

742.

Virtues of conduct all excel; 132  
The soul aid should be guarded well.

743.

Good conduct shows good family 133  
Low manners mark anomaly.

744.

Readers recall forgotten knowledge, 134  
But conduct lost returns no more.

745.

The envious prosper but bad 135  
The badly behaved sinks lower still.

746.

The firm from Path of Virtue falter not 136  
They know the harm of evil thought.

747.

Conduct good dignifies one, 137  
Bad conduct entails disgrace mean.

748.

Good conduct sows seeds of blessings 138  
Bad conduct endless evil brings.

749.

Foul words will never fall from lips 139  
Of righteous persons even by slips.

750.

Though read much, they are ignorant 140  
Whose life is not compatible to the world.



## **Chapter 76**

### **Forgiveness:**

#### **CULTIVATE FORGIVENESS**

751.

As earth bears up with diggers too 151  
To bear revilers is prime virtue.

752.

Forgive insults is a good habit 152  
Better it is to forget it.

753.

Neglect the guest is deficiency of deficiencies 153  
To bear with fools is strength of strength.

754.

Practice of patient quality 154  
Retains intact integrity.

755.

Vengeance is not in esteem held 155  
Patience is praised as hidden gold.

756.

Revenge accords but one day's joy 156  
Patience carries its praise for 'yes'.

757.

Though others cause you cruel pain 157  
Grieve not; from unjust harm refrain.

758.

By honourable forbearance vanquish 158  
The proud that have caused you anguish.

759.

More than ascetics, they are pure 159  
Who bitter tongues meekly endure.

760.

Who fast are great to do penance 160  
Greater are they who bear offence.

## **Chapter 77**

### **Avoid Envy:**

DO NOT BE ENVIOUS:  
CULTIVATE KINDNESS

761.

Deem your heart as virtuous 161  
When your nature is not jealous.

762.

No excellence excels the one 162  
That by nature envies none.

763.

Who envies others' good fortune 163  
Can't prosper in Path of Virtue of their own.

764.

The wise through envy don't others wrong 164  
Knowing that miseries from evils throng.

765.

One shall be wrecked by envy's whim 165  
Even if enemies spare them.

766.

Who envies gifts shall suffer ruin 166  
Without food and clothes with their family.

767.

Fortune deserts the envious 167  
Leaving misfortune threat.

768.

Cowardly person's envy plunders wealth 168  
And drags one into evil path.

769.

Why is envy rich, good persons poor 169  
People with surprise think over.

770.

The envious prosper never 170  
The envyless prosper ever.

## **Chapter 78**

### **Against Covetousness:**

**DO NOT COVET ANYTHING THAT BELONGS TO OTHERS:  
BE CONTENT AND SATISFIED**

771.

Who covets others' honest wealth 171  
That greed ruins their house immediately.

772.

Who shrink with shame from sin, refrain 172  
From coveting which brings ruin.

773.

For spiritual bliss who long 173  
For fleeting joy commit no wrong.

774.

The truth knowers of sense control 174  
Though in want covet not at all.

775.

What is one's subtle wisdom worth 175  
If it deals badly with all on earth.

776.

Who seeks for grace on righteous path 176  
Suffers by evil covetous wealth.

777.

Avoid the fruit of covetousness 177  
All its yield is shameful.

778.

The mark of lasting wealth is shown 178  
By not coveting others' own.

779.

Fortune seeks the just and wise 179  
Who are free from coveting vice.

780.

Desireless, greatness conquers all; 180  
Coveting misers ruined fall.

## **Chapter 79**

### **Against Slander:**

DO NOT ENGAGE IN DEFAMATION, CRITICISM OR GIVING FALSE TESTIMONY:  
COMPLIMENT THE GOOD QUALITIES OF PEOPLE

781.

Though a person from Path of Virtue strays, 181  
To keep from slander brings them praise.

782.

Who bite behind, and before smile 182  
Are worse than open traitors, despicable.

783.

Virtue thinks it better to die, 183  
Than live to backbite and to lie.

784.

Though harsh you speak in one's presence 184  
Abuse is worse in their absence.

785.

Who turns to slander makes it plain 185  
Their praise of Path of Virtue is in vain.

786.

Their failings will be found and shown, 186  
Who makes another's failings known.

787.

By pleasing words who make not friends 187  
Sever their hearts by hostile trends.

788.

What will they not to strangers do 188  
Who bring their friends' defects to view?

789.

The world in mercy bears their load 189  
Who rants behind inappropriate words.

790.

No harm would fall to any person 190  
If each their own defect could scan.

## **Chapter 80**

### **Against Vain Speaking:**

DO NOT ENGAGE IN GOSSIP, VAIN AND POINTLESS SPEECH:  
SPEAK MEANINGFULLY

791.

With silly words who insults all 191  
Is held in contempt as boring.

792.

Vain talk before many is worse 192  
Than doing to friends deeds adverse.

793.

The babbler's hasty lips proclaim 193  
That "good-for-nothing" is their name.

794

Vain words before an assembly 194  
Will make all gains and goodness flee.

795.

Glory and grace will go away 195  
When scholars silly nonsense say.

796

Call them a human chaff who prides 196  
Themselves in weightless idle words.

797.

Let not persons of worth vainly quack 197  
Even if they would roughly speak.

798.

The wise who weigh the worth refrain 198  
From words that have no grain and brain.

799.

The wise of spotless self, vision 199  
Slip not to silly words, mention.

800.

To purpose speak the fruitful word 200  
And never indulge in useless load.

## **Chapter 81**

### **Charity:**

#### **PRACTICE CHARITY**

801.

To give the poor is charity 221  
The rest is loan and vanity.

802.

To beg is bad even from the good 222  
To give is good, were heaven forbid.

803.

No pleading, "I am worth nothing," 223  
But giving marks a gentle family background.

804.

The cry for charities is painful sight 224  
Until the giver sees them bright.

805.

Higher's power which hunger cures 225  
Than that of penance which endures.

806.

Drive from the poor their distressing pains 226  
If room you seek to store your gains.

807.

Who shares their food with those who need 227  
Hunger shall not harm their creed.

808.

The joy of give and take they lose 228  
Hard hearted rich whose hoarding fails.

809.

Worse than begging is that boarding 229  
Alone what one's greed is hoarding.

810.

Nothing is more painful than death 230  
Yet more is pain of giftless scarcity.

## **Chapter 82**

### **Renown:**

#### **CELEBRATE ACHIEVEMENTS AND SUCCESS**

811

They gather fame who freely give 231  
The greatest gain for all that live.

812.

The glory of the charity giver 232  
Is praised aloud as popular.

813.

Nothing else lasts on earth forever 233  
Saving high fame of the giver.

814.

The universe will stop from praising idols; 234  
To praising the persons of lasting praise

815.

Fame in fall and life in death 235  
Are rare but for the soulful worth.

816.

Be born with fame if birth you want 236  
If not of birth you must not boast.

817.

Why grieve at those who blame the shame 237  
Of those who cannot live in fame?

818.

To persons on earth it is a shame 238  
Not to create the child of fame.

819.

The land will shrink in yield if people 239  
Overburden it without reputation.

820.

They live who live without blemish 240  
The blameful ones do not flourish.

## **Chapter 83**

### **Against Coveting Another's Wife:**

DO NOT COVERT ANOTHER'S SPOUSE OR COMMIT ADULTERY:  
HAVE SINGLE PARTNER RELATIONSHIPS

821.

Who know the wealth and Path of Virtue's way 141  
After other's wife do not stray.

822.

He is the worst law breaking boor 142  
Who haunts around his neighbour's door.

823.

The dreadful are dead who evil aim 143  
And put faithful friends' wives to shame.

824.

Their boasted greatness means nothing 144  
When to another's wife they cling.

825.

Who trifles with another's wife 145  
His guilty stain will last for life.

826.

Hatred, sin, fear, and shame: these four 146  
Stain adulterers ever more.

827.

He is the righteous householder 147  
His neighbour's wife who covets never.

828.

They lead a high spiritual manly life 148  
The pure who eye not another's wife.

829.

Good in storm bound earth is with those 149  
Who clasp not arms of another's spouse.

830.

Sinners breaking Path of Virtue's command 150  
Lust not for another's wife at least.



## **Chapter 84**

### **Being led by an Unrighteous spouse:**

#### **DIVORCE AN UNRIGHTEOUS SPOUSE:**

#### **BE LED BY A VIRTEOUS SPOUSE**

1191.

Who idolize on unrighteous spouse, lose mighty gain 901  
That lust, dynamic persons disdain.

1192.

Who idolizes, unmanly, on his woman 902  
His wealth to him and all is shame.

1193.

Who's servile to unrighteous spouse always 903  
Shy they feel before the wise.

1194.

Fearing their unrighteous spouse damnation 904  
The weaklings' action has no grace.

1195.

Who fears their unrighteous spouse fears always 905  
Good to do to the good and wise.

1196.

Who fear douce arms of their unrighteous spouse 906  
Look petty even with divine like lives.

1197.

Esteemed more is spouse self-conscious 907  
Than one servile unto their will.

1198.

By unrighteous spouse who are governed 908  
Help no friends nor goodness tend.

1199.

No virtue, riches nor joy is seen 909  
In those who submit to an unrighteous spouse.

1200.

Thinkers strong and broad of heart 910  
By foolishness on partner do not idolize.

**NATURE OF A MAN'S LOVE:**  
**LOVE YOUR WOMAN**

## **Chapter 85**

### **Beauty's Dart**

831.

Is it an angel? A fair peacock 1081  
Or jewelled beauty? To my mind a shock.

832.

The counter glances of this beauty 1082  
Are armed dart of the Love Angel.

833.

Not known before; I observe collapse 1083  
In woman's guise with battling eyes.

834.

This honest woman has darting eyes 1084  
That drink the life of men who gaze.

835.

Is it death, eye or doe? All three 1085  
In attractive woman's look I see.

836.

If cruel brows unbent, would screen 1086  
Her eyes won't cause me trembling pain.

837.

Vest on the voluptuous breast of her 1087  
Looks like rutting tusker's eye cover.

838.

Ah these fair brows shatter my might 1088  
Feared by soldiers; yet to meet.

839.

Which jewel can add to her beauty 1089  
With fawn like looks and modesty?

840.

To the drunk alone is wine delight 1090  
Nothing delights like love at sight.

## **Chapter 86**

### **Signs Speak the Heart**

841.

Her painted eyes, two glances dart 1091  
One hurts; the other heals my heart.

842.

Her secret lightning glance is more 1092  
Than enjoyment of sexual experience.

843.

She looked; looking bowed her head 1093  
And love plant was with water fed.

844.

I look; she droops to earth awhile 1094  
I turn; she looks with gentle smile.

845.

No direct gaze; a side-long glance 1095  
She darts at me and smiles suspiciously.

846.

Their words at first seem an offence 1096  
But quick we feel them friendly ones.

847.

Harsh little words; offended looks, 1097  
Are pretend consenting love lorn tricks.

848.

What a grace the slim woman has; 1098  
As I look she slightly smiles.

849.

Between lovers we do discern 1099  
A stranger's look of unconcern.

850.

The words of mouth are of no use 1100  
When eye to eye agrees the gaze.

## **Chapter 87**

### **Embrace-Bliss**

851.

In this bangled beauty dwell 1101  
The joys of sight, sound, touch, taste and smell.

852.

The cure for ailment is somewhere 1102  
For woman's ill she is the cure.

853.

Is lotus eyed Divine's heaven so sweet 1103  
As sleep in lover's arms so soft?

854.

Away it burns and cools anear 1104  
Wherefrom did she get this fire?

855.

The arms of my flower-tressed woman 1105  
Whatever I wish that that accord.

856.

My simple woman has nectar arms 1106  
Each embrace brings life thrilling charms.

857.

Ah! the embrace of this woman 1107  
Is like sharing one's food at home.

858.

Joy is the fast embrace that do 1108  
Not admit even air between both.

859.

Sulking, feeling and clasping fast 1109  
These three are sweets of lover's date.

860.

As knowledge reveals past ignorance 1110  
So is the beauty as love gets close.

## **Chapter 88**

### **Beauty Extolled**

861.

Soft blessed anicha flower, hail 1111  
On whom I adore is softer still.

862.

You can't liken flowers by many eyed, 1112  
To her bright eyes, Oh mind dismayed.

863.

The bamboo shouldered has pearl like smiles 1113  
Fragrant breath and lance like eyes.

864.

Lily droops down to ground and says 1114  
I can't equal the jewelled one's eyes.

865.

Anicha flower with stem she wears 1115  
To her breaking waist, sad drum blares!

866.

Stars are confused to know which is 1116  
The moon and which is woman's face.

867.

Are there spots on the lady's face 1117  
Just as in moon that changes phase?

868.

Like my lady's face if you shine 1118  
All my love to you; hail Oh moon!

869.

Like the face of my flower eyed one 1119  
If you look, then shine alone, Oh moon!

870.

The soft flower and the swan's down are 1120  
Like nettles to the feet of the beautiful woman.

## **Chapter 89**

### **Love's Excellence**

He

871

Like milk and honey the dew is sweet 1121  
From her white teeth whose word is soft.

872.

Love between me and this lady 1122  
Is like bond between soul and body.

873.

Depart image in my pupil 1123  
Giving room to my browed beauty!

874.

Life with my jewel is existence 1124  
Death it is her severance.

875.

Can I forget? I recall always 1125  
The charms of her bright battling eyes.

She

876.

So subtle is my lover's form 1126  
Ever in my eyes winking, no harm.

877.

My lover in my eyes abides 1127  
I paint them not lest he hides.

878.

My lover abides in my heart 1128  
I fear hot food lest he feels hot.

879.

My eyes wink not lest he should hide 1129  
And him as nasty the citizens scold.

880.

He abides happy in my heart 1130  
But people mistake he is apart.

## **Chapter 90**

### **Decorum Defied**

He

881

Pangs of passion find no recourse 1131  
Except riding 'palmyra horse'.

882.

Pining body and mind lose shame 1132  
And take to riding of the palm.

883.

Once I was modest and manly 1133  
My love has now Madal only.

884.

Rushing flood of love sweeps away 1134  
The raft of shame and firmness, aye!

885

Palm ride and pangs of evening 1135  
Are gifts of wreath like bracelet woman.

886.

Madal I ride at midnight for 1136  
My eyes sleep not seeing this fair.

887.

Her sea like lust seeks not Madal 1137  
Serene is woman's self control.

She

888.

Lust betrays itself in haste 1138  
Though women are highly soft and chaste.

889.

My perplexed love roves public street 1139  
Believing that none knows its secret.

890.

Fools laugh at me before my eyes 1140  
For they feel not my pangs and sighs.



## **Chapter 91**

### **Public Clamour**

He

891.

Rumour sustains my existence 1141  
Good luck!, many know not its sense.

892.

Rumour gives me the flower like beauty 1142  
People know not what rare angel.

893.

I profit by this public rumour 1143  
Having not, I feel, I have her.

894.

Rumour inflames the love I seek 1144  
Or else it becomes bleak and weak.

895.

Drink delights as liquor flows 1145  
Love delights as rumour grows.

She

896

One lasting day we met alone 1146  
Lasting rumours eclipse our moon.

897.

Scandal manures; mother's refrain 1147  
Waters the growth of this love pain.

898.

To quench the lust by rumour free 1148  
Is to quench fire by pouring ghee.

899.

Who said 'fear not' flared up rumour 1149  
Why then should I blush this uproar?

900.

Town raising this cry, I desire 1150  
Consent is easy from my man.

**NATURE OF A WOMAN'S LOVE:**  
**LOVE YOUR MAN**

## **Chapter 92**

### **Pangs of Separation**

901.

Tell me if you but do not leave, 1151  
Your quick return to those who live.

902.

His sight itself was pleasing, near 1152  
Embrace pains now by partings fear.

903.

On whom shall I lay my trust hence 1153  
While parting lurks in knowing ones?

904.

He parts whose love told me: 'fear not' 1154  
Is my trust in him at default?

905.

Stop his parting; my life to save 1155  
Meeting is rare if he would leave.

906.

His hardness says, 'I leave you now' 1156  
Is there hope of his renewed love?

907.

Will not my gliding bangles' cry 1157  
The parting of my darling betray?

908.

Bitter is life in friendless place; 1158  
Worse is parting love's embrace!

909.

Can fire that burns by touch burn like 1159  
Parting of the hearts love sick?

910.

Many survive pangs of parting 1160  
Not I, this hurt so distressing.

## **Chapter 93**

### **Wailing of Pining Love**

911.

It swells out like baled out spring 1161  
How to bear this pain so squirming?

912.

I can't conceal this nor complain 1162  
For shame to him who caused this pain.

913.

In life, poles of this wearied frame 1163  
Are poised the weights of love and shame.

914.

My love is a sea; I do not see 1164  
A raft to go across safely.

915.

What will they prove when they are enemies 1165  
Who in friendship bring me distresses

916.

The pleasure in love is oceanful 1166  
But its pangs are more painful.

917.

Wild waves of love I swim shoreless 1167  
Pining alone in midnight hush.

918.

Night's mercy lulls all souls to sleep 1168  
Keeping but me for companionship.

919.

Nastier than that nasty he 1169  
Are midnight hours gliding slowly.

920.

Like heart, if my sight reaches him 1170  
It won't in floods of tears swim!

## **Chapter 94**

### **Wasteful Look for Wistful Love**

921.

The eye pointed him to me; why then 1171  
They weep with malady and yearn?

922.

Why should these coloured eyes grieve now without 1172  
Regrets for their thoughtless glance?

923.

Eyes darted eager glance that day 1173  
It's funny that they weep today.

924.

These eyes left me to endless grief 1174  
Crying dry without relief.

925.

My eyes causing love more than sea 1175  
Suffer that torture sleeplessly.

926.

Look! eyes that created this love sickness 1176  
Are victims of the same themselves.

927.

Let tears dry up pining pining 1177  
In eyes that eyed him longing longing.

928.

There, he whose lips loved, not his heart 1178  
Yet my eyes pine seeing him not.

929.

He comes; no sleep; he goes; no sleep 1179  
This is the fate of eyes that weep.

930.

Like drum beats eyes declare my heart; 1180  
From people who could hide his secret?

## **Chapter 95**

### **Wailing over Pallor**

931.

My lover's parting, I allowed 1181  
Whom to complain my colour pale ?

932.

Claiming it is caused through him 1182  
Paleness creeps and rides over my frame.

933.

He seized my beauty and modesty 1183  
Leaving pangs and paleness to me.

934.

He is my thought, his praise my theme 1184  
Yet this paleness steals over my frame.

935.

My lover departed me there 1185  
And paleness seized my body here.

936.

Just as darkness waits for light off 1186  
Paleness looks for lover's arms off.

937.

From his embrace I turned the one; 1187  
This paleness swallowed me at once.

938.

On my paleness they cast a slur 1188  
But none says 'look he parted from her'.

939.

Let all my body become pale 1189  
If he who took my leave fares well.

940.

Let people call me all pale 1190  
But my lover let them not deride.

## **Chapter 96**

### **Pining Alone**

941.

Stoneless fruit of love they have 1191  
Who are darling by those they love.

942.

The lover and darling's self-givings 1192  
Are like rains to living beings.

943.

The pride of living is for those 1193  
Whose love is returned by love so close.

944.

Whose love is void of love in turn 1194  
Are luckless with all esteems they earn.

945.

What can our lover do us now 1195  
If he does not reciprocate our love?

946.

One sided pains; love in both souls 1196  
Balances well like shoulder poles.

947.

This Cupid aims at me alone; 1197  
Knows he not my paleness and pain?

948

None is so firm as she who loves 1198  
Without kind words from whom she adores.

949.

The lover gives not my desires 1199  
And yet his words sweeten my ears.

950.

You tell your grief to listless he 1200  
Bless my heart; rather fill up sea.

## **Chapter 97**

### **Sad Memories**

951.

Love is sweeter than wine; for vast 1201  
Is its delight at very thought.

952.

Pains are off at the lover's thought 1202  
In all aspects this love is sweet.

953.

To sneeze I tried hence but could not 1203  
Me he tried to think but did not.

954.

Have I a place within his heart? 1204  
Ah! from mine he will never depart.

955.

Shame! My heart often he enters 1205  
Banning me entry into his.

956.

Beyond the thought of life with him 1206  
What else of life can I presume?

957.

What will happen if I forget 1207  
When his memory burns my heart?

958.

I bring him to ceaseless memory 1208  
He scolds not; and thus honours me.

959.

Dear life ebbs away by thought 1209  
Of him who said we are one heart.

960.

Hail moon! Set not so that I find 1210  
Him who left me but not my mind.



## **Chapter 98**

### **Dream Visions**

She

961.

How shall I feast this dream vision 1211  
That brings the darling's love mission?

962.

I beg these fish like dark eyes sleep 1212  
To tell my lover how life I keep.

963.

In wakeful hours who sees me not 1213  
I meet in dreams and linger yet.

964.

In dreams I enjoy his love bliss 1214  
Who in wakeful hours I miss.

965.

Dream sight of him delights at once 1215  
Awake! What of seeing him; hence.

966.

If wakeful hours come to nothing 1216  
My lover in dreams would never depart.

967.

Awake he throws my overtures 1217  
In dream, ah! Unkind! He torments!

968.

Asleep he embraces me fast; 1218  
Awake he enters quick my heart.

969.

In dreams who don't discern lovers 1219  
Regret their missing in wakeful hours.

970.

The town's people say he left me thus 1220.  
In dreams failing to see him close.

## **Chapter 99**

### **Eventide Sigh**

She

971.

Bless you! you are not evening 1221  
But hurtful dart to wedded bride!

972.

Hail sad evening dim and grim 1222  
Has your partner like mine, unkind whim!

973.

Wet evening came pale and trembling then 1223  
Now it makes bold with growing pain.

974.

Lover away, comes evening 1224  
Like slayer to field of life.

975.

What good have I done to morning 1225  
And what evil to this evening?

976.

Evening pangs I have not known 1226  
When my husband never left me alone.

977.

Budding at dawn, growing all day 1227  
This disease blooms in evening merry.

978

A deadly arm, this Shepherd's flute 1228  
Hails flaming night and disturbs my heart.

979.

Deluding night if it prolongs 1229  
The whole town will suffer love pangs.

980.

Thinking of him whose quest is wealth 1230  
My life outlives the twilight stealth.

## **Chapter 100**

### **Limbs Languish**

Maid Tells Her

981.

To lift from want he left me afar 1231  
His thought makes my eyes blush the flower.

982.

My pale tearful eyes betray 1232  
The hardness of my husband, away.

983.

These arms that swelled on wedding day 1233  
Now shrunk proclaim 'He is away'.

984.

Bracelets slip off the arms that have 1234  
Lost old beauty for He took leave.

985.

Deprived of bracelets and old beauty 1235  
Arms tell the man's unkindness.

She

986.

Arms thin, armlets loose make you call 1236  
My husband heartless; that pains my soul.

987.

Go and tell the heartless, Oh mind 1237  
Report over my arms and glory find.

He

988

The front of this woman paled 1238  
As my clasping arms loosed their hold.

989.

Cool breeze crept between our embrace 1239  
Her large rain cloud eyes paled at once.

990.

Pale eyes pained seeing the paleness 1240  
Of the bright forehead of this woman.

## **Chapter 101**

### **Soliloquy**

991.

Think of, Oh! heart, some remedy 1241  
To cure this chronic malady.

992.

Bless Oh! mind! you pine in vain 1242  
For me he has no love serene.

993.

Oh! mind, why pine and sit moody? 1243  
Who made you so pale lacks pity.

994.

Take these eyes and meet him, Oh! heart 1244  
Or their hunger will eat me out.

995.

He spurns our love and yet, Oh! mind, 1245  
Can we desert him as unkind?

996.

Anger is false, Oh! heart, face to face. 1246  
Without bad mood, you rush to his sweet embrace.

997.

Off with love Oh! mind, or shame 1247  
I cannot endure both of them.

998.

Without pity he would depart 1248  
You sigh and seek his favour; poor heart!

999

The lover lives in Self you know; 1249  
Whom you think, mind to whom you go?

1000.

Without a thought he deserted us 1250  
To think of him will make us worse.

## **Chapter 102**

### **Reserve Lost!**

She

1001.  
Passion's axe shall break the door 1251  
Of reserve bolted with my honour.

1002.  
The thing called love is a heartless power 1252  
It sways my mind at midnight hour.

1003.  
How to hide this love which shows 1253  
Itself while I sneeze unawares

1004.  
I was proud of my sex reserve 1254  
Look! love betrays what I preserve.

1005.  
Dignity seeks not a deserter 1255  
But love sick is its innovator.

1006.  
Oh! Grief, my deserter you seek 1256  
Of your whim what shall I speak!

1007.  
When lover's love does what it desires 1257  
We forget all shame unawares.

1008.  
The cheater of many crafty arts 1258  
His tempting words break through women's hearts.

1009.  
In bad mood I went and felt at ease 1259  
Heat to heart in sweet embrace.

1010.  
To pretend dislike is it not rare 1260  
For partners who melt, like fat in meat in fire?

### **Chapter 103**

#### **Mutual Yearning**

She

1011.

My eyes are dim, shine deprived of 1261  
Worn fingers count days since he left.

1012.

Beauty pales and my bracelets slide; 1262  
Why not forget him now, bright woman?

1013.

Will as guide he went to win 1263  
Yet I live to see him again.

1014.

My heart in rapture heaves to see 1264  
His return with love to embrace me.

1015.

Let me but gaze and gaze my spouse 1265  
pale on my soft shoulders files.

1016.

Let my spouse return just a day 1266  
Joy drink shall drive my pain away.

1017.

If my eye like darling returns 1267  
Shall I sulk or clasp or do both?

He

1018.

May the leader fight and win and give 1268  
And with my wife I will feast this evening

1019.

One day seems as seven to those 1269  
Who yearn return of distant spouse.

1020.

When her heart is broken, what is 1270  
The good of meeting and love embrace?

## **Chapter 104**

### **Feeling Surmised**

He to Her

1021.

You hide; but your painted eyes 1271  
Restraint off, report your guesswork.

1022.

With seemly grace and stem like arms 1272  
The simple woman has ample charms.

1023.

Something shines through her jewelled charm 1273  
Like thread shining through wreathed gem.

1024.

Like scent in bud secrets conceal 1274  
In the bosom of her half smile.

1025.

The close bangled beauty's hidden thought 1275  
Has a cure for my troubled heart.

She to Her Maid

1026.

His over kind close embrace soothes; 1276  
But makes me feel, loveless, he parts.

1027.

Quick, my bracelets read before 1277  
The mind of my darling of cool shore.

1028.

My lover parted but yesterday; 1278  
With paleness it is seventh day.

The Maid Tells Him

1029.

She views her armlets, her tender arms 1279  
And then her feet; these are her norms.

1030.

To express love pangs by eyes and pray 1280  
Is womanhood's womanly way.

## **Chapter 105**

### **Longing for Reunion**

She

1031.  
Rapture at thought and joy when seen 1281  
Belong to love and not to wine.

1032.  
When passion grows Palmyra tall 1282  
Sulking is wrong though millet small.

1033.  
Though slighting me he acts his will 1283  
My restless eyes would see him still.

1034.  
Sulk I would, maid, but I forget; 1284  
And leap to embrace him direct.

1035.  
When close I see not darling's blemish 1285  
Like eyes that see not painter's brush.

1036.  
When he's with me I see not fault 1286  
And nothing but fault when he is not.

1037.  
To leap in stream which carries off 1287  
When darling is close to fake a sulk.

1038.  
Like wine to addicts that does disgrace 1288  
Your breast, Oh! thief, is for my embrace!

He

1039.  
Flower soft is love; a few alone 1289  
Know its delicacy so fine.

1040.  
She pretend dislike for a while but flew 1290  
Faster for embrace than I do.



## **Chapter 106**

### **Chiding the Heart**

She

1041.

You see, his heart is his alone; 1291  
Why not my heart be all my own?

1042.

Oh! heart, you see how he slights me 1292  
Yet you clasp him as if friendly.

1043.

You follow him at will. Is it 1293  
'The fallen have no friends' my heart?

1044.

You won't sulk first and then submit 1294  
Who will then consult you, my heart?

1045.

Worries to gain and fears loss in gain 1295  
Oh my heart suffers ceaseless pain.

1046.

My itching mind eats me soon 1296  
As I think on him all alone.

1047.

I forget shame but not his thought 1297  
In mean foolish mind I'm caught.

1048.

My heart living in love of him 1298  
Hails his glory ignoring blame.

He

1049.

Who support a man in grief 1299  
If lover's heart denies relief?

1050.

Why wonder if strangers disown 1300  
When one's own heart is not his own?

## **Chapter 107**

### **Boundaries**

#### The Maid to the Wife

1051.  
Pretend sulk; embrace him not so that 1301  
We can see his distress a bit.

1052.  
Sulking is the salt of love; but 1302  
Too much of it spoils the taste.

#### Wife Addresses Husband

1053.  
To leave the sulker unembraced 1303  
Is to grieve the one sorely grieved.

1054.  
To comfort not lady in pout 1304  
Is to cut the fading plant at root.

#### He within Himself

1055.  
Pouting of flower eyed has 1305  
To pure good mates a lovely grace.

1056.  
Love devoid of frowns and pets 1306  
Misses its ripe and unripe fruits.

1057.  
‘Will union take place soon or late?’ 1307  
In lover's pout this leaves a doubt.

1058.  
What's the good of grieving lament 1308  
When concious lover is not present?

1059.  
Water delights in a shady grove 1309  
And sulking in souls of emotional love.

1060.  
My heart in thirst would still unite 1310  
With her who me in sulking left.

## **Chapter 108**

### **Pretend Anger**

1061.  
I shrink to clasp you bosom lewd 1311  
To the gaze of all ladies exposed.

1062.  
He sneezed while we went on sulking 1312  
Expecting me to say 'live long'.

He

1063.  
'For which lady?' she widely cries 1313  
While I adorn myself with flowers.

1064.  
'I love you more than all' I said 1314  
'Than whom, than whom?' she sulked and rebuke.

1065.  
'In this life we won't part' I told 1315  
Her eyes at once with tears were filled.

1066.  
I said 'I thought of you'. She left 1316  
Her embrace crying 'Often you forget'.

1067.  
I sneezed; she blessed; then changed and wept 1317  
'You sneezed now at which lady's thought?'

1068.  
I repressed sneeze; she wept crying 1318  
'Your thoughts from me you are hiding'.

1069.  
I try to persuade her and she remarks 1319  
'Your persuading others thus this marks'.

1070.  
I think and gaze at her; she scolds: 1320  
'On whom your thought just now abides?'

## **Chapter 109**

### **Sulking Charm**

She

1071.

He is flawless; but I do pout. 1321  
So that his loving ways show out.

1072.

Fading first, love blooms and outlives 1322  
The petty pricks that pouting gives.

1073.

Is there a heaven like sulk beneath 1323  
Of hearts that join like water and earth?

1074.

In long pout after embrace sweet 1324  
A weapon is up to break my heart.

He

1075.

Though free from faults, one feels the charms 1325  
Of pretend release from lover's arms.

1076.

Sweeter than meal is digestion 1326  
And sulk in love than union.

1077.

The yielder wins in lover's pout 1327  
Reunited joy brings it out.

1078.

Shall not our pouting again give 1328  
The dew browed joy of joint love?

1079.

Sulk on Oh beauty of shining jewels! 1329  
Prolong Oh night! our delight swells!

1080.

Boundaries is lovers' delight 1330  
Its delight grows when they unite.

#### **2.7.1.2.2. COMMUNITY**

## Chapter 110

### **Cherishing Relatives and Community:**

CHERISH THE FELLOWSHIP OF RELATIVES AND DO YOUR DUTY TO BE PART  
OF THE COMMUNITY

1081.

Let fortunes go; yet community know 521  
The old accustomed love to show.

1082.

The gift of loving community gives 522  
Fadeless fortune's fresh flowers.

1083.

A dysfunctional community's wealth is like a tank 523  
Which overflows without a bank.

1084.

The fruit of growing wealth is gained 524  
When community are happy found.

1085.

Loving words and liberal hand 525  
Encircle relatives and community around.

1086.

Large giver and peaceful one 526  
Commands on earth countless communities.

1087.

The crows hide not; your call and eat 527  
Welfare abides a person of heart.

1088.

From public gaze when leaders perceive 528  
Each one's merits so many thrive.

1089.

Forsaken friends will come and stay 529  
When cause for discord goes away.

1090.

Who leaves and returns with motive 530  
The leader should test him and receive.

## **Chapter 111**

### **Friendship:**

#### **CULTIVATE GOOD FRIENDSHIPS**

1091.

Like friendship what's so hard to gain? 781

That guards one against acts villain?

1092.

Good friendship shines like waxing moon, 782

The bad withers like waning moon.

1093.

Like taste in books good friendship grows 783

The more one moves, the more one knows.

1094.

Not to laugh is friendship made 784

But to hit when faults exceed.

1095.

No close living nor clasping grip 785

Friendship's feeling heart's fellowship.

1096.

Friendship is not more smile on face 786

It is the smiling heart's embrace.

1097.

From ruin friendship saves and shares 787

The load of pain and right path shows.

1098.

Friendship hastens help in accidents 788

Like hands picking up dress that slips.

1099.

Friendship is enthroned on the strength 789

That always helps with utmost warmth.

1100.

‘Such we are and such they are’; 790

Even this boast will friendship ruin.

## **Chapter 112**

### **Testing Fitness for Friendship:**

#### **TEST PERSONS BEFORE DEVELOPING FRIENDSHIP**

1101.

Than testless friendship nothing is worse 791  
For contacts formed will scarcely cease.

1102.

Friendship made without frequent test 792  
Shall end in grief and death at last.

1103.

Temper, descent, defects and relatives 793  
Trace well and take companions.

1104.

Take as good friend at any price 794  
The virtuously raised who shun disgrace.

1105.

Who make you weep and reprimand wrong trends 795  
And lead you right are worthy friends.

1106.

Is there a test like misfortune 796  
A rod to measure out relatives?

1107.

Keep off contacts with fools; that is 797  
The greatest gain so say the wise.

1108.

Off with thoughts that depress the heart 798  
Off with friends that in distress depart.

1109.

Friends who betray at ruin's brink 799  
Burn our mind even at death to think.

1110.

The blameless ones as friends embrace; 800  
Give something and give up the corrupt.



## **Chapter 113**

### **Intimacy:**

#### **BE A GOOD CLOSE FRIEND**

1111.

That friendship is good fellowship 801  
Which restrains not one's liberty.

1112.

Friendship's heart is freedom close; 802  
Wise one's duty is such to please.

1113.

Of long friendship what is the use 803  
Righteous freedom if one refuse?

1114.

Things done unasked by loving friends 804  
Please the wise as familiar trends

1115.

Offence of friends feel it easy 805  
As foolishness or close intimacy.

1116.

They forsake not but continue 806  
In friendship's bounds though loss ensue.

1117.

Comrades established in firm love 807  
Though ruin comes waive not their vow.

1118.

Fast friends who list not tales of evil 808  
Though wronged they say 'that day is well'.

1119.

To love such friends the world desires 809  
Whose friendship has unbroken ties.

1120.

Even enemies love for better ends 810  
Those who leave not long standing friends.

## **Chapter 114**

### **Bad Friendship:**

GIVE UP BAD FRIENDS:

ASSOCIATE WITH GOOD FRIENDS

1121.

Swallowing love of soulless persons 811

Had better wane than wax soon.

1122.

Who flatter in wealth and fail in poverty 812

Gain or lose; such friends have no worth.

1123.

Cunning friends who calculate 813

Are like thieves and wicked prostitutes.

1124.

Better be alone than trust in those 814

That throw in field like faithless horse.

1125.

Friends low and mean that give no help; 815

Leave them is better than to keep.

1126.

Million times the wise one's hate 816

Is better than a fool intimate.

1127.

Ten fold million you gain from enemies 817

Than from friends who are vain laughers.

1128.

Without a word those friends avoid 818

Who spoil deeds which they can do.

1129.

Even in dreams the tie is bad 819

With those whose deed is far from word.

1130.

Keep aloof from those that smile 820

At home and in public insult.

## **Chapter 115**

### **False Friendship:**

DO NOT TRUST FALSE FRIENDS:  
TRUST HONEST FRIENDS

1131.

The friendship by an enemy shown 821  
Is anvil in time, to strike you down.

1132.

Who pretend relationship but are not 822  
Their friendship's fickle like an immoral woman's heart.

1133.

They may be vast in good studies 823  
But heartfelt love is hard for enemies.

1134.

Fear enemies whose face has winning smiles 824  
Whose heart is full of cunning treacheries.

1135.

Do not trust in what they tell 825  
Whose mind with your mind becomes sick.

1136.

The words of enemies is quickly seen 826  
Though they speak like friends in fine.

1137.

Trust not the humble words of enemies 827  
Danger darts from bending bows.

1138.

Adoring hands of enemies hide arms 828  
Their sobbing tears have lurking harms.

1139.

In open who praise, at heart despise 829  
Cajole and crush them in friendly guise.

1140.

When enemies, in time, play friendship's part 830  
Fake love on face but not in heart.

## **Chapter 116**

### **Folly:**

REFRAIN FROM FOOLISH BEHAVIOUR:  
ACT WISELY

1141.

This is foolishness's prominent vein 831  
To favour loss and forego gain.

1142.

Foolishness of follies is to lead 832  
A lewd and lawless life so bad.

1143.

Shameless, aimless, callous, listless 833  
Such are the marks of foolishness.

1144.

No fool equals the fool who learns 834  
Knows, teaches, but self-control spurns.

1145.

The fool suffers seven fold hells 835  
In single birth of hellish troubles.

1146.

A know nothing fool daring a deed 836  
Not only fails but feels restricted.

1147.

Strangers feast and relatives fast 837  
When fools mishandle fortunes vast.

1148.

Fools possessing something on hand 838  
Like dazed and drunken stupids stand.

1149.

Friendship with fools is highly sweet 839  
For without a groan we part.

1150.

Entrance of fools where Scholars meet 840  
Looks like couch walked by unclean feet.

## **Chapter 117**

### **Noble Hostility:**

#### **ENGAGE IN THE STRUGGLE AGAINST VICE AND SIN**

1151.

Turn from strife with enemies too strong 861  
With the feeble for battle long.

1152.

Loveless, aidless, powerless leader 862  
Can one withstand an enemy strong?

1153.

Unskilled, timid, miser, misfit 863  
They are easy for enemies to hit.

1154.

The angry restless person is prey 864  
To any, anywhere any day.

1155.

Crooked, cruel, tactless and corrupt 865  
Any enemy can fell them with ease.

1156.

Blind in rage and mad in lust 866  
To have their hatred is but just.

1157.

Pay and buy their enmity 867  
Who muddles chance with oddity.

1158

With no Path of Virtue but full of vice 868  
One loses friends and delights enemies.

1159.

The joy of heroes knows no bounds 869  
When timid fools are opponents.

1160.

Glory's light they will not gain 870  
Who fails to fight a fool and win.

## **Chapter 118**

### **Appraising Enemies:**

#### **UNDERSTAND THE NATURE OF ENMITY**

1161.

Let not one even as a sport 871  
The bad-tempered enmity court.

1162.

Incur the hate of bow ploughers 872  
But not the hate of word ploughers.

1163.

Abandoned, who rouses many enemies 873  
The worst insanity betrays.

1164.

This world goes safely in their grace 874  
Whose heart makes friends even of enemies.

1165.

Alone, if two enemies you oppose 875  
Make one of them your ally close.

1166.

Trust or distrust; during distress 876  
Keep aloof; don't mix with enemies.

1167.

To those who know not, tell not your pain 877  
Nor your weakness to enemies explain.

1168.

Know how and act and defend well 878  
The pride of enemies shall fall.

1169.

Cut off thorn trees when young they are; 879  
Grown hard, they cut your hands beware.

1170.

To breathe on earth they are not fit 880  
Defying enemies who don't defeat.

## **Chapter 119**

### **Internal Enmity:**

REMOVE INTERNAL ENMITY:

CULTIVATE LOVE AND PEACE

1171.

Traitorous relatives will make you sad 881  
As water and shade do harm when bad.

1172.

You need not sword like relatives fear 882  
Fear enemies who pretend as relatives dear.

1173.

The secret enemy in days evil 883  
Will cut you, beware, like potters' steel.

1174.

The evil minded enemy within 884  
Foments trouble, spoils relatives

1175.

A traitor among relatives will 885  
Bring life endangering evil.

1176.

Discord in leaders' circle entails 886  
Life destroying deadly evils.

1177

A house hiding hostiles in core 887  
Just seems on like the lid in jar.

1178.

By secret spite the house wears out 888  
Like gold crumbling by file's contact.

1179.

Ruin lurks in enmity 889  
As slit in sesame though it be.

1180.

Dwell with traitors that hate in heart 890  
Is dwelling with snake in the same house.

## **Chapter 120**

### **Offend not The Great:**

REFRAIN FROM OFFENDING OTHERS:  
RESPECT OTHER PEOPLE

1181.

Not to spite the mighty ones 891  
Safest safeguard to living brings.

1182.

To walk unmindful of the great 892  
Shall great troubles ceaseless create.

1183.

Heed not and do, if ruin you want 893  
Offence against the mighty great.

1184.

The weak who insult persons of might 894  
Death with their own hands invite.

1185.

Where can they go and thrive where 895  
Pursued by powerful leader's anger?

1186.

One can escape in fire caught 896  
The great who offends escapes not.

1187.

If holy mighty philosophers frown 897  
Stately gifts and stores who can own?

1188.

When hill like thinkers are held small 898  
The firm on earth lose home and all.

1189.

Before the holy prophet's rage 899  
The leader's empire meets damage.

1190.

Even mighty aided persons shall show fear 900  
If the enraged holy prophets will.



#### **2.7.1.2.3. CIVIL SOCIETY**

## Chapter 121

### National Welfare and Civil Society:

PARTICIPATE IN CIVIL SOCIETY ORGANISATIONS TO PROMOTE THE WELFARE  
OF THE NATION

1201.

No greatness is grander like 1021  
Saying 'I shall work without slack'.

1202.

These two exalt a noble nation 1022  
Ardent effort and ripe wisdom.

1203.

When one resolves in civil society to raise one's nation 1023  
Body pushing forward, divinity leads their ways.

1204.

Who raise their nation with ceaseless pain 1024  
No need for plan; their ends will gain.

1205.

Who keeps their house without a blame 1025  
People around, their relationship claim.

1206.

Who raise their nation which gave them birth 1026  
Are deemed as persons of human worth.

1207.

Like determined heroes in battle field 1027  
The home burden rests on the bold.

1208.

No season have they who raise their nation 1028  
Sloth and pride will honour efface.

1209.

Is not their frame a vase for miseries 1029  
Who from mishaps shields their nation?

1210.

A nation will fall by a mishap 1030  
With no good person to prop it up.

#### **2.7.1.2.4. ACTIVISM**

## Chapter 122

### Asking and Activism:

#### PARTICIPATE IN ACTIVISM

1211.

Demand from those who can supply 1051

Default is theirs when they deny.

1212.

Even demand becomes a joy 1052

When the things comes without annoy.

1213.

Request has charm form open hearts 1053

Who know the duty on their part.

1214.

Like giving even asking seems 1054

From those who hide not even in dreams.

1215.

The needy demand for help because 1055

The world has persons who don't refuse.

1216.

The pain of poverty shall die 1056

Before the free who don't deny.

1217.

When givers without scorn impart 1057

A thrill of delight fills the heart.

1218.

This grand cool world shall move to and fro 1058

like a puppet show, without Activists.

1219.

Where stands the glory of givers 1059

Without obligation seekers?

1220.

The needy should not scowl at 'No' 1060

Their need another's need must show.

#### **2.7.1.2.5. PUBLIC SERVICE**

## **Chapter 123**

### **The Glory of Police and the Public Service:**

**DO YOUR DUTY AS A GOOD PUBLIC SERVANT AND PROMOTE A PUBLIC SERVICE THAT ENSURES CUSTOMER SATISFACTION**

1221.

The daring well armed winning force 761  
Is State's treasure and main resource.

1222.

Through shots and wounds brave heroes hold 762  
Trembling not in fall, the field.

1223.

Sea like rat enemies roar: What if? 763  
They perish at a cobra's whiff.

1224.

The police guards its genial flame 764  
Not crushed, routed nor marred in name.

1225.

The real police with rallied force 765  
Resists even Death-Spirit fierce.

1226.

Public servants has merits four: 766  
Stately march, faith, honour, valour.

1227.

Police sets on to face the enemies 767  
Knowing how the trend of war goes.

1228.

Police gains force by grand array 768  
Lacking in stay or dash in fray.

1229.

Public service shall win if it is free 769  
From weakness, aversion, poverty.

1230.

With troops in large numbers on rolls 770  
Police can't march; missing generals.

## **Chapter 124**

### **Police Pride:**

PROMOTE A POLICE SERVICE THAT ESTABLISHES PEACE, PROTECTION AND SECURITY

1231.

Stand not before my Chief Officer, Oh enemies 771  
Many who stood, in stones repose.

1232.

To lift a lance that missed a tusker 772  
Is prouder than shaft that hit a hare.

1233.

Valour is fight with fierce courage 773  
Mercy to the fallen is its edge.

1234.

At the tusker one flings one's lance 774  
One in body smiles another chance.

1235.

When lances dart if heroes wink 775  
'It is a retreat' the world will think.

1236.

The brave shall deem the days as vain 776  
Which did not battle wounds sustain.

1237.

Their anklets aloud jingle their name 777  
Who sacrifice their life for fame.

1238.

The leader may reprimand, they pursue strife; 778  
They fear loss of glory; not life.

1239.

Who will blame the heroes that lose 779  
Their lives in war to keep their vows?

1240.

Such a death shall be prayed for 780  
Which draws the the tears of the leader.

## **Chapter 125**

### **Fortified City:**

#### **BUILD HOUSES, TOWNS AND CITIES**

1241.

The city is vital for offence 741

Who fear the enemies has its defence.

1242.

Crystal clean water, a Space to meditate on, a mountain 742

Beautiful parks; form a city paramount.

1243.

An ideal city's so says science: 743

High, broad, strong and hard for access.

1244.

Sufficient in Space, easy to hold 744

The city foils enemies bold.

1245.

Secure with stores of food 745

Cosy to live: That city is good.

1246.

A city is full of stores and arms 746

And brave heroes to meet alarms.

1247.

Besieging enemies a city withstands 747

Darts and mines of treacherous hands.

1248.

A city holds itself and defies 748

The attacks of encircling enemies.

1249.

A city it is that fells the enemies 749

And gains by deeds a name glorious.

1250.

But a city however grand 750

Is nothing if heroes do not take a stand.



## Chapter 126

### Education:

#### PROMOTE PEOPLE'S EDUCATION

1251.

Knowledge worth learning, learn flawlessly 391  
Live by that learning thoroughly.

1252.

Letter, number, art and science 392  
Of living kind both are the eyes.

1253.

The learned alone have eyes on face 393  
The ignorant two sores of disgrace.

1254.

To meet with joy and part with thought 394  
Of learned men this is the art.

1255.

Like poor before rich they yearn: 395  
For knowledge: the low never learn.

1256.

As deep you dig the sand spring flows 396  
As deep you learn the knowledge grows.

1257.

All countries and cities are learner's own; 397  
Why not till death learning go on!

1258.

The joy of learning in one birth 398  
Exalts one as if up to their seventh.

1259

The learned encourage more learning; 399  
On seeing the world enjoy their knowledge.

1260.

Learning is wealth none could destroy 400  
Nothing else gives genuine joy.

## **Chapter 127**

### **Medicine and Health:**

#### **PROMOTE PEOPLE'S HEALTH CARE**

1261.

Wind, bile and phlegm: three causes disease 941  
So doctors deem it more or less.

1262.

After digestion one who feeds 942  
Their body; no medicine needs.

1263.

Eat food to digestive measure 943  
Life in body lasts with pleasure.

1264.

Know digestion; with keen appetite 944  
Eat what is suitable and right.

1265.

With fasting adjusted; food right 945  
Cures ills of life and makes you bright

1266.

Who eats with clean stomach gets health 946  
With greedy glutton abides ill health.

1267.

Who eats beyond the hunger's digestive capacity 947  
Suffer from untold diseases here.

1268.

Diagnose disease, discover its cause and cure 948  
And apply remedy that is sure.

1269.

Let the skilful doctor note 949  
The sick person, sickness, season and treat.

1270.

Patient, doctor, medicine and nurse 950  
Are four fold codes of treating course.

#### **2.7.1.2.6. ECONOMY**

## Chapter 128

### The Country and Economy:

DEVELOP THE ECONOMY TO SATISFY THE MATERIAL NEEDS OF THE PEOPLE

1271

Country's Economy which has souls of worth; 731  
Has unfailing yields and ample wealth.

1272.

The Land has large luring treasure 732  
Where pests are nil and yields are sure.

1273.

It's land that bears pressing burdens 733  
And pays its tax which State demands.

1274.

It is country which is free from 734  
Fierce famine, plague and military harm.

1275.

Sects, religious cults and destructive enemies are nil 735  
No traitors in a land tranquil.

1276.

The land of lands no ruin knows 736  
Even in grief its wealth yet grows.

1277.

Waters up and down, hills and streams 737  
With strong cities as limbs, country is a ray of light.

1278.

Rich yield, delight, security and wealth 738  
Are jewels of lands with blooming health.

1279.

A land which yields undesirables 739  
And needing hard work; that land is nothing.

1280.

Though a land has everything 740  
It is worthless without leaders.

## **Chapter 129**

### **Ways of Making Wealth:**

#### **STRIVE TO CREATE WEALTH**

1281.

Nothing exists that can, save wealth 751  
Make the worthless as persons of worth.

1282.

The have-nots, poor all despise 752  
The people of wealth all raise and praise.

1283.

Waneless wealth is light that goes 753  
To every land and gloom removes.

1284.

The blameless wealth from just means 754  
Brings good Path of Virtue and also bliss.

1285.

Riches devoid of love and grace 755  
Off with it; it is disgrace!

1286.

Escheats, derelict ships, 756  
Taxes, duties are State's treasure.

1287.

Grace; the child of love is nourished 757  
By the wet nurse of wealth cherished.

1288

Treasures in hand fulfil all things 758  
Like hill tuskars the wars of leaders.

1289.

Make money; there is no sharper steel 759  
Which saws off the disrespect of enemies.

1290.

They have joy and Path of Virtue at hand 760  
Who acquire treasures abundant.

## **Chapter 130**

### **Futile Wealth:**

**DO NOT KEEP UNPRODUCTIVE WEALTH:  
SPEND WEALTH TO PROMOTE VIRTUES**

1291.

Dead are they with wealth in pile 1001  
Unenjoyed, it is futile.

1292.

The mean miser thinks wealth is all 1002  
They hoard, gives not; is born evil spirit.

1293.

A burden one is to earth indeed 1003  
Who hoards without a worthy deed.

1294.

What legacy can one leave behind 1004  
Who is for approach too unkind.

1295.

What is the good of millions they hoard 1005  
To give and enjoy whose heart is hard.

1296.

Great wealth unused for oneself nor 1006  
To worthy persons; is but a disgrace.

1297.

Who hates to help have-nots, their gold 1007  
Is like a spinster beauty grown old.

1298.

The idle wealth of undesirable people 1008  
Is poison fruit tree within a town.

1299.

Others seize the shining gold 1009  
In loveless, stingy, vicious hold.

1300.

The brief want of the compassionated rich 1010  
Is like rainclouds growing thin.

## **Chapter 131**

### **Poverty:**

#### **ERADICATE POVERTY**

1301.

What gives more pain than scarcity? 1041

No pain pinches like poverty.

1302.

The sinner 'Want' is a terrible enemy 1042

Of joys of earth and heaven there.

1303.

The craving itch of poverty 1043

Kills graceful words and ancestry.

1304.

Want makes even good family members 1044

Utter words that are low and mean.

1305.

The pest of wanton poverty 1045

Brings a train of misery.

1306.

The poor people's words are thrown away 1046

Though from heart good things they say.

1307.

Even the mother looks as stranger 1047

The poor devoid of character.

1308.

The killing 'Want' of yesterday 1048

Will it pester me even today?

1309.

One may sleep in the middle of fire 1049

In 'Want' a wink of sleep is rare.

1310.

Deny their lives the poor must; 1050

While salt and porridge go to waste.

## **Chapter 132**

### **Farming:**

#### **PROMOTE FARMING TO CREATE EMPLOYMENT**

1311.

Farming though hard is principal trade 1031

People work at will but farmers lead.

1312.

Tillers are linchpin of humankind 1032

Bearing the rest who cannot tend.

1313.

They live who live to farm and eat 1033

The rest behind them bow and eat.

1314.

Who have the shade of corn fields' crest; 1034

Under their shade, umbrellas rest.

1315.

Who farm and eat, beg not; nothing hide 1035

But give to those who are in need.

1316.

Should farmers sit folding their hands, 1036

Desire free monks too suffer 'wants'.

1317.

Moulds dried to quarter dust ensure 1037

Rich crops without handful manure.

1318.

Better manure, then plough, then weed, 1038

Then irrigating; better guard.

1319.

If farmers sit without moving about 1039

The field like wife will sulk and pout.

1320

Mother Earth will laugh to see 1040

Idlers pleading poverty.



## **2.8. NATURE RIGHTS CULTURE**

### **Chapter 133**

#### **The Blessing of Rain and Nature:**

**DO YOUR DUTY TO STOP GLOBAL WARMING AND CLIMATE CHANGE AND  
BUY GREEN ECONOMY PRODUCTS:  
PROMOTE THE PRINCIPLES OF NATURE RIGHTS**

1321.

The friendly rain nectar call: 11  
The world but lasts while rain shall fall.

1322.

The rain produces the food we eat 12  
And forms a food and drink concrete.

1323.

Let clouds their visits stay, and scarcity, 13  
Distresses, all the sea surrounded earth.

1324.

Unless the fruitful shower descend, 14  
The farmer's sacred hard work must end.

1325.

Destruction it may sometimes pour 15  
But only rain can nature restore.

1326.

No grassy blade its head will rear, 16  
If from the cloud no drop appear.

1327.

The ocean's wealth will waste away, 17  
Except the cloud its stores repay.

1328.

The earth, beneath a barren sky, 18  
Would offerings for the divine deny.

1329.

Where leaders in paradise above to fail nature rights culture below; 19  
No charities, nor penance earth would show.

1330.

Water is life that comes from rain 20  
Without rain our duties go in vain.

The Tamil Marai Ends.

## ▪ FOUNDER OF TAMIL HUMANISM

### ❖ Thiruvalluvar



Thiruvalluvar is the founder of Tamil Humanism and is the author of the Tamil Marai. He is an internationally celebrated Tamil humanist. Thiruvalluvar's Path of Tamil Humanism is the Path of Virtue.

Thiruvalluvar was born in Mayilapur in Tamil Nadu on 15 January 31 BC. It is the day after the Tamil New Year.

Thiruvalluvar as a youth grew into a student, farmer and state advisor. He was a textile weaver by profession. Thiruvalluvar fell in love with Vasuki and their marriage was solemnised. She was a chaste, devoted and an ideal wife. Thiruvalluvar showed by example that a person can lead the life of a householder and at the same time lead a life of righteousness and with respect. A beautiful daughter was born. They named her Mullai and brought her up with loving care.

In 300 BC, Elala Chola, the King of the Tamil country ruled over Eelam. Elelasingan was his descendent and ship merchant of Mayilapur. He accepted Thiruvalluvar as his teacher and was his first disciple. One day in the evening, Elelasingan and Mullai met in a garden and they fell in love with each other. Thiruvalluvar solemnized his marriage with Mullai.

In 21 BC, Uggiraperuvazhuthi, the Tamil King, decided to send a delegation to Augustus Caesar and strengthen the trade link. He told the Romans visiting him that he is sending a delegation of merchants to Rome with Elelasingan as leader. Elelasingan left for Rome taking leave from Mullai. He left in the month of July and he promised Mullai he will return in December.

Thiruvalluvar saw that many people in this world are living without understanding humanist principles. He stayed in his house in Mayilapur and began writing his book under a LLuppai tree.

He formulated the concepts based on the 70 000 year old oral tradition of humanism and the 5000 year old Indus valley civilization, and the civilization of the four Tamil kingdoms of Pandya, Chola, Chera and Eelam. He wrote the philosophy of humanism into couplets in a book which he called Tamil Marai (Tamil Humanist Scripture). Thiruvalluvar also called it 'Muppai'. Muppai means three kinds of subjects which are righteousness, wealth and love. Thereafter he decided to travel propagating humanist principles to all people.

He travelled to Madurai to submit his work, 'Muppai', to the Pandya king. The Pandya kings ensured that many Tamil poets flourished. The Tamil Sanggam of Madurai which is an assembly of eminent poets, scholars and researchers called his work 'Thirukural'. The Tamil Sanggam introduced the Thirukural to the world. The Tamil Marai is considered as the 'Sacred Word of God'. Thiruvalluvar is regarded as a Tamil prophet by the Tamil community.

Thiruvalluvar said to the King: 'a small dew drop depicts even a Palmyra tree, so also the Kural. Oh King, spread these spotless couplets. Preach to the world the humanist message of the Tamil Marai.'

The Tamil Calendar is dated from the birth of Thiruvalluvar and is called Thiruvalluvar Aandu.

The Tamil New Year begins on the 14 January which is the 1<sup>st</sup> day of the 1<sup>st</sup> month (Thai) of the Tamil calendar. The next day is celebrated as Thiruvalluvar Day as the 15 January is the birthday of Thiruvalluvar. This celebration of New Years Day and Thiruvalluvar Day is the Pongal Festival.

## ▪ LEADERS OF TAMIL HUMANISM

The two important leaders of Tamil Humanism are Mr. Seenivasa and Mr. R.M. Moodali. They are the two main authors of the books on Tamil Humanism. Therefore the books on Tamil Humanism are called the 'SEENIVASA - MOODALI VERSION'. They are the revivalists of Tamil Humanism.

### ❖ Seenivasa

Seenivasa Padayachi was a great advocate of the Tamil Religion. He tirelessly propagated Tamil Spirituality in Tamil Nadu and in South Africa.

The story of Seenivasa Padayachi is but a legend. The life of Seenivasa Padayachi and what we know is largely derived from oral traditions. What remains of his existence is the Tinley Manor Ragasiyam which he built in 1889 and the scriptures he recited with his last breathe in that Sanggam.

Seenivasa Padayachi was born in 1861 in Chidambaram. His father was Sabapathi. He was 28 years old when he arrived in Durban. He was educated in Tamil and English. His wife was Valliammal and she was born in 1867 in Chidambaram. Seenivasa and Valliammal had three children.

Seenivasa's father Sabapathi was a learned scholar and a Priest at Chidambaram. Some say he was a great yogi in Chidambaram. Sabapathi was born around 1801. Sabapathi taught Seenivasa the Tamil religion and culture in its purest form. He believed in Tamil Humanism and the Ragasiyam is the highest form of worship. He wanted all Tamils to worship in the Ragasiyam. Sabapathi's vision is: 'A Ragasiyam in every town and village'. However the Nayak Brahmins resisted and did not want all people to have the Truth.

Legend says that Sabapathi's grandfather who was born around 1681 was also a Priest at Chidambaram. He promoted the Tamil religion and the freedom of all to worship the Ragasiyam The Ragasiyam is a Meditation and Cultural Hall. He resisted and challenged the Nayak Military rule.

However the Nayak Hindu Brahmins still dominated the villages and Tamil Religion was still forbidden. This led to a conflict between the Nayak Hindu Brahmins and Seenivasa Padayachi when he promoted the Path of Virtue, the Tamil Religion.

He condemned the village chief and Nayak Brahmins in Chidambaram for promoting South Indian Hinduism. He encouraged the villagers to follow Tamil Humanism which is the Tamil religion. The villagers protest was increasing against the Nayak Brahmin priests.

This conflict forced him into exile. If he continued living there his life and his family's safety was in danger. The Nayak Brahmin persecution forced him into exile. His exile brought him to the shores of South Africa, keeping the Tamil religion alive.

He took his only priceless possession the Tamil Marai and together with his family boarded the ship headed for South Africa.

Sabapathi gave Seenivasa his blessings to go to South Africa to protect the faith. He encouraged him to travel abroad to save the Tamil beliefs.

When Seenivasa arrived the first thing he did was to go and search for land to build the Ragasiyam as per his father's wishes. He found many Tamils living in the North Coast of Natal.

Seenivasa built the first Ragasiyam outside of India for the Tamils in Tinley Manor, Natal, South Africa. It was built out of wood and iron around July 1889. Alagiri also helped Seenivasa with the construction of the Ragasiyam.

The Ragasiyam is the Hall for the Praise of God. The congregation in Tinley Manor assembled there and in front of them is a room of empty space. In this room hangs the golden leaves with the Tamil alphabet on it. This Ragasiyam is the purist form of Tamil worship. Tamils worship God in this way for thousands of years. They recited the Tamil Marai and other scriptures and conducted their ceremonies in this Ragasiyam.

Seenivasa was involved in promoting the Tamil religion and culture in Tinley Manor. When his indentured contract expired after 5 years he moved to Germiston in 1894, Transvaal now called Gauteng. Seenivasa moved to Transvaal (Gauteng) because he knew there were many Tamils living here. In 1895 he built another Ragasiyam in Germiston. His vision was that wherever there is a Tamil community there should be a Ragasiyam.

During his stay in Germiston, he opened a cigar factory. He would travel from Germiston to Ottawa, Tongaat then to Tinley Manor to buy the Tobacco leaves and bring them to Germiston. It was a flourishing business as he supplied the mines and shops with cigars. He hired a factory manager to manage the cigar manufacturing while he was away in Tinley Manor. He was a highly spiritual person always in meditation and study of the Tamil religion. Around 1900, while he was away in Tinley Manor, his wife Valliammal made a mistake and had an affair with the factory manager.

On his arrival back to Germiston he came to know of it. He was disappointed but he forgave her. So he divorced her and decided to move back to Tinley Manor in Natal, KZN.

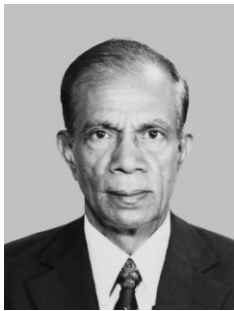
He gave her the house and the cigar business which made her financially independent. The children were well provided for and even their grandchildren still were financially well off. Seenivasa moved to Tinley Manor permanently in 1900. He lived there in meditation and study in the Tinley Manor Ragasiyam and established a Tamil Sanggam. He remarried to Alamalu and they had four children.

Alamalu was born in 1872. Alamalu was an excellent caregiver and took care of Muniamma like her own child. Alamalu together with Muniamma, Lutchmana and Subbu visited the Tinley Manor Ragasiyam in 1901. Seenivasa met Alamalu and admired her caring and family qualities. She lived with the Lutchmana Naik's family until she got married to Seenivasa Padayachi in 1901. When Seenivasa married Alamalu, she moved to Tinley Manor. She eventually lived in Tinley Manor for the rest of her life.

He propagated Tamil Humanism amongst the indentured labourers. He spent the rest of his life promoting the Tamil religion and culture in the Tinley Manor Ragasiyam.

His last day on earth was unforgettable. He took his wife and children to the Tinley Manor Ragasiyam. He entered the Sanggam. Seenivasa Padayachi sat down in the Tinley Manor Tamil Sanggam, facing the congregation, his friends, his family and children for the last time. He smiled at his loving wife, Alamalu, and his children and began to speak about Tamil Humanism. He praised God through words, recited all the Tamil scriptures in English and Tamil and while chanting 'Namasivaya' in the Sanggam he collapsed and died peacefully. And now the essence of Seenivasa Padayachi's recitation of Tamil Spirituality is presented to you.

#### ❖ **R.M. Moodali**



R.M. Moodali



Kamatchi Moodali

R.M. Moodali is a political activist and an internationally renowned humanist. He made an immense contribution to the transformation of South Africa.

Rajoo Munisami Moodali was born on 31 October 1907. He was the son of an indentured labourer Thai. Thai came from a district called South Arcot in Tamil Nadu. In 1914, Thai died at the age of 41 years and R.M. Moodali was placed in an orphanage.

From 1918 to 1930, he worked on Apartheid farms for a Mr. G. Duncan. In 1931 he worked as a waiter at Victoria hotel. In 1935, he worked for the Hulletts family as a chauffeur. In

later years he did part time bookkeeping for small companies as White businesses did not give him work because of the Job Reservation Act.

He went to the Wesleyan Missionary School in 1912, and had to leave school at Standard Four to work on the farm. In 1931 he completed a Bookkeeping course part time through correspondence. In 1940's he joined the Study Circles and learnt politics and economics. This was the beginning of his political career.

In 1940, he joined the South African Communist Party. Later he joined the ANC and the NIC. In the 1980's he joined the UDF in the anti- Apartheid struggle. He continued to be involved in politics until 1994, that's a total of 53 years struggling for Human Rights.

R.M. Moodali witnessed the rise and fall of Apartheid and participated actively in the Anti-apartheid struggle. Throughout his life, he was a Human Rights activist. He attended the protest meetings. He received pamphlets, posters, listened to Radio Freedom, the Voice of the ANC and distributed the pamphlets and messages from door to door. He was a freedom fighter against colonialism and Apartheid. His response is the way millions of people responded to the leaders, until the disbanding of the Natal Indian Congress and UDF structures.

R.M. Moodali was also a cultural activist. He belonged to various cultural organisations such as Stanger Youth Orchestra, Stanger Debating Society, The Rationalist Association of South Africa, Pretoria Tamil Rationalism Society, The Humanist Association of South Africa, Natal Buddhist Society, The Thirukural Society, International Movement for Tamil Culture: South Africa and many others. In the 1980's he suggested to his family and Babs about forming a Tamil humanist international society. He encouraged Mr Rowley Arenstein his old friend from the liberation struggle to join. R.M. Moodali was a loving person who went about his daily life with the universal principles of humanism. He was a humanist and a convinced atheist. He was talkative and an eloquent speaker.

He was also a cultural activist who promoted the reformation of Tamils by rejecting the caste system, superstition, rituals and fatalistic beliefs. The most important thing that had to change was the Tamil belief system in order for them to become progressive. He was involved in promoting the Tamil culture and language. His understanding of the Tamil Marai was from a Tamil perspective which is the concept of the Moodali version.

He promoted the Tamil language and he advocated other cultural and linguistics groups to promote theirs in unity and harmony as South Africans. He advocated South African multiculturalism to enrich the cultural fabric. The various cultural and linguistic identities of the world are the elements that make the world's multicultural social fabric beautiful and joyful.

R.M. Moodali has personally helped many people by providing them with financial, emotional support, advise and assisted them with legal issues. He helped people overcome their material needs. He was always helping people.



R.M. Moodali married Kamatchi Moodali, the granddaughter of Seenivasa Padayachi on 22 January 1944. She was a dutiful wife to R.M. Moodali and a loving mother. She was an exceptional cook and always generously took care of others. They lived mostly in Bull Bull Drive and Desainagar. They had two daughters and a son Thiagesan (Babs) Moodali who was a successful businessman and philanthropist. He read a lot of health books and how to prevent diabetes. He did not drink alcohol nor did he smoke. He led a healthy lifestyle.

R.M. Moodali conducted much research into Seenivasa Padayachi and reunited the two families from Gauteng and Natal, KZN. He retold the story of Seenivasa Padayachi to all who visited him.

He had many major achievements. In 1931 he became a certified Bookkeeper. In the mid 1930's he was expert at playing the Violin and the Banjo. From 1936 to 1941, The Safety First Association awarded him 6 Diplomas, a Bronze medal, then finally a Gold Medal for Driving. He always owned a vintage Borgward car. In 1960's he bought a 6 ¼ acre farm in Bull Bull Drive. On 3 October 1998 at Technikon Natal, R.M. Moodali was honoured for his role in the human rights struggle. In 1994, he was 53 years involved in political activity in the ANC, NIC and SACP. On 23 September 2007, he celebrated 60 years of marriage to Kamatchi. On 1 January 2001, he was 71 years involved in cultural activity. On 31 October 2007, he celebrated his 100 years birthday. He passed away on 9 April 2008 in Tongaat.

### ❖ Thiagesan Rajoo Moodali (Babs)



Thiagesan Rajoo Moodali

Thiagesan Rajoo Moodali, known to family and friends as Babs, was born on 26th April 1951. He is the son of R.M. Moodali. Babs was an outstanding entrepreneur and a successful businessman and a great philanthropist.

His philosophical religious outlook was similar to that of his father. He was a committed Tamil Humanist. He never performed any rituals nor did he believe in any superstition. He

tirelessly kept the flame of humanism alive by advocating it among family members and the South African community. He began writing the Biography of R.M. Moodali but did not see its publication.

He had a quiet personality who never complained about anything. His disposition was always pleasing others and even making sacrifices at his own expenses. He was hardworking, honest, generous and a charitable person. He valued punctuality. He always had a smiling face and a unique laughter.

He completed his schooling at Chatsworth High School. He enjoyed drawing and sketching as a hobby. His other interests were baking and he made the best Christmas cake and pudding. He also specialised in making sweetmeats and his favourite was Chana Margan and Burfi. On Sundays he also made scones for tea time and he helped his mother Kamatchi Moodali to make queen cakes.

He started off his career when he was in school by repairing cars. He enjoyed fixing things at home. He repaired the Borgward car engines and did welding and spray painting. He worked as a manager of a Bus company in Durban. He thereafter took a career in the field of instrumentation. He was a highly skilled person with great entrepreneurial skills. He became the CEO of Zimbali Engineering and he negotiated many contracts with SAB.

He bought land at Desainagar, Tongaat and built a big family house and owned a luxury Mercedes Benz. He loved his gardening and spent hours maintaining it. He took care of both his parents giving them the best lifestyle and health care. He was always conscious of his health, eating correctly and exercised. He also read a lot of health books and how to prevent diabetes. He did not drink alcohol nor did he smoke and also led a healthy lifestyle. Although he had excellent qualities as a father, he never married nor did he have any children.

He supported many charities and NGO's such as the Association of Mouth & Foot Painters. He also supported the Charity Circle. He made donations to Childline, The Avril Elizabeth Homes of South Africa, Age-in-Action, and St John. Childline offers counselling and support to children. Age-in-Action makes a difference in the lives of the aged. The Avril Elizabeth Homes allows the mentally handicapped to live their lives in a warm and nurturing environment. St John provides medical assistance.

He was involved in community projects of Desainagar. He attended Civic meetings and strove to keep high standards of maintaining the suburb. He was also a member of the ANC of the local Tongaat branch. He helped organise feeding schemes in the informal settlement and held meetings with their leaders.

In October 2013 he was diagnosed with leukaemia and was hospitalised for three weeks undergoing chemotherapy. On 2 December 2013, he sadly passed away. His death at an early age was a great loss for the Tamil Humanist community.

#### ▪ ABOUT THE WRITER



Thiru Moodali

Thiru Moodali is an academic, a researcher, a Life Coach, and a social and cultural activist.

After high school he completed a B.Admin degree from the University of Durban-Westville (UKZN). He successfully completed his post graduate qualifications at the University of South Africa, graduating in a Honours Degree, Hons. B.Admin (Unisa), and a Master's Degree, M.Admin (Unisa).

He belonged to the University SRC publications committee and SANSCO which was affiliated to the UDF during the anti-apartheid campaign. He participated in many mass marches and protest activities.

He took part in various social and cultural activities and assisted many community projects such as creating awareness of Human Trafficking, feeding schemes, clothes distribution and book distributions to promote the 'culture of reading'. He assisted the aged, the orphans, and the homeless in these drives as well as the HIV/Aids homes. He has been on many committees of charity that supported feeding schemes.

Thiru Moodali spent the past 25 years in Marketing and as a Senior Manager involved in coaching and mentoring employees to reach optimal performance. This experience meant that he came face to face with the concerns and challenges facing employees at all levels up to top management level.

After he read Tamil literature, and understood its true meaning, he discovered that his purpose in life is working with people one on one or in groups to transform their lives so that they can develop their full potential. He believes that every person should live a life of excellence and quality.

As a qualified and certified life coach, Thiru Moodali holds the following certificates:

Life Coach

Negative Emotional Therapy Practitioner

Neuro-linguistic Programming Practitioner

Transformation Coach

He is actively conducting workshops that campaigns for a humanist lifestyle and creating support groups that will sustain a humanist culture.

He has written and edited several books. As a spirit-writer (ghostwriter) for R.M. Moodali, he recorded the oral tradition of humanism and wrote the following books:

1. Tamil Humanism
2. Tamil Spirituality
3. Tamil Humanist Scriptures
4. Writings of the Tamil Saints
5. Biographies: Tamil Prophet and Tamil Saints
6. Humanist Meanings in Tamil Religious Literature
7. Tamil Humanist Ceremonies
8. Tamil Humanist Readings
9. Tamil Calendar
10. Diacritic Tamil
11. Timeline of Tamil History
12. UNKNOWN CITIZEN: A Biography of R.M. Moodali

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[www.projectmadurai.org](http://www.projectmadurai.org)



Thiruvalluvar



Thiruvalluvar Statue





Ragasiyam





R.M. Moodali

Life Coach



Thiru Moodali

Thiru Moodali is a Life Coach helping those who want a meaningful life in this world. The counseling and coaching given is based on the principles of Tamil Humanism.

He provides coaching for all life situations such as:

- Relationships, Family and Marriage issues
- Finances and business issues
- Work, Career and Entrepreneur challenges
- Health and Wellness issues
- Parenting and early childhood development issues
- Educational challenges
- Retirement challenges
- Death, Divorce and loss of loved ones
- Anger Management
- Low self-esteem
- Stress
- Anxiety
- Depression
- Alcohol And Drug Abuse

Life Coach

Negative Emotional Therapy Practitioner

Neuro-linguistic Programming Practitioner

Transformation Coach