THIRUKURAL
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MESSAGE

Hon’ble Chief Minister of Tamil Nadu

Tamil Language with its antiquity and glory is unique and is one of the very few living ancient languages of the world.

Thirukkural, known as Ulaga Podhumarai (Universal Scripture), is the epitome of ancient lore and wisdom. It has withstood the test of time. It is universal, knows no national boundaries, language barriers or historical limitations. The composition is in couplets expounding varied aspects of life in all its entirety. It is a cogent commentary on human values and is encyclopaedic both in concept and content.

Thiruvalluvar, the author was an eminent and exceptional scholar who is yet unparralled.

Dr. Albert Schweitzer says, “There hardly exists in the literature of the world a collection of maxims in which we find such lofty wisdom as in Thirukkural”.

It is my vision to spread the Thirukkural across the world to a larger audience and this reminds us of the couplet,

Finding the world rejoicing at their learning
The learned long for more learning. (Kural 399)
Dr. Yu Hsi, an acclaimed Mandarin scholar spared no effort in his endeavour to translate this vision into action.

I wish this translation many more editions.

J JAYALALITHAA

CHIEF MINISTER OF TAMIL NADU
<前言>

泰米爾語文因其古老和足以為傲的獨特性，一直都是世界僅存的古老語文之一。

《蒂魯古拉爾》以Ulaqa Podhumarai（宇宙經典）著稱，是古代智慧學識的傑作。它歷經歲月的考驗，跨越國家藩籬、語言隔閡、歷史社會的侷限。它採取對句形式闡述各種生命面向的全貌，是以人類價值為題而發人深省的評論，而且在概念和內容方面廣博如百科全書，足以使人折服。

作者提魯瓦魯瓦，是一位無與倫比而卓越超群的學者。

艾伯特·史懷哲博士說：「世界文學中我們發現與《蒂魯古拉爾》中一樣有如此大智慧的箴言錄，幾乎是絕無僅有的。」

我的願景是將《蒂魯古拉爾》推廣至全世界給廣大的讀者，而這令人聯想到此一對句：

Finding the world rejoicing at their learning  
The learned long for more learning. （Kural 399）

最受讚揚的中文學者愚溪博士為翻譯此版本而付諸行動不遺餘力。

我期望這份翻譯能更廣為發行。

泰米爾納杜邦首長  
J. 賈雅拉麗妲
Virtue
Introduction
A is the first of all letters. Likewise, God is the beginning of all the worlds.

Learning is of no use if the learner does not submit himself to God.

Those who submit themselves to the sacred feet of God live long in this world.

No sufferings come to those who hold the feet of God, who is above likes and dislikes.

Those who praise the glory of God have no confusion about right and wrong deeds.
They who follow the virtuous ways of God, who has curbed the five senses, live long in happiness.

Only those who reach the feet of God, who has no equal, can be free from sorrows.

Those who do not seek the feet of God cannot overcome the evils and sufferings of life.

The head that does not worship the feet of God, who has eight virtues, is useless.

Only those who surrender to the feet of God can overcome the sufferings of births.
2. 雨水 Excellence of Rain

供養世界的雨水

As the unfailing rain supports the world, it is considered a heavenly food.

雨水為飢渴的萬物

Rain produces food for all living beings and the rain itself forms part of their food.

一旦不降雨，

If it fails to rain, the world surrounded by the vast oceans will be in hunger and distress.

雨水若不豐沛，

If there is no sufficient rain, the farmers will not plough the land.

It is the rain that ruins people. It is also the rain that lifts the ruined people.
There will not be any vegetation on this earth if there is no rain.

Even the vast ocean on this earth will shrink in its nature if there is no rain.

If it fails to rain, there will be no festivals and rituals even to gods.

There will be neither generosity nor penance in the world, if it fails to rain.

World cannot exist without water in this world. Similarly, virtue cannot exist without rain.
3. 苦行者

**Greatness of Ascetics**

All scriptures exalt the ascetic way of life. All scriptures extol the merits of those who renounce the world. The greatness of ascetics is immeasurable. Measuring it is as impossible as counting the dead.

Indra, the celestial king, is a witness to the might of a man who has conquered his five senses.
The great do extraordinary things but the petty-minded can never do such things.

Those who have complete control over their five senses gain the whole world.

Greatness of the learned men is shown in the scriptures of the world.

One cannot endure the anger of good men though it is momentary.

The holy people are the virtuous who show compassion to one and all.
4. 美德

Insistence on Virtue

還有什麼比美德更好的投資呢？
它能帶來財富，也能帶來解脫。
Virtue gives fame and prosperity. There is no greater gain than this.

擁有一美德是最大的收穫，
喪失美德是最大的損失。
There is no greater gain than virtue. Forgetting the same brings ruin.

以所有可能的方式
和所有可行的方法實踐美德。
One should always perform righteous deeds in all possible ways and at all possible places.

一顆無瑕的心是美德的極致，
其它一切都是空虛的喧囂。
Virtue is found only in the spotless mind but not in pomp and show.

嫉妒、貪婪、憤怒與刻薄的言語——
避免犯下這四點便是美德。
Avoiding the four evils such as envy, greed, anger and harsh words is a great virtue.
不推遲美德，
你將發現它是你至死不渝的朋友。
One should not postpone doing good which is an indestructible support at the hour of death.

勿因目睹轎夫和乘轎者
而推斷其德性高低。
The men bearing the palanquin and the man in it are reaping rewards of their past deeds.

美德是唯一的幸福，
其餘一切皆非，不值得讚美。
Virtue alone gives real pleasure. Other pleasures are without fame.

實踐善舉，
避免惡行。
One must do only acts of virtue and always avoid doing evil deeds.
Domestic Virtue
5. Domestic Life

A good family man is one who supports his parents, wife and children.

The family man is a support to the ascetics, the needy and the deserted.

Forefathers, God, himself, relatives and guests are the prime concerns of a family man.

If the family men avoid evils and share food with others, their descendants will ever prosper.

There will be grace and gift if family life is rooted in love and virtue.
When a person leads a virtuous domestic life, he need not aspire for ascetic life.

One who leads a virtuous domestic life is the greatest among all trying for a superior state.

Leading a virtuous family life and guiding others is greater than the life of penance.

Domestic life itself is a great virtue if it is really without any blame.

One who leads an ideal domestic life is considered one among the gods in heaven.
6. 妻子，生命中高貴的伴侶  
Goodness of a Wife

作為一名真正的妻子，其美德必與家庭相稱，
並衡量丈夫的財力操持家計。
A good wife maintains the dignity of the family and lives within
the means of her husband.

缺乏妻子的美徳之家，
所有其它榮耀都要歸零。
Domestic life, however dignified, will come to nothing if wife is
not good.

有了賢妻，還會感到匱乏嗎？
若無賢妻，有何值得稱道呢？
A man lacks nothing if his wife is good. He has nothing if she is
not good.

什麼能勝過一名
堅守貞節的女性呢？
There is nothing of greater value to a man than a woman of pu-
irty.

將丈夫視為唯一的神，
這樣的妻子說「雨」便得雨。
Even if a wife does not worship God, but worships her husband,
it will rain at her command.
一名真正的妻子将永不懈怠地
守護自己、丈夫以及他們的名聲。
One who guards chastity, nurses her husband, preserves fame and remains tireless is an ideal wife.

除了貞潔本身，
還有甚麼牢籠可以守護女性的貞節呢？
Nothing else can guard women’s purity except their own will.

得到丈夫疼愛的女性
就獲得了天堂的喜悅。
A woman who is devoted to her husband can gain honour in the world of gods.

妻子若對好名聲嗤之以鼻，
丈夫就無法在嘲笑者面前邁開獅子般的步伐。
A man without a good wife cannot walk majestically like a lion before his slanderer.

一名賢妻可謂家庭的恩賜，
而好子女則是家中的珍寶。
A good wife is a blessing to the family and good children are precious jewels.
Worthy Children

There can be no better wealth than having good and intelligent children.

In all the seven births, no evil will affect a person who has virtuous children.

Children are parents’ real wealth. The worth of good children is the result of parents’ own deeds.

Food messed up by the little hands of one’s children is sweeter than the divine nectar.

The touch of one’s children and their sweet words delight their parents.
「笛聲很美妙」、「琴聲很美妙」
不曾聽過孩子牙牙學語的人才這麼說。
Only those who have not heard the lisping of their children say that flute and lute are enchanting.

能夠為孩子做的好事
就是將他安置在博學之士的座車中。
The duty of a father to his son is to make him gain the foremost place among the wise.

聰明的孩子不僅給父親帶來喜悅，
也帶給整個世界喜悅。
Children wiser than their parents give delight to all beings in the world.

母親因孩子的誕生而欣喜，
孩子得到嘉許時更是欣慰。
Mother rejoices at the birth of her son; but even more so when he is praised as a noble man.

孩子可以為父親效勞的是
讓人們問起：「怎麼這麼有福報？」
The duty of a son is to conduct himself so well as to bring honour to his father.
Possession of Love

True love can never be hidden. It is revealed through the tears of the loved ones.

The loveless are selfish but the loving render their service even risking their life.

The relationship between the body and the soul is the result of benevolent life.

From love always springs affection and that gives excellent friendship.

Joy on earth and bliss in heaven are certainly the fruits of life of love.
The ignorant say that love helps virtue alone but it also guards us against all evils.

As the sun burns the boneless worms, virtue tortures the loveless.

To prosper in life without love is as impossible as a dead tree sprouting in a barren desert.

The external organs of one’s body are of no use if one’s heart is devoid of love.

Love is the substance and soul of life. Without it, a man is a mere frame of bones covered with skin.
9. 盛情款待 Hospitality

整理房子收拾用具，家庭生活與保護財產的目的，全是為了款待客人。全是為了款待客人。
The purpose of leading a domestic life and protecting wealth is to serve guests.

將訪客拒於門外，縱使獨飲甘露都不應該。
It is undesirable to eat even divine nectar without sharing it with the guests.

日日供養客人，一生不虞匱乏。
The life of one who entertains guests every day will never suffer from poverty.

幸運之神將對微笑著
招呼客人的主人微笑。
Fortune smiles on the house of one who entertains worthy guests with cheerful face.

讓客人優先用餐的主人，又何需憂心播種之事？
He who eats after entertaining guests will reap a harvest even without sowing the fields.
He who receives guests one after another will be an honoured guest in heaven.

The value of hospitality depends entirely on the value of deserving guests.

Who never entertain guests are those who hoarded hard-earned wealth and lost it with none to support.

Lack of hospitality is poverty in prosperity. Such type of foolishness is found only among fools.

On seeing the cold look of the host, the face of the guest withers like the anicham that withers when smelt.
10. 和蔼可亲 Speaking Sweetly

The virtuous speak only sweet and tender words devoid of deceit.

Smiling face, loving eyes and sweet words are the signs of virtue.

Humility and sweet words alone are real jewels. All others are not jewels.
Useful words uttered with kindness reduce all evils and increase virtue.

Useful, courteous and pleasant words bring happiness and prosperity.

Sweet words without meanness delight this life and the life in the other world.

A man should not use harsh words knowing well that sweet words give happiness.

Using bitter words in place of sweet ones is like choosing unripe fruits instead of ripe ones.
11. Gratitude

Heaven and earth are not adequate for the help received from one who has never been helped.

A timely help, however small, is greater in worth than the world.

Help rendered without any expectation is greater than the sea in its goodness.

Help received, though very small, is considered great by the worthy.

The value of help depends not on the amount but on the worth of the receiver.
切勿忽视纯洁的友情,
或背弃在你需要时提供依靠的支柱。

*People should neither forget the friendship of the blameless nor desert those who helped them in distress.*

有心人七生七世都感念
為他們拭去淚水的友人。

*The great will remember in all seven births the friendship of those who helped them in their distress.*

遺忘善舉非善，
忘卻惡行是善。

*It is improper to forget the good deeds done to us. But it is good to forget the wrong deeds at once.*

某人施加的傷害雖然致命，
對其某一善行的感佩卻能如膏藥般止痛救命。

*By remembering one help rendered, even a dreadful harm is forgotten.*

除了忘恩負義，
其它罪行都可抵銷。

*There is scope even for those who have killed every virtue but not for those who have killed gratitude.*
12. ผู้ยุติธรรม (Impartiality)

Justice is a great virtue that gives impartial treatment to everyone.

An impartial man's wealth is an imperishable security to his future generations.

One should shun the wealth that comes through unjust means whatever good it may bring.

Whether people are just or unjust is always known by their deeds.

Loss and gain are quite natural in life. But a balanced mind is the ornament of the great.
One who deviates from the path of justice and does evil will certainly be ruined.

The world will not consider the poverty of an impartial and virtuous man as an evil.

Being unbiased like an even balance is a jewel to great men.

Equity means words without bias that come from a firm and unbiased mind.

Treating the goods of others as his own is a mark of good trade.
13. Self-Control

Self-Control places one among gods. Lack of it throws one into a life of miseries.

One must cherish self-control as a great treasure, for there is no greater wealth to man than that.

Self-controlled life guided by wisdom brings fame that lasts forever.

A man who practises self-control is greater than the greatness and firmness of a mountain.

Humility is certainly good for all. It is an added grace to the wealthy.
Those who control their five senses like a tortoise in one birth are guarded in all seven births.

Holding one’s tongue is very important because a slip of the tongue will bring sufferings.

Uttering even a single harmful word will surely spoil all the goodness.

The wounds caused by fire will heal. But scars caused by stinging words will never leave.

A man of learning and self-control who is free from anger will be blessed by the god of virtue.
Discipline brings honour. So, it should be cherished more precious than life.

One should excel in good conduct and take pains to cultivate and guard it.

Discipline is a sign of noble birth. Indiscipline indicates mean birth.

If the wise forget the past learning, they can learn it again. But loss of discipline leads to ruin.

The envious do not prosper. Likewise, the indecent never achieve greatness.
The disciplined will not deviate from virtues as they know the evil effects of bad conduct.

Good Conduct brings greatness and bad conduct brings utter disgrace.

Good conduct is the seed of virtuous deeds. Bad conduct leads to endless distress.

Men of righteous conduct never utter evil words even by a slip of the tongue.

Those who cannot live in harmony with the world are fools though they are learned.
15. 忠貞 Not coveting another’s wife

一個重視美德與幸福的人，不會愚昧地追求他人的妻子。
A person who values virtue and wealth will not covet another’s wife.

那些通姦者應以死謝罪，因為他們背叛了信賴自己的朋友，並且傷害信任他們的親友。
He who covets and does evil to the wife of a friend who trusts him is not different from the dead.

通姦者視之為小事，卻為自己招來永難洗刷的恥辱。
One may consider coveting another’s wife lightly. But the disgrace will stay forever.
通姦者擺脫不了的是
怨恨、罪惡、恐懼和恥辱。

He who covets another’s wife will always sink in enmity, sin, fear and disgrace.

具有美德的戶長
不會覬覦他人的妻子。

A family man leading a righteous life will not covet another man’s wife.

鄙視姦情的男子氣概　不覬覦他人的妻子的男子高貴氣概，
兼具了美德和禮節　　兼具偉人的美德和自律。

Noble manliness of not eyeing another’s wife is a virtue and also a discipline of the great.

不願緊抱他人的妻子，就是
這片大海環繞的大地上最值得讚頌的的美德。

Those who covet not another’s wife get all blessings in this sea-locked earth.

就連罪人都懂得謹守分寸，
不覬覦他人的妻子。

Whatever sin one may commit, one should not desire for another man’s wife.
16. Tolerance

Chief of all virtues is to tolerate the insults of others just as the earth tolerates the diggers.

Tolerance of intolerable wrongs is good. Forgetting such deeds is definitely better.

Lack of hospitality is the worst form of poverty. To bear with fools is the greatest strength.

One should always practise patience if he likes to retain his perfection.

The world will not respect the avengers but regard the tolerant as gold.
Retaliation gives only a momentary joy. But forbearance gives everlasting glory.

Even if others do the worst evil to one, it is better to avoid doing evil to them.

With tolerance one should conquer those who do harm due to their haughtiness.

Those who tolerate the rude remarks of the unjust are purer than the ascetics.

Those who endure insults are better than those who do penance by fasting.
17. 不嫉妒

不嫉妒

讓驕傲中了嫉妒
成為一種生活方式。

One should value the unenvying nature of the heart as the disciplined way of life.

不嫉妒能告訴我們，我們是如何獲得真正的成績。

Among all precious possessions nothing is equal to the state of being free from envy.

嫉妒他人財富之人，
背棄了美德與幸福。

One who does not desire virtue and wealth alone will envy other's wealth.

嫉妒招致的痛苦若為人所知，
就不會有因它而起的種種惡行。

Those who know that envy causes sufferings will never do evil out of envy.

心懷嫉妒的人不需要其它敵人——
他們的嫉妒已經足夠。

The envious need no other enemy. Even if their enemies fail, their envy is enough to ruin them.
The relatives of those who envy the act of charity will perish without food and clothes.

Fortune, the goddess of wealth, deserts the jealous and introduces the goddess of misfortune to the jealous.

Envy is a great sinner that destroys a person's wealth and leads him to the evil path.

It is worth pondering why good men suffer in poverty while the envious prosper.
18. 貪求 Not coveting others’ wealth

Not coveting others’ wealth

Not coveting others’ wealth results in the ruin of one’s own family and leads to crimes.

Those who shun injustice will never commit any sin out of greed.

People who seek eternal happiness will never stoop to any sinful deeds for petty joys.

Those who control five senses will never covet others’ wealth even in poverty.

Deep and vast knowledge gained is of no use if one madly covets another man’s wealth.
蒙恩典召召的人若被贪婪所诱，
也会因心怀不轨而堕落。
One who seeks the path of grace and virtue comes to ruin, if one plots evil deeds of coveting others’ wealth.

避免贪婪得来的财富：
因为随之而来的绝非好事。
One must avoid gaining others’ wealth through greed, for there is no good in it.

若想完整保有自己的财富，
则不可觑觎他人的财富。
If one has to protect one’s wealth, one should not covet another’s wealth.

幸運将自行尋覓
有智慧與德性且不貪婪的人。
Knowing their worth, the goddess of wealth stays with the wise who value virtue and do not covet riches.

輕率的貪婪導致毀滅，
崇高的滿足贏得勝利。
Thoughtless coveting leads to ruin and greedless pride leads to victory.
19. 诽谤

Not backbiting

เนื่องจาก คิดว่า อาณาจักร ศรีวิชัย ควรจะ
เป็นจักรพรรดิ แต่

即使忽視美德犯下罪行，
都不如得到诽谤者之惡名嚴重。

Even if one is not virtuous and does evils, it is good not to backbite.

背著某人詆毀他卻在他面前微笑，
比嘲諷美德和犯下罪行更加惡劣。

Praising somebody in their presence and then backbiting are worse than decrying virtue and doing evils.

與其詆誹並虛偽度日，
不如一死使靈魂得救。

It is better to die than to live by backbiting, as death brings fruits of virtue.

人前無情的話語，
勝過人後輕率的言語。

One may use harsh words in one’s presence but should not backbite disregarding after-effects.

诽谤者的卑貶

會揭穿他故作正直的姿態。

A person may talk of virtue but his backbiting exposes his meanness.
The worst flaws of a man will be searched out and revealed if he backbites.

Backbiters can never gain new friends but only lose their friends.

Those who backbite even dear friends will undoubtedly do worse to strangers.

The earth endures the burden of backbiters only with a sense of virtue.
Not speaking vain words

He who utters empty words displeasing others will be condemned by everyone.

Useless speech in front of others is more harmful than doing evil to friends.

Long and useless words expose the speaker’s total lack of virtue.

Empty and crude speech in public is fruitless and devoid of virtue.

When men of dignity speak useless words, they lose their greatness and esteem.
沉溺於空泛話語的人，
與其稱之為人不如說是廢物。
He who indulges in empty words is not called a man but a human chaff.

令人不悅的話語在所難免，
但智者應避免空談。
The perfect may even utter unfair words but it is good to avoid useless words.

具有洞察力的人
從不會言不及義。
Men of wisdom and reason will never utter useless words.

純潔無瑕而明智之人
從不脫口說出無意義的話語。
Men of wisdom and vision will never utter silly words even forgetfully.

發表有益的言論，
杜絕空泛的話語。
One should always speak useful words but never indulge in vain speech.
21. 作惡

The wicked never fear evil but the good always fear the arrogance of sinful deeds.

One must fear evil more than fire as one evil leads to another evil.

Supreme wisdom is not to do evil in return even to enemies who do evil.

One must avoid plotting evil against others. Otherwise, virtue will destroy one who plots others’ ruin.

One should not do sinful deeds pleading poverty as it will make one poorer.
Those who want to avoid evil for themselves must avoid doing evil to others.

One may escape from the ill effects of enmity but the enmity of one’s own sinful deeds will bring ruin to one.

Ruin follows evil-doers like a man’s shadow that follows his footsteps.

One who loves oneself should refrain from doing even the smallest evil to others.

A person who stays away from doing evils will be free from all evils.
22. Social Responsibility

Duty to Society

Rain does not expect anything in return from the world. Similarly, duty to society demands no return.

All the wealth earned by the benevolent by tireless efforts is meant to serve the worthy men.

There is no better deed in heaven and earth than serving the society.

He who is in harmony with others alone lives while the rest are considered dead.

The wealth of the wise who love humanity is beneficial to all like the village tank full of water.
The wealth of a generous person serves like a fruit-bearing tree in the middle of a town benefitting all.

The wealth of a generous man is like a herbal tree which serves as medicine that cures without fail.

Even in utter poverty the dutiful will never give up their generosity.

A generous person considers himself poor when he is unable to help others.

Even ruin is worth buying by selling oneself if it comes of doing charity.
Helping the poor alone is called charity. All other gifts seek only repayment.

Receiving even for a good cause is evil. Giving is good even if heaven is denied.

Giving even before one expresses one’s poverty is the quality found in a noble man.

It is a most painful sight to see begging till the beggar’s face becomes bright on receiving.

The ability of a person to relieve others of hunger is rated higher than the ability to endure hunger.
By relieving the hunger of the poor, the rich find a good place to store their wealth.

Those who hoard and lose wealth do not know the joy of glad-dening the poor with charity.

Eating alone for merely saving one’s wealth is even more painful than begging.
The only asset in life is fame which comes through acts of charity.

All the glory in the world is the glory of those who give alms to the poor.

Nothing remains everlasting in this world except renowned fame.

Heaven will not praise the gods but men on earth with everlasting fame.

Only the wise can convert loss into gain and death into life of glory.
如果必須生，為聲望而生。
否則何需生？
One must enter the chosen field and earn fame, or else one should not enter.

默默無名者為何責怪鄙視他們的人
而非自己呢？
It is useless for the nameless to blame their despisers instead of blaming themselves.

死後不留名
據說會招致世人譴責。
It is a disgrace for all those on earth if they fail to leave behind fame.

湮沒無聞的屍骨越多，
土地就會越來越貧瘠。
The earth bearing the burden of men without fame loses its fertility and yields less.

不受指責的結束一生可謂不虛此生，
默默無聞的結束一生只是死去。
Life without blame alone is life and life without fame is mere survival.
Ascetic Virtue
Ethical Adherence
Compassion is the greatest wealth. Even the worst of men possess worldly wealth.

The darkness and distress of hell are not for men of kindness.

Men of compassion protecting all beings on earth are free from fear of evils.

Men of graceful compassion suffer no pain. This world bears witness to it.
Those who are not compassionate and do sinful deeds lack virtue and purpose of life.

This world is not for the poor and the heavenly world is not for the unkind.

Men without money may prosper some day but those without mercy will never flourish.

One who does charity without mercy is like an insensible man seeking the profound truth.
26. 食肉的愿望

251

素食主义 Avoiding Meat

以他者的脂肪養胖自己的人，
怎可能是善良的呢？
One who fattens himself feeding on the animal flesh can never be kind to others.

252

財富的果實不屬於揮霍無度的人，
慈悲的果實也不屬於肉食者。
The thrifty cannot have wealth and meat-eaters cannot have kindness.

253

就像全副武裝意在殺戮的人，
肉食者也無法明辨是非。
The meat-eaters do not find joy in grace like those who carry murderous weapons.

254

慈悲是不殺生，洗心革面；
殺生為食則是無益的罪惡。
Not killing a creature is an act of kindness. Killing and eating its meat is unkindness.

255

不應被吞下的是生命， 而地獄將吞沒肉食者。
放棄肉食生命可獲得拯救， 肉食者無法免於前往地獄。
By giving up meat-eating, lives are saved. Meat-eaters cannot escape from going to hell.
人人戒除吃肉的習慣，
便不會有人販售肉類。
If men do not kill animals for eating, there will be no one to sell meat.

智者不以肉類為食，
因為它不過是腐屍。
Wise men who have clear mind will refrain from eating the flesh of a lifeless animal.

眾生都將合十鞠躬，
感謝拒絕吃肉的人。
He who gives up killing and eating meat will be adored by one and all.
27. तपस्या  |  कर्म  |  तपस्या Penance

संगति के तपस्यापति हरियूँसन सामाजिक संग्राम करते साथ, 261 परिचालक का समय करते हैं।

हरिर सब से अधिक कर्मकालीन, नहीं कर्म, नहीं कर्म।

हर्ष सब से अधिक कर्मकालीन, नहीं कर्म, नहीं कर्म।

Real penance lies in enduring sufferings and not causing suffer-ings to others.

तपस्याओं के तपस्यापति के अलग अलग कालीन अनेक नियम नियमीत। 262

तपस्याओं के तपस्यापति के अलग अलग कालीन अनेक नियम नियमीत।

唯能者能夠苦行，

唯能者能夠苦行，

他人則望塵莫及。

Penance befits only those who do penance and it is a useless effort for others.

तपस्याओं के तपस्यापति के अलग अलग कालीन अनेक नियम नियमीत। 263

凡俗之眾怯於苦行，

凡俗之眾怯於苦行，

是為了鞏固一心苦行者的決心嗎？

Family men refrain from penance in order to help those who have renounced life.

तपस्याओं के तपस्यापति के अलग अलग कालीन अनेक नियम नियमीत। 264

透過苦行

透過苦行

可消弭敵意，增進友情。

Penance has the power to destroy the enemies and elevate the friends.

तपस्याओं के तपस्यापति के अलग अलग कालीन अनेक नियम नियमीत। 265

人們在世間苦行

人們在世間苦行

是為了實現內心的想望。

People should try to do hard penance to achieve what their hearts desire.
Penance-doers achieve their noble ideals while the greedy do only harmful deeds.

As fire refines gold and makes it brighter, sufferings of penance make the ascetics purer.

Those who renounce ego and control the mind through penance are worshipped by all living beings.

Whoever is strengthened with the power of penance can conquer even the god of death.

A few are rich and many are poor, for only a few do penance while many do not.
Improper Conduct

The five elements in the body will laugh at the pretensions of a man of improper conduct.

A man’s saintly postures are of no use if his mind is knowingly bent on evil thoughts.

The saintly appearance of a man without inner strength is like a grazing cow clothed in a tiger’s skin.

A sinning man disguised in saintly dress is like a bird-hunter hiding behind a bush.

Men who claim sainthood but practise evil bring only eternal misery upon themselves.
None is so cruel as the one who pretends to be an ascetic and deceives the world.

There are people who appear shining outwardly like the kunri berry but black inwardly like its nose.

There are many people who like ascetics clean their body in holy water but hide their evil mind.

A straight arrow kills but a bent lute charms. Likewise, men must be judged only by their deeds.

There is no need to tonsure or grow long hair if one shuns evil deeds.
Not Stealing

He who wants to avoid contempt should guard against the very thought of stealing.

Even the thought of robbing others' wealth is a sin and so it must be eschewed.

Stolen wealth seems to grow but actually it will result in limitless ruin.

Limitless desire to steal others' wealth will bring in endless suffering.

Those who covet the unguarded wealth of others have no grace and love.
有偷竊癖好的人
不可能堅守美德。
Those who love stolen wealth will not stick to the righteous path.

偷竊的念頭就像烏雲般，陷人於無知境地，
但它無法蒙蔽有德之人。
The basest deed of stealing is not found in men of profound righteousness.

美德存於好人的思想中，
貪婪與欺瞞則存於盜賊的思想中。
Virtue lies in the thoughts of the virtuous and deceit lies in the hearts of thieves.

那些只懂掠奪的人
將立刻因犯罪而嘗到失敗的滋味。
Those who know nothing but stealing will perish by their own wicked deeds.

不偷竊的人得以上天堂，
偷竊者則身心俱傷。
Those who refrain from stealing gain heaven, whereas thieves lose their life.
Truthfulness

Truth is nothing but speaking without the least degree of evil to others.

Even a harmless lie can be considered as truth when it brings benevolent results.

A man shall not utter falsehood deliberately as his conscience will torment him afterwards.

He who is free from falsehood dwells in the hearts of all good people.

He who speaks the truth is superior to those doing penance and charity.
若欲赢得聲望和其它美德，
唯誠實是上策。
Nothing can match truthfulness which brings in without effort every virtue along with fame.

始終如一保持真實，
便能維繫其它美德於不墜。
He who speaks the truth and nothing but the truth need not practise any other virtues.

水能確保外在的純淨，
誠實則展現內在的純潔。
Water cleans the body. Likewise, truth enlightens the soul.

一切光芒皆非—對於智者而言，
唯一的光芒就是真理。
All lamps are not real lamps. To the great, the lamp of truth alone is the lamp.

Of all the good things in the world there is no virtue greater than truth.
Restraining Anger

真正有效的抑制在於壓抑的怒氣—否則抑制與否又有何影響？
對於弱者憤怒是錯誤的，但是對強者憤怒則無益。
\textit{Anger against the weak is wrong but it is useless against the strong.}

空憤恨恨是惡，但發洩出來的怒氣更是罪大惡極。
對強者空憤恨恨是惡，但對弱者發洩出來怒氣更是罪大惡極。
\textit{Anger shown to the strong is bad and it is worse if it is shown to the weak.}

勿因何人何事而動怒——
憤怒是所有罪惡的根源。
\textit{A person must avoid anger towards all, for it brings him all evils.}

有比這更為可怕的敵人嗎？
\textit{There is no greater enemy than anger which kills one’s happiness and laughter.}

若要自保，就該慎防憤怒；
放任怒火，便會造成毀滅。
\textit{A person must guard himself against anger or else it will lead him to self-destruction.}
怒火將不分親疏毀滅一切，
包括親人和生命之舟。
Anger destroys not only one who gets angry but also one’s relations who help them in times of danger.

憤怒之人的滅亡，
就像以手擊地般痛苦且確實。
An angry man’s ruin is as sure as the hand that strikes the ground getting injured.

即便面對公然侮辱，
壓抑怒火仍為上策。
Though tortured like scorching fire, it is better to control one’s anger.

心靈不為憤怒所困，
便可心想事成。
A man will attain everything he wants if his mind is free from the thoughts of anger.

恣意發怒便是滅亡，
棄絕憤怒是為克己。
Those who lose temper are like the dead and those who renounce anger are like ascetics.
32. 不傷害他人 Not Doing Harm

The law of the pure is never to hurt others even if it brings wealth that achieves fame.

It is the code of the pure-hearted never to hurt others even when they do them harm in anger.

Even vengeance against planned evil-doers brings endless miseries inevitably.

The best way of punishing the evil-doers is to forget their harmful deeds and do good to them.

A man’s knowledge is of no use if he does not regard the sufferings of others as his own.
What is considered by one as harmful should not be done to others.

To refrain from hurting anyone wilfully in any manner at any time even in thought is the chief virtue.

A man should never harm others when he himself knows the sufferings of evils.

If a man inflicts pain upon others, sorrows will afflict him quickly.

Those who want to be free from sufferings will not do wrong since all wrongs recoil on wrong-doers.
Non-Killing of creatures is a virtuous act. All sinful deeds arise out of killing.

Sharing one's food with others for protecting all lives is the chief virtue, according to scholars.

Non-killing is the supreme of all the virtues and non-lying is next to it.

Non-killing of any creature is considered to be the virtuous way of life.

One who refrains from killing is greater than those who have renounced the world fearing life.
Even the god of death won't take away the life of one who refrains from killing other beings.

One must certainly refrain from killing even if one's dear life is in peril.

The wise despise the disgraceful act of killing, however great its gains may be.

Those who live by killing are considered by the wise as men of mean deeds.

Those who once led their life by killing will live in poverty with dreadful diseases.
Sagacity
34. Impermanence

It is utterly foolish and deplorable to mistake impermanence for permanence.

The rise and fall of fortune is like the gathering and dispersing of the crowd in a theatre.

Wealth is impermanent. So one has to use it at once on charitable deeds of lasting value.

The wise consider a day as a sword that cuts down the life of a man.

One must do noble deeds without delay, for death may come anytime.
他昨天還在這。」大地對人類摟摟自喜地說。「今日他已逝去。」

Yesterday he was alive but today he is no more. This impermanence is the strange way of the world.

人們連下一刻都無法確定，
擬定的計畫卻有上百萬個。

Men are not sure of the next moment in their life. Yet they think of millions of future plans.

好比雌鳥之於破開的蛋殼，
生命和其靈核之間亦如是。

The soul quits the body any day like a bird coming out of the egg-shell.

死亡不過是入睡，
而誕生則是覺醒。

Death is like falling asleep. But birth is like waking up from sleep.

長久以來關在小屋中的生命
難道無法擁有自己的屋宇嗎？

The soul has no permanent home of its own. It has taken only a temporary shelter in the body.
35. 禁慾

Renunciation

婆羅門儀 Seasons and Taxonomy 優婆吠陀

隨著我們一件件放棄世俗之物，
我們就逐漸掙脫了痛苦的束縛。
A man is free from all sufferings when he abstains from all desires.

若渴望喜悅，應及早禁慾，
莫大的歡喜等待著苦行者。
If you want real happiness, renounce all your possessions. Then you will gain great happiness.

駕馭五覺，
便能當下放棄所有想望。
We must give up totally all our desires to control our five senses.

苦行者該當放棄所有—
執著使人迷惑。
Renouncing everything is true penance. Possession of anything leads to delusion.

何苦攜帶其它行囊？
Even the body is a burden to those seeking no rebirths, so there should not be any worldly bonds.
破除「我」和「我的」之妄想，
便達超越天堂之境界。

Those who curb the pride of 'I' and 'mine' enter the heavenly world inaccessible even to gods.

執著於愛憎之人，
免不了痛苦纏身。
Sorrows and sufferings will grip those who hold on to the worldly attachments.

放棄一切皆能得救，
其餘的人則陷於迷障。
Only those who renounce everything attain bliss; others are caught in the net of desires.

超然斬斷生命的糾結，否則混亂便永無止盡。
超然斬斷生命的糾結，執著導致永無止盡的生死。
Renunciation stops rebirth. Attachment brings death and birth again and again.

Those attached to God, who is free from all ties, will be free from all earthly attachments.
Realizing the Truth

Ignorance which takes unreality for reality results in worthless birth and sufferings.

Heart, pure and balanced in the understanding, will extinguish any doubts.

Heaven is nearer than the earth to those who are free from doubts and have a clear vision.

Controlling five senses is useless if we do not realize the profound inner truth.

True mark of wisdom is to find the profound truth of varied things.
If one understands the truth here on the earth, one will find no rebirth.

There is no fear of rebirth if a person has analysed and found out the truth firmly.

Wisdom is realization of the truth which removes the folly of rebirth.

Those who seek the truth by severing attachments will be free from woes.

All pains and sorrows will disappear if lust, anger and confusion are given up.
Curbing Desires

Desires are the cause of endless births to all living beings at all times.

If one has any desire, it should be only for freedom from births. It is achieved by renouncing desires.

There is no greater wealth either in this world or in heaven than the wealth of desirelessness.

Purity of mind is freedom from yearning and it comes while seeking the truth.

Only those who totally give up desires enjoy freedom from all desires.
Fearing the bond of desires is a great virtue as desires have the power to deceive.

If a man destroys all his desires completely, he will easily achieve noble deeds.

There are no sufferings for those without desires. There is endless grief for those having desires.

There is an eternal flow of happiness when desire, the evil of evils, leaves.

If a person leaves out desires that can never be fulfilled, he will gain eternal joys.
Destiny
Fate of wealth brings tireless efforts and fate of loss brings laziness.

Evil fate makes us fools and benevolent fate makes us all wise.

Wealth and wisdom mark the two different natures of worldly life due to fate.

In making wealth, it is possible that fate turns all good things into evil and all evil things into good.
Things not ordained to a man are not his. Things ordained to him, even when drained, are not lost.

Though men amass wealth, they can enjoy it only as destined by fate.

The poor will renounce all desires if fate does not trouble them.

When men consider good fortune as gain, they should not feel disturbed when they are troubled.

Destiny is the greatest power which will overcome all human efforts.
Politics
An ideal king shall possess army, people, wealth, council of ministers, friends and forts.

Courage, charity, wisdom and zeal are the four good qualities of a king.

A king should always have the three virtues, namely, vigilance, learning and bravery.

A noble king avoids vices; he is a man of virtue, boldness and dignity.

Acquiring, storing, protecting and distributing wealth are the duties of an able king.
平易近人而語氣溫和，
這樣的君王便值得讚揚。

The world praises a king who is accessible to his subjects and free from harsh words.

天下將臣服於
言詞和婉而開明的君王。

The world praises and obeys the king who is soft-spoken and generous in giving.

公正的保護者
將被視為上天的代理人。

If a king administers justice and protects his subjects, he will be regarded as God.

君王若能耐心傾聽逆耳之言，
所治理的國家便能平安無虞。

If a king bears with bitter criticisms, the world will prosper under his reign.

具備風度、慷慨、正義和關懷，
便是王中之光。

A king is regarded as a light to other kings, when he is benevolent, gracious, just and caring.
Learning

One should learn thoroughly what is worth learning and then act in accordance with it.

Science and arts are considered to be the two eyes of human beings.

The educated are considered to have real eyes but the illiterates have only two sores on their faces.

It is very common for the learned people to meet with joy and part with the fond hope of meeting again.

Those who learn by humbling themselves like the poor before the rich are great. Others are very low.
掘井於沙地，便可生水—
深入學習，亦可生智慧。
The deeper we dig the well, the more water we get. The more we learn, the more wisdom we acquire.

学习使人有如大地山河在握，
為何人卻至死不向學？
The learned man makes all lands and towns his own. So, one should learn well till one’s death.

The learning acquired in one birth helps a man in all his seven births.

若自身心喜的令他人欣喜，
便是學者的喜悅。
Learned men want to learn more, when they find deeper learning delights others.

永不消滅的財富
並非金錢，而是學問。
Learning is supreme and everlasting wealth. No other wealth is real wealth.
41. 無知

Illiteracy

Addressing the learned without extensive study is like playing dice without a board.

The unlearned man's desire for public speaking is like a breast less woman's longing for sex.

Even the unlearned are deemed wise if they keep quiet before the learned.

The wise will not accept even the occasional flash of intelligence of an illiterate.

The pride of an illiterate gets exposed when he interacts with the learned.
The unlettered are as useless as the wasteland and they simply exist.

The beauty of an illiterate without a keen mind is like the beauty of a doll made of clay.

The wealth of the unlearned is more harmful than the poverty of the learned.

Though the unlearned are high-born, they are not so great as the learned who are low-born.

There is much difference between the learned and the ignorant as between mankind and animals.
Wealth acquired by listening is the wealth of wealth and it is the greatest of all wealth.

Men who find listening as food for their ears are like gods served with sacred offering.

The advice of the righteous is like a stick that helps one on a marshy ground.
One should listen to good words, however brief. Even those few words will bring greater dignity.

Even if scholars do not grasp correctly, they will not speak foolishly.

The ears, not in the habit of listening to good things, are considered deaf, though they can hear sounds.

Humility in speech cannot be attained by men who never listen to the discourse of the wise.

It does not matter if the men whose taste is in their tongues and not ears, live or die.
43. **Wisdom**

Wiseness is a weapon to guard against destruction; it is a fort which no enemy can destroy.

Wisdom curbs the wandering mind and directs it from evil to good.

To perceive the truth is wisdom, whatever be the matter and whosoever utters it.

To speak clearly to impress all and draw subtle truths from others' utterances is wisdom.

Befriending the great and keeping their friendship stable and steady is worldly wisdom.
世間流轉為常態，
順勢而行才明智。
To live in harmony with the fast changing world is true wisdom.

智者能察時勢——
愚人則否。
The wise foresee what is going to happen but the unwise lack knowledge to predict this.

不知對何事該心懷敬畏，是愚蠢的——
智者則深明其道。
It is foolish not to fear what is to be feared; it is wise to fear what is to be feared.

對於具有先見之明的智者而言，
沒有什麼是出乎意料之事。
There is no terrifying shock to the wise who have the foresight to guard themselves against the coming evil.

The wise possess everything but the unwise possess nothing even if they have everything.
Avoiding Faults

True nobles do not commit these faults:

- Pride, anger, and envy.

The wealth of those who are free from arrogance, anger and petty-mindedness is really great.

Stinginess, low pride and excessive pleasures are the pitfalls of rulers.

Men who fear blame will consider even their small fault as a great blunder.

As a precaution, one should be free from any grave fault which is the enemy leading to ruin.

A life that is not guarded against future faults is like a heap of straw before fire.
No fault will remain with the king who first corrects his own faults and then sees other's faults.

The wealth of the miser who leaves unfinished what is to be finished, will come to destruction.

The gripping greed of a miser is a unique flaw; it is worse than all other offences.

One should neither revel in self-boasting nor desire for empty deeds.

If a person plans and acts on his desires secretly, the evil designs of his enemies will fail.
45. 長者の協助

Seeking The Help of the Great

兼具美德、成熟和智慧之人的友誼。
One should analyze the value of men of virtue and wisdom, and gain their friendship.

能夠消除現世災患，並防患於未然的人，
One should seek the friendship of those who will remove present ills and protect from future evils.

獲得並保有偉人的友情。
To have great men as our relatives is the rarest of all rare blessings in the world.

與強者締結的友誼。
Cultivating intimate relationship with the worthy and following their noble ideals is the greatest strength.

As ministers are a king’s eyes, they should be selected with great care and wisdom.
One who has worthy men as guides and does right deeds need not fear the enemies.

No enemy can destroy a man who has friends to censure him when he errs.

The king without men to rebuke and guard him will perish even without enemies to destroy him.

There is no gain without capital in a trade and there is no stability without proper support.

To abandon good friends is far worse than facing a great number of enemies.
Avoiding Mean Company

The noble fear the friendship of the ignoble; only mean men regard the ignoble as relatives.

Water changes according to the soil; similarly men’s nature changes according to their friendship.

Man’s wisdom depends upon the mind and his character depends upon his company.

Man’s wisdom appears to reside in his mind; but it really emerges from the company of his friends.

Purity of thought and deed develops according to the pure conduct of one’s friends.
The pure-minded bring forth good progeny as pure friendship brings forth good deeds.

Purity of mind brings wealth to souls; the company of good friends brings them glory.

Though good in mind, the wise find a tower of strength in good company.

A mind without a blemish leads to heavenly bliss; pure friendship adds strength to it.
47. Action行動

Acting with deliberation

One should first weigh the investment, expenditure and income, and then proceed.

One should consult chosen friends, deliberate with the wise and act; then nothing becomes difficult.

Wise men in quest of gain will not do anything that would ruin the capital itself.

Those who fear committing shameful errors will not begin any work not clear to them.

Fighting against enemies without proper planning will only strengthen the enemy.
Doing unfit things leads to ruin. Not doing fit things also results in ruin.

It is good to think first and then act; it is wrong to act first and then think.

Any work without proper efforts and methods will fail despite the support of many.

Even a good deed may go wrong when it is not done befitting the nature and disposition of men.

As the world approves only what is acceptable, one should do deeds without incurring ridicule.
Assessing the Strength

48. 力量

A person should weigh the act, his strength and that of his foes and friends before venturing.

Nothing is impossible to those who know the ways and means of the task.

Many who do not know their strength, enthusiastically begin an act but fail in the middle.

He who does not adapt but praises himself without knowing his limitation will quickly perish.

The axle of a cart breaks if the cart is overloaded even with light peacock feathers.
The person who attempts to climb the tree beyond the tip of the branch will lose one’s life.

A person should know his limit and give within his means. That is the only way to save his wealth.

It is no harm even if the income is small as long as the expenditure is within means.

A man’s life seems to be wealthy but it perishes if he does not live within the bounds.

One’s wealth will quickly vanish if one’s generosity exceeds the limits.
Choosing Proper Time

A crow can defeat an owl in daytime; likewise, a king needs suitable time to conquer his enemies.

A timely action is a cord that holds unstable wealth together forever.

Nothing is impossible for those who act with the right means at the right time.

Even the world can be conquered, if one acts at the right time and right place.

Those who want to conquer the world should wait patiently for the appropriate time.
積蓄活力，
如同蓄勢待發的公羊向後踏步。
A ram retreats only to fight fiercely. Likewise, the man with enthusiasm keeps himself restrained.

智者不隨意發怒——
而是將怒氣留待恰當時機。
The wise do not burn with anger. They restrain and wait for the right time to act.

容忍敵人，
直到推翻他們的時機到來。
A person should bear with his enemies till the time is appropriate to destroy them.

難得的機會到來，
便該把握它去做難得之事。
When the rare chance arrives, one should do rare deeds immediately.

像鵞鳥般靜待時機，並仿效它
在時機成熟時命中獵物。
One should wait like a stork for the right moment. When the time is ripe, one should act firmly.
Assessing the Place

One should neither start any task nor scorn the foes, till one finds the right place for action.

It is a great advantage even to the men of mighty power to have strong fort.

Even the less powerful can conquer their foes if they choose the proper place for defense and offence.

A careful approach by the brave from the right place will outwit the enemy.

The crocodile is all-powerful in deep water. But on land other animals defeat it.
再強的戰車也無法在海中奔馳，
就像船隻無法橫渡陸地。

As ships cannot sail on land, the wheeled chariots cannot run on the seas.

強大的軍隊若困於窄小之地， 在安全之地的小型軍隊，
便會因士氣低落而被擊潰。 甚至可以擊敗英勇的大軍隊。

A small army in a safer place can defeat even a big courageous army.

即使欠缺防禦要塞和強大力量，
擁有主場優勢的軍隊仍難以應付。

It is difficult to manage foes on their own soil, even though they have no fort and enough strength.

長牙象能抵禦矛槍攻擊，
在沼澤地裡卻不敵豺狼。

Even a jackal can kill a war elephant entangled in a marshy ground.
Testing and Trusting

One should choose a person on the basis of his virtue, wealth, joy and fear of life.

The ruler must choose men of noble birth who shun faults and feel ashamed of doing evils.

Even great scholars who are free from faults are not totally free from ignorance.

The ruler should weigh the merits and demerits of the people and judge them accordingly by merit.

The deeds of men are the real touchstone for their nobility or meanness.
The ruler should not select men who have no attachment and relatives, for they do not fear social blame.

Choosing fools as advisers out of love will lead to utter foolishness and confusion.

Trusting strangers without testing them will bring endless evils to one's progeny.

One should choose men after testing them and then give them suitable work.

To trust men without any test and suspect those already tested will lead to endless troubles.
52. 用人

Evaluating and Employing

One should choose and employ men who can weigh good and bad, and love to do only positive things.

One should employ men who can enlarge the sources of income, increase wealth and prevent hurdles.

One should employ men of virtues who are kind, wise, clear-headed and contented.

Though tested and found fit, men may differ in their ways of executing a task.

One should not employ favourites but those who know how to get things done.
One should choose the right person, right deed and right time, and then entrust the work to him.

Only after evaluating the task, the means and the person to do it, the task should be assigned to him.

Only after having decided that a man is fit for the task, one should employ him.

Fortune deserts one who doubts the loyalty of hard-working persons.

The ruler should always be alert in keeping his workforce faithful so as to make the world all right.
53. 血緣關係  Cherishing Relatives

只有親人會在過去的情面上不棄不離，逆境之中亦然。
A person may lose all his wealth; yet his relatives praise his glorious past.

親屬關係不疏離，財富便不會減少。
Fortune will be ever increasing if one has the gift of loving relatives.

聚攏親人，使他們簇擁在身旁。
To live with the relatives around is the benefit of a happy and prosperous life.

A large number of relatives gather around the man who is generous and soft-spoken.
Only men who are generous and wrathless in this world gain countless relatives around them.

A king with proper discretion will always have countless relatives.

Once the cause for discord is removed, the deserted relatives will come back and stay.

The ruler should help, examine carefully and then admit the deserter who returns with a cause.
Not Forgetting Duty

Forgetting one’s duty in overwhelming joy is worse than excessive anger.

Forgetfulness in one’s duty ruins one’s name and fame just as constant poverty destroys wisdom.

Those who are forgetful can never achieve glory. It is the accepted view of all learned men.

The fearful have no use of their fort. Likewise, the forgetful have no use of their fortune.

Those who fail to protect themselves in advance will repent for their faults later.
To work with ever-wakeful care at all times is excellent beyond comparison.

One should pursue excellence praised by the wise; or else there will be no gain in all seven births.

When one is extremely proud and happy, one should remember those who are ruined through forgetfulness.
55. 公正不阿的王權  Just Rule

【君主的王權】

君主的王權
是聖典和正當行為的基石。
The king’s just rule provides the basis for holy scriptures and right conduct.

【勤政愛民的君主】

勤政愛民的君主
是民心的依歸。
The world respects the king who rules justly for the welfare of the people.

【君主依法治國】

君主依法治國，
雨水和穀糧便永不匱乏。
Seasonal rains and yields are plenty in the land ruled by a just king.
It is not the spear but only the scepter of justice that brings success to the king.

The king protects all his people. His own just rule protects his dignity.

An inaccessible and unjust king will surely bring destruction on himself.

The duties of a king are protecting his subjects from enemies and punishing the wrong-doers.

Passing death sentence on ruthless killers is like removing weeds from the land under crop.
The king who harasses his subjects is worse than a cruel murderer by trade.

The king who fails to render justice regularly will lose his country gradually.

The unbearable tears of the oppressed are weapons that destroy the wealth of a king.
公正的治理可鞏固王權，
反之，君王的榮耀便會褪色。
Just rule brings everlasting glory to a king. Unjust rule dims his name.

少了雨水，大地如何存續？
就像在苛政之下苟活。
As all beings on earth suffer without rain, people suffer under an unkind king.

君王不公正，
雨露便不降。
When a king fails to render justice, even seasons will change and rains will fail.

守護者不盡職責，母牛的乳汁就會減少，
婆羅門的六種職責也會消失。
If the king fails to protect his country, cows will yield less milk and the priests will forget scriptures.
Avoiding Oppression

A king examines thoroughly before giving suitable punishment to prevent further evils.

The king must appear to be harsh but he must be really kind. This will ensure long-lasting gains.

An unkind ruler who is a terror to his people will quickly perish.

When the subjects complain that the king is cruel, he will soon lose his life and wealth.

The cruel-faced king’s wealth is no better than a devil’s treasure.
The king who is harsh in speech and unsympathetic soon loses his vast wealth.

Bitter words and excessive punishments are the files that wear out the conquering power of the king.

A king burning with anger and not heeding the advice of the wise will gradually lose all his wealth.

The king without strong forts lives in fear of foes and gets ruined.

There is no greater burden to the earth than the tyrant surrounded by the council of illiterates.
The world survives on limitless beauty found in the compassion of the people.

Songs without tunes are of no use. Eyes without benign look are of no use either.

Eyes are of no use to one’s face if they show no kindness in sufficient measure.

The jewel of the eyes is benign look; without it the eyes are only sores.
Men without benign look remain just like trees rooted to the ground.

Men without kindness have no real eyes. Men with eyes are not without kind-heartedness.

The entire world belongs to those who are kind to others and sincere in their duties.

It is excellent to be kind and patient even to those who hurt us.

Benign people will take even the poison given by their friends and yet remain cool and gracious.
Espionage

59. 偵查

Espionage

君王的一雙眼睛
是治國之術的體現，也是間諜效法的典範。
The secret services and the books on morals are the two eyes of a king.

君主的職責是及時掌握
每個人每天的每件事。
The king should know promptly whatever happens to his subjects every day.

少了間諜提供的情資，
君王便無法成功治國。
A king who does not know the benefits of spying can never achieve victory.

部屬、親族和敵人
都是間諜偵查的對象。
A good spy is the one who observes the conduct of the king’s employees, his relatives and enemies.

間諜應時刻以無畏細心，
不被查覺地蟄伏在近處。
Able spies are those who have unsuspected appearance and fearlessness, and guard secrets.
A spy guised as an ascetic works tirelessly and collects information unmindful of threats.

A spy collects the secrets of others and confirms them beyond doubt.

The report of one spy must be verified with that of another to confirm it.

The spies should not know one another. The king should believe and act if reports of three spies agree.

A spy should not be honoured in public; if honoured, it will expose the secrets to the public.
Only those with zeal have real wealth; those without zeal have nothing, though they may have everything.

Possession of zeal is long-lasting wealth. Material possessions are fleeting in nature.

People with tireless zeal do not bother about the loss of worldly wealth.

Good fortune enquires and enters the path of a person who has abundant zeal.

A lily rises according to the water level and men’s greatness rises according to their zeal.
Men should always think high and noble. Even if they fail, they should have the zeal forever.

Strong-minded people are always firm even in defeat like the brave elephants pierced by arrows.

Men without a strong will cannot boast that they are very generous to others.

Though the elephant is huge and sharp-tusked, it is afraid of a tiger attacking it with ferocity.

A firm mind is the real strength of men. Without it, they are but trees in human form.
Not being Lazy

The light of family honour will die due to the dark smoke of laziness.

Those who aim at enhancing the prestige of the family should give up laziness.

A fool with deadly idleness causes the downfall of his family before his death.

The lazy men without effort bring ruin to their families and increase their sins.

Delay, forgetfulness, laziness and sleep are the coveted vehicles of those prone to ruin.
The lazy cannot achieve great gains even if they enjoy royal benefits.

Those who love laziness lacking noble efforts will have to face scornful words.

If laziness remains in a man of nobility, it will make him the slave of his enemy.

Freedom from laziness removes shame and disgrace on one’s family and manliness.

A king who is not lazy can gain all the worlds measured by God’s great strides.
Perseverance

不要說出：「這是不可能的。」而放棄，努力能克服一切。
不要說出：「這是不可能的。」而放棄，努力能帶來一切榮耀。

Nothing is difficult to achieve. Strentuous efforts will bring due honour.

放棄的人亦會被放棄——
堅守你的職位。

One should never give up a task in the middle, for the world will abandon such people.

為大眾謀福利的榮耀
屬於不屈不撓之人。

The glory of benevolence depends on the excellence of perseverance.

軟弱之人的善心，
猶如宦官手中的劍。

The thought of charity in a lazy man is useless like the sword in a eunuch’s hand.

唾棄歡樂，性喜刻苦勞動的人，是朋友的慰藉和支柱。
不樂歡樂，性喜刻苦勞動的人，猶如支柱為親屬除去災難。

One who loves work, but not pleasure and removes the sufferings of his relatives is like a supporting pillar.
Strenuous effort brings wealth and laziness brings only poverty.

Misfortune lives with the lazy and Fortune lives with the industrious.

Bad luck is never blamed. What is blamed is lack of knowledge and effort.

Though fate may not be favourable, strenuous effort will yield its reward.

Those with untiring and unfailing efforts will conquer even the unyielding fate.
Fortitude

Adversity can be overcome by taking it lightly. So smiling is the easy way to overcome it.

A wise man with a determined mind will conquer even a flood of troubles.

The resolute will never allow grief to overcome them but will make even grief itself grieve.

Trouble itself is troubled if it confronts a man with bull-like efforts.

A strong-willed man, who boldly faces sufferings, drives away all sorrows.
Those who are neither miserly nor elated in prosperity will never grieve in poverty.

The wise do not take sorrows to heart as they know that the body is subject to suffering.

A person who does not seek pleasure and takes sufferings as natural will never be prone to grief.

A person who does not long for joy will never be upset by the pain of sorrows.

Even enemies will hail the glory of a person who takes pain as pleasure.
The Limbs of the State
A wise minister is one who is efficient in choosing the right means, time, manner and rare ventures.

An ideal minister excels in firmness, nobility, concern, knowledge and efforts.

A minister is one who is able to divide enemies’ allies, cherish friends and unite the parted ones.

An able minister is one who deeply enquires, decides on the ways of execution and boldly advises.

A king should choose as minister one known for virtue, wise words and efficient execution.
機智與學識兼備，外交使節機智與學識兼備，
還有甚麼可與之抗衡？還有甚麼可與之抗衡？
Nothing can withstand a minister’s inherent intelligence combined with his acquired knowledge.

縱使學富五車，
也必須務實。
Although one knows all subtle techniques, one should act in tune with the world.

即使敵人愚昧無知，外使仍須盡職規勸，使其開化。
愚昧輕忽的統治者會忽視忠告，
但是外使之責是正當地給予他忠告。
An ignorant and reluctant ruler may ignore the advice. But a minister’s duty is to advise him rightly.

七百萬人公開為敵，
比起一名叛國外使仍不足懼。
Millions of open enemies of a king are better than a minister who gives him wrong guidance.

計畫再周全，在無能的人手裡也會功虧一簣。
計畫再周全，在無能的外交使節手裡也會功虧一簣。
An inefficient minister will never finish even a well-planned scheme.
Power of Speech is a rare gift. There is no other gift rarer than that.

Words can bring either gain or ruin. So we must guard against a slip of the tongue.

A speech should captivate the audience and appeal even to those who have not heard it.

One should choose and use words that even virtue and wealth cannot excel.

One should use such words which are not excelled by any other words.
The code of great men is to speak sweet words that attract others and take merit in others’ speech.

No one can defeat a speaker who is good, tireless and bold in a debate.

The world will quickly carry out the sweet and well-set words of eloquent speakers.

Those who can never be brief and faultless use too many words in their speech.

Those who are unable to express what they have learnt are like flowers without fragrance.
66. 誠信交易 Purity in Action

朋友能提供世俗之物，
善行能满足一切需要。

Good company brings wealth to a person, but goodness of action fulfils all his desires.

想要追求卓越，
就须慎防可能玷污名誉的事物。

One who seeks future greatness or fame should avoid deeds that stain one’s name.

從容看待生命的人，
即使遭逢困厄也不会变得卑劣。

Men with foresight will do nothing shameful even in extreme distress.

別做讓自己悔恨的事，
要是做了，就別後悔。

One should not do anything that one will regret later. If done, one should not repeat the mistake.
One should not do anything that will be condemned by the great even to feed one’s starving mother.

The pinching poverty of the wise is far better than the ill-gotten wealth.

Those who do deeds shunned by the learned may win initially but will grieve later.

Wealth got through other’s sufferings will not last. Earnings by fair means, though lost, are regained.

Hoarding ill-gotten wealth is like keeping water in an unbaked clay pot.
Firmness in Action

Strength of action depends on the firmness of the mind; all other abilities are not of this nature.

The two principles of the wise are to avert hurdles and overcome if obstacles come.

Success of an action should be revealed only at the end as endless sufferings follow if revealed midway.

It is always easy to preach but difficult to follow what has been preached.

The achievement of fame through firmness of action reaches the king and it is praised by all.
Men of resolute mind will surely achieve whatever they wish for.

Appearance of a man does not matter. He may be as important as the linchpin of a rolling chariot.

An act must be executed firmly and boldly without delay and with alertness.

Despite initial sufferings, one must do with firmness the deeds that bring delight in the end.
After taking a well-considered decision, it is extremely harmful to delay the action.

Only those acts which deserve delay should be delayed. Other acts should not be delayed.

When it is possible, it is good to act. Otherwise, one should find out the right time and place to act.

Unfinished action and ignored enmity lead to ruin like unextinguished fire that flares up.

One must consider resources, ways, time, place and nature of the deed before carrying out an act.
Mode of completion, obstacles and profit should be measured well before venturing into an action.

The best way to perform a deed is learning the techniques from an expert.

One should use one act to achieve another, just as a trained elephant is used to capture another elephant.

It is more urgent to make friends with foes than doing good to friends.
Love, noble birth and courteous qualities that please the king are the essentials of efficient ambassadors.

Kindness, intelligence and power of expression are the three essential qualities of an ambassador.

The envoy, the greatest among scholars, can relate to another ruler the causes for his king’s success.

A person who has intelligence, good looks and deep learning is fit to become an envoy.

A good envoy should speak precisely, pleasantly and humbly to bring gain to his king.
A good envoy is one who is well-read and bold, speaks convincingly and acts according to the situation.

The best envoy knows his duty, the right time and place, and he deliberates before conveying the message.

An envoy should possess honesty, company of wise men and courage.

The envoy conveys the king's exact message to another king in a firm and faultless language.

A good envoy fearlessly conveys the message benefitting his ruler even at the cost of his life.
Men around a wavering ruler, like those before the fire, should go neither too far from him nor too near him.

If men do not crave for what the king desires, they will gain abiding wealth.

One should be careful and avoid blunders. Otherwise, it is very difficult to clear the king's suspicions.

Whispers and exchange of smiles should be avoided in the presence of the king.

One should not overhear or show interest in learning the king’s secret till it is disclosed by him.
Take into account the king’s mood and time, and speak to him what he likes to listen to.

One should always speak pleasant things to the king and never speak useless things even if compelled.

The ruler should not be scorned as a relative or a junior. He should be given due honour.

The wise will not do anything unacceptable to the king, thinking that they enjoy the king’s favour.

Taking the king’s intimacy for granted and doing unworthy acts may lead to destruction.
Mind-Reading

One who reads another’s thoughts from his appearance is a jewel of the world surrounded by the seas.

The person who is able to read another person’s mind correctly is regarded as equal to god.

A ruler should at any cost secure the services of the man who reads others’ minds from their looks.

Those who read others’ minds without being revealed resemble others physically but differ mentally.

The chief function of the eyes is to read the minds of others by merely looking at their faces.
As a crystal reflects things around it, the face shows one’s likes and dislikes.

There could be not better index than the face that shows the joy or the anger of the mind.

For those endowed with the power of reading the mind, it is enough if others stand before them.

One who can read the mind by looking at the eyes of others can say whether they are foes or friends.

Eye alone is the apt measuring rod of the wise who can read others’ minds.
72. Knowing the Assembly

Men of clear mind and powerful speech should use words that suit the audience.

Good men with eloquence should use right words to suit the time and the nature of the audience.

Those who speak without minding the audience lack choice of words and oratorical skill.

An orator should be brilliant before the bright but act as a stupid before the dull.

Best of all virtues is modesty which controls one’s tongue before the wise.
Committing mistakes in speech in a learned assembly is slipping from the path of virtue.

Greatness of scholars can be brought out only in an assembly of the wise.

Speaking to an attentive audience is like watering a field of fertile crops.

Those who speak persuasively before the wise should never talk so to the mean even by a slip.

Speech addressed to fools is like throwing divine nectar in the sewer.
Not Fearing the Assembly

Pure-minded orators knowing the quality of audience and the power of words never falter in their speech.

The orator who makes the learned spellbound with his scholarship is a scholar among scholars.

Many face the foes and die in the battlefield. But only a few face the assembly with boldness.

An orator should impress the scholars with his scholarship and learn more from greater scholars.

The orator should master oratorical skills essential to counter the arguments of his foes bravely.
利劍之於懦夫，
就像學問之於口拙的人，有何用處可言？
To one who dreads an assembly, learning is as useless as a sword in the hands of a coward.

口拙之人的學識
就像懦夫手中的劍。
The scholarship of those who fear speaking in an assembly is as useless as a sword in the eunuch’s hand.

若無法讓智者留下深刻印象，
再有學問也無益。
Those who cannot effectively speak good things in an assembly are useless, however educated they are.

世人將貶低口拙的學者，
害怕面對眾多的有學之士，
奚落他比無知的人不如。 甚至不如文盲。
The learned man who fears to face an assembly of the good is inferior even to the illiterates.

因怯場而隱瞞自身學識的人
雖然活著，猶如已死。
Those who fear the assembly and cannot express convincingly resemble the dead.
An ideal country should possess farmers with unfailing harvests, virtuous scholars and wealthy men.

Abundant wealth, absence of calamity and never-failing harvests make a good country.

An ideal country is the one where people gladly bear all burdens and pay all taxes.

A country which is free from excessive hunger, epidemics and dreaded enemies prospers.

Absence of divisions, hidden enmity and troublesome chieftains make an ideal country.
An ideal country will not be ruined by foes. Even if ruined, it will remain prosperous forever.

Water from rain and springs, hills with rivers and strong forts are the vital aspects of a good country.

The five ornaments of a country are health, wealth, crops, happiness and security.

An ideal country is the one that grows with its natural resources without hard labour.

All the above gifts of a country are quite useless if there is no harmony between the king and the subjects.
The fort is very important both for the aggressors and the defenders alike.

A good fort has clear water, vast area, mountains and forests with cool shade.

A fort should have enough height, breadth, strength and safety from enemies' reach.

A fort with large space within and with a small area to defend will demoralize even bold foes.
A good fort should contain necessary provisions and smart warriors to defend it in times of need.

A good fort is the one which withstands blockade, direct attack and treachery.

A fort should have the ability to defend itself and win by defying the attacks of the enemies.

A fort gains reputation by the planning of its soldiers inside to destroy the enemies in the battlefield.

Even a grand fort is useless if the forces are not able to defend it.
76. 財富

財富是慾望的基礎。貪婪的人們，財富
是他們生活的基礎。

There is nothing precious like wealth which converts worthless men worthy.

財富是一個人的尊嚴，
是榮耀的基礎。

The poor are despised though they are worthy but the rich are honoured by all though they are unworthy.

財富是一盞不滅的燈，
照亮了遠方暗處。

Wealth, the everlasting light, drives away enmity from all lands.

光明正大得來的財富，
將帶來美德與幸福。

Wealth acquired through fair means brings virtue and happiness.

未經饋贈者或接受者祝福的財物，
便不該染指。

One must give up the wealth earned without kindness and goodness as evil.
Unclaimed wealth, taxes and compensation for war damages form a king's revenues.

Wealth, the foster mother, nurses the child of love called grace.

Doing a business with enough money in hand is as safe as watching an elephant-fight from a hill.

One should earn wealth as there is no sharper weapon than that to ruin the arrogance of foes.

Those who gather wealth through fair means will gain both virtue and joy easily.
Greatness of an Army

77. Greatness of an Army

A fearless, well-organized and successful army is the most important wealth of a ruler.

A traditional army alone can brave a might enemy even ignoring the setbacks.

A pack of rats disappears before a hissing cobra. Likewise, a weak army vanishes before a brave army.
Valour, honour, glorious tradition and loyalty are the safeguards of a powerful army.

An able army finds the tactics of the enemies in advance and proceeds to destroy them.

An army may be weak in defence and offence. But it should impress by its big show and gain fame.

An army will win when there are no desertions, incurable hatred and poverty.

Though the army has numerous able and experienced soldiers, it is of no use without dynamic generals.
Military Might

The enemies who dared to oppose the chief have become hero-stones.

It is sweeter to hold a spear that missed a motionless elephant than an arrow that killed a running hare.

The great manliness is to fight the battle with courage. But it’s better to show mercy to the humbled enemies.

The hero who throws the spear at an elephant smiles and draws another from his chest.

Even winking at the hurling of lances by enemies is counted as defeat to the heroes.
無法留下光榮傷痕的日子，
對勇士而言都是虛度光陰。
The warriors count their days without receiving glorious war wounds as fruitless days.

為了名譽犧牲生命的勇士，
才配擁有腳鐐。
Those who seek universal glory but not their safety wear heroic anklets to add beauty.

君王的憤怒也無法制止
準備在沙場上捐軀的勇士。
Even when the king disapproves, the soldiers who are ready to die will remain undaunted.

為實現誓言而喪命的人
難力有未逮，又有誰敢輕視他？
None blames those soldiers who pledge to win but lose their lives.

能有滿懷感激的人們為之垂淚，
這是多麼令人嚮往的辭世方式啊！
The death which invites the grief of the ruler is most welcome to true soldiers.
Friendship

What is more precious?

Friendship is quite rare to get the friendship that guards a person against all actions of enemies.

Friendship of the wise grows like the waxing moon but that of fools decreases like the waning moon.

As repeated reading brings better understanding, friendship of the noble brings deeper delight.

Friendship is not meant for petty joy but to point out a friend's faults when he goes astray.

True friendship is not in frequent meetings. Mutual feelings will yield the rights of friendship.
True friendship is not a mere smile on the face but is something felt deep within the heart.

Good friendship saves one from ruin, shows the right paths and shares the distress.

Friendship is one which rescues the friends in distress like one’s own hands setting right the slipping dress.

Friendship lies in consistency and provides support on all possible occasions.

It is only mean friendship which proclaims that the friends are so close to each other.
Choosing Friends

Nothing is worse than thoughtless friendship, for once formed it cannot be abandoned.

Untested friendship will certainly lead to grievous pain and death.

One’s character, clan, defects, and relatives must be studied before befriending one.

One should pay any price to gain the friendship of men of noble birth who despise disgrace.

One should seek worthy friends who point out one’s faults, indict and show the right path.
逆境也有它的作用——
可以用來衡量友情。
Even in misfortune there is something good, for it is a yardstick to measure friends.

能擺脫愚蠢的朋友，
是上天賜予的福分。
Getting rid of the friendship of fools is a gain to anyone in the world.

避免結交善於猜忌，而且在患難時會背叛同伴的人。
不要去想那些抑制熱情的事，不要在危險的時候放棄朋友。
One should not thing of deeds curbing enthusiasm and of one’s friendship deserting in danger.

即使到了臨終的一刻，
朋友的背叛仍令人耿耿於懷。
Friendship of those who deserted in distress pains one’s heart even at the time of one’s death.

與正直之人為友；
就算付出代價，也要擺脫廢人糾纏。
One should seek the friendship of good people and shake off the worthless at any cost.
81. 老友 Long-standing Intimacy

Intimacy is that which willingly submits to liberties taken by old friends.

The essence of old friendship is the freedom of action which the great always cherish.

Long-standing friendship is of no use if the friend’s freedom of action is not approved.

A friend’s painful offence should be ignored as it may be due to either ignorance or deep liberty.
就算被伤害了，
真正的朋友也不会背弃老友。
True friends will never abandon long-standing friends even in adversity.

就算被伤害，
老友的爱也不会终止。
True friends will not break their friendship even when their friends do ruinous deeds.

不怨朋友受到诋毁的人，
其朋友必有犯错的一天。
An old friend won’t mind the faults of his friends and even when he gets hurt, he considers it a good day.

世人都会敬爱
忠于旧日情谊的人。
The world loves true friends who stick to long-standing friendship.

世人都会敬爱
忠于旧日情谊的人。
Even the enemies love those who do not desert their old friends.
82. 惡友

Bad Friendship

It is better for the friendship of people without genuine love to shrink rather than shine.

It is quite useless to have friendship with the unworthy who stay in gain and leave in loss.

Selfish friends, prostitutes who expect gains and thieves are alike in their character.

It is better to have no friends than to have friends who, in times of need, desert like an untrained war-horse.

It is better to avoid bad friends who, though benefitted, are of no help when needed.
Enmity of the wise is far better than the intimate friendship of fools.

It is far better to have the enmity of foes than to have the friendship of pretenders.

One must silently discard the friendship of those who make a possible task impossible.

The friendship of those whose words and deeds differ gives pain even in dreams.

Friendship of those who act as friends in private but curse in public must be totally avoided.
Undesirable Friendship

Feigned friendship is like an anvil to destroy one at a suitable place.

False friendship is as unsteady as the mind of a prostitute.

In spite of reading many good books the enemies never become good friends.

Friendship with cheats who smile outwardly but conspire inwardly should be feared.

One should not trust the words of those whose minds are not identical.
敌人的话虽然友好，
却能马上听出弦外之音。

Though the enemies utter friendly words, their evil intention can soon be understood.

別相信敌人 smoothing the peace 的姿態，也別相信他卑躬屈膝的言詞。
別相信敌人卑躬屈膝的言詞，因為它們猶如彎了的射出的箭。

One should not trust the humble words of the enemies as they hurt like the arrows from bending bows.

交疊的手可將匕首藏匿其中——
敵人的淚水亦如是。

Even the folded hands of the foes may conceal arms. Likewise, their tears may have hidden dangers.

那些表面上奉承，實則輕視我們的人，
就該以討好並蒙蔽的政治手腕來應對。

Friends who pretend to love but dislike must be cajoled and crushed in friendly guise.

敌人若扮成友人接近，
報以微笑，但別交心。

When foes want to become friends, one may keep a friendly face and give up their friendship.
Folly

Folly lies in opting for the evil and giving up what is really good.

Folly of fowles is to have the desire to do the deeds unsuitable to one’s position.

Shamelessness, desirelessness, lovelessness and regardlessness are the qualities of a fool.

There is no greater fool than a man who learns, realizes and preaches but never practises.

In one birth a fool is capable of doing misdeeds which will earn him hell through seven births.
A fool undertaking a task without knowing how to act not only fails but also ruins himself.

When fools acquire wealth, strangers thrive but the fools’ relative starve.

A fool who becomes rich behaves like a mad man who is fully drunk.

The friendship of fools is very pleasant, since it brings no regret on separation.

A fool’s entry into a learned assembly is like putting the unwashed feet on a clean bed.
85. 自負 Silly-Mindedness

The worst of needs is lack of wisdom; the world does not consider lack of others as wants.

Even enemies cannot cause more troubles than what the fools bring on themselves.

Stupidity is nothing but arrogance which boasts of one’s own wisdom.

A fool’s pretence of knowledge makes one doubt even what he has actually learnt.
It is foolish for a person to cover his nakedness when he is not able to guard himself against grave faults.

A fool who neglects precious secrets brings all miseries upon himself.

A fool who neither knows nor listens to the words of the wise suffers forever.

One who tries to educate a fool is a fool, for a fool continues to see things in his own way.

Those who reject what the whole world affirms are considered demons on earth.
86. **怨恨**

Hatred is a disease that spreads the evil of discord among all beings.

Even though one does unpleasant things out of hatred, it is good not to retaliate.

He who discards the painful disease of hatred will gain blameless and everlasting fame.

When the evil of hatred is destroyed, the greatest delight will flourish.

No one will think to overcome a person who is free from all discordance.
The life of one who considers it easy to win by hatred will fail and quickly perish.

A man with perverse knowledge and hatred for others can never find truth leading to victory.

One who resists hatred will always gain; one who yields to it will bring ruin on himself.

When prosperity comes, one shuns hatred, but tries to cherish discordance to bring about ruin.

It is hatred that brings all evils and friendship brings wealth of virtues.
Merits of Enmity

Avoid fighting with a strong enemy, but choose the weaker one to fight.

An unkind, friendless and weak king can never overcome his stronger enemies.

One who is shy, ignorant, unsocial and miserly is easily defeated by one’s enemies.

One who is ill-tempered and uncontrolled can be conquered by anybody, at any place and at any time.

One who is immoral, careless, shameless and unrefined is an easy prey to his enemies.
盲目的愤怒和不知节制的慾望，
都是顯著的攻擊目標。
A man blind with anger and excessive lust will be easily overcome by his enemies.

主動挑起爭端卻節節敗退，
這樣的敵人令人求之不得。
One should gain at any cost the enmity of a person who pretends to be friendly but is disloyal.

缺乏美德又全是缺點，
沒有朋友的人使其敵人更為壯大。
One who is without virtues but full of vices loses his friends and strengthens the hands of his enemies.

敌人若為愚人或懦夫，
便是一大樂事。
The joy of the warriors knows no bounds when their enemies are fools and cowards.

不懂把握輕取愚人的功績，
就會錯失名留青史的機會。
He who fails to fight the enemies who are unlearned will never gain fame.
Assessing the Power of Enmity

Enmity is an evil which should not be sought by anyone even for fun.

A person may incur the enmity of warriors but never the enmity of scholars.

One who incurs the enmity of many when alone is more foolish than the mad.

The world is secure under one whose love can turn even one’s enemies into friends.

If helpless and alone while facing two enemies, a person should secure one of them to his side.
進退維谷時務必懂得變通，
甚至可以再次考慮測試過的策略。
An enemy, whether tested or not, should be kept neither close
nor far in times of distress.

別讓朋友察覺你的悲傷，
別讓敵人發現你的弱點。
One should not reveal one’s woes to the unconcerned friends
nor weaknesses to the enemies.

擊斃、鞏固並且自我防衛，
敵人的期許便會化為幻影。
The pride of enemies will fall if one strengthens and defends
himself with proper know-how.

趁早將荊棘剷除—等它長成樹後，
便會割傷揮刀的手。
A thorny tree is easy to cut when it is tender but it injures the cut-ter’s hands when it is well-grown.

因輕視而未全力殲滅的敵人，
能憑一口氣反撲，將你擊潰。
Those who fail to destroy the pride of their enemies will surely face death from them.
Hidden Enmity

89. 内敌

即使是在阴暗和水，不安全的也都造成危害——
自己的亲人也是如此。
Shade and water are not good if they cause diseases. Likewise, relatives doing harm are bad.

手持刀剑的敌人不值得害怕——
应该当心虚伪的朋友
One need not fear open enemies but one has to fear enemies who pretend to be friends.

当心内敌——就像一把陶工之刀，
他可能会攻击你的破绽。
A person should guard himself against the hidden enmity. Otherwise, it will cut him like a potter’s knife.

潜在的欲望将滋生许多弊病，
足以破坏团结。
Hidden enmity will breed evils and even separate the relatives.

亲信挑起的暗门
有可能酿成灾难和死亡。
Hidden enmity among kinsmen will cause many fatal faults resulting in destruction.
When serious differences arise within relatives, there is no way to avoid destruction.

Where there is an inner discord in the family, the apparent unity will be like the lid on a jar.

The strength of a family with internal hostility will wear away like iron crumbling when it is filed.

Though hidden enmity is small like a split sesame, it will lead the house to total ruin.

Domestic life of persons in disagreement is like a life of one living with a snake in a hut.
90. Not offending
the Great

Not offending the might of the mighty is the chief defense against all evils.

Disrespect to the great will surely lead one to lifelong miseries.

The weak challenging the mighty is like inviting the god of death and ruin.
从火災中倖倖生還是可能的，
倖免於激怒賢者所引發的怒火卻不可能。
One may escape even from fire-burns but certainly not from the anger of the great.

要是激怒了賢者，
名氣與財富又有何用？
If a person incurs the wrath of great men, he cannot protect his glorious life and splendid wealth.

堅若磐石的賢者若企圖毀滅，
就連看似無法撼動的人，也會被剷除殆盡。
Even the wealthy will be totally ruined if they incur the curse of powerful ascetics.

要是引發了賢者的怒火，
就連君王也招架不住。
If men of noble ideals become angry, the king loses his state and gets ruined.

縱使集結了軍隊和親族力圖抵抗，
君王仍無法倖免於賢者的憤怒。
Even mighty kings with vast army and sufficient aides will perish if they incur the wrath of the sages.
91. "Being Henpecked"

Being Henpecked

As surrendering to wife can never bring greatness, dutiful men avoid it.

The wealth of a man infatuated with his wife unmindful of his duties will bring shame and disgrace.

A person who submits to his wife will always be put to shame in the midst of the virtuous.

A henpecked husband who gains no heavenly bliss will not achieve glory even through his manly deeds.

He who fears his wife will always be afraid of doing good deeds to the virtuous.

寵溺過度的妻子

會成為美德及事業的阻礙。

寵溺過度的妻子

男人溺愛妻子的軟弱行徑，

將成為人盡皆知的醜聞。

向妻子屈服的惱懶丈夫，

面對其他男人時將永遠感到羞慚。

深受妻子嘮叨所苦的丈夫既無法習得美德，

也無法達成不朽成就。

懼內的男人永遠不敢

做善事造福好人。
No one will respect those who fear the tender shoulders of their wives, though they live like gods.

The modest womanhood is more honoured than the manliness of a henpecked husband.

Men who submit to their wives cannot help their friends and do anything good.

Men who submit to their wives’ instigation will gain no virtue, wealth and joyful deeds.

Men with a thoughtful and strong mind will be free from the folly of submitting to their wives.
92. Wanton Women

A woman seen with a man is likely to be false.

Women who sell their favours for wealth, do not seek love for self's sake.

A woman seen with a man is likely to be false.

A woman who feigns love only for her self's sake.

Embracing a greedy whore is like hugging a corpse in a dark room.

Men of wisdom who seek the wealth of grace will never seek the mean joy of the prostitutes.

Men of wits with true wisdom will never crave for the mean charms of whores.
Men who safeguard their honour shun the charms of worthless whores.

Men without virtue alone will seek the embrace of whores who think of something else.

To the fools the embrace of a whore is a fatal touch of a ruinous maid.

The elegant and tender shoulders of the prostitutes are a hell for mean-minded people.

Wanton women, wine and gambling are the friends of those abandoned by fortune.
Abstaining from Liquor

Men addicted to drink will never be feared by their enemies and they never gain fame.

One should not drink liquor; only those who never care for the regards of great men may drink liquor.

Even the mother is hurt to see her drunken son; it is all the more painful to the wise.

The virtuous maid of modesty turns her face away from those addicted to the sin of drunkenness.

Utter ignorance alone urges one to pay money for liquor and get insensibility in return.
Those who sleep do not differ from the dead. The drunkards are always like poison takers.

Those who drink secretly have no secrets and become the butt of ridicule.

A drunkard should not pretend that he does not get drunk. The secret will be out when he is drunk.

Convincing a drunkard of the evils of drinking is like searching with a lamp for a man drowned in water.
Gambling

One should avoid gambling for gains. Its gains are like a baited hook swallowed by a fish.

Gamblers who gain one and lose a hundred can never dream of a prosperous life.

The wealth and income of one who endlessly indulges in gambling will go into the hands of one’s enemies.

Nothing brings poverty like gambling that causes misery and spoils one’s fame.

Men who take pleasure in gambling will soon be reduced to poverty though they may be rich.
One, seized by the goddess of misfortune called gambling, suffers the torments of hunger and misery.

Inherited wealth and goodness will be wiped out if one wastes time in a gambling house.

Gambling ruins one’s wealth, leads to falsehood, spoils grace and brings in utter miseries.

Clothing, wealth, food, glory and education depart from a man who indulges in gambling.

At every loss, craving for gambling increases. Likewise, the love for life grows as sufferings grow.
Experts say that excess or deficiency of the three humours, i.e. gas, bile and phlegm, causes diseases.

No medicine is needed if man eats only after digesting what he has already taken.

Eating moderately after digestion is a sure way of attaining longevity.

One should eat what is agreeable to the system with proper appetite after digestion.

Agreeable food in moderation ensures the absence of diseases in our life.
Moderate eating ensures good health; likewise, overeating breeds diseases.

Eating food beyond the limit of one’s digestion leads to all kinds of ailments.

Physicians should diagnose the disease, find out the cause and its remedy before treatment.

A doctor should study the patient’s condition, nature of sickness and time before treatment.

The patient, physician, medicine and nurse are the four aspects of medical science.
Miscellaneous Chapters
Noble Birth

The principles of honesty in word and deed and a sense of shame are natural only to the noble-born.

The noble-born never deviate from the path of good conduct, truthfulness and a sense of shame.

Cheerful face, generous heart, sweet words and courtesy are the four signs of true nobility.

Men of noble birth will never stoop to mean acts even if they are given immense wealth.

Though their sources of charity diminish, noble families will continue to be charitable.
Those who live up to the traditions of their family will never stoop to ignoble deeds of deceit.

The faults of the noble are exposed as clearly as the dark spots on the moon.

If one is found lacking in love for others, one’s very noble birth will be doubted.

As sprouts indicate the nature of the soil, speech reveals the nature of one’s birth.

One’s goodness springs from the sense of shame and one’s family’s honour comes out of humility.
97. Honour

One should avoid mean acts that degrade the family honour, even if they are inevitable.

Those who desire honour and majesty will not do mean deeds even for the sake of fame.

One should be humble in prosperity and maintain honour in poverty.

Men of noble family, if fallen from their high position, are like the hair fallen from the head.

The great will sink to nothing if they commit even the smallest fault.
何必追求傲慢之人？
既无法留名世间，也上不了天堂。
Men of high birth need not go after those who despise them, for it brings them no fame or heaven.

委身以求保命，
不如当塚捐躯。
It is much better for a man to die than to serve those who scorn him.

犧牲節操以求活命，
豈能逃得過一死？
Life which is saved at the cost of honour is not a cure to immortality.

有些人为了捍衛榮譽而死，
就像因其毛皮而死的犛牛。
As a deer kills itself at the loss of its hair, the noble will die to uphold their honour.

那些寧可受死也不受辱的人，
將受到世人的頌揚。
The world will admire the glory of men who would prefer to die when they face dishonour.
98. 偉大

Greatness

Rājajīvanam(睾) yānta Rājajīvanam(睾) aṁūrānākām(睾)

Greatness lies in doing things with zeal. To live without ardent desire for good is ignoble.

Bhūmiṣṭhānām evam adhikāryām śīvānākramām

世人都要世間的方式皆同，
存在的價值卻因個人作為而異。
All are equal by birth. But the worth of each person depends on his trade.

Vidhiṣṭhānām Vidhiṣṭhānām Vidhiṣṭhānām

地位崇高而行為卑劣的人並不高尚；
地位低下而行為高尚的人並不卑劣。
Even when lifted high, the low will never be great; the great, though placed low, will never become mean.

Kāmam ādarye prasātabhām ārthavāram

名譽就像善妒的情婦，眼裡容不下情敵。
如同婦女的潔操，偉大只在對自己真實的人身上找得到。
Like chastity in women, greatness is found in one who is true to oneself.

Pattānam pārthavām atithānam ātvānam

偉大的人物
可成就不凡事蹟。
Great men are capable of performing rare deeds in a proper and perfect manner.
心胸狭窄的人
缺乏向偉人致敬的胸襟。
The petty-minded have no respect for the great and avoid seeking their company.

偉人總是謙遜自抑，
小人卻耽溺於自戀。
Great minds are always humble but the petty-minded take pride in their deeds.

偉大絕非誇口得來，
小人卻總過於自負。
Greatness is free from pride. Meanness is marked with pride.

偉人為他人掩飾缺失，
小人卻只會道人是非。
Greatness never minds the faults of others but pettiness exposes them clearly.
Perfectness

All good deeds stay in those who are duty-conscious and perfect.

Good character is the virtue of the great. All other qualities are not so great.

Penance is a virtue arising from non-killing and perfectness lies in not speaking ill of others.

Humility is the strength of the mighty and it is the weapon to demolish one’s enmity.
The touchstone of one’s perfection is to acknowledge defeat even at the hands of his inferiors.

Nobility is of no value if it does not do pleasing deeds even to those who have caused pain.

Poverty is not at all a disgrace to one who possesses perfection of character.

If the great fall from their noble nature, even this huge earth cannot bear its burden.
Accessibility to all is the easy way to gain the virtue called courtesy.

Love for all and noble tradition are the two ways of courtesy in one’s life.

To be a human is not merely a matter of physical resemblance. It is found only in courtesy.

The world will praise the excellence of men whose service results in justice and charity.

Even in jest, mockery is painful; hence the courteous will not hurt even their enemies.
The world subsists only because of courteous men. Otherwise, it will perish.

Those without manners, though sharp like files, are just like trees.

It is a disgrace to be discourteous even to those who are unfriendly and harmful.

The wide world is in darkness even by daytime to those who do not lovingly mix with others.

The great wealth of discourteous men is useless like the pure milk spoil in an unclean vessel.
101. 無益之財

Futile Wealth

The miser who thinks that wealth is all and hoards it without giving it to anyone is of mean birth only.

A man bent on earning wealth but not a worthy name is a burden to the earth.

One who is not loved by anyone cannot think of leaving any legacy behind.

It is of no use to store immense wealth, if one neither gives nor enjoys it.
He who neither gives his wealth to those in want nor himself enjoys it is a curse to it.

The wealth of a man who gives nothing to the needy is like an unmarried pretty woman growing old.

The wealth of a man who is not liked by others is like a poison-tree bearing fruit in the middle of a town.

The wealth accumulated without love, comfort and scruples will be taken away by others.

The short-lived poverty of the honourable rich is like the benevolent clouds becoming dry.
女孩們的天性：真正的羞怯
在不犯下卑劣的行為。
Sense of shame is the fear of unworthy deeds. Other forms of
shame are found only in women.

食物、衣物等等，人皆有之一
唯禮數可見高下。
Food, clothing and other needs are common to all men but modesty
is the pride of good men.

生命有賴肉體，
成就繫於禮數。
All lives dwell in the body. Likewise, perfection dwells in modesty.

偉人身上可有比禮數更美的裝飾？
少了它，將招來傲慢的詛咒。
Modesty is the jewel of the noble. Without it, their majestic gait
is only a disease.

對他人的羞愧感同身受者，
世人將視他為禮數之表率。
He who feels ashamed of others’ faults as his own is an embodi-
ment of modesty.
The great will never long for the worldly life without having modesty as a shield.

Virtue abandons the man who shamelessly does what others are ashamed of doing.

Misconduct injures one’s clan; shamelessness destroys all good deeds.

Movements of those without a sense of shame are like the movements of the puppets controlled by strings.
Promoting Family Welfare

Nothing is greater than one’s tireless efforts to uplift one’s own family.

Untiring effort and ripe wisdom are the two basic needs to promote one’s family.

Even God would rush to help a man who works hard to elevate his family.

One who labours for the betterment of the family will succeed in one’s efforts naturally.

People seek the relationship of a man who raises the glory of his family righteously.
True manliness is the ability to raise the honour of the family in which one was born.

The burden of the battle falls on the brave. Likewise, the burden of the family falls on the able member.

There is no time or season to promote one’s family as laziness and false prestige will bring disgrace.

The body of one who protects the family from troubles will never feel the burden.

A family will face misfortune and also disintegrate without good men to support it.
Farming

Though laborious, farming is an excellent industry, for all the people in the world depend on it for food.

The farmers are the linchpin of the society, as they support all those who practice other professions.

Only the farmers who plough the field and eat live; the rest depend on others for their sustenance.

Prosperous and kind-hearted farmers will bring all other states under the control of their own king.

Tillers who eat by manual labour never beg but only give alms to those who seek.
If farmers remain without doing any cultivation, even the ascetics will suffer.

Ploughing and drying the fields sufficiently will yield plentifully even without manuring.

Manuring is more gainful than ploughing. After weeding, guarding is more vital than watering.

If the landowner fails to visit his fields, they will sulk like a neglected wife and yield nothing.

The maiden earth will laugh to herself when she finds the lazy sitting idle pleading poverty.
Poverty alone is the most painful and no other suffering is so miserable as poverty.

The state of poverty will totally destroy the honour and glory of an ancestry.

Poverty will force even men of high-birth to the moral weakness of speaking mean words.

The pain of poverty brings in its course many kinds of sufferings.
Although sound in thought, the words of the poor will go unheeded.

Even a mother treats her son as a stranger if his poverty is not related with virtue.

People in utter penury always fear whether there will be no end to their poverty.

One may sleep even in the midst of fire but not in the midst of poverty.

The poor who do not renounce the world completely depend on their neighbours for food.
Begging

1051
向可敬的人行乞—若被拒絕，
錯也在他，不在自己。
One may beg from the worthy. If they refuse, they alone are to be blamed.

1052
若所乞求的都能輕易滿足，
行乞便是樂事。
If one gets alms without suffering, even begging will become a delight.

1053
若能向誠實的有德之人乞討，
行乞也是美事。
There is beauty in begging, if one begs from those who are liberal and duty-conscious.

1054
有些人即使在夢中也不會拒絕他人，
向這樣的人行乞，就像得到授與。
Begging is as good as giving alms when one begs from those who never deny alms even in dreams.

1055
世上有少數人從不拒絕他人，
這也是行乞的人們懷抱期待的唯一理由。
As there are men who never refuse alms, the poor resort to begging.
「拒絕」之念若不存，
吝嗇之惡就會消失。

At the sight of the generous who never deny charity, all the evils of poverty will vanish.

The heart of a beggar rejoices, when he meets men who give alms without contempt.

Without beggars the vast world will only resemble a puppet show.

If there are no beggars, there will be no glory at all to the givers.
107. 行乞的可怕

就算乞討的對象是渴望付出的善心人，
堅決不行乞仍好上百萬倍。

Not begging even from the most generous ones who give lovingly without refusing is worth ten million times.

如果有人必得行乞才能維生，
就讓造物者本身行乞至死吧！

If the Creator of the world intends begging as human fate, He Himself should wander and perish.

妄想行乞脫貧，
是最愚蠢的事。

Nothing is harder to understand than remaining effortessly saying that they can end poverty by begging.

一無所有卻不願行乞的人，
擁有的不只是世上的一切。

Even the whole world is too small before the great who never beg even in poverty.

自己辛苦賺取的稀粥，
再無味也是人間美味。

Even watery gruel obtained by one’s own sustained effort is sweeter than anything else.
Even to beg water for feeding a cow.

I will not beg from the unwilling misers.

The unsafe raft of begging will break if it strikes the rock of denial.

Mere thought of begging melts one's heart but the thought of refusal breaks the heart itself.
The base resemble others in outward form and there is no such similarly found anywhere.

The baser ones are luckier than those who know what is good, as the former never care for any wrongs.

The base resemble gods, for they too act according to their own will and pleasure.

When the mean-minded find others meaner than them, they feel very proud of themselves.

Fear is the code of conduct for the base. Desire is another motive for good conduct.
The mean-minded are like a drum that is beaten, as they make others' secrets public.

The ignoble never give charity except to those who would break their jaws.

Perfect men help immediately on a request but the mean render help only when they are forced.

Seeing others having good food and fine clothing, the mean would envy them and point out only their faults.

During calamity the mean who are fit for nothing would hasten to sell even themselves.
Love
Secret Love
She is so beautiful that he wonders whether she is an angel or a peahen or a bejewelled lady.

He never knew the god of death. Now he sees the god of death in the maiden’s guise and warring eyes.

Is death, double eyes, or a deer?

In the young maiden’s glance, there are Death, bliss and timidity of a deer.
The maiden’s eyes do not harm her lover, if her eyebrows are bent.

The cloth on the firm breast of the maiden looks like a veil covering the forehead of a mad elephant.

The forehead of this maiden shatters her lover’s strength feared even by his mighty enemies.

No jewels can add to the beauty of this maiden who has meek looks and modesty.

Wine gives joy only when it is tasted but love gives joy even at sight.
Divining the Heart

She casts a stealthy glance at her lover and smiles gently at him.

Her painted eyes have two different looks; one injures, the other heals.

Her secret momentary look gives more joy than half of the sexual pleasure.

When he looks at her, her head droops to the earth. When he turns, she looks at him with a gentle smile.

She cast a stealthy glance at her lover and smiles gently at him.
She appears to speak harshly like a stranger but her words are really friendly.

Seemingly harsh words and angry looks are only inner expressions of true lovers.

The slender maiden has a gracious look. She smiles at her lover when he looks at her.

They look at each other as strangers, but really they are lovers. Such practice is found only among lovers.
Vivahindri, prajna raajayam ārthipadey prasudam āraārayam

がんにこいしの人身上、才能找到

視覚、嗅覚、聴覚、味覚和觸覺的種種喜悅。

五種感官的愉悅存在於穿戴漂亮錶環的美麗女子身上。

The joy of five sensuous pleasures is present in the fair maiden with pretty bangles.

पीठिनं भोगिनु परमांत प्रेमपदे अङ्गपदेय प्रसुदम प्राचिनं करोवे प्रज्ञायमि।

藥方和疾病是相對的敵人，

而我心愛的人卻既是疾病，也是藥方。

Normally the cure for all ills is elsewhere. But, for his illness caused by her, she herself is the cure.

ग्रामपुरियं तेजः प्रेमपदेय अङ्गपदेय रसायनं कलहसंतं लाभे।

由目光如蓮的神掌管的天堂，是否也能

賜與我在情人懷中所感受到的平靜？

The joy of resting on the soft shoulders of the beloved is sweeter than the joy of heaven itself.

तीनकैं प्रेमपदेय कुशलकैं रसायनं कलहसंतं लाभे।

她手上就像有一把火，遠離她就灼燒著我，

靠近她反冷卻下來—這把火是來自何方？

Away from her, he burns with love. When she is closer, he feels cool. She has got such a strange fire in her.

चल्लम् रसायनम् अलसकैं रसायनं रसायनं कलहसंतं प्रेमपदेय।

別著花的愛人帶給我的，

是直接而永恆的喜悅。

The flower-decked maiden instantly gives her lover various joys as he desires.
The maiden’s shoulders are made of divine nectar; embracing her revives his drooping spirit.

Embracing the fair maiden is as delightful as sharing one’s food with guests at home.

Embracing so tightly that not even air passes between them gives great joy to true lovers.

Feigned dislike, reconciliation and love-making are the fruits enjoyed by the lovers.

As repeated learning reveals one’s earlier ignorance, sex with the fair maiden gives new pleasure every time.
112. 歌頌他的愛人  
Praising her Beauty

The beloved maiden is more tender than the sensitive anicham flower.

Even lilies will bend their heads thinking that they cannot match the eyes of his beautiful maiden.

On wearing anicham flowers with the stalks, her thin waist may break and she may die.
因為錯把我的愛人當成月亮，
繁星只好在夜空中悠悠遊蕩。
The stars are puzzled unable to differentiate between the moon and the maiden’s face.

愛人的臉上若有了瑕疵，
是否就像善變的月表浮現的斑點？
There are no dark spots on the fair maiden’s face like those on the waxing and waning moon.

月亮啊，你若像我的愛人這麼耀眼，
我也會愛上你。
He will love the moon if it shines as brightly as his maiden’s sweet face.

月亮啊！你若想模仿我的愛人，
便不能如此平凡無奇。
If the moon wants to be like his maiden’s face, it should not be seen by others except her lover.

海綠和天鵝的羽絨，
在我的愛人腳下，都有如釘刺。
Even the delicate anicham flower and the swan’s soft feathers are like thorns to the maidens’ soft feet.
113. 誕生 願望的喜悅

吾愛潔白的牙齒，和柔軟的雙唇，
就像牛奶與蜂蜜。
*The saliva at his soft maiden’s teeth is like the sweet mixture of milk and honey to the lover.*

離開吧！我眼中的偶像，
這麼一來我的愛人才能映入眼中。
*The image in the pupil of the lover’s eye should go away giving place to his love.*

我無須想起她明亮的雙眸——
只在遺忘時，才須回想！
*If the lover forgets her rare qualities, he can recall them. But he never forgets them.*
The lover always remains in his love’s eyes. Even when she winks, he is not hurt.

The lover is within her eyes; she does not paint them fearing he would disappear.

The lover lives in her heart; so she avoids hot food for fear of harming him.

She never winks her eyes fearing her lover will disappear but the villagers call him heartless.
There is no solution for those suffering from lovesickness except riding the palm-horse.

Unable to bear the grief of separation, the lover’s body and mind are prepared to mount the madal.

Once the lover was full of manliness and modesty. Now he has only the lovers’ palm-horse.

Fierce floods of love will sweep away the raft of both modesty and manliness at once.

The palm-horse and the pangs of evening are the gifts of the bangled maiden.
我為她輾轉難眠，
夜半也想著我破碎的心。

Even at midnight, the lover thinks of riding the palm-horse. He is sleepless thinking of the maiden.

女人是幸運的—她們的愛也許狂烈，
卻不需公然坦承心碎。

Nothing is so noble as the womanly nature that does not resort to madal when suffering from love.

冷酷而無所顧忌的愛情，
已挖掘出我所有的秘密。

Despite modesty and gentleness, intense love breaks its secrecy and comes out in public.

我苦苦隱藏的愛意，
早已傳遍街頭巷尾。

Thinking that no one knows her secret love, her passion tends to exhibit itself.

愚蠢的人當面嘲笑我們，
只因還未承受過這種痛。

The ignorant make fun of her in her presence, for they have never suffered the pangs of love like her.
115. Announcement of Rumour

流言

Rumour preserves his precious life. It is his good fortune that many do not realize this.

Not knowing the value of the fair maiden, the rumour of the townsfolk has gifted her to the lover.

The lover profits by the public rumour. As a result of it, he feels as if he possessed her.

His love grows because of this rumour. Or else, it will become pale and weak.

Each cup of liquor adds to the joy of the drunkard. Likewise, every rumour adds to the delight of lovers.
有朝一日，當我和愛人重聚，
定會像日蝕般瞬間引起軒然大波。
She met her lover only once. But the rumour spread like the news of a lunar eclipse.

村裡的流言為我的愛施肥，
母親的譴責則為它澆水。
The plant of lovesickness grows, manured by rumours and watered by mother's scolding.

以醜聞壓制愛情，
就像拿酥油滅火！
The flame of love cannot be put out by rumour, just as fire cannot be put out by pouring ghee on it.

「我絕不會離你而去。」他雖然這麼說過，
如今卻已拋下你：已經蒙羞，又何必顧忌流言？
As the lover has assured her not to fear and has left, she need not be ashamed of the rumour.

流言四起，正是我們的目的—
如今只等我的愛人作出決定。
She wanted the rumour to be spread by the village so that he would agree to take her with him.
Wedded Love
116. ปั้นจุ้น ลาแรม

Pangs of Separation

The lover must tell her only if he does not part; if it is about his speedy return, he must inform the survivors.
If he is so hard-hearted to talk of his departure, it is vain to hope for his return and revival of love.

The departure of her lover is proclaimed by the loosening of her bangles.

It is bitter to live with no friends in a place and it is more bitter to be without one’s lover.

Fire injures only when touched. But lovesickness burns the lovers when separated.

Many women survive tolerating separation and bearing its pain.
117. Pining

She is trying to hide her lovesickness but it swells like a spring.

She can neither conceal her lovesickness nor tell her lover about it because of her shyness.

Her frail body is unable to bear torments of her soul torn between love and shame.

The vast sea of love exists in her. But she has no safe raft to cross it.

He who causes pain even in friendship will do greater harm in enmity.
The joy of love is as great as the ocean. But the pain of separation is far greater than the ocean.

While swimming in the flood of love, she is unable to see the shore. At midnight she pines all alone.

Night makes all beings sleep. But she is awake to give company to the night.

The long and slow moving nights are crueller than the heartless lover, who has deserted her.

If her eyes could travel like her thought to her lover’s abode, she need not shed tears.
Her eyes saw him and brought her incurable lovesickness. So they should not weep now.

After thoughtlessly falling in love, her eyes should not regret for their folly.

It is ridiculous to see that the eyes which eagerly loved him, now weep for him.

The eyes that brought her the incurable pain are now completely dry because of constant weeping.

The eyes that plunged her into the vast sea of love suffer without sleep now.
It is sweet that the eyes which are responsible for her pain should themselves grieve in sorrow.

The eyes which once feasted on her lover lovingly now suffer pain and dry up.

He did not love her sincerely, yet her eyes are restless to see him.

Her eyes do not sleep whether he comes or not. They suffer all the time.

She cannot conceal her secret from the townsfolk, as her eyes reveal her sufferings.
119. Suffering from Pallor

She willingly consented to part with her lover and now she cannot complain of her lovesickness.

This pallor is the gift of her lover and so it spreads all over her body.

He took away her beauty and modesty giving her pain and lovesickness in return.

Though she always thinks and speaks of her lover, pallor quietly seizes her.

As soon as her lover leaves her, pallor spreads all over her body.
Just as darkness waits for the failing light, pallor waits for an interval in the lover’s embrace.

Everyone blames her for her lovesickness. But no one blames the lover for leaving her.

She may bear with people ridiculing her pallor, if people do not blame her parted lover as unkind.
得到回應的戀情，
是無核的愛之果。
They who love and are loved alone are blessed. They gain the seedless fruit of love.

被愛的人回應愛人的感情，
就像滋潤大地的及時雨。
The lover’s kindness to his beloved is similar to the timely rain to the world.

是相愛的人才能發下的豪語。
Women who are loved by their husbands alone may boast that they possess life’s very best.

除非愛你的正是所愛之人，
否則即便被愛，也不盡然幸運。
Even the women loved by the purest are considered as evil ones if not loved by their husbands.

得不到回報的愛，
又有何益？
Her love is of no use at all if she is not loved by her beloved husband.
單戀是苦澀的；
相愛則是甜美的。

One-sided love causes sufferings. Mutual love is pleasant like the balanced weight on shoulder-poles.

只盤據在我體內的愛神，
難道無視於我的蒼白與悲傷？

The god of love tortures only the maiden without knowing her pallor and grief.

不需愛人的隻字片語也能存活的心，
是多麼堅硬無情！

There is no one bolder than a woman who endures life without her lover's sweet words.

雖然得不到他的愛，
得知他的消息，仍使我備感甜蜜。

Though her lover does nothing to delight her, even a word from him is a sweet melody to hear.

我那對著無情的人傾訴痛苦的心啊—
上天保佑，還不如去填滿這片大海吧！

Instead of telling her grief to her loveless lover, it is better to fill the sea of sorrow with tears.
Sad Memories of Love

Even the very thought of love brings joy but wine delights only when drunk. So love is sweeter than wine.

His pain disappears at the thought of the beloved. Such a love is sweeter in all aspects.

He always dwells in her heart but she doubts if she has a place in his heart.
She lives only by remembering the happier days of her union with her lover.

Her heart burns at the thought of his separation. She will not survive if she forgets him.

Her lover never resents however much she thinks of him. It is a great honour her lover confers on her.

Her precious life passes on thinking too much of him who once promised they would be one forever.

The moon should not set till her eyes find her parted lover who lived with her.
122. Relating Her Dreams

She would like to honour the dream that comforts her with a message from her beloved.

She tries to sleep so that she can tell her painful sufferings to her lover in her dream.

Her lover does not show his love when she is awake. Yet she lives because she meets him in her dreams.

She loves dreams for she meets her lover, who is missing in waking hours.

It is a joy to see her lover during waking hours. It is also delightful to see him in her dreams.
If there was no such time as waking hours, her lover, who appeared in her dreams, would never part.

Her unkind lover gave her no pleasure in waking hours. So he has no right to trouble her in her dreams.

When she is asleep, he rests on her shoulders. When she is awake, he hides in her heart.

Women who have never met their lovers in dreams complain of her lovers’ absence while awake.

Villagers blame her parted lover for parting her while awake as they do not see him coming in her dreams.
Night of Despair

Evening Woes

Night, I curse you! You are not the night,

Evening is the worst time which tortures the wives who are separated from their husbands.

I curse you, a blurred and pale dusk!

Your lover also resembles me, is it not?

Evening time is sad and pale and so its lover must also be unkind like her lover.

That evening came trembling with dimness before boldly adds to her bitterness and miseries now.

My lover is not by my side, night is dark.

In the absence of her lover, evening arrives like an enemy in the field of slaughter.

Can I curse the morning? again?

She fails to understand why morning should bring her relief and evening misery.
She never experienced the pain of evenings till her lover parted with her.

Her lovesickness buds in the morning, grows all day and blossoms in the evening.

The shepherd’s flute, once sweet, has now become a weapon to slay her in the evening.

When the deluding evening sets in, the whole village grieves for her lovesickness.

Thinking of her parted lover bent on making wealth, she is slowly dying in this bewildering evening.
thinking of her lover, who had gone away, her eyes have lost their grace and feel shy to see flowers.

Her pale and moist eyes seem to declare the unkindness of her beloved lover.

Her shoulders that swelled on her marriage day have now shrunk as if to proclaim his separation.

Her lover’s separation takes away the beauty of her arms and her golden bracelets slip down.

Her loosened bracelets and faded beauty proclaim the cruelty of the heartless lover.
就讓我的肩頭低垂、手鐲滑落吧！
我能承受這些，卻不能忍受你們對他的責備。
She can bear her arms becoming thin and bangles slipping down but not her lover being rebuked.

我的心，你想贏得光榮嗎？去通知那狠心人
我低垂的肩頭所引起的紛擾。
Her heart should carry her miserable message to the unkind parted lover and thus earn glory.

我鬆開擁抱她的雙手，
那可憐女孩的面容便瞬間沒了血色。
Even when he loosened his embracing arms slightly, her forehead turned pale at once.

我們之間只不過有了一絲空隙，
她那雙大眼便充滿了淚水。
Even when cool air entered through them in tight embrace, her fearful eyes became pale at once.

她的雙眸是否也隨著
日漸蒼白的面容而黯淡？
Seeing the bright forehead turning pale, her eyes became pale showing her anguish.
Speaking to the Heart

125. Speaking to the Heart

My heart! how can I help you, and how can I help myself?

She seeks prescription of some medicine to cure her incurable lovesickness.

My heart, I pray for you, for he does not love me,

It is the folly of her heart to long for her unkind lover and grieve at the separation.

My heart! why do you doubt her love? She is thus lingering in her grief.

Her sufferings and longing for her lover are in vain as he has caused lovesickness but has no love for her.

My heart! if you follow him, your eyes will be destroyed; do not let them be a laughing-stock.

She is pleading to her heart to take her eyes to the lover. Or else her eyes will kill her.

Oh! my heart, we can have no power to give up the man we love, but he shows no love for her.
哦！我的心啊！你的憤怒不過是個幌子：
面對他時，你仍將屈服。
She cannot maintain her anger when she meets her lover and yields to him.

我的心啊！愛或羞恥心，你得揀一放棄—
我無法同時承受兩者。
She should forsake either her lust or her shame as she cannot endure both the feelings.

我的心啊！哭訴著他的冷酷無情
卻仍苦苦追隨的你，真是個傻子。
Without pity the lover deserted his beloved. Yet she longs for him.

我的心，我的摯愛已在心裡，
你又何必往外找尋？
As her lover is residing within her heart, her heart need not search for him elsewhere.

我若繼續將負心人留在心中，
就連靈魂也會凋萎。
By remembering her lover, who deserted her, she is losing all her inner beauty.
Losing Self-restraint

The axe of love will break open the door of chastity bolted with modesty.

It is hard to conceal passionate love which breaks out like a sudden sneeze.

She claimed pride in her modesty. But her lust reveals itself in public.

Dignity is not known to the lovelorn as they can't resist going after their lovers, who have parted.
Lovesickness is such a horrible thing that makes her go after her unkind lover, who parted with her.

She has no sense of shame when her lover gives the love she desires.

The tempting words of the deluding lover are the weapons that break the feminine firmness.

She went there to pretend to dislike him. But she embraced him on seeing him.

It is impossible to feign sulking for maidens who melt like fat in fire while making love.
127. 相思 Longing for the Lover

長相思

相思

我的手指已因在牆上記數他不在身邊的日子而磨损，我的雙眼也已因尋覓他的身影而黯淡。

Her shining eyes have dimmed and her fingers worn out marking the days of separation on the wall.

喚起　相思

相思

好姊妹，要是我把他拋在腦後，
自己也會一蹶不振，失去精力和美貌！

When she forgets her lover, she becomes thin, her bangles slide and she loses her beauty and grace.

喚起　相思

相思

他帶著勇氣出發，志在贏得勝利；
我則在此地守候，盼著他的歸期。

Her lover has gone to the battlefield with enthusiasm to win. She sustains her life hoping to meet him again.

喚起　相思

相思

與歸來的愛人重聚的念頭，
使我滿懷的期待如抽芽般節節高升。

She swells in great delight to see the return of her separated lover with renewed love.

喚起　相思

相思

盡情享用吧！我的雙眼，記下愛人的形貌，
好使我那纖瘦的肩頭不再羸弱！

Her paleness will disappear the moment she looks passionately at her lover.
The return of her lover and their union will drive away all her lovesickness.

When her parted lover returns, she does not know whether to sulk, embrace or do both.

When the king wins the battle, the husband can rejoin his wife and enjoy bliss at night.

One day is as long as seven days for those who long for the return of their husbands from afar.

There is no use in returning, meeting and embracing his dame after her heart is broken due to separation.
128. Revealing the Mind

你試圖隱藏秘密，
不受控制的雙眼卻向我傾訴。

Though she hides her feelings, her eyes expose them overcoming restraint.

她試著隱藏秘密，
雙眼卻向我傾訴。

This simple beautiful lady with tender shoulders is full of lovable feminine charms.

像是穿著水晶珠的絲線，
她的美也有著某種底蘊。

Like the thread passing through crystal beads, there is some significance in her feminine beauty.

她的微笑隱含深意，
就像蓓蕾蘊含芬芳。

Like the hidden fragrance in the bud there is some hidden significance in the smile of this simple lady.

戴著手鐲的伊人暗藏心計，
自有治癒我的處方。

The secret sign of his bangled wife has a remedy to cure his lovesickness.
His passionate love comforts her but signifies the impending painful separation.

Her bangles foretold the departure of her lover, who is the chief of the cool seashore.

Her lover left her only the previous day. But her pallor spreads faster as if he had left her a week ago.

She looks at her bangles, thin shoulders and feet; they are the signs of her desire to accompany him.
思之使人陶醉，見之令人心喜——
並非釀酒，而是愛情的魔力。

Joy at the mere thought and cheer at the very sight of the lover belong not to liquor but to lust.

情意若堪比楣果，
粟米般的微小憤怒便與之格格不入。
When passionate love is very intense, there should be no sulking even as small as a millet.

他要忽略我也好，要怎樣也罷——
見著他，我的雙眼才能稍歇。
Though he does as he pleases without caring for her, her eyes will find no rest unless they see him.

我的朋友，我雖已做好爭執的準備前去——
我的心卻忘了初衷，將他緊擁入懷。
She wanted to feign dislike but, at his very sight, her heart forgot it and longed for union with him.

Like the eyes that cannot see the brush painting them she cannot see her lover’s faults while meeting him.
When he is with her, she finds no fault. When he is away, she finds nothing but faults.

Sulking with her lover is as useless as a diver battling against a strong current.

Liquor is loved by drunkards, though it brings disgrace to them. So is the lover’s bosom to his love.

Love is softer than a tender flower. Only a few enjoy it realizing its fineness.

She showed dislike only in her eyes and pined rushing faster than her lover to embrace him.
130. 和她的心争辩  Rebuking the Heart

我的心，你已见识到他是如何驾驭自己的心—
Why do you refuse to be controlled by me?

His heart remains with him without thinking of her. So she would also like to keep her heart to herself alone.

我的心，你明知他无情，
Why do you chase after a heart that has no dislike for you?

She knows that he has no love for her but still she seeks him trusting that he has no dislike for her.

我的心，你如此放肆向他，
Her heart goes after her lover hoping that the ruined have no friends.

难道是为了证明堕落的女人没有朋友？
When she yields to him without even a sulk, none will discuss the joy of sulk with her.

我的心，你不待假装冷漠便急著投入他怀抱中，
Her heart grieves without his company and even in his company it grieves fearing separation.
When she is alone pondering over her lover’s separation, her grief affects her body and soul.

She has forgotten her inseparable blush because of her mad love for her lover whom she cannot forget.

Her loving heart always thinks of her lover and his greatness, as despising him is a disgrace.

None will comfort a man in sorrow if his own heart does not support him.

When a person’s own heart is not friendly with him, it will not be strange if others desert him.
Sulking

131.  pygame

புடல் கைகோணம் பஞ்சவகு அந்தோடு
அமைக்கபடும் கலைகள் கிடைத்த.

She should pretend to sulk and not embrace him so that they could, for a while, watch him suffer.

伴嗔是愛情的鹽巴— 一小撮是調劑，
過多就會走味。

Just as salt is to food, sulk is to sex. Prolonged sulk is like excess of salt in food.

對生悶氣的女人不理不睬，
就像在傷口上灑鹽。

To leave the sulking woman without fond embrace is like grieving one already in agony.

他那嬌柔愛人的靦腆模樣，
就連高尚的男人也會稱許。

The lovely charm of a worthy lover is the feigning dislike of his beloved.
Love without prolonged sulking is like an over-ripe fruit and love without brief sulking is like an unripe fruit.

The lovers’ sulking in excess puts to doubt whether the union will last long or not.

There is no use in wailing when the beloved one is not by the side to feel and comfort.

Water in the shade of trees is sweet. Likewise, feigned anger between lovers is sweet.

Though his lady love does not comfort him, he longs for union with her due to desire.
你這花花公子，我才不希罕你的胸膛——

She finds all women gazing at his bosom. Therefore, she will not embrace him.

他在我生悶氣時打了個噴嚏；想必是希望

He sneezed while she was sulking, expecting that she would say, “Live long”.

看見我戴著花冠，她就要興師問罪：

Even when he wears fresh flowers, she would say that he was doing it to please another woman.

「我最親愛的」，我要是這樣叫她，她就會

When he said that he loved her more than anyone else, She angrily asked who the other one was.

我說，我們今生永不分離，

When he said he would never part with her in this life, she cried bitterly fearing separation in other births.
He said he had thought of her. But she sulked angrily and asked him why he had forgotten her.

When he sneezed, she blessed. Soon she cried who thought of him and he sneezed.

When he suppressed his sneezing, she cried that he was hiding another woman who was thinking of him.

Even when he pleads with her, she is displeased and asks whether that is how he cajolies other women.

When he gazes at her admiring her beauty, she angrily asks him who he was thinking of looking at her.
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He is without fault; yet she sulks to make him love her forever.

Sulking causes only a little pain but it always strengthens love.

There is no heavenly joy that gives more happiness to lovers than sulking.

In a long sulking that leads to a sweet embrace lies a weapon that can break her resolution.
Digestion is better than having food again. In love, sulking is sweeter than having sex.

He can get more delight in feigned dislike than the joy of sex.