PAN CHATA NT RAM

with
an English Translation and a Glossary
containing meanings to difficult
words and phrases.

INTENDED FOR THE USE OF STUDENTS
AND OTHERS PREPARING FOR THE
DIFFERENT EXAMINATIONS.

PRINTED AND PUBLISHED BY

W. PUSHPARATHA CHETTY & CO.,
K. R. PRESS,
299, Thumboo Chetty Street,
MADRAS.
1908.
There was a city by the name of Patalipurum which was the residence of such as were rich in the acquisition of learning and wealth. In that city lived a king endowed with every noble quality, named Suthirasanan. His heart being affected with the condition of his sons who lived like dunces without education, he began to consider thus:

What benefit is there in children who are neither learned nor virtuous? Of what use is the feeding of a buffaloe that never gives milk? If there be but a single son possessing a knowledge of the Vedas and Shastras, he will be a source of comfort to the whole family. Rather than having a son without this qualification, it would be better either if he be aborted in the fetus or be dead as soon as was born. An unbecoming son is a discomfort to the family. As the result of the virtue in a former birth a child who is productive of happiness both in this world and the
world to come is born, while that of sin is a wicked child who is the cause of ruination to the family. He is the son who by his conduct gains the applause "what great penance had his parents done to beget such a son as this?" Having thus meditated for a while, the king heaved a sigh and addressed the assembly as follows:

"Youth, wealth, pride [arrogance] and ignorance are each of them a source of ruin; and what will be the wretchedness of him in whom all these four are combined? Is there to be found a great man who shall, by instruction of Niti-Shastras be able to regenerate my sons who are born merely for a name and wander in the paths of error?"

When thus addressed, there stood up one, called Somananma, well versed in the principles of Niti-Shastras, who assured him "I will bind myself to make them in the space of six months to surpass all the learned in the world until that time be counting the number of days."

Hearing this, the king rejoicing, as when a pilot who has lost his way in the midst of the sea happens to come in sight of a port, expressed his obligations to Somananma and delivered his sons to his charge.
Somasanma, soon after, took the princes home, and began to teach them the principles of Niti-Shastras in the form of Pancatantra-katay like the juice pressed out of the sugar-cane boiled and crystallized into a lump.

"Attend O princes!" said Somasanma. "I will, for your amusement, relate some stories."

"What stories are they?" asked the princes. He replied "Those are Pancatantra-katay" "Please explain to us," they said, "what Pancatantra-katay is." He replied, "It means five arts, as follows:—Mittrabatham, Sugirlabam, Santhi-Vikkrakam, Artanasam or Laptaham, and Asampraikshya-Kariathwam. Of these, Mittrabatham means the art of dissolving the friendship of two persons and creating enmity between them; Sugirlabam means the art of contracting friendship with equals and living peaceably with them; Santhi-Vikkrakam, the art of conquering an enemy by means of an affected friendship; Artanasam, the art of losing what is in one's possession; and Asampraikshya-kariathwam, the art of doing a thing without circumpection."
MITHRABATHAM.

"Sir," said the princes, "please clearly relate to us, these stories." Somasamma, having blessed them began to relate as below:—

In a certain forest, there lived a lion and a bull, in great intimacy which was interfered with and destroyed by a slanderous and envious jackal. On the princes inquiring how that was, Somasamma began to narrate thus:—

In the southern region is a city called Makizhariampil where lived a merchant named Vartmanen, who, though possessed of abundant riches, yet moved by a desire to acquire more, meditated thus:—

What is difficult of acquisition should be obtained; what is obtained should be taken care of; what is taken care of should be improved; and what is improved should be enjoyed, and spent in charity to persons of high moral excellence; for, pro
perty, not taken care of, wasteth of itself; that which is not improved, diminishes; and that which is neither enjoyed nor given for charitable purposes, is useless. Such are the sentiments of the Shastras.

To whom do pleasure, merit, fame, honour, important connections and enterprises belong? It is only to such as have accumulated riches. But the poor in this world, are mere walking skeletons. Concluding thus, that it behooved one to be continually making acquisitions, the merchant loaded a cart with the articles in his possession, yoked to it two bulls, called Sanjeevakan and Nantakan, and drove them on to foreign countries.

One day, as he was driving through a thick wood, the bull Sanjeevakan, pressed by the load, stumbled down and became lame. Then Vartamanen yoked to the cart another bull in his stead, and left him in charge of a servant, who, after a day or two, joined the merchant, and falsely represented that the bull was dead. However, the bull that was left in the forest, being destined to live long, recovered and grew plump and fat by grazing
upon grass and other vegetables. His broken leg also being restored, he wandered in the forest at pleasure.

At this time, there lived in the forest, a lion enjoying, over all the beasts of the forest, a dominion, acquired by a strength of his own arm, without any coronation or ceremony of anointing. One day, the lion, being thirsty, went to the river Jumna, to drink of its waters, when, on a sudden, hearing the bellowing of the bull, a noise never heard before, and which to him appeared as dreadful as the roaring of thunder, was agitated with fear and stood trembling, and motionless, thinking what this strange thing could be.

Whereupon two jackals, by name Karadakan and Tamayanakan, the son of the minister of this lion, observing his strange position, began to converse with each other as follows:

“How is this,” says Tamayanakan to Karadakan, “that our Raja having gone to drink water, has not drunk any but stands quiet?” “What will it avail us,” replied Karadakan, “if we enquire into it?” Shall we get food or greatness? Of what use is country newis to a frog in the well? Be quiet, for he what.
tempts as a thing that does not belong to him, suffers as did the monkey who drew out the fastened wedge."

"How is that?" demanded Tamanakan; and Karadakan replied as follows:

In the country of Magada, one Suthattan had some timbers sawn for the building of a Temple; the sawyer having opened a timber half way, drove a wedge into the slit and went away. On that piece of timber one of the monkeys living in the flower garden of that temple, came and sat down, with a portion of his body within the slit. But the monkey not observing this, attempted to draw out the wedge, and as he succeeded, the timber closed and he was crushed to death. Wherefore he who attempts to do a thing that does not concern to him shall lose his life.

So saying Karadakan invited Tamanakan to go and eat the food they had left yesterday and to be comforted.

"Is the pursuit of food," said Tamanakan, "more important than the care for the affairs of his royalty, the Lion?" One should do good to friends, and evil to enemies and the service of the Rajah is conducive to this. The benefit of royal service is the
opportunity which one has of doing good to many; otherwise, of what use is existence? The crow lives a thousand years, feeding upon the rice-offerings, filth, and human excrement. The dog is pleased, though not appeased of its hunger, with gnawing the sapless white bone. It further, gazing at a handful of food held by its master, falls prostrate at his feet, contracts its belly, makes a beggarly face, looks at the face of its master, wags its tail, begs and waits upon him for a little refuse of food; but the elephant pays no regard to its keeper, nor does it wait upon him to be fed but takes with pride what its keeper earnestly offers and eats a thousand times more than the crouching dog. The lion when pinched by hunger despises a jackal for prey, though at hand, and kills only the elephant. So those are happy who preserve their dignity and live honorably. Small holes are filled with a little water, the palm of a rat's hand is filled with few grains; just so a fool lives on a little, not knowing what is good or bad. What difference is there between him and an animal? Therefore it is better to be engaged in royal service to live honorably.
Upon this, Karadakan said to Tamanakan, "Well, we are not now in the service of the Rajah to attend to such counsels and discussions; we are seeking for pray. So why do you entertain idle fancies?" "Can a lame man get at the honey from the high bough of a tree though he desire it" said he scoffingly.

Upon this Tamanakan replied, "Very well, a minister becomes by misfortune an insignificant man, and an insignificant man by industry and good conduct becomes a clever man. Every one ought to aspire to high attainments, the acquisition of which, though unsuccessful confers greatness upon him. The wise will accomplish great and rare deeds but the ignorant meddle with trifling things. It is hard to raise a stone to the summit of a mountain, but to throw it down is very easy. To confine the water in a pond is hard, but to open it is easy. Therefore greatness or meanness is the result of one's own doings. Have you never heard of the proverb "The industrious are never despised."

Upon this, Karadakan asked Tamanakan, "Well, what then do you intend to say to the Lion?" Tamanakan replied, "The
Lion is in state of fear through ignorance. Shuld you question how I came to know this, I say, even beasts and birds understand those things which are communicated to them; but he who understands a thing untold is a pundit indeed; and what is the use of intelligence without this ability. So I have learned the fact while staying here. Now will I go with this fact to the Lion and befriend him.

Karadakan replied to Tamanakan, "Our Rajahs are like those who under the pretence of kissing a man will eat him up. kings, fire, and serpents are of the same nature. Therefore how can you secure his friendship since you are unacquainted with him?"

"Don't you know," said Tamanakan, "that I am eloquent in speech? What is hard to a man of ability? What is distance to a bird on the wing? What country is foreign to the learned? Who is an enemy to a flatterer?"

"It is true," replied Karadakan, "but an unseasonable intrusion upon the Rajah will be unfavorable."

"Though we suffer," said Tamanakan, "It is best to be near one's master; for, kings consult with him who is about him."
Creepers twine about the nearest tree. Kings and women set their affection on those who wait upon and flatter them."

"True," said Karadakan, "but how will you speak to him?" Tamanakan answered, "As plants sprout out from seeds after a plentiful rain, so answers to the Raja's questions will proceed from my mouth, and if Jupiter himself sometimes err in speech, why should not others? However, if due regard be given to a favorable opportunity no evil will follow. Kings will overlook the little offences of him by whom their business is transacted, and will enable him to prosper."

"But," interrupted Karadakan, "kings are as hard to be entreated as the mountain rocks."

"True," said Tamanakan, "but we should study each one's disposition and try to ingratiate ourselves in his favor by smooth speech."

Having said this, he took leave of Karadakan and went to the Lion, and seeing him at a distance, he prostrated himself, and then by permission drew near and seated himself.

"I have not seen you for a long time" said the Lion."
"I have occasion," replied Tamanakan, "to come now to thy footstool; otherwise of what service is my coming? Though kings are not benefited by any one, yet a small splinter will sometimes be of service to pick the teeth; why then should we question the use of other things? Besides, though kings may sometimes despise a virtuous person and reject him, still, will his talents desert him? Though you invert the firebrand will the blaze fall downwards? If his majesty employ a person whose integrity he has well tested, he will promote the Rajah's honour. Therefore despise me not as a mean Jackal. Does not the world worship the log incarnation of Vishnu? Regard should be had to one's qualifications and not to his shape. Even a chariot, though as big as a mountain, is supported by a small line-pen. As for me, I am interested in your majesty's affairs. I also possess the knowledge of times and the means and abilities. These abilities, if employed, will shine under thy patronage. Even swords and other weapons, fiddles and other musical instruments, lands, women, men of talents, science, &c., all shine only
under some one’s patronage.” Dishonor will be attached to the king who has not a clever man about him.

The Lion, hearing this said “Are you not the son of my prime minister?”

“Yes, my Lord,” answered Tamanakan with reverence, and remained silent.

On the Lion inquiring if he had anything to say, Tamanakan said, “My Lord, though you have come to drink water, you do not drink, but stand agitated and undetermined.”

“True,” replied the Lion, “I have lived undisturbed in this forest for a long time, but now I am obliged to quit this place. I have heard a noise like thunder to-day, a noise I never heard before. Will not the animal which made it be as terrific as the sound? Therefore what you say on the subject will be accepted. Fortunately you have now come like a staff to a stumbling man.”

“My Lord,” said Tamanakan, “We should not be frightened at the mere sound. Once a person was greatly frightened at a great noise, but when he drew near to examine the cause, he beheld nothing but a stick and a skin?”

The Lion demanded what he meant, and Tamanakan related the following story: “Once a jackal being pinched with
hunger, roved about in quest of prey, and coming near a field of battle, heard on a sudden a tremendous noise. Frightened almost to death, he cried out ‘I am dead.’ But stepping forward, he discovered a large drum placed by the side of a tree, and beaten by one of its branches put in motion by the wind. Of course he was comforted, when he saw nothing but the skin of the drum and the branch. We should not therefore be frightened by mere noise. If you will permit me, I will go and ascertain the cause of this noise.”

The Lion accordingly assented; and Tamanakan went directly to the bull Sanjeevakan, made friendship with him, and returning to the Lion, prostrated himself, and then stood before him.

“Have you ascertained what that animal is?” interrogated the Lion.

Tamanakan replied, “I went and saw, as directed by you. He is as bulky as you have imagined before, but he craves your friendship. With your permission I will go back and bring him to you.”
"Very well, do so" said the Lion.

Upon this, Tamanakan went back to the bull, and with great civility brought him and introduced him to the king.

From that time the Lion called Puncalan and the bull Sunjeeverakan lived together many years in great friendship, the king feeling no necessity for the company of others.

Then the two jackals, Karadakan and Tamanakan, finding no provender, began to consider thus:—

Our endeavour in befriending the bull with the Lion, who was alone in the forest, is like the elephant's handing the goad to his driver to prick his own forehead.

"Moreover" said Tamanakan, "just as, by their own folly, a jackal once lost its life in the fight between two rams, and an ascetic his treasure by keeping company with one Ashadapothi, so we by our own fault are without food."

"How is it?" demanded Karadakan, and Tamanakan replied as follows:—

"There was in a certain country an ascetic named Tevakanma, who by begging acquired riches, which he concealed"
by sewing the coins in the rags that he wore round his body, and still roved about begging. A Brahmin named Ashadapoothi, who was a great thief, knowing this trick, and thinking, if he could by some means steal his rags, he would have no necessity to steal again and that he would have enough to support his keeper for a long time, drew near the ascetic under the disguise of a Brahmin student, and throwing himself at his feet as if greatly agitated and distressed, said:—

“O thou great man who would not bear to see the sufferings of others, my grief is distressing; give me divine instruction, and by a glance of pity upon thy servant deliver me from the turbulent ocean of family cares, that I may not be tossed any more.”

The ascetic not knowing that this was a pretence, placed his hand upon his head, and said:—“Fear not.”

From that time Ashadapoothi conducted himself with apparent reverence, and cheerfully did with his hands whatever his master directed with his feet, watching carefully when he might steal the rags.

One day, they both went begging to a brahmin’s house, and having eaten enough to swell up their ribs, returned a con
siderable distance, when Ashadapoothi slyly took a piece of straw and placing it on his head showing it to his master, exclaimed with trembling and faltering lips—"alas! this straw from the house of the brahmin who gave us aims is sticking to my head. Is it proper to rob the house of our benefactor? The proverb saith "Remember him for ever who has given you even a little salt." Then requesting permission to carry the straw back to the house of the brahmin who had fed them bountifully, and promising to be back again in an instant, he ran off in haste swinging his legs as high as his waist (to indicate his zeal and earnestness.) After he had run a short distance, he rested a while under the cover of a tree, and then returned, panting as if with excessive exertion and threw himself at the feet of his master. He then rose and cried out—"O sir! through thy grace I have escaped this sin."

The ascetic on hearing this, was astonished, and concluded that his disciple was a holy man, who would not covet the wealth of others. He therefore left his rags, dear to him as his own life, in his care, and directed him to stay on the bank of a tank while he went to answer the calls of nature and to wash his feet. There his attention was drawn to the two rams engaged at fight,
and to a jackal whose thirst for the blood dropped from their heads, was so great that it foolishly ran between them and was crushed to death; and he was for some time witnessing the disastrous scene.

In the mean time, the disciple considering this was a favorable opportunity and that if this were not improved another might not occur and as grain should be winnowed only when the wind blows, he hastily rolled up the rags and ran away.

Soon after this the ascetic came to the place and seeing his disciple gone, he exclaimed—“O ho! Ashadapoothi has deceived me! Alas! I am deceived!” And like the brahmin woman who was robbed of a piece of salted meat, he resolved to keep the secret to himself.

On hearing this, Karadakan demanded what he should do.

Tamanakan replied, “If a thing is lost, it must be regained; the thing which may not have been acquired, must be acquired; and the impending danger must be avoided. He who can do these things, is a king’s minister. Our present difficulty arises from the friendship between Pincala and Sunjeevakan, and it is only by destroying this friendship that we can obtain a little food.”
"What do you say?" said Tamanakan, "Can what is accomplished by stratagem, be done by strength and courage? Do you not know that a crow once killed a serpent by means of a golden neck chain."

"How was it?" demanded Karadakan eagerly.

Tamanakan replied,—"There once lived in the hollow of a big tree a pair of crows, which were for a long time undisturbed, but at length a cobra coming and residing in the same tree, began to eat up all their eggs. They were much pained at this misfortune, and not knowing what to do, went to their friend, a jackal, and having stated the case, begged him to state how the eggs might be preserved. The jackal said you must kill the serpent by a stratagem, as the crab killed the stork, by exciting in him an eager desire to eat many crabs."

"But how did the crab kill the stork" asked the crow. To which the jackal related the following story:—
An old stork who lived sumptuously all his days, chiefly upon fish, came one day to a tank and sat on the bank with a sad countenance. The fishes of the tank seeing him, said “Pray why do you sit idle on the bank, without seeking your food?” The stork replied, “it is true, my usual food is fish, but the fisherman will come here today and catch all the fish, and I shall be in want. I am therefore much distressed.” The fishes, hearing this, counselled together and said, he who has made known to us our danger, will also be able to tell us how we may escape; then addressing the stork, they said, “we entreat thee to rescue us from this danger.” The stork replied, “I have not strength and skill enough to fight with the fisherman; besides, I am too old; I will, however, if you please, carry you to another place, where you may live a long life without danger, and I shall by so doing, secure in my old age the name of a benefactor to strangers. Then those ignorant and foolish fishes, believing the words of the stork, and hoping to save their lives, entreated him to do as he said. So the cunning stork took them one by one in his bill
and eating some, laid the others on a huge rock to dry for his future use. After this, a crab who lived in the tank came near and addressed the stork, "O gracious preserver of life, may it please thee to carry me also where you have carried the fish." The stork was much pleased, thinking that in a time of good luck every thing is easy — and taking up the crab, he flew off with him. The crab seeing the dead fishes and fish-bones strewed on the way and the fishes drying on the rock, said within himself, "Alas! how many fishes has this stork killed; and now he intends to kill me also; therefore I must be beforehand and kill him first." Then addressing the stork, he said, "you have laboured hard to bring me so far, and I am under great obligation to you; but I have many companions in the tank, if you will therefore carry me back, I will shew them to you." The stork on hearing this, was led away by too great a desire of gormandising such food, and induced to return; and as he approached the edge of the tank, the crab seized the neck of the stork with his claw and severed his head from his body, while the crab itself fell into the tank and "escaped happily."

"In this manner" said the jackal, you must kill the serpent.
By what stratagem can I kill the serpent," asked the crow. The jackal replied, "Go to the bathing room of the king's daughter and you will observe her jewels which she has taken off and laid down; take one of them with your bill and while all the people watch you, fly to the tree and drop it into the hollow where the serpent is concealed." The crow did as advised; upon which the servants of the king ran to the tree and split it open, to find the jewel. As they did so, the serpent came out, hissing with rage, and was cut to pieces. Thus the desire of the crow was realized.

"Therefore," said Tamanaken, "all things may be accomplished by stratagem. Whosoever is wise is strong. But to him who is devoid of it where is strength?—Even a rabbit, in times of old, killed a Lion by means of his wit" "How was that?" asked Karadakan. Then Tamanaken replied by relating as follows:—

In a dense jungle there lived a Lion, named Mathonmattan who gluttoned himself daily on the animals inhabiting the jungle. One day as he was roaming about, the animals, having all assembled, went up to him and addressed him thus:—
“O Great king of Beasts, if the animals of the forest are destroyed as they have been, they will soon be extinct; therefore if you please, let us send one daily for your majesty’s prey.” The Lion was pleased with this proposal, and declared his assent to it on an oath. He was fed in this manner for some time, when it came an old hare’s turn to go to the Lion. “To-day,” said the hare to himself, “I must die. Let me resort to stratagem to escape death. To the wise nothing is impossible. Let me by an artifice try to kill the lion.” Meditating thus, he walked slowly and came to the Lion later than the appointed time. The Lion, on seeing him, stamped the ground, and said, “How dare you, an insignificant creature, presume to come so late, while even the elephant does not fail to come at the appointed time?”

“My Lord,” said the hare, “I am not in fault. I should have come at the appointed time, but meeting a lion in the way, I was afraid and hid myself until he passed away, when immediately I hastened hither.”
“Have you indeed seen another lion in this jungle?” said the Lion, “if you have, show me where he is.”

Upon this the hare conducted the lion to an old well, filled with mud and water, and said, “The lion I saw, is in this well.” The Lion stepped forward to look, and seeing his own reflection in the water, he supposed it was another lion, and springing with fury into the well to attack him, he stuck fast in the mud and died.

“Therefore, I say,” said Tamanakan, “that he who is wise, is strong.”

Then Karadakan said to Tamanakan, “Go then to the Lion, and may your enterprise be successful.”

Accordingly, Tamanakan taking an opportunity when the Lion was alone went unto him, and having made his obeisance, addressed him thus:—

“My Lord, I am aware of an evil that will befall thee today, which I am obliged to mention without your Majesty’s permission.”

“Speak” said the Lion, “and tell me what it is.”

Tamanakan replied, “Sunjeevakan pretending great friendship for your majesty is planning secretly to usurp your king-
The Lion on hearing this was filled with astonishment and remained silent. Tamanakan then proceeded: “you have made him your prime minister, let it be so; how does it affect me? But when the king and the minister happen to be equals, the goddess Luckshmi will desert one of them, and moreover, when the king nominates one as the only prime-minister of his kingdom, he will certainly grow proud, and being ambitious of power, seek to destroy the king. Such ministers should therefore be extirpated; otherwise evil consequences will follow. But these things need not be mentioned to you; you know them all. It is source to find a man in this world who does not covet riches.” The Lion, on hearing this, said smiling “The affection I have for Sunjeevakan will never cease. Though friends may do many a harm, they should be considered as unintentional errors.”
Tamanakan replied, "This is indeed short-sighted wisdom from which dangers may befall you. He who regards the counsel of the wicked disregarding that of the good will subject himself to injury, like the patient who refuses to take proper medicines. It is difficult to find flattering words to be also benevolent. The words of a cut-throat may gratify the ear, but they should not be listened to."

The Lion on hearing this said, "Will he to whom I have granted protection prove treacherous to me? What words are these which you speak? Go away from my presence."

Tamanakan replied, "Can the disposition of the wicked be changed? Can the curled tail of a dog be made straight? Can the "etti" tree produce sweet fruits though it be watered with the nectar? It is the duty of the virtuous to seek the good of others. So I have related these facts though uncalled for. No blame should be attached to me afterwards. Some times if the king is brought into difficulty by the advice of ignorant counsellors, he then blames his ministers. Therefore have I related this. Having said this he remained silent."
Then the lion said, "I must tell this to Sanjeevakan."

Tamanakan replied—"If he be informed of this, he will devise other means to injure you. Therefore it is wise to keep it from him. Besides the counsels of the king and his ministers ought not to be divulged."

On hearing this, the lion said, "Supposing Sanjeevakan becomes inimical, what injury can he do? What is his ability?"

To which the jackal replied, "We do not know him. What do we know of his valor and temperament? It is dangerous to keep company with one of whose disposition we are ignorant. If we do this, we shall fare as the white louse which took a bug into its company and in consequence perished."

"How was it?" demanded the Lion. To which Tamanakan related thus:

"There lived for a long time, in the bed of a king, a white louse called Mandavesarpamy. One day there came to the bed a bug called Dindibhan. The louse on seeing the bug said harshly, "Sirrah, thou art wicked; thou wilt with thy teeth, sharp as thorns, rudely bite before one is asleep. Since thou art one who
knowest not opportunities, thou art not fit to live in the king's bed; so quit this place immediately."

The bug prostrating himself with reverence at the feet of the louse, replied, "I will not do so, but will abide by your directions."

The louse pitying him said, "Well, you should not be impatient, but wait till one slumbers, then bite gently and be content to take a small quantity of blood." Then the bug conceded to this, but soon afterwards while the king was yet awake, he bit him sharp. The king startled from his bed, and addressing his servants, said, "something has bitten me." On the servants examining the bed with lamps, the bug hid himself in the joint, and the white louse who had given him permission to reside there, was found and instantly seized by the servants, who said, "Are you not the person who has bitten our king?" and immediately crushed him to death. Alas! the white louse died for want of circumspection. Therefore it is not wise to receive one into our company before knowing his disposition.

On hearing this, the lion said, "If I should be fully convinced of the evil nature of Sunjeevakan, then shall I believe."
"You will know the truth said Tamanakan, "when the bull comes into your presence with his horns directed against your life."

Having said this, he left the lion and went to the bull, putting on an appearance of great distress. Sunjeevakan, on seeing him, saluted him and inquired after his happiness. Tamanakan replied, "Whence can servants derive happiness? Fortune and misfortune dwell together. Who can at all times please a king? Is a beggar ever respected? What a time is this? One should always inquire, who is his true friend and what is the extent of his own power?

Sunjeevakan inquired why he spoke in such a manner.

Tamanakan replied, "is it safe to reveal the treachery of the king. If he knows it he will kill the betrayer. I will however tell it to you, because it was through my assurance that you sought friendship of the lion. The lion is very angry with you and intends to kill you, and thereby entertain his army well."

On hearing this, Sunjeevakakan was greatly troubled, and meditated with sorrow.

Tamanakan said, "What other consideration is there? One should conduct himself wisely according to circumstances?"

Sunjeevakakan replied, "What you said is very true. It so happens in the world. The women generally yield to the desires of the lewd, and kings harbour wicked men. A wicked man suspects the sincerity of his most faithful friends. When a looking-glass is presented before the blind or good instruction is whispered into the ears of the deaf, they regard it as something adverse. So it is with the wicked. As sandal trees are surrounded by snakes and Tazhai trees by thorns, so are kings always surrounded by evil-doers; consequently such an evil has befallen us."

Tamanakan answered, "the words of the lion are sweet, but his heart is cruel. In times past, ships were made by Brahma in order to cross the ocean, light was created in order to dispel darkness, and a goad was made to curb the elephant. But alas! to subdue the minds of the wicked, nothing has been done."
Sunjeevakan, hearing all this, sighed and said "A great evil has come upon me, and I am not able to escape from it. How can a person who is in the mouth of Yama (the fangs of death) escape? Wicked men destroy the innocent, just as the crow and others killed an innocent camel."

Tamanakan then requested Sunjeevakan to tell him how that was; to which he replied thus:

In a certain forest there was a lion whose name was Mathotkadan who had three ministers—a jackal, a tiger and a crow. One day while the lion was exercising the duties of his government, the crow finding a camel wandering (in the forest), asked him who he was. The camel replied that he came there, having lost his way. Upon this, the crow introduced him to the lion and related the circumstances of his case; whereupon the lion assured him of his protection and favor, made him a minister, and called him Mantanakan. A long time after this, one day the lion being indisposed, called his three ministers
The two others replied, "It was true; but as our master has given him his protection, it is impossible for us to kill him. To which the crow replied, "we shall certainly be killed to-day" by the lion; a mother when pressed with hunger will abandon her own offspring; a female serpent when distressed for food will devour her own eggs; what crimes will he not commit who is pinched with hunger? Know you not this."

The crow then went to the lion and said, "My lord! we have not been able to procure any food this day."

Then, what measures can we adopt?" demanded the lion.
“When it is in your own hands, why should you search for it elsewhere? Why should you seek for ghee when you have butter in hand?”

“Where have I the food with me?” asked the Lion.

“There is the camel named Manthanagan!” answered the crow. The Lion on hearing this, touched the ground and then his two ears, and exclaimed, “May gods preserve me. How can you propose such a thing as this, when I have given the camel the assurance of my protection? Is it proper to expose to injury one who has taken refuge in our kindness? Neither the gift of a cow, nor the gift of lands, nor the gift of rice is to be compared with the assurance of protection which men consider to be the greatest of all gifts? The shastras declare that the merit of protecting one is greater than that of performing the Aswamedha sacrifice.”

Hearing this, the crow said, “My lord, I pray then once more to hear me: a single individual may be given up to save a whole family; a whole family may be relinquished to save a whole village; a village may be secured for the safety of a whole country. A man may for his own support renounce the earth. Therefore it is no sin. You need not kill him. We will ourselves kill him or he shall himself offer his own body, and then
The crow taking the lion's silence, as is tacit order, went away and returned with the other three to the lion. As he approached him he said, "My lord! we could find no food to-day, thou art therefore reduced to hunger, your majesty may feed upon me". "How big art thou?" said the lion. "Can thou serve to satisfy my hunger? Art thy body sufficient to employ my grinders?"

Upon this, the jackal offered himself, and the lion made the same answer to him. Then interrupted the tiger, "I am bigger than these two, therefore prey upon my body and appease thy hunger. The lion said, "How insufficient art even thou for me? Dost thou think thyself very big?"

Upon this the camel broke out and said, "My lord! am I not bigger than these three? Kill me, if thou please." He had no sooner said this, than the tiger and the jackal fell upon him. Alas! they killed him and ate him up.

Therefore said Sunjeevakan, wherever there are wicked persons, there is no safety. We should necessarily fear for our
lives. Such is the nature of this case. Therefore it is better to fight with him than to suffer ourselves to be taken by the wicked and murdered without defence. He who dies in battle attains heaven; he who overcomes his enemy gains a kingdom. So to the brave, death and life are equal”.

Thamanakan then replied;— “He who opposes without knowing the strength and valor of the enemy will surely be put to shame, just as the sea was by the two little birds”.

“How was it” asked Sunjeevakan, and Thamanakan replied as follows;—

Two birds, male and female, built a nest under a shrub by the sea-shore. The female, one day asked her mate where she should lay her eggs. To which, the male said, “The nest we have here is a good place;” but the female replied “that dangers may sometimes arise, by the violence of the sea.” To this the male replied, “The ocean has not the power to resist me.”

“There is a great difference” said the female, “between your power and that of the sea. He who does not consider his
strength when compared with that of his enemy, will suffer disappointment; but he who is wise in this respect, will eventually triumph. Moreover, he who does not listen to the advice of his friend shall suffer like the tortoise who was killed by losing his hold of a stick."

"How was that, my dear?" demanded the male; and the female began to relate thus:—

"Two swans named Vigadam and Sangadam, and a tortoise called Kambukrivian were living in mutual friendship in a pond. The Swans thinking one day that because no rain had fallen for a long time, the pond must soon become dry and that it would be well to seek another pond, resolved to mention the matter to their friend the tortoise. Kambukrivian on hearing them, replied, "You can by your wings easily go to another place, but how can I do it?" To which they replied, "If you would confide in us and be firm as we may direct, we would carry you also; but while we carry you, not even a word should be spoken for your safety depends upon it". Then they brought a stick to the tortoise and said "hold fast the stick
"with your teeth, drop it not. We both would hold each end of the stick with our bill and fly in the air." While the two birds were flying accordingly, the people of a certain city seeing this with surprise took a loud laugh and exclaimed "Ah! what is this? Behold, two birds have persuaded a tortoise to take hold of a stick which they hold in the mouth and are bearing it away."

When Kambukrivan hearing this, opened his mouth to inquire whence was this great noise, he lost his hold, and fell off from the stick on the ground below. There he was immediately caught and killed by some fish-eaters who ate him. "Therefore it is not wise to disregard the words of a friend."

Moreover he who previously considers over what is to happen, and he who rightly estimates his present circumstances, may rest in safety. But he who says, 'let come what will and I shall then see to it,' will be destroyed as was the fish called Vulture's caipacippone. " The male bird inquired how this was; to which the female replied as follows——
There lived for a long time in a large pond three fish by the names of Varoomuncappone, Varoonkalcappone, and Vanthapinecappone. One day there came some fishermen and said among themselves that as the pond was then shallow, they would come to-morrow and catch all the fish in the pond. Hearing this the fish Varoomuncappone addressed his friends as follows:

"We should quickly quit this place; we should not stay here a minute longer."

Upon this, the fish Varoonkalcappone replied, "we shall see when danger overtake us. When evil befalls, means of escape will of themselves suggest." The fish Vanthapinecappone said, "it is foolish for one to quit his abode; for whatever is destined to happen will surely come to pass, but whatever is not, will never come to pass though we trouble ourselves and solicit it; I will not therefore go with you." So saying, he stayed in the pond. But Varoomuncappone went away to another place.

The next morning the fishermen came, cast their nets and caught the fishes. In this draught was caught Varoomuncappone, who pretended to be dead. The fisherman thinking he was
dead, threw him on the shore, and left him. In the meantime
the fish escaped and hid himself in the water. Afterwards the
fish Vanthapincappone having been caught in the net, ran to and
fro, saying 'what can be done'? The fisherman seeing this struck
him with a stick and killed him. The other two saved themselves.

Therefore said the female bird, "every thing ought to be
done with circumspection," and she laid her eggs there as
directed by her mate. Then the sea, not knowing the ability of
the bird, swept away the eggs with its waves.

The female bird, seeing this, addressed the male with sorrow
thus:

"My lord, a great disaster has happened to you; the sea has
carried away all my eggs. What shall now be done?"

"Fear not," said the male "I will restore the eggs to you,
you will know my ability." So saying, he gathered all the
winged tribes and went to Garuda and solicited his protection.

Upon this, Garuda represented the case to Vishnu and
enquired him to relieve the distress of the bird by causing the
eggs to be returned. Vishnu then commanded the sea to deliver
ங்கள் தாய் கல்வி தம்யால் பார்வை கையில் "அரசர் பாலா கல்லூரியால் விளம்பர் காண்டது" என்று வாயில் விளக்கினாள் குறுக்கு உருவானால் பார்வையால் பட்டியல் செய்த விளக்கம் கையில் வைந்து நோக்கினாள். இதுதான் நமது கையில் காணப்பட்ட தமிழ்மண்டல விளக்கமாகும் "காவல் குலற்ற பிரிவில் வணங்கல் நீங்க வெப்ப விளக்கம் முரியச் செய்தது" என்று அளித்தன. 'ஏன் என்னுடைய காற்றை கசைத்துங்கள் குண்டுகளுக்கு தென்னென்று வெப்பமுறையுடைய விளக்கம் முடிக்கும் போது; அங்கிரும் மும்பையுடைய வெப்பமுறையுடைய விளக்கம் பெறுவது?' என்று விளக்கம் கையில் கொண்டவுடைய தம்பர் கையில் வைக்கினாள். விளக்கம் காண்டு "நான் நுழைய கதாட்டுமே நல்லூர் கையில் வைக்கிறது" என்று வந்தன. "அரசர் பாலா கால்கள்; நூறு கல்லூரியால் கல்லூரியால் விளக்கம் கையில்; இன்னும் நான் நமது கல்லூரியால் விளக்கம் கையில் வைக்கிறது என்று வந்தன." என்று விளங்கினாள். பின்னர் கல்லூரியால் விளக்கம் முடிக்கும் விளக்கம் கையில் வைக்கிறது. பின்னர் கல்லூரியால் விளக்கம் முடிக்கும் விளக்கம் கையில் வைக்கிறது.

up the eggs, and the sea obeyed accordingly. Therefore, it is not wise to make war without knowing the power of the enemy.

Sangevakan, hearing from Tamanakan that the Lion did not understand this owing to his self-conceit, asked him what were the indications of battle in the Lion, to which Tamanakan thus replied:—

"When the Lion pricks his ears and raises his tail, he must be understood to have purposed to kill you. You should then act in the same manner. Do not a great hero like you know this? Of what use is instruction to those who know all things?"

Having said this Tamanakan went back to Karadakan who, seeing him, asked "How stands the matter."

Tamanakan replied, "It is done. The friendship of the two has crumbled to dust. I will now go to the lion and induce him to exhibit such signs of anger to Sanjeevakan as will be in accordance with what I have led him to expect." Having said this, he went to Pincealan and did so.
Sometime after this, Sanjeevakan came to Pinclalan and finding him in the attitude represented to him before by Tama
nakan, he was grieved and putting himself in an attitude of defence, he resolved to end his life in bravery. So a fierce contest ensued between them.

Karadakan seeing this, addressed Tamanakan in the follow-
ing words; "Tamanaka! evil one! you have by your company occasioned a war between the king and his friend. Samam (peace), Thanam (tribute), Patham (division), and Thandam (war) are the four principles of politics. Of these Samam is the most preferable; for, it secures the object better than others. Enmity itself will vanish by the exercise of the art of Samam. Since it is so, you have foolishly brought upon our king a great evil. Some kings led away by the advice of vile persons, involve themselves in difficulties. Therefore kings need the company of good persons. A fraudulent minister, though highly talented should not be admitted to the company of kings; and he who cherishes self-interest and looks for gain, and wishes to keep others from enjoying their company will not be useful to them.
A king shines by having men of ability; but not by having the avaricious and wicked ones. He who desires to have none but himself close to the king, is to be regarded as his enemy. You have, in like manner, brought about this evil. Servants who enjoy the favour of their masters should not grow proud, but be humble and submissive. But you behave contrary to this principle. You have falsified the truth that "As is the father, so is the son." What shall I say to you? As a stork lost his life by giving instruction to a monkey, so I apprehend that I shall lose my life by your folly."

Tamanakan, demanding how this was, Karadakan related as follows:—

"A pack of monkeys distressed by cold, mistaking the glow-worms for sparks of fire, went near to warm themselves. Then a bird named Soomoogan, which had lighted upon a tree near the spot, seeing this, came to the monkeys and undeceived them, saying that those were glow-worms and not fire. Upon this
one of the monkeys sprang upon the bird saying, “are you to instruct me?”. He then caught the bird and dashed him to death against a stone. Therefore instruction should not be given to the wicked.

Tamanakan, hearing this, was silent; and being pained at heart, he confessed that he had committed a great sin. Upon this, Karadakan said, O Tamanaca! By behaving in this manner, you too would suffer like Thushtaboothy.

How did Thushtaboothy suffer, demanded Tamanacan, to which Karadacan related thus:

Two young men of Chetty caste, named Thushtaboothy and Suboothy went abroad to acquire money. As they were going along, Suboothy happened to find a treasure there, and on informing Thushtaboothy of it through friendship, he advised him to take a small part of it and bury the remainder underground. Suboothy accordingly confiding in Thushtaboothy’s friendship, took a small part of it, buried the remainder at the foot of a tree, and was quiet at home.
One day Thushatabooby went alone, and dug up the treasure and brought it home. A few days after, Thushatabooby said to Suboothy "Come let us go now and bring home our treasure." So saying, they both hastened to the spot, and not finding the treasure there, Thushatabooby with apparent regret addressed Suboothy thus: "It is you that stole the treasure, and you still affect to be sorry."

Thus quarrelling he reported the matter to the king who sent for the judge, and ordered him to have the matter inquired into by panchayet; and the judge promising to settle the case within five days commenced the inquiry, when Thushatabooby said, "I have a witness who may now be heard," upon which, the council, ordered him to be produced.

He then ran home and said to his father thus; "Pappa! I can gain 10,000 pagodas by means of a word of yours."

"How?" asked the old man. Thushatabooby then said You should go to night and conceal yourself in the cavity of a
As the judge and others come and ask, "Who carried away the money that was there?" you should reply, "Suboothi did it" and the object will be fulfilled.

The father hearing this, said: "An attempt to reap benefit from a dangerous course will engender evil as did the folly of the stork." "How was that?" demanded Thurshtaboothy. The father related as follows:

"A foolish stork who had the misfortune to have all its young ones devoured by a serpent, was once sitting on the bank of a river with its mate, and consulted together as to how they could preserve their young ones lately hatched."

When there came a crab of the name Kooliran, their friend, who asked the storks why they were sad; and they in reply related their circumstances. Kooliran hearing this, said to the male stork, "very well, I will tell you a device to kill the serpent. Strew fishes along in a line from the hole of a mongoose to that of the serpent and you will succeed." This being done, the mongoose from his hole, went along eating the
fishes, killed the serpent and devoured also the young ones of the stork. “Therefore,” said the old man “it is not wise to have recourse to such a plan.” But Thushtaboothy without listening to the advice of his father, took and thrust him by force into the cavity of the tree. The next morning, he took the judge and his men, and Subothi and his men to the tree and pointed to it as being his witness and desired that it should be heard. Then there came a voice from the tree saying that Subothy himself had taken away all the money. Subothy thought that there was some stratagem played here. If this voice was divine, it must express the truth.” While thus contemplating he climbed up the tree and on searching it, discovered a cavity in it. Accordingly suspecting there was some deception, he immediately kindled a fire in the cavity. The old man who was within, bore the heat patiently until he was half burnt, when his suffering being too great he screamed aloud and jumped out. “How is this?” exclaimed they all. The old man said that Thustaboothy put him there by force, and then expired.
Having related this story, Karadakan said to Tamanakan, “A serpent, though tamed for years, bites the master himself. Therefore I apprehend evil from you. I must therefore behave towards you like Thavatattan.” On hearing this, “How did Thavatattan behave?” asked Tamanakan, to which Karadakan replied thus:

“There lived in a city a merchant by the name of Thavatattan, who having been reduced to poverty determined to acquire riches, and before he went abroad he deposited 1,000 iron bars in the care of a friend of his and left the city. While abroad he contrived many means for acquiring riches, but they all failed of success. He then returned to his friend and demanded his iron bars; but his friend replied through covetousness that they were all eaten up by rats. On hearing this strange story, he said, “Very well!” and went home. Sometime after—
this, he came one day to the house of his friend and pretending to divert his friend’s child, took it from him, and hid it in a neighbour’s house; then he came back to his friend and sat down quietly.

When his friend asked him “where is my child?” the merchant coolly replied, “a bird has carried it away.”

On hearing this, he felt very anxious about the child and dragging the merchant to the judge said, “this villain having concealed my child somewhere, states that a bird has carried it away: therefore please order him, I pray thee, to deliver up my child.”

The judge then asked the merchant, “where is his child?” “A bird has carried it away” replied the merchant.

On hearing this, the judge broke out into a laughter, and exclaimed “an incident strange as this, has never happened in the world. How do you account for this.” The merchant replied, “is this a strange thing? As rats ate up the iron rods, so my lord, did this event also happen.”

The judge hearing this, enquired into what had passed before
and said to the man, "the merchant will return your child, if you will first restore his iron bars." No sooner had the judge passed this decree than the difficulty was settled and they both did accordingly and went home.

'Having said this, Tamanakan continued, "he who does not understand the meaning of what is revealed to him is like a stone. There is no use of instructing such a one."

So saying, Tamanakan took Karadagan to the lion Pincalan and found him sitting in sorrow for having attacked and killed the bull Sunjeevakan.

Seeing this, Tamanakan said to the king "My Lord, thou art grieved at having killed thy enemy. This is improper. 'We should kill our enemies,' says the shastras. He who assassits the king, whether he be father, relative, son or friend, the king should kill him. For a selfwilled wife, a wicked-friend, a
pervasive servant, a negligent minister, and an ungrateful person should not be suffered to live. Moreover, truth and falsehood streness and meekness, extirpation and protection, liberality and covetousness, acquisition of riches by various sources and the friendship of many, &c., ought to be the qualities of kings, according to Shastras. Thou hast therefore done right’ said Tamanakan, and so comforted the lion.

Thereafter, the lion led a peaceful life in the enjoyment of his government over the forest.
3.

புஞ்சவர் - கோயில் விளையாடி விளையாடி விளையாடி  விளையாடி

புஞ்சவர் - கோயில் விளையாடி விளையாடி விளையாடி  விளையாடி

புஞ்சவர் - கோயில் விளையாடி விளையாடி விளையாடி  விளையாடி

புஞ்சவர் - கோயில் விளையாடி விளையாடி விளையாடி  விளையாடி

புஞ்சவர் - கோயில் விளையாடி விளையாடி விளையாடி  விளையாடி

புஞ்சவர் - கோயில் விளையாடி விளையாடி விளையாடி  விளையாடி
4. மேல்வர் - கரு, மேல்வர்.
என் மூலை - எப்போதும் மூலை.
அல்லது -செல்வோடு.
செலவுதல் - கூட்டு கூட்டம்
நேர்ந்து நேர்ந்து, நேர்ந்து நேர்ந்து.
மிகுதில் - குழந்தை
செலவுதல் தொட்டு தொட்டு, செலவுதல் தொட்டு

5. மேல்வர் - கரு, மேல்வர்.
என் மூலை - எப்போதும் மூலை.
அல்லது -செல்வோடு.
செலவுதல் - கூட்டு கூட்டம்
நேர்ந்து நேர்ந்து, நேர்ந்து நேர்ந்து.
மிகுதில் - குழந்தை
செலவுதல் தொட்டு தொட்டு, செலவுதல் தொட்டு

6. மேல்வர் - கரு, மேல்வர்.
என் மூலை - எப்போதும் மூலை.
அல்லது -செல்வோடு.
செலவுதல் - கூட்டு கூட்டம்
நேர்ந்து நேர்ந்து, நேர்ந்து நேர்ந்து.
மிகுதில் - குழந்தை
செலவுதல் தொட்டு தொட்டு, செலவுதல் தொட்டு
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பாருளிக்கிற பெண் 

"பாருளிக்கிற பெண்" என்று.

வைப்போய் செய்யப்பட வாதை

25.

நாள்தோற் - எண்டைக்குறிக்கு மேற்.

பாருளிக்கிற பெண்

26.

பாருளிக்கிற பெண், என்னை

காற்றில் வந்து வந்து வந்து.

பாருளிக்கிற பெண் - எண்டைக்குறிக்கு.

27.

தனியைத் தருவாய்

[வருவாய் செய்யும்].

28.

தமிழில் பெண்

பாருளிக்கிற பெண்

பாருளிக்கிற பெண்.

29.

பாருளிக்கிற பெண்.

பாருளிக்கிற பெண்.

பாருளிக்கிற பெண்.
32.

33.

34.

35.
41. தான் - தான் சன்னொங்குமுனையிலே என்று வேண்டும். தான் - தான் சன்னொங்குமுனையிலே என்று வேண்டும்.

42. தான் - தான் சன்னொங்குமுனையிலே என்று வேண்டும். தான் - தான் சன்னொங்குமுனையிலே என்று வேண்டும்.

43. தான் - தான் சன்னொங்குமுனையிலே என்று வேண்டும். தான் - தான் சன்னொங்குமுனையிலே என்று வேண்டும்.
44. காலக் குறிப்பிட்டு பொன்னும் நூற்றெடுத்தேன்.

45. துறைமான் - ஏதரும் வெளியேன்.

46. புள்ளிவடைடுகள் காயமுனையின் சுமார் விளையாடுவதில்லை.

47. புறநகர துறைக்கு வேண்டும்; என்னிடம் கூறுவதே வெளியேன்.

48. பிறவன் - லிங்கம்.

49. பாரும் - ஏதோம் பிறவன்.

50. பாதுகாப்பு உணர்வு-செயல்பாடு குறித்து விளக்கம்.
PANCHATANTRAM

Sushrirlapam or the Art of Making Friends.

"Wise friend," said Somasanna, "though destitute of property or other means of living, would, through friendship, help each other as did the crow, the rat, the tortoise and the deer."

"How was that?" demanded the princes; and Somasanna related as follows:—

"On the banks of the river Godavery, there stood a Vanny tree, upon which dwelt a crow called Laghupatanan.

Early one morning, there came a fowler as frightful in appearance as Yama, (the infernal god), and Laghupatanan terrified at seeing him, wishing to know what the wretch would do, stopped from going out in search of food and watched his movements. In the meantime the fowler spread his net and strew-
ed over it different sorts of grain and then hid himself behind a bush. After a while, there came a flock of pigeons with their leader named Chittragraiva. On seeing the grains strewn on the ground, he addressed his attendants as follows:—"Whence, think you, should grain be found in this uninhabited forest? Some person must have conveyed it hither, and therefore we should ascertain how they came here before feeding on them; for as a brahmin by his avarice for a gold-bracelet, exposed himself to the fury of a tiger, so our present condition appears to be dangerous."

"How was it?" asked the pigeons; and Chittragraiva began to relate as follows:—"Hear what I have observed one day when flying about in the southern forest in search of food."

"A tiger, being unable through infirmity to procure his own food, bathed himself in a lake and sat upon its bank, with a tuft of Tappa-grass in his hand. As he sat there, he saw a brahmin pass by. "Oh! Brahmin," called out the tiger, "here is a gold-bracelet, come and take it."

The brahmin, on hearing this, meditated thus: "this bracelet is offered to me voluntarily but the tiger is a ferocious animal;
it is dangerous to approach him; but indeed death may come from any quarter, and I should not therefore indulge my fears too far; every endeavour should therefore be made to obtain the bracelet."

Having resolved to do so agreeably to the dictates of his avarice, Brahmin asked "O Tiger, where is the bracelet?" "See, my good brahmin, it is here," said the Tiger, holding it in his hand. "How can I trust you." Said the brahmin. The Tiger answered, "I bathe every morning and do daily acts of charity. I am old and have lost my teeth and claws. Can you not trust me now? I esteem and practice the eight following acts of virtue, viz. 1. Offering sacrifice; 2. Studying the Vedas; 3. Giving alms, 4. Doing penance; 5. Maintaining truth; 6. Keeping promises; 7. Exercising patience; 8. Cherishing disinterested benevolence. It is from these principles that I wish to give the bracelet away to any one. Can you not judge from this, whether I possess good or bad feelings?"

"True," said the brahmin, "but it is a proverbial saying that tiger devours men."
The tiger replied "I am learned in the Dharma Shastras. Knowing that the life of another is as dear to him as it is to one's self, the virtuous are kindly disposed towards their fellow creatures, and consider that happiness and misery are common to all alike. As you are very poor, I am disposed to give the bracelet to you. Shastras do also enjoin the same. Charity should only be bestowed on the poor and not on the rich. Will medicine be as useful to the healthy as it would be to an invalid? Bathe in that tank and take the bracelet away." Alas! the brahmin, through his usual want of forethought, went into the lake, trusting in the words of the tiger, but being stuck in the mud, was much perplexed at finding himself unable to get out.

The Tiger on seeing this, said, "Brahmin, fear not, be patient and I will help you out of the mud." So saying the Tiger moved up towards him leisurely and seizing him, held him fast.

The poor Brahmin now meditated though too late, that the words of the wicked are not to be depended upon though they are learned in the Vedas and Dharma Shastras; for, the inherent
disposition of man remains the same for ever. It is through the avariciousness which characterizes our caste that I am delivered into the hands of this mudheter. While he was bewailing thus, the Tiger devoured him.

Hereupon Chitragriva remarked "Whatever is worthy of being done, is also worthy of our careful examination before we engage in it and no evil will happen. "On hearing this, one of the pigeons haughtily replied, "If we are to be so scrupulous, we can find no food and further it is said "that the diffident, the envious, the discontented, the passionate, the suspicious, and those who are dependent upon others, these six, are always unhappy."

Then, the whole flock flew down to pick up the grain and was caught in the net. On seeing this, the leader of the pigeons observed "they have all disregarded my advice; and there is no use of my being alone," so saying he too flew down and was caught in the net.

The Fowler, seeing that the pigeons were entangled, started to the place. Upon this the doves addressed their leader
thus "We have dishonored you by listening to the counsel of a wretch, and we now reap the fruits of it."

"Repentance will avail nothing now," said Chitrargriva, "there is still a means of escape; we may save our lives, if we, with one accord, lift up the net and fly away."

On hearing this, they all, with one accord, lifted the net and flew away with it. The fowler observing it at a distance, was astonished, and ran after the pigeons, hoping that some disagreement would arise among them and that he could then secure them; but they were soon out of sight and the poor fowler returned greatly grieved with his vain pursuit.

The crow Laghupathanan who witnessed what had passed, followed the flock of pigeons (to see what would further happen.) While they were flying, the chief of the Pigeons said "There is a friend of his, named Eraniakan, the king of rats, who lived in the beautiful forest by the river Gunduck, and he would be able to gnaw their snares asunder with his teeth, if they should go to him." So they all agreed and flew to his residence.
The king of rats, who apprehensive of unforeseen danger, kept himself within his hole with a hundred outlets, hearing the noise occasioned by the descent of the pigeons, was startled with fear and stood silent. Upon this, Chitragriva called out, “Friend Erania, What! Why wilt thou not speak to us?” Erania, recognizing it to be the sweet voice of his friend, came out of his hole with joy and exclaimed,—“O how great are my acts of merit that my friend Chitragriva is come to my house! Is there a greater happiness in this life than that of conversing with sincere friends? ’ ’But seeing Chitragriva’s suffering, he was much aggrieved and said,—“Friend, thou art wiser than others, how happened it then that thou art entangled in the net?” Chitragriva replied,—“Whatsoever is destined to happen, will by all means, come to pass in its time. Fate is mighty and what, man’s wisdom can prevail against it? If the ocean swell and overflow, where is the shore?” “True,” said Erania, “thou who can spy out things at the distance of a hundred Nalikai art today involved in the net of a fowler. The evil which the sun and moon suffer from Raku and Katha, the entanglement of elephants, birds, and serpents, and the
poverty of the wise, are to be ascribed to none but the glory of God.” So saying, he ran to gnaw asunder the cords by which Chittragriva was bound. “Not so, my friend,” said Chittragriva, “gnaw asunder first the bonds of my flock and then you can attend to mine.” “My teeth,” said Eraniakan, “are weak and they have but little strength; how can I then, cut up the bonds of all these? I will first gnaw thy snare and then those of others to the best of my strength.” “No,” said Chittragriva, “relieve their bonds first.” “One” said Eraniakan, “should first protect himself and then his flock; for life is the highest object of charity, wealth, pleasure and heaven; if this is preserved, every other is preserved.” “This principle” interrupted Chittragriva, “is correct; but it was to protect them on such an occasion as this, that they recognize me as their chief; therefore please save them first without regard to my life.” Upon this, the rat said: —“Thou art very good, wishing to protect such as are dependent upon thee. The servant that is faithful to his master and the master who is kind to his servant, are
happy.”—So saying, he grewl aunder the bords of the rest first and then that of Chitragniva. Embracing each other they exchanged their respectful compliments, and Chitragniva with his flock returned to his place. The crow Lagphathanan, having been a spectator of all that had passed, was amazed, and called out—“O Eranikan, thou art a great being! I therefore court thy friendship. Do favour me with it.” ‘Who art thou?’ questioned Eranikan. ‘I am the crow Lagphathanan,’ replied he. Upon hearing this, Eranikan said, ‘There is a great disparity between you and me. It is only among those who are equal on earth that reciprocal friendship is formed, but I am your prey and you are my devourer, how can friendship subsist between us? It will end in misery as was the case with a deer who had associated with a jackal.’ ‘How was that,’ demanded Lagphathanan and the rat related thus:—

In a forest of shanpulah trees in Magada country there lived a deer and crow in mutual friendship. A jackal, seeing that the deer was fattening by luxurious feeding on grass and other
vegetables, said to himself “I cannot subdue this fellow; I must therefore resort to some means for his destruction.” Thus deciding, the Jackal then approached the deer and saluted him, “Friend, Art thou happy?”

“Who art thou?” questioned the deer. The jackal replied, “I am Katirabootty and I lead a solitary life in this forest, deprived of friends and connections; and am therefore exceedingly gratified in meeting you; and moreover I should be happy to be engaged in your service.”

Upon this, the deer received the Jackal, and at sun-set took him under the shagapal tree. But the crow Subntty, the friend of the deer, who perched upon the tree, seeing the two in company, called out to the deer, “O friend, who is there with you?”

The deer replied, “This Jackal promises to live with me in friendship.”

“Ah! my friend!” interrupted the crow; “you should not trust the words of a stranger whom you happen to meet, nor receive into your friendship one, with whose birth and character you are unacquainted, for if you do, you will suffer as did the eagle Saratkavan when he admitted a cat into his company.”
In the hole of an old Itty tree standing on the mount called Trigoodem by the side of the river Bhagirati, there lived an old eagle called Saratkavan, who had lost the use of his eyes and claws. He lived by the compassion of other birds who daily fed him with a small portion of what they acquired for themselves. One day, a cat called Nedunchevian, with a view to devour the young of the birds, went under the tree where they were; upon which they made loud cries of alarm. The eagle hearing this, asked them why they were alarmed and who came there? In the meantime, the cat, seeing Saratkavan, was frightened nearly to death, but recovering himself thought within himself “I have not the ability to escape this enemy; I should therefore go forward towards him, come what will.” He accordingly drew near the eagle and saluted him. “O thou powerful! I bow to thee.”

“Who are you?” asked the eagle. “I am,” said the cat ‘Nedunchevian.”
"On peril of death get away soon from this place" said the eagle.

"But" said the cat, "first hear my story and then you may kill me if I deserve it. Reference should be had to one's character and not to his cast, as the ground of hostility or kindness." "But why did you come here?" asked the eagle. "I bathe daily in the Ganges" replied the cat, "and observe chandrayanum and other fasts." As I hear from birds that you are ever very pious, and as the Shastras direct that knowledge of jurisprudence should be acquired of a sage advanced in years, I came to you, and you have now resolved to kill me disregarding the rules of justice. Such conduct in householders is not witnessed anywhere. Even an enemy is welcome, when he resorts to the house of the virtuous. Does not a tree afford shelter [shade] to one who is to cut it down? The virtuous welcome without distinction those who resort to their house and show no disrespect. The guest that retires dejected from a house, takes away the virtue of the host, leaving to the latter his sin in return, and
so they, the virtuous, are well disposed towards all. The moon shines even in the house of a villain.

On this, the eagle replied that he remarked so, knowing that cats feed on flesh and kill other animals.

Hearing this, the long-eared, (cat), touching the ground, uttering the mystic words—Siva, Siva,—and covering his ears with its hands, replied thus:—“Hearing jurisprudence and acquiring religious zeal, I renounced all evil deeds. Many Shastras declare that there is no sin greater than that of killing. He who desires to be happy at the cost of the life of another, goes to hell. How can then one commit sin who lives in a forest feeding on fruits ripe and unripe and roots of vegetables, thinking that there is no charity better than that of abstaining from killing?” By such arguments, gaining the confidence of the eagle, the cat lived in his house. Thenceforward the hypocritical cat continued to bring young birds and feed on them there. The birds that were bereft of their young ones, being much aggrieved, began collectively to search for them. Learning this, the cat ran away.
The birds in their search found that the bones and feathers of the young ones were scattered about the habitation of the eagle, and concluded that this treacherous eagle had fed upon them and so they all pecked him to death. Therefore should no shelter be given to one whose disposition is not known.

The fox then replied, "how can the disposition of one be ascertained before associating with him? As for the good, there is no need for seeing the disposition, as their friendship is formed at the first interview." The deer then addressing the crow, said "let him be my friend as you are, and do not say anything against it," and so saying he kept the fox with him. Then all the three continued to feed themselves in their own fashion and to resort to this place every night. While so living, one day the fox told the deer that he would shew him a place where the herbage was very nice and tender and directed him thither. From that day forward the deer daily grazed on the herbage and the cultivator observing this, set a trap. The deer grazing as usual, was caught
in the net and was meditating who could help him but his friend. While so, the fox came there and seeing this, thought earnestly within himself, that his desire was then accomplished and that he would fully feed on his bone and flesh and remained silent. The deer observing him, said "O Friend, why art thou quiet? Cut off my bond and relieve me. In time of distress, friends help just as the hands of one whose garment is loosened." "What you say is true" said the fox, "but to-day is a fast day with me and so I cannot touch this skin trap. I would readily do whatever you want tomorrow; I am one who will give up his life for the sake of his friend," so saying, the fox went out of sight and hid himself near.

The crow, seeing that the deer did not come for the night, flew here and there in search of him, and saw the distress of the deer, when he said "Friend! how did this come to you?" The deer replied "This is the result of not listening to your words." "Where is your friend, the fox," asked the crow; and the deer answered "he would be lurking here to feed on my flesh."
The crow hearing this said, "Misfortune soon befalls him who does not attend to the advice of his friend who does him good. He further creates pleasure in his enemies." While he was thus conversing, he observed the cultivator coming with a stick in his hand and addressed the deer as follows: "Friend, suppress your breath and fain to be dead, and the cultivator taking you to be dead would release you, and take away the net to secure it. Then I would crow, when you should run away with all speed." After saying this, he falsely pecked at the eye of the deer. The cultivator who arrived in the meanwhile, taking the deer to be dead, loosened the net and took it away collectively to secure it. The bird then crowing as arranged, the deer ran away and the cultivator flung his stick to kill the deer, which struck the fox that was lurking there and killed him.

"So," said the rat, "the result of sin or virtue when they increase will soon come to pass and your friendship will be just like that of the fox to the deer."

The crow then replied "you will not suffice me as food; if
you live, I shall benefit as did Chitragnivan and therefore do I desire your friendship."

The rat Eraniakan said, "you are my enemy and I will not therefore form any friendship with you. Even if the enemy was prone to favor one, he should not befriend him. The cold water, though heated hot, will still quench a fire. Consequently what is proper should alone be done. Can carriage move on water and ship sail on land? Consequently no trust can be laid on an enemy or a prostitute." The crow replied, "I should be friend to you or else I would die here starving; Gold and other metals melt and mix together by heat of fire. The beasts and birds unite in friendship by some cause or other. Through fear or desire, friendship is formed among the illiterate, while the friendship of the virtuous is formed at the very first interview. Farther pot soon breaks and never joins afterwards, but the golden one will not easily break, and even if it should, it can be soldered. The friendship of the good and wicked is of a similar nature."

Hearing this, the rat Eraniakan said; "I am pleased with your conversation. We should move together with unsullied
heart, reckoning him as friend who does good and him as an enemy who does evil.” By these arguments, they at last determined to be friends. The rat after giving Laghuapathanan some food retired to his hole. The crow benefited by friendship took leave of the rat and returned to his place. Thenceforward their intimacy increased, they mutually exchanged food, and conversed on different topics. In the meanwhile, the crow addressing the rat one day, said:—“I intend going to another place, as at present, no food can be procured here.” The rat asked, whither do you intend going? The crow replied:—

“I have a friend Mantharan, a tortoise, who resides in the tank called Karpurugowram, situated in the forest known as Thandakaranium. He will feed me with different kinds of fish and so I intend going to him.”

Hearing this the rat Eraniakan said;—“Friend! take me also with you; I intend going to a foreign country.” The crow asked the rat, why he desired to do so; and the rat replied that
he would relate the same after going there. The crow, Lagupathanan, carried the rat to the place. Mantharahan seeing these, gave them a welcome.

Then Lagupathanan addressing Mantharahan said, “This Eraniakan is benevolent; he relieved Chitragrivan with his whole clan from the net in which he was caught; I then saw the steadiness of his friendship and contracted the same with him.” The tortoise was much pleased at hearing this and said “Friend, what brought you to this uninhabited forest?” The rat then replied as follows:—

In the city of Sambakavathi there lived an ascetic named Sudakarnan who would hang up in a net work the remains of his food after meals in an earthen basin and then retire to rest. I then used to eat the same and live happily. In the meanwhile, there came another ascetic named Venakarnan, who was holding a discourse on different topics, while the former was striking the ground with a staff in his hand in order to protect the food (from me). Upon this Venakarnan asked the other, ‘Why do
you neglect my stories and attend to other things?" Sudakar
nan thereupon replied, "I do not neglect what you say, but this
rat daily eats the food in my dish, and I am driving it away.
Venakaran then seeing the hanging net work said:—'How is
this creature of little strength able to jump up to so great a
height? There must be some cause for it; if well considered,
there must be great wealth here. In this world those who have
wealth are very strong, and they accomplish even things which
seem to be impossible. Even royalty is upheld by it; all things
are accomplished by this (i.e. riches)."

The other ascetic believing this to be true, dug up the earth
and took possession of my treasure. From that day forward I
grew weak and walked about freely, not being able to procure
any food. The ascetic seeing me thus walking, said 'see this
rat has now assumed the usual state of its species: it had lost its
spirit of wealth. Thus it is that people without wealth are held
in low estimation.' It is not right to remain here, neither
should I reveal this to others. Loss of wealth, family affairs,
charity, honor, disgrace, age and wealth, these things should not be revealed by the wise. When fortune is adverse, valour and labour prove fruitless. To the destitute, nothing is more happy, than residing in forests. It is not advisable for us to live poor in the same place in which we were once rich. Reflecting in this manner, I attempted to regain my treasure, when the ascetic struck me with his staff. Being much aggrieved by it, I came here with your friend."

Mantharan then addressing him said, "Friend, Do not be dispirited by this, nor be grieved for having abandoned your abode. The virtuous are respected wherever they go. The lion even when he goes to another forest will prey only upon an elephant and not eat the grass. The goddess of fortune will of herself favor the resolute, the cheerful, the courageous, the heroic and the honest. Although you have lost your treasure, yet you are always cheerful. The happiness you enjoy is not found in those who are deceived by avarice. The shade of clouds, the favor of the wicked, the tenderness of grass, maiden beauty, the (freshness of) youth, and riches are all of short
duration. If these are lost, we should not grieve with too much concern for our livelihood. He who forms the child in the womb provides milk in the mother’s breasts before it is born. Will not such a Being protect you as long as you live. As you are very intellegent, these may be known to you. You may hereafter be my friend and live happily here.”

Hearing all this, Laghupathanan spoke as follows: “O Manthara, you are blessed with all good qualities and possessed of an excellent disposition. Knowing that the virtuous alone deliver the virtuous from the misfortunes which befall them, we have come to you.” So saying it perched on a large high tree and looked about according to its nature. On apprehending some danger, it directed the other two to hide themselves. Mantharan went into the water, the rat into his hole and the crow seated itself on the top of the tree. Finding nothing to fear, they were again conversing together, when there came near them a stag named Chitrangan who said “I came hither for protection through fear of hunters.”
On hearing this, Mantharann heartily welcomed him, and said
"Look upon this as your own house, and upon me as your
servant, and live comfortably. "From that time, the stag also
lived on terms of friendship with the rest. While they were
thus living, it happened on a certain day, that the stag Chit-
trangan who went to graze in another place, did not return
in the evening. The tortoise felt sorry for his absence; and
the others also were sorry, when they knew it. The next
morning, the crow, flying in all directions, came across the
place where the stag Chitrangan was caught in a net of skin,
went near him, and spoke as follows: "O friend, how did this
disaster happen to you?" The stag replied thus: "There is
no use of asking this question just at this moment; you must
go at once, and bring Eraniaakan here quickly. If he comes,
he will set me free by biting asunder the thongs of the net
before the hunter comes; after his coming no craft will succeed." As
soon as he heard this, he went back with all haste, informed
them of the matter, and brought Eraniaakan to the place. Then
the rat Eraniaakan inquired of the stag, "How is it that you
being a clever fellow, have fallen into the net?" The stag
replied thus:—"Though one may be powerful, yet what is destined to happen, will happen. Set me free as soon as possible. I am still labouring under a former fear. When I was young, a certain hunter spread his net for catching all our party. As the rest of the deer were full-grown they escaped by leaping over the net. As I was not able to leap over it, the hunter caught and took me to the king. The king received me and gave me to his son. While I was living there for a long time, hearing, on one occasion the sound of the thunder and being much perturbed, I spoke to myself in human language thus: 'When herds of deer are overtaken by rain and wind, and begin to run, shall I be able to keep pace with them?' The prince, on hearing these words, looked around on all sides, and then looked at me also. Reflecting for a time, he said: 'How did this deer articulate like a man? This must be a wonderful animal.' So thinking, he caught fever through fear. The next morning, he sent for the astrologers, and told them what had happened. They all replied: 'All animals speak like men; but not in our presence. This deer spoke, not noticing that you were present.
Therefore you need not be afraid of this. This is not an unusual creature. Be not afraid of it at all. On hearing this, the prince set me free. After this, I came to this forest; as I was once before caught in a net, I ask you to set me free as soon as possible."

In the meantime, the tortoise Mantbaran, induced by friendship, also arrived at the place, and addressed Eraniakan thus: "O friend, delaying in this way is not good. If the hunter were to come now, we should all run away; and he would seize Chitrangan who is caught in the net. This is a sorrow to me. He who ascertains what is in the mind of his friend, a woman of pleasing manners, and a prince who sympathises with the sorrows of his subjects, are rare objects." While Mantbaran was thus speaking, the crow Laghupathanan beheld at a distance the hunter coming suddenly like Yama, the god of death, and spoke to the rat as follows: "Friend, the hunter is come. Great trouble has befallen us." Hearing this, Eraniakan bit asunder the thong that bound Chitrangan as quickly as possible. No sooner did the hunter approach than they all ran off. He was extremely
என்று மூட்டியுள்ளது பொய்யக் குண்டித் தவன் செய்து அந்த காட்சியில் பரிந்து கொண்டு கைவைத் தொட்டில் வைத்தது. பின்னர் பார்த்து கோவையில் வீர் குற்றத்தில் தவறுக்கோள்விட்டு நீர்ச்சுவிட்டு மூறியது காத்திருக்கும் போது வேறு போய்ப்புக்கள் செய்வதோடு இதன் காரணமாக இது வந்தது. அப்படி நிறையில் "தேறு காண்க பின்னிகொண்டு பொய்யக் குண்டின் தவனம் வெளியே கொள்ள வேண்டும்; கூ்ளாறு நடந்து பாசுக்கு கொண்டு வலம் வந்து வேறு கால்களைப் போற்றல் இருக்கின்றன. வந்து குற்றம் இல்லையில் என்ன பயன் செய்யும்; எனவே நீக்கியில் என்று கீழ்வரவராக வேறு கொண்டு வலம் வந்து வேறு கால்களைப் போற்றல் இருக்கின்றன. வந்து குற்றம் இல்லையில் என்ன பயன் செய்யும்; எனவே நீக்கியில் என்று கீழ்வரவராக வேறு கொண்டு வலம் வந்து வேறு கால்களைப் போற்றல் இருக்கின்றன. வந்து குற்றம் இல்லையில் என்ன பயன் செய்யும்; எனவே நீக்கியில் என்று கீழ்வரவராக வேறு கொண்டு வலம் வந்து வேறு கால்களைப் போற்றல் இருக்கின்றன. வந்து குற்றம் இல்லையில் என்ன பயன் செய்யும்; எனவே நீக்கியில் என்று கீழ்வரவராக வேறு கொண்டு வலம் வந்து வேறு கால்களைப் போற்றல் இருக்கின்றன. வந்து குற்றம் இல்லையில் என்ன பயன் செய்யும்; எனவே நீக்கியில் என்று கீழ்வரவராக வேறு கொண்டு வலம் வந்து வேறு கால்களைப் போற்றல் இருக்கின்றன. வந்து குற்றம் இல்லையில் என்ன பயன் செய்யும்; எனவே நீக்கியில் என்று கீழ்வரவராக வேறு கொண்டு வலம் வந்து வேறு கால்களைப் போற்றல் இருக்கின்றன.

sorwy, and while looking round on all sides, saw Mantharán mov- ing at a slow pace. He took hold of him, tied him tightly to his bow, and walked towards home with some pleasure. When he was thus going, the stag, the rat, and the crow, seeing this, were overwhelmed with deep sorrow, and not knowing what to do, began to follow the hunter. Then Eraniakan spoke thus: "Before one trouble has ended, another is come. It is necessary for the soul to suffer many evils, as long as it is in union with the body. We suffer all these troubles on account of friendship. He who sincerely confides in his friend will not equally confide in his parents, his brothers, his children or his relatives." Again, Eraniakan proceeded to speak as follows: "We must have recourse to some artful contrivance for saving Mantharán before the hunter gets far. Afterwards, we cannot succeed." Then all of them asked, "What can be done? Tell us." The rat replied "The stag Chitrangan must lie on the bank of the tank as if dead; and the crow must sit on him, and pretend to
The hunter, seeing this, put Mantharan on the ground and came to the stag. In the meantime, I will bite asunder the cords that bind Mantharan.” They did accordingly and saved Mantharan. Then the hunter, being ashamed like the woman who having bran in her mouth attempted to blow the fire and lost not only the bran but also quenched the fire and being greatly distressed, thought within himself thus: “Coveting the gain that could not be obtained, I lost the small gain that I had in my hand. Great desire leads to great loss. The contented man is the great man. So thinking, he went home. After this, the crow, the tortoise, the stag, and the rat returned to their abodes with great joy, and lived happily together as before.

FINIS.
1. 
2. 
3.
பாலமொழியின் நாளில் நம்பிக்கை பிளக்கிய பாலமொழி நகரிய குருதிகள் தமிழ் மொழியின் பின் நகரிய குருதிகள். இது கையற்றது, அது பிளக்கிய பாலமொழியின் நோய் முறையில் இரு குருதிகள் குருதிகள் செய்யவும், "இந்த நாளில் நோய்" என்று கூறி வந்தார்கள்.

பாலமொழியின் குருதிகளின் வழக்கம் பிளக்கிய பாலமொழியின் வழக்கமே பிளக்கிய பாலமொழியின் வழக்கமாகும். இது முதல் குருதிகள், அரசியல் குருதிகள், சபையின் குருதிகள், இரண்டாம் குருதிகள் ஆகியோர் குருதிகள் செய்யவும், "இந்த நாளில் நோய்" என்று கூறி வந்தார்கள்.

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8.

பாசல் காளி — பாலன் - அம்மா

9.

சின்னான் - குடை. சின்-

பாலனம் - கல்லனை குறிப்பிட்டோம், என்ன கூறும் நிறைவுக்கும் அன்று குறிப்பிட்டோம்.

பாலனம் - சுமார் கூறிட்டோம்.
10.  அஸ்தி தரிப்பிட்டு - கப்பலின் கட்டி நீட்டி.  
நீர் எடுத்து - கருநாய்கர் விளையாட தேர்வு செய்யாவிடை;  
அதன் பின் அல்லது புத்தளத்தை பற்றியவை பதிலளித்து;  
அதன் பின் செய்துகிறார்.  

d  கம்புக்கு குழந்தையிடம் குஞ்சி, கால் - கருநில விண்ணனை.

11.  பாலரியின் புந்தகம் - தவடமான தினமான இவ்விந்த பாலரியின் புந்தகம் கருநாய்கர் விளையாட தேர்வு செய்து,  
புந்தகத்தின் விளக்கத்தை அர்த்தத்தை தரியவை போக்கின்றது;  
பின் செய்துக்கிறார்.  

d  கருநி - குருவிக்குருவை கூறுவிக்கிறார் ஒன்று.

12.  கசைசுடையின் - கசைசுடையின் குப்பையின் பதிவு என்பது கசைசுடையின் குப்பையின் பதிவு உண்டு.  
கசைசுடையின் - கசைசுடையின் கு 
பதிவு என்பது கசைசுடையின் கு 
பதிவு உண்டு.  

முலைக்கு பலரால் விளையாடப் பயிற்சி, அமர்வு தேர்வு, கு 
பதிவு என்று கசைசுடையின் பதிவு என்பது கசைசுடையின் பதிவு 
தோன்றுவிற்கும் தேர்வு என்று கசைசுடையின் பதிவு என்று 
தோன்றுவிற்கும் தேர்வு என்று கசைசுடையின் பதிவு என்று 
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தோன்றுவிற்கும் தேர்வு என்று 

கசைசுடையின் - கசைசுடையின் பதிவு என்று 
தோன்றுவிற்கும் தேர்வு என்று 
தோன்றுவிற்கும் தேர்வு என்று 
தோன்றுவிற்கும் தேர்வு என்று 
தோன்றுவிற்கும் தேர்வு என்று 
தோன்றுவிற்கும் தேர்வு என்று
14

16.

18.
19. குறிப்பிட்டாம் - ஆசிரியர் என்னும் வரையங்கள் முன்னார். 
பெருமானிய மறுக்கப்படும் தென்னை நிறுத்துகள். 
சாமி - சுரை. 
சோதனைகள் - அலங்காரம் 
சோதனைகள் = இந்துக் கலாச்சாரத் 
கலை. 
பண்பாட்டில் - வாழ்க்கையோ விளையாட்டு 
பலியில் ஸ்ரீகாந்தியை 
சிற்றியால் வார்த்தை காண்க. 

20. உறுப்பினர் - பிறிப்புகள் மற்றும் 
சொல் வழக்கம் மற்றும் சிக்கிலை. 
சிற்றிக்கிள் - பட்டம். 
சொல்லல் - வருகையான பிறிகள். 
சொல்லல் - என்று மட்டும் அரங்கில் வருகை 
சொல்லல் மற்றும் தூரம் இயற்கையாகவே இல்லத்து. 
சிற்றிக்கிள் - வரலாற் இடைவன். 
சிற்றிக்கிள் - வரலாற் இடைவன். 

21. குறிப்பிட்டாம் - குறிப்பிட்டாம் 
சிற்றிக்கிள் - வரலாற் இடைவன், 
சிற்றிக்கிள் - ப்ளாஷ். 

22. குறிப்பிட்டாம் - சாதை.
24.

26.

27.

7-1000-901.
SANDHI VIGHRAM OR FORMING A FRIENDSHIP WITH ENEMIES TO COMPASS THEIR RUIN.

"No faith can be put in the friendship of those who once were enemies; for, if we put faith, then, as the crow burnt and destroyed the owls' den, so things will turn." So said Somasarma: whereupon the princes asked "Pray, say how it was" and thus spoke Somasarma:

"In the neighbourhood of the city of Mailai in the south, on a large banyan tree, there lived Meghavarna, the king of crows, with all his kindreds. And every day, during the night time, Urmardhana, the king-owl, used to issue out of his mountain cave with his followers, surround the banyan tree, and kill all the crows it came in contact with. At the crows were thus obliged to quit their place, Meghavarna summoned his advisers and said:
"Our enemies daily come here during the night-time, and destroy the crows. We cannot see in the dark. Besides, we do not know their abode. If we know it, we may go there and kill them. Should we slight our enemies, it would grow like disease and bring on evil consequences. Therefore you shall advise which is the most suitable to be followed of the three political arts, viz., the policy of destroying enemies under the guise of Friendship, (Sandi Vighraha), the policy of causing differences (Bhedam), and the policy of exciting rebellion, (Kalakam)."
flood subsides it rears up its head as usual. If, in time of distress we save our lives by making peace with the wicked, then every kind of wealth may be acquired. Besides, if a person has several enemies, then he must contract friendship with one of them and thereby ruin all. One must first ascertain how much land, friendship and wealth, he and his enemy are possessed of, and then, if possible, attack him, or follow the manner of the tortoise, and when in power, act the part of the black cobra. Success or failure does not always attend one side. Hence after considering the strength and weakness of the enemy, what is fit to be done must be done. When inopportune, slumber like the crane, and strike like it at the fit opportunity. So say great men."

These words, the king heard, and turning to the second minister said "Say, what is your opinion." And then he spoke:—"A portion of what he has said is not good. In time of pressing danger, it will not do to make friendship with the enemy. Will not the water that has been heated by fire extinguish that fire? If we now form friendship with the owls because they trouble us, they will, kill us. As fever is aggravated by
annotating the head, as fire is kindled by oil, so evil will happen. If you say that the enemy is stronger, and that we are weaker, that signifies nothing. Huge as the elephant is, the young lion kills it. Hence we must destroy the enemy by the force of our mental powers. At the sight of the severe rod of the king, enemies naturally take fright. He is a fortunate man who is renowned everywhere as a powerful person and who is known to all. Else what is the good of impairing the youthful vigour of the mother (by being born.) He alone is a living being who lives by his valour. All others resemble the dead."

After hearing this speech, the king turned to the third minister and asked "What is your opinion." The third minister accordingly began:—"O king! I hear; if the foe be stronger, then without either contending or forming friendship with him, it is better to leave one's place, and go away to another. This alone is good. Whoever, seeing that the present time is inopportune to fight, because of the superior strength of his opponent, quits his place, prospers in the same way as the Pandoos. Whoever, on the other hand
laughtily engages in fight, ruins himself and his whole family to the very root." The king then addressed himself to the fourth minister, who said:—"It does not seem proper to change place. If the crocodile continues in its own place, it can draw in even the mountain-like elephant. But once it leaves its element, even dogs drag it away; consequently a person must hold to his own place, and drawing his friends to his help must vanquish his foes." He who, afraid of the enemy's approach, deserts his place and flies to another, never comes back to it. The serpent that has been deprived of its venomous teeth, the elephant that is not in rut, and the king that has left his place are disgraced by all. Further, a single person can, if he sticks to his own place, contend with a hundred men. Therefore hill-forts and ramparts must be secured and under their cover we must give battle to the enemy. If thereby, success be achieved, fortune may be made; if death ensue, then heaven may be gained. So neither of these can be given up. The tree that is rooted fast in the ground, will not fall by the wind. This very tree is blown down by the wind if it be out of its place. Therefore whatever is fit to be done must
be done by remaining in the same place."

Having thus taken the views of the fourth minister, the king asked the fifth adviser "what is your view," and he replied:—

"Liege! my view is to the same effect. Even heroes, if they quit their defences, will suffer their heroism to be stained. Some person must therefore be taken for help, and that too by remaining in the same place. No body will assist, even by word of mouth, that person who has deserted his residence. Whenever with the help of grass, dry-leaves, and other stuffs fire is able to burn a forest, then the wind cordially assists. If the same fire burns unassisted in the form of a lamp, then the same wind puts it out. By the help of the powerful all gain distinction. The drops of water on the lotus-leaf derives the brightness of the pearl. Without assistance nothing can be accomplished. Hence a second person must be sought for aid. This is my opinion."

Then the king, Mehavarna, addressed himself to his father's minister, Chiranjevi, and bowing to him said:—"In thy presence have I asked all, and their replies thou hast heard. Thou shalt..."
"Every thing that has been said is right and proper in as much as all have spoken in conformity with science. Strong thought the enemy be, he must be ruined by showing him friendship. Otherwise, by remaining in forts and other defences one must compare his own strength or weakness with that of the enemy, then do whatever is fit to be done. This is proper. Truth does not succeed with women, flatterers, enemies and gamblers. We must act truthfully in respect to God and priest." Hearing these words of the great minister, Meghavarna asked; "How can the secret weakness of another be known?" Chiranjevi returned. "Hidden things are known in several ways. Brahmins learn them by the light of the Vedas. Cows by scent, the king by sending spies, and others with their eyes." Upon this Meghavarna said: "Very well, why did these ministers speak in so many different ways?" Chiranjevi rejoined: "Attend to what Naratha said to Dharmaraja. If the king, even for a weshigai [24 minutes] fail to enquire about things that concern him then evil will soon happen. Will not the crop that is not taken care of by the owner
be destroyed? Therefore the views of ministers and others must every moment be taken, and the king must always be on the alert." Then Meghavarna asked "say, what caused the spite between the crows and the owls." Thereupon the aged minister that had seen a long course of years continued:

"One day the peacock and other birds assembled and debated thus:—"Though Garuda is sovereign over all of us, yet he does not protect us from the fell fowlers that kill us, nor does he know right and wrong. What is the good of having a king of this character? If we say we want no king, then as a ship without a pilot fails to go in sight of land so if there be no king we shall be thrown into disorder. Therefore the owl must be made the king of all birds." With this resolution they brought together all things necessary for the coronation ceremonial, but as they were about to seat the owl on the throne with the sound of various musical instruments, a Crow appeared, and seeing all, exclaimed: "What, what is this!" Then thought all the birds, "As among birds the most artful is the crow, among mankind the barber, among quadrupeds the fox, and among women the
servant maid, we must acquaint the crow with this affair, and obtain its assent thereto." With this resolution they turned to the crow and said: "As we are without a king, we take this owl for our king. You must also give your consent to this." On hearing this, the crow laughed heartily, shook its head and said: "Oh, no! this is all bluff; while there are strong and beautiful birds like the peacock and others, does this day-blind ugly owl deserve to be king? In the attempt to wash ourselves, can we soil ourselves with mire? no, no; I will not at all assent to this; while Garuda continues to be sovereign what good do you derive by crowning this naturally frightful and impotent owl? While there is already a master, though a well-qualified person may be had, he will be of no use. One only Sovereign, powerful and good-tempered, and well qualified will do in the world. Where many rule at the same time, people suffer. With the mere name of Garuda men have obtained all the requisite favours, and they therefore esteem us. By the name of powerful men, the weak attain their ends. Are you not aware of a hare which in former times gained success by pointing to the reflected image of the moon?" The birds that heard this asked, "Brother, tell us
“In a certain forest there lived Sathurathanta, the king of elephants, together with many other elephants. There was no rainfall there and the rivers, lakes, tanks, ponds, and springs all became dry. Thereupon all the elephants feeling thirsty, addressed Sathurathanta thus:—"Sovereign! we have all become nearly corpses by thirst, some having actually died for want of water. Therefore if we seek and find some place where there is plenty of water we shall all be happy." Hearing the words of these elephants, the king-elephant thought to itself and concluded: "Within five days' journey from this there is a large stream filled with water from the Ganges of the abyss. If we go to that place we shall all have plenty of water." They accordingly went there, and seeing the transparent water, played in it till evening and then returned to the bank. Then, of the many hares that lived there some were trampled to death by the elephants. Some were mutilated in their limbs. The bodies of some were crushed. The bowels of some were thrown into
disorder. And some others were steeped in blood. After the occurrence of this misfortune, some hares joined together and deliberated thus:—"This day the crowd of elephants have come and destroyed us. This will be the case every day. There is no other spring here. Consequently this irretrievable misfortune has befallen us. If the elephant touches, if the serpent smells, if the king laughs, or if the wicked respects, loss of life will follow. We must therefore try and discover some means of escape." Then said some hares:—"It is held that, for the sake of saving life, we may give up land. We must therefore quit this place." Upon this some other hares replied: "Without leaving the place where our ancestors lived and flourished, we must fall upon some expedient which may frighten the elephants away. If even the venomless serpent lift up its head and wave it in the form of the hood of a Cobra, then though it is not venomous yet the people are struck with fear." Hearing this, a hare retorted:—

"I will suggest a means of frightening the elephants away. Our master Vijayathantha is in the moon's orbit. If we send to them a messenger under the pretext that he has sent him,
then our object will be gained.” No sooner did they all hear this than they agreed to it and turning to Nettaikathan [the long eared] said “you are a clever fellow; you reconcile enemies, consequently you are expert in the duties of a messenger. We think that, of wisdom, diligence, truthfulness, and tact which are held to be the characteristic qualities of a messenger, you are the best. Therefore, if you go, our object will be accomplished. If a foolish messenger be sent, then our object will be frustrated. They accordingly sent him up. He proceeded and sat upon a high ridge by the side of which the elephants used to pass. While there, he saw the king of the elephants and said “Thou wicked elephant! dead to all feeling of shame, thou comest to this stream, and indulgest in various sports. Therefore I will blow you all away.” Thereupon the elephant replied:— “I am much surprised at your words. Who are you?” The hare replied, I am a messenger from king Vijayathauta, I have conveyed to thee his royal command. He is in the moon’s orbit and the moon has sent me down to thee.” Hearing this the elephant thought this was the envoy of a powerful person, and turning to it asked: “What is the moon’s command?” The hare replied:
“Thou hast come here and shamelessly sported in the water and killed many hares. I have patiently borne it for the first time. Now if thou has regard for thy life, then do not come here again. This is the moon’s command which I have communicated to thee. If now thou givest thy answer to this, I will make it known to the royal feet.” Then the elephant replied: “Take me to him, I will make my obeisance to your sovereign and go to another tank.” Thereupon the hare returned: “Go with me alone, I will show thee my sovereign.” So both proceeded and on their way they came to a lake when the hare turned to the elephant and spoke thus:—

“The moon has come into this water. Worship him, and walk off straight. Otherwise, if any damage happen to his contemplative worship, then he will be sorely angry.” The elephant took fright and bowing to the moon’s reflection went away. Ever since that time the hares continued to live in peace. Thus if we depend upon great men, then even mountain-like evils will disappear as the dew before the sun. Will the grass that has taken to the stock of a tree in the field be destroyed by the
plough-share? From the friendship of the wicked, even though for a moment, evil will spring. Do you not know how once before a hare and an owl disputed with each other, and going to Koornpallian [sharp teeth], were both destroyed by him? This the birds heard and asked the crow "how was it." Then the crow began:

"Some time ago there lived with me in a hole in an old tree, another bird named Kapinchala. In the evenings, we used to pass the time lightly and merrily by conversing with each other on various topics. One day Kapinchala went with another bird, and not returning, I sorrowfully thought to myself: "Alas! Is he caught in the net? Did any body kill him? Nothing whatever is known about him. He never stays away in any other place." Thus meditating, I was looking out for him on the road, till on the third day, a hare paying no regard to all my remonstrances, violently forced himself into his hollow and fixed it for his residence. Kapinchala had been somewhere eating grain and other things according to its own will and pleasure for a few days and then returned to this house, which he found was occupied by the hare. He then addressed the hare: "Thou hare! it
is not proper for thee thus to usurp my house. Start off directly.” The hare heard this and answered: —“O simpleton! this is not your house, it is my own. Why do you unnecessarily utter falsehood and lose my friendship? Tanks, wells, ponds, temples, and chowtries,—these when once a person leaves, the property in them will no more rest with him. Moreover when a person publicly enjoys another’s house for a period of ten years, then that house becomes his own: neither witnesses nor documents will be evidence in this case. This law prevails among mankind. In the case of birds, it is law and equity that whichever is stronger taken possession. Therefore this house is my own.” To which the owl said: —“As you speak of the Dharmasastras, let us both go to proficients in that branch and agree that he shall remain whom they declare to be entitled so to remain.” Thus agreed both went on disputing, when, to see how this dispute would terminate, I followed them. Then the cat named Koormpallan heard their words and made up his mind thus: “These go to have their dispute settled. They must be deceived.” Accordingly he sat upon a river’s bank on their way, with his eyes shut.
and pretending to look at the sun, preached: "Ah! Ah! the happiness that is derived from this insipid family vanishes in a moment and proves unreal like a dream. There is therefore nothing to lean upon but virtue. He who strays from virtue and passes his life resembles a wooden statue. He must even while he breathes, be counted with the dead. As ghee is the essence of curd, as oil is the essence of sesamum, so the essence of life is virtue. Those who give this up, and glut their stomachs and pass their lives, are, I am sorry, a burden upon the earth. Oh people! as virtue is beset with many obstacles, I will briefly preach to you certain set moral lessons. There is no virtue like that of helping others; there is no vice like that of tormenting them. We must learn and have stored in the mind these mysteries in morals; such as, that whatever gives pain to us gives pain equally to others." These sermons of the cat the hare heard and said "Kapinchala! on the river's bank sits the expounder of moral principles. Let us ask him." Kapinchala resolved: "As this is our natural enemy, we must keep at a distance and state our case." Thus determined, they addressed him.
as follows:—"Oh ornament of virtue! as you are versed in the shastras, you must hear our case, and decide according to law and equity, punishing the liar with death." On hearing these words, the cat applied his hands to his ears and said: "Do not speak such words any more. I have given up killing which leads to hell, and now observe righteousness. It is asserted by sages that even those who kill the tiger and other beasts of prey go to hell. What wonder then that by the commission of murder people go to hell. Those who make animal sacrifices in sacrificial performance know not the spirit of the Vedas. In this case, it is laid down that offerings to the fire should be made with grain of seven years. If heaven can be attained by killing animals and by cutting trees for sacrificial performance, why then do people go to hell? These things are practised by deceivers, I know. I will not therefore swallow you at all. I will only settle your dispute. I am an old person, I cannot hear words at a distance. If you draw near and state what is in dispute between you, then I will hear it, and, consonant with the
principle of impartiality which promotes the good of this life and that of the next, I will pass my decision. He who, out of partiality or anger gives an unjust decision, goes to hell. Therefore draw near my ears and tell me your dispute." Moved by these deceitful words they put faith in him and went near when the cat put an end to all dispute by seizing them together with his hands and devouring them both."

"Consequently knowing that, if we keep company with the wicked, evil will result, we must do what is proper to be done."

These words of the crow, all the birds heard, and believing that what he spoke was good, parted, each going to its own abode to assemble again for the purpose of appointing another as king with the things that had been collected on the present occasion. Just then, the owl that was sitting with his mate near the throne turned to his wife and said: "Dear! though we have bathed, how is it they do not crown me?" To which the female bird replied: "The crow stood a bar to your coronation and all the birds returned to their homes. The crow alone remains."
Thereupon the owl turned to the crow and said: "Wicked wretch, what have I done to you that you have stopped my coronation? From this day forward, implacable enmity shall therefore exist between your race and mine. If cut by the sword, or shot by the arrow, the wound will heal; but the hurt caused by the tongue will not so heal, so saying the owl went home with its mate.

Afterwards the crow, feeling inward fear, said: "As the frog suffered by his own mouth, so by saying this I have unnecessarily contracted enmity. A wise man should not speak ill of others in an assembly. Moreover intimate friends must be consulted before anything is done. Without doing this, I am now involved in difficulties. Thus feeling sorry he went home too. "From this time forward enmity has continued to exist, generation after generation, between us and the owls."

Hearing these words of the aged minister, Meghavarna again asked it: "Sir! what is to be done now?" And in reply he said "in the same manner as some rogues cunningly carried away a sheep from a brahmin, so will I go to the owls, and prac-
tis deceit on them." This heard, the king asked "How did they carry away the sheep? Tell me," and the counsellor relates:—

"In a certain country there lived a brahmin named Mitrasarma, who wishing to make a holy sacrifice in the mouth of Masi, went to another country for the purpose of procuring a sacrificial animal, and applied for the same to a certain person. Seeing that the Brahmin's request was for a good purpose, he agreed to it and gave him a big sheep, which he received. But on his way as the sheep began to run about hither and thither, he took it on his shoulders and marched on. This, some subtle knaves saw at a distance, and thinking that if they got that sheep they might all satisfy their hunger, one of them approached and spoke thus:—

"O Brahmin that feed the fire every day! being as you are a holy man, why do you do this profane act? This is a very vile dog how do you take it on your shoulders? The Shastras say that it is wrong to touch these animals—the dog, the fowl, the parish, and the ass." The Brahmin was enraged at this and asked: "How say you that this sacrificial animal is a dog?
Have you lost your eyes or what?" The knave replied, "Brahmi do not be angry: go as you please." The Brahmin proceeded a short distance, then the second knave appeared and said: "O Brahmin! however great may be your affection for this calf, it is not proper for you to carry it on your shoulders, after it is dead. If dead animals be touched, then the pollution will not go without the performance of the Chanthrayana rite and the Panchakary. Why should such an unholy object be carried on the shoulders?" To this the Brahmin replied in the same manner as before and began to go forward. Immediately the third knave encountered him and said: "O Sir! while bathing in full costume is ordained to him who touches the ass, how dare you take it?" Thereupon the Brahmin thought that as men hold different views about this sheep, it must be some Raksha, and throwing it down on the ground went home. Afterwards the knaves killed it and had their meal of it.

"Therefore I will deceive the enemy and execute your purpose. Follow whatever expedient I suggest. On the pretext that I am inclined in the enemy's favor rebuke me and stain
my whole body with the blood of some other animal and go to live on the mountain with your company; then the owls may be under the impression that I am the enemy of your enemies. Afterwards I will infuse confidence into them, and thereby getting a knowledge of the secrets of the forts &c., will effect the enemy's ruin. Till then you had better stay there. This arrangement I already told in my mind and have now opened it to you.” Meghavarna who thus understood the thoughts of the minister said: “Life which is very, dear, you have looked upon as a straw.” “Thus should” replied the counsellor, “servants engaged in the royal service do. In the hope that they will be of use in time of danger, kings cherish servants and bring them up. If them they do no good, what comes out of the royal favor?” Then he began to plot. This mystery no third person knew. The other birds therefore determined to destroy him, when Meghavarna interfered and said “you need not punish him. He is a wicked person who favors our enemy; I will therefore myself punish him and gratify my passion.” So saying he sprang and with his bill pretended to pick him, and as previous
Towards the evening, the king-owl went to that place and surrounding the tree looked for the crows and missing all of them asked his retinue, "What way have the crows taken? If you know the way, we shall this moment put them to death. The enemy may be overcome only before he gets into hill-forts and other defences, and not afterwards." While they were thus speaking, Chiranjeevi cawed gently. As soon as they heard this, many owls prepared to kill him, when Chiranjeevi said, "That cruel wretch has caused me this suffering, I therefore take refuge with your sovereign." The servants reported this to Urmuthans, who in surprise went near and asked: "O Chiranjeevi! how has this misfortune befallen you?" Chiranjeevi closed his hands by way of worship to him and said, "Moved to anger that you once killed the crows, that cruel Meghavarna prepared for war against you when I addressed him thus: "King! this does not become
you. If an inferior fights with a superior, then, as the grasshopper in the attempt to extinguish the fire, falls into it and dies, so evil will happen. Therefore a wise person should enter into negotiations with his superior and granting him all that he demands, must save his life. Wealth may be acquired at any time. Life lost cannot be got back. On this account Megharāma reviled me that I spoke in favor of the enemy and put me to this torment. Now there is no other help for me but your royal feet. If this wound be healed, then I will put to death the whole race of crows and be subject to you.”

Hearing this the king of the owls turned to his five ministers Kuruthikānān, Khodoonkānān, Kollikanān, Kurunrāsan and Prakaranaan, and said: “This person, the enemy’s counsellor, has fallen into our hands, what shall be done with him.” Then Kuruthikānān replied:—

“This is his prime minister, change of circumstances has made him his enemy. He seldom acts contrary to his advice. You must therefore take him under your protection and with his help must entreat with the enemy. This alone is good. Of the
four means of dealing with the enemy of which, the conciliatory policy stands at the head, the war policy is the worst. This, therefore, must the last to be used. Whatever is done on conciliatory policy never fails. The war policy must not be adopted in their case. If bile can be cured by the taking of sugar, why should bitter medicines be taken? Conciliatory policy therefore has my consent. This alone is good."

Thereupon Urumarthana turning to the second counsellor said "Let me know what your views are" whereupon Khodoonkannan spoke:

"Sovereign! these crows are our natural enemies; in their case the conciliatory policy is of no avail; war policy is the best. In the case of enemies who cannot easily be subdued, their relatives who may be in bad terms with them must be brought over to our side; or, either by the offer of money or by fabrication of false documents, they must be stirred up one against another. If there be a hole in the centre, then even pearls can be stringed together. Therefore in this matter my counsel must be taken; whoever favors our cause must be cherished and whoever favors the opponent's cause must be separated by sowing discord. Though this crow is our foe, it will not do well to kill him. Sometimes even a foe pro-
poses good. Do you not know how a thief saved a person and how a Rakshasa saved two cows?" Thereupon the king asked how it was, when Khudoomkunnan began to speak:

"In a certain city, there lived a poor Brahmin who was presented by a certain man with two calves. These he fed with grass and other things and brought up with care so that they grew stout and fat. A thief who saw these calves and who wanted to carry them away, set out with a rope and on his way he met a Rakshasa with dreadful tusk, a long nose, red hairs, fiery eyes and black body. Being frightened, he asked him who he was. The Rakshasa replied: "I am a Rakshasa; named Sattiyasachan; tell me who are you." The thief rejoined: "I am a thief. I am going to steal the cows which a poor Brahmin keeps." Then said the Rakshasa: "Friend! that Brahmin is a pure man; I will swallow him. Then the object of us both will be attained." Thus speaking, both went there, when the Brahmin being asleep, the giant proceeded to devour him. Then the thief turning to him, said "Friend! after I carry away the two cows you can
devour him.” “Friend” replied the Rakshasa, “If the Brahmin gets up, being roused from sleep by the bellowing of the cows, our object will fail. I will therefore eat him up first. You may then without fear carry away the cows.” “When you begin to eat him up,” said the thief, “the noise may rouse some body else, and he may not allow me to take them. Therefore after I carry away the two cows, you had better eat him.” While they were thus disputing, the brahmin awoke. Then the thief, said “O Brahmin! this Gaint says he will eat you up.” Whereupon the gaint said “this thief has come to carry away your cows.” Hearing thus the words of both, the brahmin became cautious and praying to his tutelary god saved himself from the giant. He then took a stick and beat off the thief. “Therefore, I say, even a foe sometimes does good.”

Arimardhan who thus understood the intention of Kodoonkannan turned to Kollikannan and asked him to open his mind.

“Great king!” replied he, “I am not for the conciliatory policy; nor for that of sowing discord. By the conciliatory policy the enemy will grow arrogant. Besides, if he come to know of
the discord you sow, then he may perhaps even practise deceit. A wise man would therefore rather make friends with the enemy by giving him bribes which he would increase till the shoe of his own accord, puts himself into this power. Further as this person is disaffected with our enemy and has come over to our side, he will make known to us the enemy’s draw-backs and add to our prosperity. On this account we must give him protection. If we do this, then we may also lightly pass the time by speaking sweet words to one another. Besides he will not reveal our secrets. If the secrets of both parties be mutually revealed, then both parties will suffer in the same way as the serpent in the stomach and that in the ant-hill were destroyed.” The king of the owls asked how it was, and Kollikanu spoke as follows:—

“A prince named Vishnu Varma was every day growing thinner on account of some pain in the stomach. He therefore went on tour to foreign places and on his way took his lodging in a temple in a certain city. The two daughters of Bali, who reigned in that city, one day came to the king, and addressing him, one of them said “King! you will gain victory;” and the other said “you will have good food.” When the king heard
this, his eyes grew red and turning to his minister he said “if this talkative girl be bestowed on a sick person she will have good food.” Thereupon the ministers, in obedience to the king’s command, gave her in marriage to the invalid in the temple. Thenceforward, regarding her husband in the light of God, she faithfully served him, and led him to another country. On their way they halted at a place where she proceeded to purchase articles of consumption accompanied by her servant. In the interval, the sick prince fell asleep. Then a serpent that was in an ant-hill near approached the prince and began to speak. Hearing this sound the serpent in his stomach also spoke. Then a dispute arose between them. Meanwhile his wife who had returned, stood concealed behind a tree and was listening to their speech. The ant-hill serpent addressed the stomach serpent. “O thou wicked soul! why do you thus torment the handsome prince.” “Why,” replied the stomach serpent, do you reprove me who am in a vessel full of food.” Then the hill-serpent said: “Scoundrel! if he takes mustard, you will die and he
will prosper. No body knows this” Thereupon the stomach serpent said: “you will also die by hot water.” These two secrets she heard and acting accordingly destroyed the serpents. The king was cured of his malady, and returned with his wife to his city. On their way they were met by her father and other relatives who gave them good reception and sent them on their way. So both reached their city and reigned there in peace. Therefore if secrets are not kept, then misfortune will thus be the consequence.”

Now the king turned to Kururanassan and asked him—“what is your opinion.” He replied:—

“What these three have said does not seem to be good the conciliatory policy, the policy of bribing and that of sowing discord concern the weak. The strong must declare open war against the enemy. Whoever abandons this and adopts the conciliatory policy &c., is taken by the enemy for a timid person and is attacked by them. It is by the declaration of war therefore that the king must gain wealth and prosperity. If you lack courage, then whatever happens pursuant to the divine will must be endured. Besides every one in the world seeks fortune
But fortune helps only those who with a firm mind, face the enemy in open war and disgrace them. The indolent pray to Lakshami for rare things, while the powerful valiant man enjoys fortune in various forms on account of his power and valour. Therefore the powerful man must vanquish the enemy.”

Therupon the king turned to Prakaranasam and asked him “what have you in your mind.” And in reply thus he spoke:

“Great king! as long as this person has taken refuge with you, you must make him a chieftain, and as in ancient days Ramachandra ruined Ravana and others by appointing Vibishna as the commander, so must you ruin the enemy. Further it is said in the Maha Bharata that the emperor Sibi, knowing that whoever puts to death any person that takes refuge with him goes to the Ramaava hell, gave his flesh to the hunter and relieved the pigeon. In the same way, once when the enemy of a certain person shivered before him with cold, he jumped into the fire in the attempt to give him food. On hearing this Arimardhana asked “say how it was” when he began:—
"As a fowler was wandering in a forest with a bird's cage, a trap, a stick and other tools in hand, all on a sudden the clouds closed, heavy rains came on and a storm rose as in the deluge. Then the fowler stood shivering with cold under the shelter of a tree, and exclaimed "O God! there is none but thee to protect me now." Just at this time the dove that perched on the tree seeing that his wife had not returned bewailed in these terms:—

"My wife has not returned to-day; has any body caught her or what? Without her all here seems dreary and desolate. The house without the house-wife resembles the burning ground. He alone is fortunate who has a wife faithful and chaste and able to please her husband." On hearing this bewailing, the female dove in the fowler's cage sadly spoke as follows:

"Many are the fetters, confines, distresses, and poverty that fall to the lot of those who in their previous life did wicked deeds. Be this as it may. Whatever is destined to happen at any moment shall never fail," and then turning to her Lord, she said: "O my life! Dear Lord! this fowler has come to our home, and we must help him by relieving him of cold and other dis-
tresasses. If the guest is not hospitably welcomed then he imparts his sins to his host and takes to himself the host's goodness. Therefore without taking to your heart that the fowler has captured your wife, you must, as much as possible, entertain him hospitably."

Hearing these words of the female dove, the male dove said "Fowler! may your coming produce good. Have no suspicions in thy mind. Take this to be thine own home, and ask whatever thou wantest. "There" upon the fowler said "Dove! relieve me of my cold." The dove then fetched a fire-brand from the forest and putting it over a heap of dead leaves, addressed the fowler thus:--"The fire has begun to burn, warm thyself in it. By my former bad actions, I am now a bird; and being so, there is nothing with me suited to appease your hunger. What is the good of keeping this body which is now the seat of so many vices, and is of no use to others? With this please thy soul." "So saying, the bird, fell with delight in the fire that burns for the sake of another. Then the hunter thought: "Alas! Alas! for my sake this has given up its body. Besides I am a sinner. I live
upon the flesh of another object. Even in my dream it has not once occurred to me to do good to others or to show the least mercy. I have fattened my flesh with the flesh of animals. So shall I in this manner go to dire hell. As this dove has now proved this to my face, I will from this day forward dry up my body by the necessities of hunger and thirst, heat and cold and self denial, and thereby be freed of my sins." Thus struck with remorse, he broke his cage, stuck and trap and cast them away and set the female dove free. But the bird, seeing that its mate, more dear to it than its own life, had cast off his body for virtue's sake, fell into the same fire and died. Instantly it assumed the shape of a lovely woman and in company with her mate reached heaven. The hunter too, rendered pure by his tender feelings cast his body in to the fire, and attained salvation." Therefore those who take refuge must be protected." On hearing this Arimardhana spoke thus:—

"My opinion is the same. This person is a wise and upright person; not crafty. Not knowing this, Meghavarna disgraced him. If I kill him, I shall be a treacherous person. The killing of a brabhin, drinking, and stealing may be expiated
while there is no atonement for treachery. We must therefore respect him, and take him into our fort." With this resolution, the king turned to Chiranjeevi and said:—"Come to my fort and live happily. I will protect you." Chiranjeevi felt delighted at this and spoke thus:—

"Great king! why should I speak at length. The greatness of my birth will by and by appear to your majesty by associating with me." Thereupon, Kururansan said as follows:—

"Now will the whole family of owls be destroyed by the king's fault. The faults of others must be made known to the king, what remains to be done if the king will not listen to what is acceptable."

The king without heeding this, took Chiranjeevi and gave him place in his fort. Chiranjeevi with rapturous heart thought to himself thus:—"He who proposed that I should be killed was the wisest of all; and further looked to the good of his sovereign. The others are like their master, all fools. But for that one person, it will not be difficult to subdue them."

Meanwhile Arimardhanan summoned his officers and ordered them to show the whole fort to Chiranjeevi. Thus Chiranjeevi.
by the king's command was able to examine the fort. And he felt sure at heart that if he remained within the fort, his object would not be gained, that his tricks would be discovered, and that therefore he must accomplish his object by remaining at the fort's entrance gate. He therefore turned to the king and spoke thus:

"Great Sovereign! as I am a crow, I am not a proper person to remain inside. I will keep your majesty's gate and pass my life honestly in your majesty's service. Little does it matter where the servant is, provided he possesses affection and spotless heart." So saying the crow kept there alone.

"Then Karunaranasan said:—"you all—the king and his ministers—are fools, I think. There is a story of an event that took place in former days. A bird flew away saying "In the first place I am a fool, next the hunter, thirdly the king, fourthly the ministers." Therefore they asked what it was about and Karunaranasan continued:—

"For a long time there lived on a mountain a bird which used to discharge gold excrement. Once a hunter, who happened to go there, was surprised to see it yield gold dust..."
thought thus: "From my youth have I been wandering through many forests, and seen birds of many kinds, but never one of this kind. Let me therefore take this alive." With this object he spread his net on a tree, when the bird as usual came down and hastily entangled itself in the net. The hunter put it into his cage and took it home. But though he, if the king happened to know of this bird living in my possession, then not only will he snatch it away from me but he will also take off my life. Let me therefore give this worthy bird to the king." Thus resolved he presented it to the king and humbly apprised him of what had happened. The king put it into a cage inlaid with precious stones. But the minister, seeing this said "How couldst thou believe the words of this strange hunter. Let it free." Thereupon the king set the bird at large. It perched on the top of the king's palace and said "First I was a fool, next the hunter, then the king, and fourthly the minister." Then it flew away. After relating this story Kururanasan turned to his friends and said:

"I have till now been under the auspices of the king. I shall hereafter be under the shelter of another mountain."
who has fore-thought will prosper just like the fox who called to the den and saved himself." Being then asked by them how that was, Kururunasan began: —

“In a certain forest dwelt a lion named Kirakira, who one day roamed for prey for a good long while but not finding any, came towards the evening to a large den. He thought that some animal might come to get into this den when he might satisfy his hunger by preying upon it and so hid himself in it. Just then returned the fox Avipuchan whose abode it was, and seeing the foot-prints of the lion, became suspicious and made up his mind to make his entrance into the den only after satisfying himself as to whether the lion was or was not in it. He therefore stood at a distance, and calling twice "den! den!" said "why don't you speak to me? We used to converse with each other every day. Why don't you speak to me to-day? Tell me soon, or I will go away to another place." So saying he called out again. Then thinks the lion: "This would speak daily. But this day it is afraid of me and therefore does not
speak. Let me speak instead of it." Thus making up his mind he called to the fox so loud that all the animals near startled with the echo. Then exclaimed the fox: "Bless me! Saved am I" and then it ran away to another place.

"Therefore," said the minister Kururanasan to his friends, "we must think before we do anything" and with them proceeded to another country."

Afterwards the minister crow made up his mind as follows:—

"There is no now more difficulty to destroy the flock of owls. The king who is without a wise minister will soon be destroyed. A wise minister takes crafty friends for enemies. There is now nobody with this king who can see this. Some attempt must therefore be made towards the good of our race." Thenceforward, every day the crow brought a stick and placed it near the entrance, so that no sooner was a heap formed than at sunrise, when the owls were all blind, he gathered together the sticks against the gate and slowly went to Makavarna who asked him "what is the matter." Siranjeevi replied: "I have formed
a scheme by which the whole family of the enemy may be rooted out. If every one of you get a fire-brand, and throw it on my place then the owls will all perish.” On hearing this the king of crows asked “what is the scheme you have planned.” Then the minister replied: “Great king! this is not the time to explain that, if the enemies learn the matter, they may run away to another place and all our efforts will prove useless. Further we must make no delay in things that must be done at once.” Thereupon the king of the crows accompanied by his retinue brought fire-brands and threw them all at the entrance of the owls’ den. Shocked at the smoke that rose, and searching in confusion, the owls tried to make their way out; but finding no egress were put in mind of what Kururanasan had said and wept “This is the result of not having taken his advice.” Meanwhile the flames increased and the owls perished. Afterwards the king Makavarna went back to the tree he left before, and happily enjoyed his kingdom.

He then turned to Siranjeevi and asked “How did you remaining in the enemy’s house, accomplish your object.” And
Siranjeevi replied: “Since with the single exception of Kururana, all the others were fools, they disregarded his advice, and led me into their fort. He then left with his friends and relatives for another country. The other owls, who were all fools, were burnt to death. In the same manner, once before, for the sake of ruining an enemy, a black serpent carried the frogs on its back and destroyed them.” On hearing this he laughed and asked: “Pray, sir, how did the serpent carry frogs on its back and kill them?” Thereupon Siranjeevi said:

“In a certain country a serpent named Manthavishan, feeling hungry for want of prey came to the bank of a lake. There were a good many frogs in that lake; but he felt sure that unless he practised some cunning he could not get prey. He therefore sat with his eyes open. Then a frog addressed him thus: “Serpent! why do you sit quiet without making any attempt to get your prey.” Thereupon the serpent replied: “Where can I, an unfortunate person, get prey? As I was roving this day towards the evening in search of prey, I found a frog but when I went to catch it it ran to a very good holy brahmin who stood there.
Not knowing this, I was looking out for it here and there, till I bit the leg of a brabmín boy who was bathing in the lake, mistaking his leg for the frog. He instantly died. His father, much grieved, looked at me and cursed me thus:—"Wicked serpent, since you have bitten my son who has done you no harm, you shall be the carrier of frogs; and by their company shall you live! Under the influence of this curse I have come to serve you."

The frog heard the serpent's words and informed all the other frogs of the same. Thereupon all the frogs came up with their king with great delight and sat upon the poisonous serpent. The serpent displayed to them various paces, and the frogs were pleasingly delighted that of the several conveyances such as the elephant, the horse, and the car, this was the best. The serpent crawled on in this manner for two or three days and then began to walk at a dull pace. Then the frogs asked: "Why do you go slow?" to day "As I am hungry" replied the reptile I cannot walk."

Then the king of frogs said "you had better be living on little
The serpent replied: “The curse pronounced on me by the brahmin is to the same effect; and thou hast also ordered to do so.” Thenceforward, the serpent kept feasting on the frogs. Meanwhile there came another serpent which observing its conduct, asked “why do you carry our prey. This is very improper. It is not worthy of you.” “I know all this,” replied Manthanavishan; “but in a few days my object will be gained. I am only waiting for that opportunity.” So saying he smiled and walked on as usual. In this manner he devoured all the frogs, and last of all, their king. Thus we must do what ought to be done at the proper time, and pull off the enemy by the root. The fire, by its power, burns the whole forest. The roots of trees are struck into the ground; but water and wind gently pull out plants and trees by the root.” So said Siranjeevi.

Then Makavarna said:—Persons of the lowest order fearing that obstacles may arise do not begin any enterprise. Those of the middle order commence work, but should obstacles occur, they give it up for good. But thousands though the difficulties
were to be, men of the first order thoroughly execute the work undertaken by them. You have therefore exposed yourself to many dangers and by the force of your good sense destroyed many enemies. This, certainly, is very worthy of you. Knowing, as you do, that, of foes, fire, and wounds, if any portion be left, it will grow up again, you have rooted out our enemies. By the force of arms one dies: while many die at once by art and cunning.

"Hearing these words of the king, Siranjeevi replied:—"By your Majesty's glory was everything accomplished. "To worthy persons like your Majesty, god and fate give good sense; to unworthy persons they give evil advice; apart from this there is no beating with sticks. By wisdom applied to the conduct of business great ends are achieved." So said Siranjeevi; and Mekavarna continued to reign happily on that tree.

Thus did Somasanna relate to the princes the third means of dealing with enemies, Sandbi Vighram, in the form of the story of crows and owls.
பார்க்கின பாடல்
அறிவுப் போதாகே பாடல்

Page-1.

பார்க்கினத்துக்கு பாடல் - மாவும் பாடல்

பார்க்கினத்துக்கு மாவும் பாடல்

நம்பிக்கை

3.

பார்க்கினத்துக்கு பாடல்

2.

பார்க்கினத்துக்கு பாடல்

4.

பார்க்கினத்துக்கு பாடல்
6. கால்பாரியம் ஒன்றாகும், கதையை வாக, கூறியும் வழியாக, குறியீடுகளை வடிவாக்கச் செய்து வரும் போது, கற்றுள்ள வரிசை மற்றும் கூற்றுடன் போட்டொன்று செய்யவும். குறியீடுகள் எடுத்துக் கொள்ளவும் போது, ஏனைய வரிசையை கூற்றுக்குறிப்பிட்டும். சிலவற்றுக்குவிட்டு, பொதுவான வரிசையை கூறும் புகழ்பெறுவதும் உண்டு.

7. அன்று கால்பாரியம் ஒன்றாகும் போது, கற்றுள்ள வரிசையை மற்றும் பொதுவான வரிசையை கூறும் போது, ஏனைய வரிசையை கூறும் போது, ஏனைய வரிசையை கூறும் போது, ஏனைய வரிசையை கூறும் போது, ஏனைய வரிசையை கூறும் போது, ஏனைய வரிசையை கூறும் போது, ஏனைய வரிசையை கூறும் போது, ஏனைய வரிசையை கூறும் போது, ஏனைய வரிசையை கூறும் போது, ஏனைய வரிசையை கூறும் போது, ஏனைய வரிசையை கூறும் போது, ஏனைய வரிசையை கூறும் போது, ஏனைய வரிசையை கூறும் போது, ஏனைய வரிசையை கூறும் போது, ஏனைய வரிசையை கூறும் போது, ஏனைய வரிசையை கூறும் போது.
9. முதலை - சுடையல்.
கல்லல்லி - குறிப்பிட்டிருந்து, நிற்குவால் - ஒரு அத்திகம் தோல் - இல்லாமல் தெளிவும் ஏனை.
சுருங்குவதை - கூடியதினரான் தவறு விளக்குகிறது. 
மரக்குமாரம் - பார்வைப்பு பயன்படுத்துவதால்.
சுருக்கும் - சிக்கும் தரும உச்சத்தை அல்லது பார்வைக்கும் உச்சத்தில் அடைய விளக்கம் செய்யும்.
10. என்றுமொச்சை - அனைவரும் சாத்தியம். 
சந்தநு - காத்தாமல் முதலை என குறிப்பிட்டுகிறேன்.
சுருங்கும் - பதிலியாகவே அல்லாம். 
சுருங்கும் - பதிலியாகவே அல்லாம். 
சுருங்கும் - பதிலியாகவே அல்லாம்.
சுருங்கும் - பதிலியாகவே அல்லாம்.
11. பிள்ளைக்கொண்டு - பிள்ளைக்கொண்டு.
12. பிள்ளையாருக்கு - சிக்கும் தோன்றாமல்.
சுருங்குவதை - ஏனைய குறிப்பிட்டு விளக்கும்.
சுருங்கும் - பிள்ளையாருக்கு குறிப்பிட்டு விளக்கும்.
சுருங்கும் - பிள்ளையாருக்கு குறிப்பிட்டு விளக்கும்.
சுருங்கும் - பிள்ளையாருக்கு குறிப்பிட்டு விளக்கும்.
13. சிக்கும் - என்று.
சிக்கும் - என்று.
சுருங்கும் - பிள்ளையாருக்கு குறிப்பிட்டு விளக்கும்.
சுருங்கும் - பிள்ளையாருக்கு குறிப்பிட்டு விளக்கும்.
14. பிள்ளையாருக்கு - காத்தாமல்.
15. கையேறு - சுக்மத்தாய்.  
பத்மநாத் - பத்மனாபேண்.  
கையேறு - கவிதையான சிற்றுணரி.  
பத்மநாத் - பத்மணாப்பணி.  

16. அக்குறிக்குறிக் கற்ற - பாசியியே  
நான் கண்டே என்று பாச்சியியே.  
நான் தெரியாம் - என்ற பாச்சியியே.  
யாரும் - யாரும.  
பாச்சியே - பாச்சியே.  
பாச்சியே - பாச்சியே.  
பாச்சியே - பாச்சியே.  

17. மரவுத் தொடர்ந்து திருத்து பிணார்விகள்.  

18. சிலையை - சிலைவை.  
சிலையை - சிலைவை.  
சிலையை - சிலைவை.  
சிலையை - சிலைவை.  

19. செக்கொள் கருதியே - செக்கொள் கருதியே  
செக்கொள் கருதியே பார்கள் முனை  
செக்கொள் கருதியே - செக்கொள் கருதியே.  
செக்கொள் கருதியே - செக்கொள் கருதியே.  
செக்கொள் கருதியே - செக்கொள் கருதியே.  

20. புத்தகம் செய்து - புத்தகம் செய்து.  
புத்தகம் செய்து பபைரம் புத்தகம் செய்து.  

21. முதிர்ந்து செய்து - முதிர்ந்து செய்து.  
முதிர்ந்து செய்து பபைரம் முதிர்ந்து செய்து.  
முதிர்ந்து செய்து - முதிர்ந்து செய்து.  
முதிர்ந்து செய்து - முதிர்ந்து செய்து.
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As the monkey, said Somasuma to the princess, "got free of the crocodile, so will that man who, in time of difficulty, does not lose heart, get over great distresses." Thereupon the young men asked "Say how it was" and then the tutor began to relate:

"On the banks of the Ganges, on a Jambu tree, there dwelt for a time a monkey named Sumuka. Once a lean crocodile came to it, and the monkey seeing it said, "As you have come a guest to my house, I will give you jambu fruits." He accordingly gave him some fruits, and the crocodile ate them and returned to his residence with great joy. Thenceforward the crocodile would daily go to the monkey and the two would converse with each other on various topics. While they were
Thus living in close intimacy with each other, one day the crocodile brought home some fruits which he gave to his spouse. She took them and finding them to taste like nectar turned to her husband and spoke thus:

"Lord of my life, whence have you brought these sweet fruits?" "I have," returned the male crocodile, "a friend in the person of the monkey named Samuka. He daily gives me these fruits, and I take them with him at the spot. This day, what remained after eating, I have brought you."

Hearing these words, the female crocodile replied: "The liver of him who eats these delicious fruits must be like the nectar. Go and bring that to me; and I can happily live with you for a long time without dosage or death."

Hearing this the male crocodile asked "Why do you think evil to the monkey who is dear to me as my life."

"If" said the female, "you wish to have me, then bring me its liver, if not, I will not live."

Thereupon the male crocodile kissed her [touched her chin] and entreatingly begged her thus:— "My dear, a friend is greater than a brother. Do not therefore be so obstinate about
Finding the resentment of the female, the male crocodile bewailed thus:—“I cannot kill that Sumnuka, and you will not give up that which you have set your heart upon. I am therefore become an ant on a fire-brand lighted at both ends.” So saying he proceeded to Sumnuka.

"Friend," asked Sumnuka, "what makes you look sad to-day?"

"Nothing else" replied the crocodile, "your sister-in-law angrily reviled me thus: "Wicked man, ungrateful wretch, should you not, one day at least, invite to your home him by whom you live, and give him food, while every now and then you shamelessly go to his house, and eat of his sweet fruits? Therefore please go to my house. She has gathered several things for you, and is looking out for you on the way."

"Friend," rejoined the monkey, "I cannot wade through the water. You had better go and bring my sister-in-law here."
Then said the crocodile, "Sumuka, I will remain on the bank of the Ganges; sit on my back and I will take you comfortably." The monkey put faith in his professions and sat accordingly. Then the crocodile jumped in the water, and moved on when the monkey exclaimed "I am afraid; go slow."

Hearing this, the crocodile thought to itself thus: "Now is the monkey in my power. What harm is there in opening my mind to him. Can that which has got into the mortar escape the pestle?" With this self-assurance, the crocodile said, "Friend, think of your tutelary God. I take you to please my obstinate wife." "What wrong," asked the monkey, "have I done?"

"My wife," replied the crocodile, "partook of the fruit which you gave me yesterday and then said, "the liver of that fortunatate person who daily eats this sweet fruit should be as sweet as the nectar. Therefore if you refuse to bring me his liver, then I will not keep my life."

On hearing this the monkey pretended to be much concerned and said "Oh! oh! If I had known this previously, I
would have given you the liver which I keep concealed among the leaves of that tree. In vain are you now taking me when I have only my empty heart with me."

"My dear friend," returned the crocodile, "if that be given to her, she will be satisfied," and then he took him back quickly to the former place. As soon as he got back to his place, the monkey climbed up to the tree and was consoling himself with the thought that he had escaped from the bands of death, when the crocodile said: "Friend, give me the liver quickly, I will take it to your sister-in-law and come back."

On hearing this, the monkey laughed and said " Fool, sounredrel, can the liver be without the body? Let that be as it is; you are a treacherous fellow. Do not stay here. Be gone quickly. My eyes fear to look at you."

Then the crocodile sorrowfully thought thus: "I have deceived myself by speaking the truth on the way. I must now again speak to him so as to revive his confidence in me and take him back."

With this determination, he said: "Friend, I told you this in order to test you I did not come back because
I believed what you have said; I know that such a thing can never take place in the world. Does not even a child know that the liver cannot be without the body? I did this for fun. Therefore come to my house without anxiety or fear; my wife has been looking out for you on the road so intently that her eyes would have turned dim.

"No faith," replied Sumuka, "can be put in the friendship of a hungry man. Gangadhattan was afraid of Priyadarisana and did not see him back."

"Why," asked the crocodile, "was Gangadhattan afraid of Priyadarisana?" Then the monkey began to speak as follows:—

"In a well, there lived a large frog named Gangadhattan which was so much infested by the other frogs that it came out through the hole in the wheel for drawing water and was thinking thus:—"These kinsmen are many and strong. What shall I do for this" At this moment it beheld a serpent's ant-hill, and as travellers use a thorn to take off the thorn that has stuck in their feet, so it made up its mind to take the serpent home, and to kill its kinsmen with the serpent's help. Accordingly it drew near the ant-hill, and called out to the serpent. Then the
"Serpent thought to itself thus:—"Who is the person that calls me? Is he an enchanter or is he come to kill me? It is not known who he is. Therefore I must keep here and ask him." So resolved, it asked, "Who are you?" "I am," answered the frog, "the king of frogs. My name is Gangadhattan. I have come here for protection."

"Fire and straw," said Priyadarisana, "cannot stand together. I am your bitterest enemy. Why then do you come here and practise such strange dissimulation?"

"My enemies," replied Gangadhattan, "persecute me and I am come to you. Though it is true you are our hereditary enemy, it is laid down in didactic books (Shastras) that powerful enemies must be subdued by the help of enemies."

On hearing this, the serpent asked "How can I get to that place?"

The frog answered "I will take you there without any trouble to you."

On hearing this, Priyadarisana thought within itself thus:—

I am always uneasy about my prey. Why then should there be delay made now when my prey has come here of itself.
to take me. Can the goddess of fortune be shoved back when she comes unsolicited? The serpent, accordingly followed the frog which took it through the wheel and gave it a lodging in its house. The serpent then ate up all the frogs. Afterwards it addressed Gangadhatura thus: "Friend, I have now killed all your enemies; give me therefore something to eat."

The frog replied: "you have accomplished your friend's object. You may now take the way you came, back to your house."

Hearing this, the serpent said "Gangadhatura, some other animals may have taken my lodging in that ant-hill. If I go there, what shall I do? You must yourself from your subjects" daily give me a frog. Otherwise I will kill all together." On hearing this, Gangathattan was frightened and he consented to give daily a frog. The Serpent continued to eat the frogs till one day it swallowed Gangathattan's son also. Gangathattan's wife was much grieved at this, and addressed Ganthattan thus: "Gangathattu, you have brought this cruel person to ruin our family. Now leave this place or devise some expedient to
kill him." The frog was accordingly planning a scheme in his mind, when the serpent asked "Give me something to eat."

"Friend," replied Gangathatta, "while I am here, why are you uneasy about your prey? I will now send my wife to fetch more frogs from another well. Till then wait."

Hearing this, Priyadarisana said as you are my food-supplier, you are also my father. Send for the frogs soon." Then the frog sent its wife to another well and after a little while said "my wife has not returned yet. I will myself go and get many frogs. Be at ease here." So saying it went through the wheel Priyadarisana waited for the frogs, and many days passed in this manner, till one day, it saw a lizard in another hole and spoke to it thus:—

"Lizard, as you are a friend of Gangathatta, please go to him and say this: Priyadarisana calls you back; he has given his word that he will not be treacherous to you. You need not therefore entertain the least suspicion at heart." The lizard took leave of Priyadarisana and went to Gangathatta and told him all this. Gangathatta replied "No confidence can be placed
in the friendship of a hungry man, go to Priyadarisana and say "wretch, no more will Gangathatta return". Accordingly the lizard went back to the serpent and told him all this.

"In the same way," continued the monkey, "I will not again go to your house."

Hearing this, the crocodile said" If you do not come, then I shall be guilty of ingratitude. Therefore I will here starve its death on your account."

"As the fox," returned the monkey," got Neelseriyann to confide in him, and then destroyed him, so you wish to me."

"How is that?" asked the crocodile; and the monkey related the story thus:—

"There dwelt in a certain forest a lion named Karalakesari. Being a little indisposed, he turned to the fox Dhusara and said, "Minister, I cannot this day go out, go yourself and bring me some prey." Thereupon the fox wandered in all directions and meeting an ass addressed him thus:—"Uncle, I bow to you. You have now become very thin."

"Nephew," replied, the fox, "what shall I say? My master is a washerman. He is a down-right merciless wretch. He
only overloads me, but never gives me any grass. I live upon the roots of the grass that grows upon the dried soil. How can that give nourishment to the body? Is my living a living?"

"If this be the case," rejoined the fox, "go with me. I will take you to a spot on the banks of a river overgrown with green grass."

"That place," said the ass, "may be good enough. But how can I remain alone there?" Uncle," returned the fox, "a good many female asses live there. They are all without male companions. They have therefore asked me to fetch them male asses if suitable ones can be had. And I have informed you of the same."

The ass heard this, and hopefully followed the fox. And on going near, the lion sprang upon him. But directly Neelserviyan ran away. Then the fox grew angry with the lion and said "I have this day witnessed your heroism. Even the ass that you met effected its escape. How then can you strike the elephant." "On hearing this, Karalakesari hung down his head for shame, and the fox said again "I will bring him back to you. You must now take good care not to fail to strike him this time"
“Nephew,” answered the ass, “you will have by this time put me into the jaws of death. I fortunately escaped. Who is that animal with claws like diamond.” Then the fox laughed and said “Uncle, that female ass, on looking at you, felt immoderate joy and came near you when you needlessly took fright and ran away. She is now resolved to give up her life if Neelseviyan does not marry her. You must therefore go soon. Otherwise not only will the killing of a female be the consequence, but you will also be cursed by Cupid. His seal is impressed with the likeness of a woman that wins all; and whoever disposes it shall be turned by him into a beggar with matted hair and holy ashes and shall be driven to the jungle.” Moved by this speech of the fox, the he-ass followed it, then the lion sprang upon him and killed him; and leaving the fox to take care of it, proceeded to bathe. But it was as if “the fox is left to watch a roasted crab.” For in the meanwhile the fox ate up the liver and the ears of the ass. The lion returned, and missing the liver and the ears, turned to the fox and asked “Who swallowed them.” “The ass,” said the fox, “had neither the
liver nor ears. If it had, would it come to you again? "The lion took this for truth and was satisfied; and giving the fox his share of the flesh ate the rest himself." "In the same manner you wish to kill me".

Then the crocodile said, "Whoever disregards his own god and speaks the truth comes to grief like the potter, Uthishtiran." On hearing this, the monkey asked what that was, and the crocodile spoke:

"In a certain hamlet, while a potter named Uthishtira was taking the pots, a potsherd fell upon his head and made an incision like the sword-cut. Sometime after, famine overtook the country and he went into another country where he took service under the king. Seeing the scar on his head the king took him for a hero who bore the brunt in the battle-field and treated him with great kindness and consideration. Thenceforward the servants began to be jealous of him, but as he was in the good graces of the king, they kept quiet. Meanwhile the king met Uthishtira one day in private and asked him "In what battle was this sword-cut inflicted on you?" "King," replied the
potter-servant, "while I was burning pots in the kiln, a pot-herd fell on my head and caused this wound." The king was ashamed at this, and said to the potter "I have been deceived. Run away before it is known to a second person. If my heroes should come to know this, you would not live."

"Master," said the potter, "bind my hands and feet, and throw me into the field: and then observe the dexterity of my hands; can we say which is sour, the mouth or the mango?" Then said the king: "The family in which you have sprung does not make its appearance in the battle-field. Why then do you blister in vain like the young of the fox? Can the barking dog hunt?" "Sovereign," asked the potter "please condescend to say before whom this young fox praised itself." And the king in reply spoke thus:—

"In a certain forest lived a lion in company with a lioness who bore him two whelps. Thereupon the lion killed many beasts and handing them over to the lioness warned her thus:-

"Do not trust them so as to let these young ones go alone till they can speak." The lion, accordingly used to go alone himself,
kill animals, and bring them to the lioness. One day he could find no animal, and returned home; on his way, he met the young of a fox, which he took home alive to the lioness and said “This day, I cannot get anything but this.” The lioness, seeing that it was too young, brought it up as one of her own whelps. The three grew up, and one day going into the forest, they met an elephant, and the little fox not daring to go near the elephant ran away home. Ther-upon the other two followed the fox home, and related the fox’s conduct to their mother. The little fox was much enraged at this and said “Am I inferior to these in valour? Why do they speak ill of me and laugh at me thus? Is the mango inferior to the pap? I will punish them and so display my prowess.” The scorpion is a scorpion only when it stings, and a mere worm when it does not.” Hearing this, the lioness took the young of the fox alone to some place and said “You are the young of a fox. The power of killing the elephant does not exist in your race. As I have suckled you and brought you up you boast of your power. Run away now before they
know who you are, otherwise you will be struck dead by their hands." As soon as it heard this, the fox took the flight. Similarly before it is out that you are a potter leave this place quickly." “So said the king; and the potter, in obedience to the royal command ran away.” Thus spoke the crocodile. Hearing these words of the crocodile, Sunuka said “The evil designs of women cannot be discovered by any one and therefore their friendship ought not to be trusted in.” “How say you so?” asked the crocodile. The monkey then began to narrate:—

“In the city of Tara, there lived with his family a brahmin named Sathiyavirathan. Seeing that his wife always quarrelled with the neighbours, he left his country, and induced by the love he had for her, travelled with her to foreign countries. On their way, the brahmin lady asked “Lord, I feel very thirsty, fetch me water from some place.” Thereupon he left her there and went to get water. On his return, he found her a corpse, and was sorely sobbing, when a voice broke out in the sky “wouldst thou give half thy life to her, she should rise anew.” Hearing
this, the brahmin, with the grass-ring (on his finger) pronounced three times that he gave her half his life; and straight she got up alive again, and drank the water. Afterwards, they came to a town and the brahmin proceeded to the bazaar to make sundry purchases. Here a lame person was singing so well that she fell in love with him and going near him, said "Friend; accept my offer else you will be guilty of the killing of a woman."

On hearing this, he thought to himself thus: "Here now a lame man has attained the honey on the branch of a lofty tree." And thus puffed up, he laid hold of her hand, when she said: "I have resigned my body to you. Without fear accompany me." Accordingly the lame person sat by herside. In the meantime the brahmin returned with suntries, and the woman, who had by this time, prepared food and set the leaf for him for food asked him permission to give the lame man some food; and with his permission gave him food. After both of them had finished their meal, the brahmin woman said: "Lord, whenever you leave me alone, as I have no companion, let me have this lame person for one." "How can he be taken," asked the brahmin,
"I will take him on my back" replied the woman.

Thereupon, mistaking her cunning for honesty, he gave this consent to it. Afterwards she wrapped him in her cloth, and carried him on her back. On their way, being fatigued, the brahmin lay down on the brink of a well, and closed his eyes in sleep. Now, inflamed by her love to the cripple she rolled her husband down into the well and being thus happily relieved of this heavy burden, put the cripple into a box, and without trouble carried him to the neighbouring town. There the watchmen seeing the box on her head led her into the king's presence with the box on the head. The king had the box opened, and finding the lame man in it, asked the brahmin woman who he was and what was the matter, and she replied: "He is my husband. As he is unwell, I carry him in this manner on my head." When he heard this, the king admired her chastity and considering her as one born with him kept her with him. While matters stood thus, a traveller who went on his way, stepped into the well for quenching his thirst when he saw the person who had been drowned. He took him up, and went his way. Missing
the lame man, and his own wife, Sathyavirathan sought them on all sides, and at last entered the town. The muchstayed lady saw this man coming in, and complained to the king thus: "This foul wretch that is coming here is in ill terms with my husband."

"The king then ordered his servants thus: "Lay hold of this man, and put him in confinement." The servants accordingly prepared to do so when he addressed the king thus: "O thou ornament of kings, thou art possessed of generous feelings. Kindly therefore make full enquiries." He then laid his whole complaint before him. On hearing this the king appointed a panchayet, and satisfied himself that the brahmin was innocent, but that she was a bad woman, and accordingly inflicted a suitable punishment on her and consoled the brahmin."

Thus women are at the bottom of dire mischiefs. Wise men should not lend their ears to their words. For, in days of yore by listening to their words, king Nanthana and his minister Varamchi suffered disgrace in the open assembly. "So spoke the monkey; and the crocodile asked how it was. Then the monkey began to relate:—
some reason quarrelled with her husband, and would listen to no form of pacification tendered by the king. At length she said "If, with the bit in your mouth, you take me on your back and neigh like the horse, then will I listen to you." The king to please her did as she wanted. When the minister’s wife heard this, she got angry also, and held tight without speaking to her lord. Then the minister Varaheni, who knew all, used all means of reconciliation but she would listen to none till at last she said "If having your head smoothly shaven you go round me right and left and prostrate yourself before me, then will I listen to you." He did accordingly and pacified her stubbornness, and the next morning went to meet the king who had assembled in court. The king asked the minister "Why have you got yourself shaven smooth?" The minister answered "As His Majesty the king neighed like the horse, I got myself nicely shaved." Thus the people heard the words of both and understood all that had transpired. "Therefore must you keep silence to the improper words of a women. He who, on the
contrary, replies to her comes to grief just like the ass in the tiger's skin. Thereupon the crocodile asked what that was about, and thus the monkey answered.—

"On the banks of the Nerbudda a poor washerman named Ravani felt concerned to see his ass growing thinner and thinner day by day. One day he brought a tiger's skin, which he accidentally came by and joyfully covering the ass with it left it during the night to graze upon the crop of the villagers. They took it for a tiger and would flee in terror. Meanwhile this greedy animal grew very stout, and was one day devouring the grain in the field when a female ass brayed. Hearing this, he began to bray very loud too. Thereupon the owner of the field felt sure that it was not a tiger, and seizing it, beat it so that its back broke. "Therefore women ought not to be unnecessarily conversed with. In spite of this, you prepared to lay violent hands on me to satisfy your wife. This is no fault of yours. Treachery is the characteristic of your race. It will not be cured then by the company of the virtuous. Besides, no good results
from preaching to the wicked." While they were thus speaking, a fish came out of the water, and said "your wife waited for you and has now died for want of food." This sound got into the crocodile's ears like an iron nail, and he exclaimed, "As I am a cruel person, I have been subjected to this misery. In the first place I have become a traitor to my friend: next my wife has died. My house too has turned into a wilderness, for a house without the house-wife, is nothing but a burning ground. Therefore, friend, pardon my fault. As I designed perfidity to you I now fall into the fire." Hearing this the monkey said "Grieved at the death of her by whose words you engaged to commit murder you now think of destroying yourself. On the contrary, you must be happy on account of the death of that wretched woman. Once a woman who deserted her lord and embraced another lover was for that reason ridiculed even by the fox." Thereupon the crocodile asked "whom did the fox laugh at." Sumuka replied:—

"In the city of Sambakavathi an old money-lender named Dharathathan had a wife who was in love with strangers. A gallant who had learnt this stealthy love addressed her thus:—
"Woman, I am weeping over the death of my wife. If you console my grief you will be blessed. Your sight has enraptured me." Hearing this, she said "If this be your wish then let us take my old husband's wealth, and go to live in a strange country."

"Well have you said" replied the lover, "without a moment's delay you may exert yourself in this affair." Thus the next day at peep of light both took a large sum of money, and as agreed proceeded two kathams (twenty miles) to go to the neighbouring country. Here they met a large river. And now this thought struck him:—"If any body comes in pursuit of her, then not only will they carry her back with her wealth but will also take off my life. I must therefore leave her alone here, and cunningly make away with the money." Thus determin'd at heart, he turned to her and spoke thus:—"This river is a very difficult one. Besides it is now full of water. I will therefore first take the goods to the opposite bank, and then take you without any trouble." She replied "Do as you please."
He then took all the money she had said "My dear sweet heart, if you take off your cloth and give it to me then it will not be difficult to take you to the bank afterwards. She accordingly took off her cloth and put it into his hands. He received it and thinking that she would not now for shame go anywhere to report this matter to any body, ran away with the wealth misappropriated. Then she felt sorry at heart for what had happened and descended into the water for shame thinking thus: "I have soon reaped the fruits of what I have done. If the old goose know this, what will he do?" While thus she sat in the water a fox that came running with a bit of meat in the mouth threw the flesh on the ground in order to catch a fish that had jumped on the shore, and proceeded to mouth it when it jumped again into the stream. Before the fox could get back its meat, a kite swept it away. The woman who had been watching all this laughed and said "what can be derived by looking at the sky after the fish and the flesh had both disappeared." Hearing this, the fox resented and said, "As it has happened to me so, have you lost your husband and your lover. What do you think
about in this naked form?" While both were thus disputing, the husband who had received this news came, and severely punished her and drove her away. "Therefore, crocodile I do not feel sorry for the wicked woman's death. Go back to your house." The crocodile returned home but finding another crocodile in his house began to reflect as follows:— another person has taken possession of my house, there is none but my friend to advise me as to which of the four political arts, viz., the conciliatory policy, the policy of spreading disaffection, the policy of bribing, and the policy of waging open war, can now be used with advantage. He alone must be consulted. Thus determined he proceeded to the jumboo tree again and plaintively addressed Sumuka thus:— "Friend, the wounded foot is wounded again; the afflicted family is still more afflicted" so says the proverb. And in accordance therewith, to my misfortune another person has possessed himself of my house too. What shall I do now?" "Ungrateful wretch," replied the monkey, "you who worked my ruin, why do you foolishly come to me again. If the fool be counselled then he will cause him who has a house to lose it." The crocodile wished to be informed how that was; and the monkey began to speak:—
"Two birds lived in a nest on a tree; once a heavy shower of rain fell accompanied with hail-stones; and these birds saw a monkey that, being chilled with cold, and shivering so much that their teeth struck against one another, took shelter at the foot of a tree. Being much concerned they spoke to him thus: "You have hands and feet; why then do you suffer from the pangs of cold and blast, why have you not raised a house?"

Hearing this the naughty monkey replied "Fool with needle like face, do you dictate counsel to a skilful person? I cannot raised a house; but I can raze one. Look here." So saying he tore the nest and threw it away, Therefore low people ought not to be counselled."

Then the crocodile said, "Fellow, truly though it be that I am at fault, as you are my old friend, I consult you." And now in reply the monkey said: "Go there and fight with your enemy. If death ensues, heaven is attained; if victory is gained then you will recover your house and be happy. Formerly a wise man adopted, in the case of a virtuous person, submission; in the case of a hero, the policy of sowing disaffection; in the case of a business man, bribery; and in the case of an equal, war. You must now follow the same example." "How," inquired the
A hungry fox named Satura wandered about from place to place on yonder mountain and met an elephant’s corpse. Not being able to tear its skin and take its flesh, he sat quiet there; when, a lion coming on, he bowed to it. The lion asked “who are you.” The fox replied “I am thy majesty’s slave. I guard the elephant thy majesty has slain.” “I did not slay this,” said the lion, “some one else must have cast it dead here, or it has died a natural death. However it be, I will not eat it. If you want it, take it”

“Master,” replied the fox “this is very worthy of you Great men win by their prowess.” Hearing this the line went way to another forest. Afterwards the fox met a tiger which happened to go there, and thus he spoke: “Uncle, why do you thus face death? The lordly beast that has killed this elephant has told me this: “if any tiger, come here, inform me without his knowledge, and I will kill him. Some time ago when I struck an elephant down and proceeded to bathe, a tiger touched
it with his mouth. From that time I have been seeking the
tiger, but it cannot be found." The tiger heard the lion's
mandate and flew away in terror saying, "Let me be granted
my life." And now the fox met a monkey when these thoughts
passed in his mind. "The first I bowed to and sent away; the
second I confused; and now this third person must be got to
tear the elephant." Having thus made up his mind the fox,
dressed the monkey in the following way: "Monkey, it is
now many days since you came here, besides you seem hungry.
Take a little of this elephant's flesh which the lion has present-
ed to me, and before the line returns run away quick." There-
upon the monkey tore the elephant, when the fox exclaimed
"Monkey the line is come near, make haste, and run away." Then
the monkey flew away. Afterwords as the fox was feast-
ing on the flesh in the portion torn by the monkey there came
in another fox which he fell out with, and drove away, and then
took as much flesh as he wanted." Therefore kill that crocodile
and be happy in your home. Though in a foreign country, you
may command every comfort you want, yet if you have n
friend there, then you will suffer just like Chitranga." Thus ended the monkey when the crocodile desired to be informed how Chitranga had to suffer, and the monkey resumed:—

"In the city of Oude there lived a dog of the name of Chitranga. A famine came on, and the dog was forced for want of food to go to the neighbouring country. There he stayed in the house of a married man whose wife gave him food, and took good care of him. He continued to live there for a long time till one day he got out of the house as usual. Immediately the other dogs in that place attacked him and bit him, in several places so that blood and flesh came out. Thenceupon Chitranga was much aggrieved and concluded thus: "Be the famine ever so severe, one should not leave his home." He therefore returned to Oude.

"Chitranga," asked his friends in Oude, "how is that land?"

"That land," replied he, "is fruitful. The women too are
kind and merciful. But there is no hospitality amongst our kinsmen. Hence this misery.” Therefore, there is no happiness equal to that of living in one’s own native land.” Thus concluded the monkey.

Upon hearing these words, the crocodile accordingly waged war with the foe and regained his house where he lived happily. Fortune therefore of its own accord finds its way to and favours the powerful and the brave.
புது பக்தியுடன் ஏற்கள்

1. குறைந்த பெருமை
2. குறைந்த வழக்கு
3. குறைந்த தலைமை
4. குறைந்த அறிவு
5. குறைந்த வம்சம்
6. குறைந்த சுதார்த்தியம்
7. குறைந்த தமிழ்நாட்டு வரலாறு
8. குறைந்த செயலாட்டங்கள்

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7. குறைந்த தமிழ்நாட்டு வரலாறு
8. குறைந்த செயலாட்டங்கள்
7. மாதிகள் - சங்கங்க.  
பொறுக்குவது - விளக்க விளக்க.  
சிலர் முதல்வை - குறுகால போன்றது.  
சோமையேடு - பெப்பாலைப்படி.  
சுருக்கும் பங்கு - அடுத்துதொண்டு.  
செய்ய முடியாத பங்கு.  
செய்ய வேண்டும் - போன்று வேண்டும்.  
8.  
பொருள் - வேண்டும்.  
பெண் - பெண்.  
சுருக்கும் - எள்ளும்,  
சுற்றியும் - காட்டி.  
சுற்றியும் - காட்டி.  
9.  
சுற்றியும் - எள்ளும் வேண்டு.  
பொருள் - வேண்டும்.  
பொருள் - வேண்டும்.  
சுற்றியும் - காட்டி.  
10.  
சுற்றியும் - எள்ளும்.  
சுற்றியும் - எள்ளும்.  
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சுற்றியும் - எள்ளும்.  
சுற்றியும் - எள்ளும்.  
சுற்றியும் - எள்ளும்.
18. 
19. 
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21. 
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23. 
24. 
25.
26. மேலெடுக்கும் - பழக்கும்

27. மூன்று - மூன்று

28. பிறகு முடியும் - பிறகு முடியும்

29. மூச்சு - கருப்பு

30. பார்க்கும் - பலப்பட்டும்

தட்டும் - பட்டும்

தேர்ப்பு - பட்டும்

தேர்ப்பு - பட்டும்

நூறு - நூறு
Said Somasarma to the princes: "By merely looking at or hearing of the evil deeds of another, a wise man ought not to do the same or the like himself. This being so, a barber named Vellarivan observed the action of one Manipatran and inconsiderately did the like himself, and brought himself into trouble." Thereupon the young princes asked "say, how that was", and thus the tutor spoke:

"Manipatra, who lived in Paidanapuri in the south, led a virtuous life and was thereby reduced to poverty. Thus degraded in position, he thought in the following manner:—"Pshaw! Pshaw! poverty is detestable. Generosity and gentleness in those who are destitute of wealth, are misinterpreted and their
mind is in consequence ever ill at ease; and their intellect grows blunt with an anxiety for the support of the family. The house that is destitute of grain and other sources of wealth resembles the burial ground. He is not counted with human beings though he may excel in learning and other virtues. Many concerns of this nature spring from poverty. I will therefore starve myself to death." Thus determining in himself Manipatra went to sleep. Then the God of wealth appeared to him in his dream in the guise of an ascetic and said: "By the merit of thy virtue, to-morrow will I appear before thee in this garb. Strike me then on the head with a cudgel, and I will become an inexhaustible heap of gold." Awaking from sleep the next morning, he was brooding over the dream thus: "Is this to be realised; or is it merely the apparition of my anxious desire for wealth?" When suddenly came before him the ascetic he had seen the previous night. He accordingly felt assured that his dream would be realised, and struck him on the head with a cudgel; and straight the ascetic stood a heap of brilliant gold. He secured it in his house, and turning to the barber, who was then paring his wife's nails, said in strong terms. "I will give you some money. Do not reveal this wonder to any one." He
undertook to do so, and went home. Afterwards being light of prudence he began to consider in the following manner. "At dawn of day, I will bring home an ascetic, and beat him on his head with a cudgel. He will turn bright yellow gold." With this resolution he repaired next day to the company of ascetics and addressed them humbly thus:—"You teach wisdom to persons of all ranks, and redeem them from their sins. Further you visit the houses of all persons indiscriminately and take alms. Therefore I entreat you will condescend this day to visit with your company of holy sages my humble and lowly cottage." Then the chief of the ascetics spoke to the barber, "While Brahmans daily visit thy house, why dost thou invite us to-day? Go thou, and invite those Brahmans alone."

"Then " replied the barber humbly, "I see in you the presence of great virtuous deeds. Would you graciously favor me with granting my request without refusing it in the least degree." He then led the sage by the hand to his house, and struck him on the head with a pestle. Immediately the sage fainted and fell on the ground like a palmyra cut up at the root. Meanwhile, the crowd of sages came, and burst out in wild cries
at seeing the sage lying senseless. This uproar reached the ears of the servants of the ruler of that city, and they instantly repaired to the spot, fettered the barber, and took him to their master. The ruler asked the barber angrily in a threatening tone "What is this thou hast done?" "I did as I saw in Manipatra's house" said the barber.

Thereupon the ruler sent for the merchant Manipatra and asked him "what was it that happened in thy house?" He made no answer. Then the ruler referring to the barber ordered thus: "This barber here has done this act without due consideration. Therefore impale him. Formerly a brahman woman by acting inconsiderately, as in this instance, fell into grief on account of a mongoose."

"Would you kindly say how this was" asked Manipatra. And the ruler of the city spoke thus:

"In the city of Oojien there lived with his wife a brahman by name Devamavethiyam, attending to the duties of the domestic state. They were childless and brought up a mongoose as fondly as an offspring. By and by a child was born. One day the wife lulled the child to sleep and addressed her husband thus: "I am going out to fetch water. Take care of our darling,
Perhaps the mongoose may bite him." She then proceeded to get water, and the child slept in the cradle. A little while after the brahman also left the house to perform his ablutions. Meanwhile a black cobra came out of its hole, and moved towards the cradle. The mongoose, which saw this, hastened at once, caught hold of the cobra, shook him to death and tore him to pieces; and wishing to make a display of its prowess exultingly hastened to the door with its face stained with blood. Presently the brahman woman returned, but no sooner did she see the blood-stained face of the mongoose than she shrieked and raved, suspecting that the mongoose had bitten and killed her child; and in her wild fury she threw the water-pot on its head, and crushed it to death. Immediately going in, she found her child fast asleep, and a heap of the torn pieces of the black cobra lying by its side. Then she raved with grief—"Alas! I am undone. I have killed my pet child without due deliberation." Just at this time her husband returned and said "Dear, here is the child. Why do you rave in vain that you have lost your child? What folly is this?" "Induced by avarice," replied the wife "you disregarded my word and left home. Here is the fruit
of it. This resembles the turning of the wheel on the head of the avaricious man." "Say how that was" asked the husband and she began thus:— "Four brahmins who once led a happy life in the city of Amaravati, having become much distressed by indigence, they thought as follows:—

"Let us now go out and seek a country which shall rid us of the poverty that has befallen us. To those who are destitute of wealth, nothing gives more pleasure than to live in the woods." Having thus made up their minds, they set out on their journey to a foreign country. On their way they learnt that, in the vicinity of the banks of the river Shipra, there lived a sage, Bairavananthi who was versed in all things. They therefore sought him in his hermitage and served him with all possible reverence. The sage was moved by their reverence and inquired of them what was the reason of their coming here. "Holy sage", answered they "urged by a strong desire to amass much money to shake off the poverty that distressed us, we deserted our home and ventured out. Wealth cannot be acquired but by dint of enterprise. We have therefore made up our minds that we should exert ourselves in this cause till we die; and have consequently taken refuge here with thee. Wouldst thou crown our desire with success. If thou refuse, we will sacrifice our lives
before thee.” Seeing their impatience and determination, the sage prepared four magic wicks which he set upon their heads and said, “Take your way right to the Himayalas without turning astray. On your way, wherever one’s wick drops, there shall he gain his end.” Thereupon these hunters after wealth, receiving his instructions with the profoundest reverence, proceeded a short distance on their way to the Himayalas, when the wick of one dropped. On digging the ground, he found a copper mine. He then said to the others who left him there and began to move on: “Friends take as much copper as will meet your desire.” “Ignorant man!” replied the other three “of what use is this? However much of it we may get, our poverty will not be removed in the least; therefore will we go forward.” So saying they moved on, and the man whose wick had dropped took as much copper as he could carry, and returned the way he came. The other three proceeded a call’s distance when the wick of another dropped from the head. Digging the ground there, he observed to the other two “Let us take this silver and turn back.” But they said “we will march on, for there may be heap of gold farther on.” The second person likewise took
as much silver as he could bear and returned. While the two that were left were moving on, the wick on the head of one of them fell, and turning the ground over, he found gold heaps. He was now so deeply buried in a flood of joy that he exclaimed “Friend, come, let us take as much gold as we wish and go back.” But “ignorant man,” replied the avaricious fool, “there may be heaps of gems before; I will go”. “I will,” rejoined the other, “take this yellow gold and wait for your return. Come quick.” The former agreed, and leaving that spot went forth. But suffering from hunger and the sun’s heat, and thirsting for water, he lost his way and was beating about. While he was thus distressed, he found a person with a wheel whirling on his head and his whole body steeped in blood. He asked him “who are you? Why does this wheel whirl on your head?” As soon as he put this question, the wheel transplanted itself on his own head. And in his great confusion and dismay he exclaimed “What is this! In sinking a well a goblin has turned up.” Thus agitated and confused, he asked the man on whose head the wheel had turned before, “why does this wheel come upon my head?” “I have,” replied the other “hitherto been fated to endure this misfortune. Kubera
has granted me this favor that the wheel shall pass itself over to the head of another who may now come here with a magic wick on his head and ask me a question." Then the new man of the wheel heaved a sigh in great anguish of mind, thinking thus:

" It has happened to me as if a monkey has sprung up while making a belly god." He then addressed the old man of the wheel. "Tell me how many days it is now since you came here" " I cannot measure time" answered he " while Rama was reigning I was stricken by poverty, and coming here was caught by this wheel". "Who" asked the brahman, "supplies food and water here?" "Hunger and thirst" returned the old man of the wheel, "do not distress you here. This is the sole and whole distress to be suffered. This is instituted to strike terror into the minds of those who come here to appropriate to themselves the riches of the god of wealth. Nobody visits this place for fear of this." Thus he finished saying all that passed there and started for his place, adding "All my unbearable sufferings have now come to an end. I will now go my way". Then the man who had discovered gold, after waiting in vain, as agreed, for a long time, went in search of him and found him here with
the wheel turning on his head. He grew suspicious and going
near, asked “Friend, what is this, what is this?” “This” replied
he “is the fruit of avarice.” Then the man who discovered gold
was a little distressed and exclaimed “Oh! it is as if the hus-
band has been lost while going to pray for a child. If fools
acquire a little learning, then they do not take the good advice
of others and thus suffer, just like those who attempted
to give life to a dead lion.” Thereupon the man of the wheel
asked “How was that?” and the discoverer of gold spoke:

“In the ancient city of Thulasapuram four persons prose-
cuted their studies as students of the same school, and three of
them learned the mystic art. Then they said together “Is it
not the fruit of learning to amass wealth by taking service
under a king?” Then, “come”, said one of them, “as this one
amongst us is destitute of learning, let us not allow him a share
in the riches to be acquired. Let him therefore instantly go
home,” “Though he is not a learned man” observed another,
“yet, from his early life, he has been our play-fellow. Further
he has a better knowledge of the world than we.” In the king’s
court, he who possesses learning alone does not attain as much distinction as he who knows the ways of the world. Let us therefore give him a fourth share”. All the four agreed to this and set out for a foreign land. Or their way they reached a forest in which they found a dead lion, and one of them said “Let us now put to the test our proficiency in the art of restoring the dead to life by exercising it on this dead creature.” But the man of worldly wisdom remonstrated with them in several ways and said “If the lion be restored to life then it will not spare devouring us all. Avoid therefore testing your knowledge on this.” But the other three arrogantly set his good advice at nought, and set about reviving the lion. Then the other man observed “when an ill-advised act is done, the wise man should hold aloof.” Accordingly he moved a little distance and climbed upon a tall tree. When the beast of prey had his life restored, he destroyed all the three. Therefore wisdom is worthier than learning.” “This cannot form a reason” said the man of the wheel, “the wise man is ruined though his house is hedged round by various fortifications, while the fool is safe though he lives in a solitary desert. Have you not heard how Ayirambudhi was stretched
flat on his back, how Nurubudhi was hanging down and how Orubudhi was playing in the water.”

“Say how was that?” inquired the finder of gold. And the man of the wheel answered as follows:

“In a flower-spring, in the country of Maghada, two fishes that bore the names of Arivayiratan and Nurarivin and the frog Orarivan lived together as friends. One day a fisherman who happened to go there said “I shall throw the net tomorrow and catch the stout fishes that are here”, and returned home. This the frog heard and communicated to his friends. “I am well versed” said Arivayiratan “in the many modes of swimming.” “We should not” observed Nurarivin. “leave our place come what may in this very place.” On hearing this, “come friends” said the frog “I am going, you had better also follow me.” “As you are possessed of only one wit” returned the other two “go if you please. We will not go.” Then the frog proceeded with its relatives to another place. The next day the fisherman cast his net, and amongst the fishes that were caught were also Arivayiratan and Nurarivin. He carried the Arivayiratan on his head, and Nurarivin by the tail, and walked on. Seeing this, Orarivan turned to his wife exultingly and said
Thus has misfortune happened to Arivayiratan and Nularivian while I who have but one wit, am here sporting in the water.

"Therefore" said the man of the wheel, even the man of great wisdom is fated to encounter misery in this way.

"This great misfortune" replied the gold discoverer "has befallen you just as the ass, without heeding to good advice began to sing and got into trouble."

"Say, how was it brought about," asked the man of the wheel and the finder of gold gave the story thus:—

"The ass named Neelkeviyan and the fox named Sumadi used always to graze upon the crop of the villagers and to retire to the forest. One day both of them, after they had eaten a gluttonous meal, sat together satiated on the ground. Then said the ass "this night, when the moon shines with all its splendour seems to be heavy with me. I will therefore sing a song."

"Neelkeviya", replied the fox, "do not sing. Roused from their sleep by your voice, the ploughmen will beat you heavily. Keep quiet." "You have no idea of music", replied Neelkeviyan "therefore you object." Thus reviling the fox, the ass burst out in song with the whole weight of his loud voice. Then the ploughmen, being roused from their slumber, bound the ass
“Tight round, and beat him severely. The fox seeing this, ridiculed the ass thus: “Uncle, without listening to me, you sang and reaped this fruit”.

And the man of the wheel replied. “A weaver named Manthara, though he listened to good advice, yet encountered death.”

“Say how this came about” asked the man of gold; and the man of the wheel began to relate:—

“In the city of Narayana, a weaver named Manthara, manufactured cloths of various sorts, and with the proceeds thereof managed to have sufficiency of food and raiment and passed his time with his wife. Once his loom broke and he wandered about in the forest in search of wood. At length he found a big Vagnai tree, and was going to fell it when the demon that lived on it spoke thus: “Do not disturb this, my abode; I will willingly and gladly give you what you desire.”

“I will go home”, replied the weaver, “and after consulting all, will demand what they advise me to ask for.” So saying he returned home. On his way he met his friend, a barber, and asked him “Tell me what should be done.”

“Ask for a kingdom” replied he; “you may be the king, and I your minister.” Afterwards the weaver went home and in-
formed his wife of what had taken place. She answered
"Sovereignty is subject to numberless difficulties. That is not
a good thing to ask for. Ask him for another face, and another
pair of hands, you may then weave two cloths a day, and our
household affairs may be better managed." The weaver pre-
ferred this, and going back to the tree in the forest, asked the
demon: "Favor me with an additional face, and an additional
pair of hands." "So have it," said the demon, and immediately
the weaver had the pleasure to receive what he had asked for,
and returned home. On his way people saw this strange
phenomenon and thinking that he was a monster pelted each
a stone at him, and killed him.

Therefore, knowing as they do, that what is destined to
happen never fails, good men do not give place in their hearts
to vain aspirations. Aspiring too highly, one Krupana came
to grief."

"How was it, say" asked the discoverer of gold, and the
man of the wheel answered thus:—

"In Pandarapura, a brahmin named Krupan:ar:ma lived by
taking alms. The rice that remained after his daily consumption
he stored up in a pot which he placed in a string hoop and
took his bed below it. While he thus passed his time, one
day he mused within himself thus:—"If scarcity happen, then
will I sell this rice, and for the price buy a goat. The goat
may bear kids, and I will exchange them for a cow. When the
cow calves, I will get in exchange for them a mare. Then after
the mare yields, and the animals increase in number, I will sell
them, and I may then become a rich man. I will then find a
bralman girl and marry her. She will bear me a child. When the
child crawls, I will turn to my wife and say "Dear, take the
child". Business-pressed, she will not take the child. Then thus
will I give her a kick." So thinking he gave a kick which fell
upon the rice pot and broke it. All the rice was scattered about
and became quite useless. We must not therefore indulge in idle
reveries."

On hearing this the finder of gold said, "This is no fault of
yours. It is but the nature of the human mind; king Chandra-
sena, on account of his avarice, encountered much misery."

"What was this about" inquired the man of the wheel.
And the gold-discoverer narrated as follows:—
In the city of Ayodhya there lived a sovereign Chandrasena, who finding that his son was very fond of playing with monkeys, caused several of these animals to be brought up in the avenues. There once arose a quarrel between the cook and the other menials. On learning this, an attendant monkey said "As a division has arisen here, let us quit this place for the woods."

"Having grown old and infirm," replied the crowd of monkeys who heard the words of the old monkey, "you have lost your sense and speak stuff and nonsense. We have here lived together happily feeding by the king's favor, upon many luxuries. It is not wise on our part to give up these comforts and subject ourselves to the inconvenience of feeding upon the berries of the forest. Whatever is to happen, let it happen here."

Thereupon the old monkey went away with his family to a new place. Afterwards, one day a menial servant raising the stick in his hand threw it on the cook, who in his turn struck him with the firebrand. From the firebrand, a spark fell upon the heap of straw and the flames spread to the stables. Some of the horses within were in consequence burnt to death; some others were scorched half their bodies, and sank down; and others were burnt in their eyes and other organs. The king, learning this, immediately sent for the doctors, and asked them as to
what should be done to cure the horses of their burns. They replied that without the oil extracted from the fat of monkeys, no cure could be effected. Accordingly the king ordered his servants to put the crowd of monkeys to death and effect the cure by doing as the surgeons prescribed. They did accordingly. On learning this, the old monkey was much troubled at heart and resolved to revenge himself upon this cruel act. While he was wandering in the woods, he came across a fine large lake and thought, 'as this lake is not frequented by men, there must be some devil here. He therefore held at a distance and plucking up the stalk of the lotus-plant, sucked the water through it. The devil that lived in the tank saw this, and approaching the monkey said "As I admire your prudence, I appear to you. Accept this diamond pendant of mine." So the devil took off its neck-lace, and presented it to him. Then the monkey asked "How much strength have you in water?" "Though a thousand men descend together in the water," replied the devil, "I can prevent them from going out." On hearing this the monkey said "I will get you plenty of food" and return-
ed. Wearing the diamond necklace he entered the city of Chandrasena, and bowing to the king submissively said, "Liege! I lived on your majesty's food for a long time. I have therefore come here to pay my visit to your majesty." "Where" asked the sovereign, "did you get this diamond necklace from?" "Liege!" replied the monkey, "there is a lotus-tank in the forest. Those who at the dawn of day dive into this tank find these gems." Hearing this the sovereign said "I will go there." "Very good", said the monkey submissively. Then the king surrounded by his army followed the monkey, and alighted near the tank. The night passed, and at the dawn of day the monkey got up, and awakening the king said, "If your majesty wish to have the gems, then this is the fit opportunity for it?" The king accordingly proceeded to the tank with his footmen, when the monkey addressed the king thus, "Let these men dive into the water and come out with the diamonds. We may then go and take the diamonds." "We shall do so" replied the king. The footmen got in and immediately the devil pressed them into the water and killed them all at once Chandrasena asked the monkey "It is now a long time since the army went in. They have not, as yet returned.
What is the matter?" The monkey sprang upon a large branch of a tree that reached the skies and addressed the king thus: "you caused my whole family to be destroyed. And this is the manner in which I have discharged that debt. But you I spare because you gave me food." Struck with remorse, the king returned to the town thinking thus: "that which is done at the prompting of an inordinate desire, brings on evil consequences."

"As you have now done the like thing" continued the man of gold, "it has entailed this misery on you. Well, let me go now."

"In times of distress", returned the man of the wheel "friends do good service. While such is the case, how can you leave me here alone and go away."

"While the thief caught the demon," answered the gold discoverer, "the monkey was caught, because it spoke. I therefore fear this wheel."

"How was it" asked the man with the wheel on the head and the gold discoverer related the story thus:—

"King Bathrasena, of the kingdom of Madura, had a lovely daughter named Ratnavati. A giant wished to carry her away and was for some days wandering about for the purpose. Finding that this plan did not work well, he was one day lying
in wait for her. Seeing this, the maiden turned to the attendant maid by her side and said "my life-dear favorite, day and night this giant is troubling me. Some scheme must therefore be devised for this." On hearing this, the giant thought to himself thus: "I have come here for carrying away this damsel. What shall I do if any one more powerful than myself has come here with the like object". He accordingly assumed the shape of a horse and stayed in the king's stable. While he was there, a thief came into the stable to steal a horse, and found that this horse was more beautiful than the others. He accordingly bridled him, brought him out, and mounting him rode home. The horse began to run about here and there. He then lashed him, but even then he would not go better. Then thought the thief. "I have seen many animals, but never till now one like this. There must therefore be some thing wrong about it." While he was thus disturbed in mind, the horse carried him to the foot of an old banyan tree, when he quickly caught hold of the hanging root, and climbed up to the tree. To avoid being beaten soundly the demon took to flight. On seeing this, the monkey that was on the tree cried out "I say.
this is but a man, and you are a giant. Why then do you run away?" The thief, on hearing this, took fright and caught hold of the monkey by the tail and pressed it. The giant thinking that the monkey was a cunning creature fled in a greater haste.

"Therefore" added the finder of gold, "I am afraid of this wheel for I may have to encounter a misery like that which befell the monkey."

"If God frowns," replied the man of the wheel "then everyone will have to suffer in this way. Listen to me. The King of Lanka (Ceylon) was fortified by a mountain like Tridudam, and a ditch like the Ocean. Himself was a giant possessed of an enormous strength and had Sukra for his priest. Thus was he in all respects equally well armed and in no point was he inferior. Yet an ordinary monkey put him to shame and lowered his head. Therefore, of what avail is the strength of one's resources against the strength of fate? If fate is in favor, then evil itself will turn good. Have you not heard of what happened once to a blind man, a hunchback and a girl with three eyes?"

"What is that tell me" inquired the gold-finder. The man with the wheel on the head, then began to narrate:
"On the birth of a three-eyed daughter, Madhusudhana, King of Madhupuram, sent for the professors in astrology and asked them what was to be done. "Hear thou, independent sovereign" replied they "every one must think well before he speaks. If any body speaks without thinking then he will suffer the same consequences as Chandakarana".

"What" asked the king "did he say?" And the astrologer spoke :-

"In the forest of Dandaka there lived the chief of rakshasas, one Chandakarana. Once a brahman happened to pass by and the giant got upon his shoulders and walked him on. Finding the giant's feet very soft, the brahman asked him "Sire, O chief of the rakshasa tribe, how have your feet grown so soft?" "After I bathe" replied the demon "I do not walk upon the ground till my feet get dry." "Then the brahman carried him a short distance when, the giant getting down to bathe in a tank, turned to the brahman and said "till I finish my daily religious rites do not stir out of this place. Stay here alone." He then went to bathe. Then thought the brahman thus:-"If this giant gets out of the tank after bathing, I cannot fail to fall a prey to the fire of his hunger. There-
fore this is the best opportunity for me to fly away for life. He will not walk till his feet get dry after ablution." He therefore ran away quick. Seeing this, the giant thought within himself: "I was too hasty in speaking the truth. And thus suffered a slip before I could take to the lip what I reached with the hand. No doubt if I pursue him I can soon overtake him but then the vow I have made will suffer a stain." So being buffled he heaved a deep sigh and kept himself quiet.

"Therefore" said the astrologer "it will not do well to do anything without duly weighing it in our minds." Then the astrologer closely searched the different Sastras and arrived at this conclusion:—this three-eyed girl cannot be seen, for the Sastras strictly ordain that a monstrous child should not be seen. This moreover is the way of the great and the wise. The king took their advice and brought her up in a separate house. When she attained her puberty, the king sent to the neighbouring countries marriage notices stating that he would bestow upon him who consented to marry his daughter a large dowry. On hearing this two persons, a blindman and a hunchback, who lived in the neighbourhood, by taking alms, advanced to the king with the desire of marrying the girl. The blindman then addressed the
king, "If your majesty's daughter be given in marriage to me, I will accept her." The king thought it proper to confer his daughter in marriage upon him. He accordingly consented to make the gift of his daughter to him and the marriage was duly performed. The king then bestowed on him a good store of wealth and ordered him to leave his country without a moment's delay. In obedience to the king's orders the three persons proceeded to a foreign country and lived there. While there, she fell in love with the humpback, and spoke to him thus: "If this blind fellow be poisoned, then we may enjoy pleasure without inconvenience. The humpback, accordingly handed over to her a dead serpent which she cut and put on fire. She then addressed her husband thus: "I have brought this flesh for you; be kindling the fire and I will look to other matters." The blind man was accordingly kindling the fire when the vapour emanating from the black serpent fell upon his eyes and from the effects of snake-poison his eye-complaint was cured and he regained his sight. Meanwhile these two persons encouraged by his blindness were laughing and playing together. On seeing this, the once-blind man, pretending still to be so, felt his way to them, laid hold of the humpback and in his anger drag-
ged him and dashed him upon her face. Immediately her odd eye was put out and the humpback was also cured of his deformity.

"Therefore" continued the man of the wheel: "if god favours everything will turn good." "Very good, but on your way home take a companion with you. The Sastras say going alone, to be awake when all sleep, the selfish desire to have to oneself all superior wealth and happiness, all these must be avoided. He who does not disobey the dictates of the Sastras will prosper like the brahman who escaped from a serpent".

"How was his escape brought about" asked the gold discoverer, and the man of the wheel thus began his narration:

"One Datta, a native of Nassik, addressed his mother thus: "I have to go to a village for the performance of brahmanical duties please give me leave." "Child" "said the mother "do not go alone.""

"Mother" replied he "the way is beset with no difficulties."

"My boy" rejoined the mother "however it be, you must not go without a companion on the way." Accordingly she handed,
him a vessel with a crab which she caught from a well and said "Take this at least for a companion." In obedience to the mother's command he set out on his journey. On his way, being fatigued by the sun's heat he went to sleep under a shady tree, when a serpent came from somewhere to bite him and put its head into the earthen pot to see what was there in it. Seeing that it was a black serpent the crab crushed it to death. Afterwards the brahman waking from his slumber saw the snake and was considering how it was killed, when he found that the crab had cut the serpent's head. He thus felt sure that it was the crab which did this act. "Thus have I been saved by the companion which my mother gave me. The proverb that there is no temple more worthy than the mother does not fail". So thinking in himself he took the crab and returning home prostrated himself before his mother, blessed her submissively in strong terms and informed her of what had happened and lived hap-
pily. ‘This is exceedingly good’ replied the discoverer of gold.

‘Mystic hymn, holy water, the great, the astrologer, the doctor, and priest,—these produce results consistent with the nature of the belief one has in them.’

Thus cheering up the man of the wheel, the discoverer of gold went home.

Thus ends the five principles connected with the art of government which Somasanuma related in the form of five fables to the princes.
1.

பதிக்குவிட்டு - இலக்கம் குறியீடு - தலையைச் சமைத்து வந்துகொண்டு என்று பாட்டை விளக்கியது. முனைத்திக்காரம் - உடலில் இருந்து சொற்றொடு காட்டியது - வெளியில் வெளியில் அனைத்து குறைவுகளை காட்டியது. வெளியில் வெளியில் வெளியில் பாடலை வெளியில் பாட்டும். முனைத்திக்காரம் - நாயனார்கள். குழந்தை - குழந்தை.

2.

பதிக்குவிட்டு - இலக்கம் குறியீடு - தலையைச் சமைத்து வந்துகொண்டு என்று பாட்டை விளக்கியது. முனைத்திக்காரம் - உடலில் இருந்து சொற்றொடு காட்டியது - வெளியில் வெளியில் அனைத்து குறைவுகளை காட்டியது. வெளியில் வெளியில் வெளியில் பாடலை வெளியில் பாட்டும். முனைத்திக்காரம் - நாயனார்கள். குழந்தை - குழந்தை.
3.

பழமலர்—பச்சையால் ஊர் எல்லை. 

அபி—புகழ்பூரிதுகியை. 

பச்சையால்—பூர்வான்மையம். 

அபி—சுருக்கு. 

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6. புனனிதன் பிள்ளை— அவர்கள்.  
புனனிதன் பிள்ளை— சிறியகுழி பிள்ளை.  
நாள்— அது.  
என்று— என்று.  
சிறியகுழி— என்று பத்து பத்து.  
சிறியகுழி— என்று பத்து பத்து.  
சிறியகுழி— என்று பத்து பத்து.  
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சிறியகுழி— என்று பத்து பத்து.  
சிறியகுζ
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15. மகனையும் அழகுமையும் உயர்க்கும்.
மதுமையும் பெறுமையும் உயர்க்கும்.
சுல்லும் வெள்ளும் உயர்க்கும்.

16. முதன்மையும் அழகுமையும் உயர்க்கும்.
மதுமையும் பெறுமையும் உயர்க்கும்.
சுல்லும் வெள்ளும் உயர்க்கும்.

17. மகனையும் அழகுமையும் உயர்க்கும்.
மதுமையும் பெறுமையும் உயர்க்கும்.
சுல்லும் வெள்ளும் உயர்க்கும்.
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