

**First All-India
Tirukkural Research Seminar Papers**

(May - 1972)

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**UNIVERSITY OF MADRAS
1973**

Madras University Tamil Department

Publication — 28

First Edition — 1973



University of Madras



Rathnam Press Madras-1.

FOREWORD

PADMASRI N. D. SUNDARAVADIVELU, M.A., L.T.,
Vice-Chancellor,
University of Madras.

Tamil language can take pride in possessing a priceless jewel in the Tirukkural of Tiruvalluvar, a work of all times and climes. It is common knowledge that Tiruvalluvar deals with such topics as the sublimation of the individual, his education, domestic life, statecraft etc. In short it breathes the soul and genius of ancient Tamil Culture noted for its catholicity and breadth of outlook. That it is a work of Universal appeal is evident from the fact that it is translated in several languages of the world. Paradoxically however in the words of V. V. S. Aiyar "very few in the world outside of the Tamil country have heard the name of the poet whose work is intended not merely for their own age or country but for all times and for all mankind."

It is in the fitness of things that in the momentous year of 1972, the year of celebration of the twentyfifth anniversary of India's independence, when we remind ourselves of the need for promoting National integration, that the Department of Tamil of the University of Madras organised the first All India Tirukkural Research Seminar with a view to provide a forum for scholars from the various linguistic regions of our land to make a comparative study of Tirukkural and other similar works in the other languages of India.

The collected papers were presented by scholars hailing from Punjab to Kerala and Gujarat to Assam representing a fair cross section of the entire Indian Union.

Scholars have succeeded in a measure in drawing parallels between Tiruvalluvar on the one hand and Kabir, Guru Nanak, Basava and other savants on the other. Translations of Tirukkural

in other languages like Marathi, Telugu etc., also form the theme of some of the papers.

This first All India Tirukkural Research Seminar, I believe, has succeeded in a measure in establishing the much needed rapport among scholars devoted to the study of Tirukkural and I hope that in the years to come it would pave the way for greater and more fruitful endeavours in creating a much deeper interest, among the people of our land, in the great literary masterpiece of Tirukkural which has rightly been extolled by no less a thinker than Ariel as 'one of the highest and purest expressions of human thought.'

Madras, }
3—7—1973. }

(Sd.) N. D. SUNDARAVADIVELU
(Vice-Chancellor)

PREFACE

In recent years, a new orientation on modern lines has been given in the Department of Tamil to carry on work particularly by way of conducting seminars and publishing journals. This I consider is a sure way for the fermentation of new ideas and also to bridge the gap between the elite and the public. As a sort of pilot scheme, a ten-day seminar on the various aspects of Ancient Tamil Literature was conducted in the Department of Tamil in 1972. Encouraged by the success of this Seminar, the University was approached for permission to organise an All-India Seminar on Tirukkural Studies. This was done because it was felt that Tirukkural, a work of universal appeal, must be made known, as a first step, to scholars in the whole of India. The authorities of the University headed by our dynamic Vice-Chancellor Padmasri N. D. Sundaravadivelu welcomed the idea. The University Grants Commission was approached for financial assistance and they were kind enough to provide funds to the tune of a little over Rs. 8,500/- for this purpose. Our invitation to twelve delegates outside Tamil Nadu and two delegates from each of the Annamalai and Madurai Universities was kindly received and we had the best co-operation from each one of the delegates, in an ample measure.

We are extremely happy not only to have got through this Seminar successfully, but also in having published the papers presented therein. To the efforts made by my predecessors-teachers, Dr. R. P. Sethu Pillai and Dr. M. Varadarajanar in propagating Tiruvalluvar's Tirukkural by lectures and publications, has now been added by holding this Seminar, a further phase of All-India understanding and appreciation.

Dr. R. P. Sethu Pillai, our first Professor of Tamil created the first endowment lectures for Tamil studies in the University of Madras in the name of his beloved mother—Sornammal—and expressed his desire that at least for the first ten years the lectures may be based on the study of Tirukkural. Accordingly, we now

have the learned lectures of ten scholars on Tirukkural, nine of them in English and one in Tamil, published by the University of Madras in two separate volumes in 1971.

We had the good fortune to have Dr. Navalar V. R. Nedunchezhiyan our Pro-Chancellor and Minister for Education, to inaugurate the first All-India Seminar on Tirukkural Studies, and Silambu-c-Celvar Padmashri M. P. Sivagnanam, Deputy Chairman of the Madras Legislative Council, to release one of the publications of the Tirukkural Research Centre written by Thiru M. Shanmukham Pillai.

I may be permitted to recall with a deep sense of gratitude that it is our late lamented Chief Minister Dr. Arignar C. N. Annadurai who conceived the idea of creating endowments to the value of Rs. 3.00 lakhs in every one of the three Universities in Tamil Nadu (Madras, Annamalai and Madurai) as the most significant and meaningful commemoration of the first (though second in the series) International Tamil Conference Seminar that was held in Tamil Nadu in 1968. There can be no better tribute to the unparalleled love of Tirukkural of the Chief Minister—statesman and man of letters that late Anna was than to place the work of Tiruvalluvar of universal appeal on the map of comparative study of Indian Literature.

The Madras University has played a pioneering role by organising this First All-India Tirukkural Seminar Conference for India's Literary Integration. It is hoped that the other Universities and the scholars therein may arrange to make this meet a recurring feature of Indian academic life, and that the University Grants Commission may continue to extend its financial support for such seminars which go a long way in promoting National Integration.

To organise a purposeful All-India Seminar successfully one has to choose proper persons as delegates, be in continuous correspondence with them to get their papers, conduct the proceedings in an efficient manner and, last but not the least, to

keep the accounts carefully and correctly to the entire satisfaction of the authorities concerned.

All this was ably accomplished by Thiru K. D. Thirunavukarasu, who was then Lecturer in the Tirukkural Research Centre of our University and now an Associate Professor of Tamil in the Institute of International Tamil Studies, Madras.

We are grateful to the other members of the Tamil Department Dr. C. Balasubramanian, Thiruvalarkal M. Shanmukham Pillai, E. Sundaramoorthy, M. Balakrishnan and Research Scholars Thiruvalarkal T. R. Janarthanan, V. Gnanasikhamani, M. Selvarasan and A. Nagalingam for all their kind and whole-hearted co-operation.

We have great pleasure in placing on record our deep sense of gratitude for the willing co-operation extended by the South India Saiva Siddhanta Kazhagam, Sahitya Academy and Tamil Writers' Co-operative Society for organising a book exhibition on Tirukkural Studies which included valuable and rare collections of the Kazhagam.

Our thanks are due to the Department of Information and Publicity of the Government of Tamil Nadu for all the publicity they gave and for the Film shows they arranged. Similarly we thank Thiru R. Nagaswamy, Director of Archaeology, Tamil Nadu, for the valuable film shows he arranged for the delegates which enabled them to have a peep into Tamil Nadu without the travails of travel.

We are thankful to Thiru S. M. Palaniappa Chettiar, an enterprising publisher for hosting a dinner on the 28th May to all the delegates.

We will be failing in our duty if we do not once again acknowledge with deep sense of gratitude all the good and great help that we received from our selfless Vice-Chancellor and his officers and staff.

The services rendered by our colleagues in other departments viz.—Thiruvalarkal C. S. Sundaram (Sanskrit Department), M. P. Mukundan

and Syed Hamza Husain (Govt. Oriental Manuscript Library) and our colleagues in the Tamil Department Dr. C. Balasubramanian, Thiruvallarkal E. Sundaramoorthy, V. Gnanasikhamani, V. Jayadevan and K. Mohanraj in reading the proofs of this publication are of immense value. We heartily thank them for all their help.

Thiruvallarkal B. Padmanabhan and M. Padmanabhan deserve our thanks for their clerical assistance. The voluntary services rendered by Siruvai Mohanasundaram deserve to be acknowledged with gratitude.

Finally our thanks are due to Rathnam Press for printing this book in a pleasing manner.

“Labour will produce wealth”

(Tirukkural, 616)

Madras,
2-10-'73
Birthday
of
Mahatma Gandhi.

(Sd.) ந. ச. ஜீவி
(N. SANJEEVI)
Professor of Tamil

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MESSAGES

1

No. 7961-M/72.

Press Secretary to the President
of India,
Rashtrapati Bhavan,
New Delhi-4,
May 23, 1972.

Dear Dr. Sanjeevi,

The President is glad to know that the University of Madras is holding the First All India Seminar on Tirukkural. He wishes the Seminar all success and hopes that it will result in the popularisation of this immortal Tamil Classic all over India.

With kind regards,

Yours sincerely,
(Sd.) A. M. ABDUL HAMID.

Dr. N. Sanjeevi,
Head of the Department of Tamil,
University of Madras,
University Buildings, Madras-5.

2

"Girija"
30, Edward Elliot Road,
Mylapore, Madras-4,
May 21, 1972.

Dear Sir,

Dr. S. Radhakrishnan thanks the organisers of the All-India Seminar on Tirukkural Studies for their kind invitation on the occasion of the inauguration of the seminar on the 27th May, 1972, at the University Examination Hall. He sends his best wishes for the success of the function and the seminar.

Yours faithfully,
(Sd.) C. RAMASUBBAN,
P. S. to Dr. S. RADHAKRISHNAN.

Dr. G. S. DHILLON,
Speaker, Lok Sabha.

Speaker's House,
(20, Akbar Road),
New Delhi,
May 24, 1972.

Dear Dr. Sanjeevi,

Thanks for your letter dated 20th May. I am glad to know that the University of Madras is organising the First All-India Seminar on Tirukkural Studies from the 27th to 29th May 1972. I wish the Seminar every success.

With best wishes,

Yours sincerely,
(Sd.) G. S. DHILLON.

Dr. N. Sanjeevi,
Head of the Dept. of Tamil,
University of Madras, Madras-5.

Deputy Chairman,
Rajya Sabha,
Parliament House,
New Delhi,
May 25, 1972.

I am glad to know that the University of Madras have decided to hold a Seminar on All-India level on Tirukkural Studies. The list of participants seems to be so impressive that distinguished educationalists representing almost all the language groups of India and other eminent research scholars are taking part in the seminar. With so many distinguished scholars participating I have no doubt the Seminar will prove to be a great asset in furthering the studies on Tirukkural.

I take this opportunity to congratulate the Department of Tamil of the University of Madras for organising the Seminar and send all my good wishes for the success of the same.

(Sd.) G. MURAHARI.

Raj Bhavan
Ootacamund,
25th May, 1972.

I am happy to know that the Madras University proposes to hold an All-India Seminar on Tirukkural Studies on the 27th May 1972.

Tiruvalluvar preached and propagated moral values as the basis of a stable society. His teachings transcend barriers of religion, class, language, time or space. What is marvellous about his writings is the direct appeal to the heart and rational conviction to the mind. If we can practise even a fraction of what he has left as a glorious legacy life will be full of meaning and rewarding.

I offer my best wishes for the success of the Seminar.

(Sd.) K. K. SHAH,
Governor of Tamil Nadu.

GOVERNMENT OF TAMILNADU
CHIEF MINISTER

24-5-1972.

It is gratifying to note that the University of Madras is sponsoring the first All India Seminar on Tirukkural Studies, with aid from the University Grants Commission. The eternal values and verities of life enunciated in Tirukkural can be propagated as a fit guide to humanity. I wish the Seminar all success.

(Sd.) M. KARUNANIDHI.

Dr. N. Sanjeevi,
Head of the Department of Tamil,
University of Madras, Madras-5.

Deputy Minister of Education
& Social Welfare, India,
New Delhi,
May 23, 1972.

I am glad to learn that the First All India Seminar on Tirukkural Studies is being held at Madras from 27th to 29th May 1972, under the auspices of the University of Madras.

A Seminar of this kind will definitely help people of other regions to know more about our ancient literature in general and Tirukkural in particular. It is also gratifying to note that scholars representing all the 14 National Languages are participating in the Seminar.

My best wishes for the success of the Seminar.

(Sd.) K. S. RAMASWAMY.

Dr. N. Sanjeevi,
Head of the Department of Tamil,
University of Madras, Madras-5.

K. VEERASWAMI,
Chief Justice.

High Court Buildings,
Madras-1
May 22, 1972.

Dear Dr. Sanjeevi,

I am glad to hear that the First All India Seminar on Tirukkural Studies has been arranged. Tirukkural is by itself a University of Knowledge and will justify any number of such Seminars. I wish the Seminar all success.

Yours sincerely,
(Sd.) K. VEERASWAMI.

K. KAMARAJ

8, Thirumalai Pillai Road,
T. Nagar, Madras-17,
Phone : 441373
26th May, 1972.

Dear friend,

I am in receipt of your letter of the 20th instant. I send my good wishes to the University of Madras for conducting All India Seminar on Tirukkural studies. May your endeavour be crowned with success.

Thanking you,

Yours sincerely,
(Sd.) K. KAMARAJ.

Dr. RAJAH Sir Muthiah Chettiar
of Chettinad.

Chettinad House, Adyar,
Raja Annamalaipuram P.O.,
Madras-28,
Chettinad, 26th May, 1972.

My dear Dr. Sanjeevi,

I thank you for your letter of the 20th instant regarding First All India Seminar on Tirukkural Studies to be held from the 27th to 29th instant at the Madras University Examination Hall, Madras-5. I am glad that many Professors, Vidwans and Research Scholars from various Universities of India are taking part in the Seminar and that a Thirukkural Book Exhibition also has been arranged. It is necessary that Seminars like this should be arranged every now and then to enable all Professors and Heads of Departments of all Universities and Colleges, as well, to enable them to meet and chalk out ways and means for further improvement in Studies, better progress and prosperity. I am happy that Thiru Ma. Po. Sivagnanam, M.L.C., Avargal, Dy. Chairman, Tamil Nadu Legislative Council will release the publication of the Tirukkural research centre on that day. I wish the Seminar to be inaugurated by our distinguished Educational Minister Hon'ble Dr. Navalar V. R. Nedunchezhiyan, M.A., D.Litt., all success under the distinguished presidentship of our revered Vice-Chancellor, University of Madras Padma Shree N. D. Sundaravadivelu Avargal.

Yours sincerely,
(Sd.) M. A. MUTHIAH CHETTIAR.

T. M. NARAYANASWAMY PILLAI B-27, 11th Cross, Thillainagar,
Tiruchi-3
23—5—1972.

I am very glad that the Madras University is holding the First All India Seminar on Tirukkural Studies on 27-5-1972.

I am also glad that Hon'ble Dr. Navalar V. R. Nedunchezian Pro-Chancellor of the University of Madras and Minister for Education is inaugurating the Seminar, and our Vice-Chancellor is presiding over it and Thiru Ma. Po. Sivagnanam is releasing the publication of Thirukkural Research Centre.

Let me congratulate the Professor of Tamil and Lecturers associated with him in this research. This is a noble cause. I send my best wishes for the success of this Seminar. I am sure this Seminar will bear fruit. Thirukkural is a book of which we are all justly proud; it has no limitations of time, age or country; it lays stress on the Universal, Moral and Spiritual values which are ignored in this age. Rightly has our poet Bharathiar sung thus:—

“வள்ளுவன் தன்னை உலகினுக்கே—தந்து
வான்புகழ் கொண்ட தமிழ்நாடு”

It is right that this Seminar is now held on an All India Basis.

May Valluavar be studied and appreciated more and more and may he be the Guiding Light to bring together all the Nations and Peoples of the world and establish unity out of the present conflicts, which disfigure the world today. By the influence of Thirukkural man will become more humane, and it will lead to peace, goodwill, understanding, sympathy, brotherhood and progress.

(Sd.) T. M. NARAYANASWAMY PILLAI.

மு. கருணாநிதி

முதலமைச்சர்

தமிழக அரசு

தலைமைச் செயலகம்

சென்னை-9.

24—5—'72

சென்னையில் 1968-ஆம் ஆண்டு நடைபெற்ற இரண்டாவது உலகத் தமிழ் மகாநாட்டை முன்னின்று நடத்திய பேரறிஞர் அண்ணா அவர்கள், அம் மகாநாட்டின் நினைவாகச் சென்னை, மதுரை, அண்ணாமலைப் பல்கலைக்கழகங்களில் திருக்குறள் ஆராய்ச்சிப் பிரிவுகளை அமைத்தார்கள். பேருந்துகளிலும், அரசினர் தங்கும் விடுதிகளிலும் குறள் அடிகளைத் தீட்டியது நம் தமிழக அரசு.

தமிழ்மறையின் பெருமையினையும் சிறப்பையும் தரணியெங்கும் பரப்ப வாய்ப்பளிக்கும் இப் பணியினைத் தொடர்ந்து, சென்னைப் பல்கலைக்கழகம், முதல் அனைத்திந்தியத் திருக்குறள் ஆராய்ச்சித் திருத்தரங்கம் நடத்துவதறிந்து மகிழ்வடைகிறேன்.

இந்தக் கருத்தரங்கில் பதினான்கு இந்திய மொழிகளைச் சேர்ந்த ஆராய்ச்சி அறிஞர்கள், மாணுக்கர்கள் பங்கேற்பது பெரும் மகிழ்ச்சிக் குரிய செய்தியாகும்.

ஆராய்ச்சிக் கருத்தரங்கில் கலந்து கொள்ளும் நல்லறிஞர்களின் அரும்பணிகளால் செந்தமிழின் வளமும் திருக்குறளின் மணமும் எங்கும் பரவிட வாழ்த்துகிறேன்.

(ஐ-ம்) மு. கருணாநிதி

பெறுநர் :

முதல் அனைத்திந்தியத் திருக்குறள் ஆய்வுக் கருத்தரங்கு,
தமிழ்த்துறை,
சென்னைப் பல்கலைக் கழகம்,
சென்னை-5.

க. அன்பழகன்
பொதுநலத்துறை அமைச்சர்

தலைமைச் செயலகம்
சென்னை-9.

டாக்டர் ந. சஞ்சீவி அவர்கட்கு,

வணக்கம். திருக்குறள் ஆராய்ச்சிக் கருத்தரங்கு அழைப்பிதழ் பெற்றேன். மகிழ்ச்சி.

கருத்தரங்கு திருக்குறள் வழங்கும் வாழ்க்கை உண்மைகளை மேலும் துருவிக் காணவும், தமிழர்தம் ஒப்புயர்வற்ற சிந்தனைத் திறனை உலகோர் உணரச்செய்யவும் பயன்படும் என்று நம்புகிறேன். கருத்தரங்கு வெற்றி பெற வாழ்த்துகின்றேன்.

அன்பன்,
(ஒ-ம்) க. அன்பழகன்
26—5—'72.

மதுரைப் பல்கலைக் கழகம்

மு. வரதராசன்
துணைவேந்தர்

பல்கலைக்கழகக் கட்டடம்
மதுரை-21.
24—5—1972.

அன்புடையீர்,

வணக்கம். சென்னைப் பல்கலைக்கழக முதல் அனைத்திந்தியத் திருக்குறள் ஆராய்ச்சிக் கருத்தரங்கு வருகிற 27—5—1972-ம் தேதி சனிக்கிழமை சென்னைப் பல்கலைக்கழகத் தோஷ மண்டபத்தில் நடக்க இருப்பதை அறிந்து மகிழ்கிறேன். ஆராய்ச்சிக் கருத்தரங்கு சிறப்புறுக என வாழ்த்துகிறேன்.

டாக்டர் ந. சஞ்சீவி.
தமிழ்த்துறைத் தலைவர்,
சென்னைப் பல்கலைக் கழகம்,
சென்னை-5.

தங்கள் அன்புள்ள,
(ஒ-ம்) மு. வரதராசன்

தருமயாதீனம்

தருமபுரம், மாயூரம் பி. ஓ.

ஸ்ரீலக்ஷ்மி சண்முக தேசிக

24—5—1972.

ஞானசம்பந்த பரமாசாரிய சுவாமிகள்.

“ஞாலம் நின்புகழே மிகவேண்டும் தென்
ஆலவாயில் உறையும்எம் ஆதியே.”

உலகின், எல்லா நாடுகளிலும் வெவ்வேறு காலங்களுள் தோன்றிய சான்றோர்கள், மனித இனம் அறநெறி வழிகின்று, உய்தி பெற வேண்டுமென்ற பேருள்ளங்கொண்டு, அறநெறிகளை வகுத்துரைத்தனர். அவ்வகையில் உலகினர் எல்லார்க்கும் ஒப்ப முடிந்த சமுதாயநீதிகளை எடுத்துரைத்த சான்றோர் வரிசையில் தண்டமிழ்ச் சான்றோர், தெய்வப் புலவர் திருவள்ளுவனார் தலைமை இடம் பெறுகிறார்.

இரண்டாவது உலகத் தமிழ் மாநாட்டை ஒட்டி நிறுவப் பெற்ற சென்னைப் பல்கலைக்கழகத் திருக்குறள் ஆராய்ச்சித் துறை, திருக்குறள் பெருமையை நாடெலாம் அறியச் செய்யும் முயற்சியில் முதல் அனைத்திந்தியத் திருக்குறள் ஆராய்ச்சிக் கருத்தரங்கு ஒன்றினைச் சென்னையில் நடத்த இருப்பது பயன்தரத்தக்க நன்முயற்சியாகும்.

இக் கருத்தரங்கில் இந்தியப் பெருநாட்டின், பல்வேறு பல்கலைக் கழகங்களைச் சார்ந்த, வேறுபட்ட, மொழிவல்ல சான்றோர் பலர் பங்கேற்க இருப்பதும், தமிழ்நாடு கல்வி அமைச்சர் விழாவினைத் தொடங்கி வைக்கத் துணைவேந்தர் விழாத் தலைமை ஏற்கவிருப்பதும், திருக்குறள் தொடர்பான ஆய்வு வெளியிடப்பெற இருப்பதும் பெரிதும் மகிழ்ச்சிக்குரியன.

கருத்தரங்கம், திருக்குறளின் வழி சமுதாய வாழ்வு செழித்து மக்கள் உள்ளங்கள், அறவழிப்பட்டு, புதிய சிந்தனைகள் வெளிப்படும் வகை நன்கினிது நிகழ்ந்தேற செந்தமிழ்ச் சொக்கன் திருவருளைச் சிந்திக்கின்றோம்.

திருச்சிராப்பள்ளி-8.
25—5—1972.

அன்புள்ள ஐயா,
வணக்கம்.

அழைப்பு வரப்பெற்று மகிழ்ந்தேன். முதல் அனைத்திந்தியத் திருக்குறள் ஆராய்ச்சிக் கருத்தரங்கு இனிது நடைபெற வாழ்த்துகிறேன்.

இரண்டாம் திருக்குறள் கருத்தரங்கு அடுத்த ஆண்டு நடைபெறும்பொழுது விழாவில் பங்குபெறும் அறுவரும் வெவ்வேறு மானிலத் தவராக அமைவது சிறப்பாக இருக்குமெனவும், வேறு மானிலத்திலேயே அமைப்பது பெருஞ்சிறப்பாக இருக்குமெனவும் நம்புகிறேன். அனைத்திந்தியத் திருக்குறள் முதல் கருத்தரங்கை நடத்தும் தங்கள் பெரும் பணிக்கு என் நன்றியும் வணக்கமும். விழாத் தலைவர்களுக்கு என் வணக்கம் கூறுங்கள்.

தங்களன்புள்ள,
(ஒ-ம்) கி. ஆ. பெ. விசுவநாதம்

புலவர் குழந்தை

1/19, பவானி (லுழி), ஈரோடு.

24—5—1972.

அன்புடையீர்,

வணக்கம். திருக்குறள் ஆய்வுக் கருத்தரங்கு அழைப்பிதழ் கிடைத்தது. மிக்க மகிழ்ச்சி. கருத்தரங்கு இனிது முடியுமாறு வாழ்த்து கின்றனன். இம் மாதம் சென்னையில் 3, 4, நாட்களில் நடந்த திருக்குறள் ஆய்வு மாநாடு பற்றித் தாங்கள் நன்கு அறிந்திருக்கலாம். திருவள்ளுவர் கிறித்தவர்; தோமையரிடம் ஞான முழுக்குப் பெற்றவர். திருக்குறள் விவிலியத்தின் மொழிபெயர்ப்பு என்ற நிலை ஏற்பட்டுவிட்டது. இதற்கு மூலகாரணர் திரு. கா. அப்பாத்துரை அவர்களேயாவர். தமிழர்க்குத் தமிழ்ப் பண்பாட்டைக்காட்ட ஒரு நூல் தமிழில் இல்லாத நிலை ஏற்பட்டு விடும் இப்போக்கைத் தடுக்காவிட்டால். எண்ணி ஆவன செய்க.

அன்புள்ள,
(ஒ-ம்) குழந்தை

தமிழ்நாடு சங்கீத நாடக சங்கம்

(சங்கீத, நாடக, நாட்டிய, திரைப்பட, கிராமிய கலைக்கழகம்)
“தென்றல்”, கிரீன்வேஸ் சாலை, சென்னை-28.

தலைவர் :

மாண்புமிகு நீதிபதி

திரு. பி. ஆர். கோபாலகிருஷ்ணன்

துணைத்தலைவர் :

மக்கள் தலைவர்

எம். ஜி. ராமச்சந்திரன்,
எம்.எல்.ஏ.

பொருளாளர் :

திரு. ஓ. ராமச்சந்திரராவ், ஐ.ஏ.எஸ்.,
துணைச் செயலாளர், கல்வித்துறை.

செயலாளர் :

திரு. எஸ். டி. சுந்தரம்,
கவிஞர், நாடகாசிரியர்.

தேதி: 27—5—1972.

தலைவர்,

அனைத்திந்தியத் திருக்குறள் ஆராய்ச்சிக் கருத்தரங்கு,
சென்னைப் பல்கலைக் கழகத் தேர்வு மண்டபம், சென்னை-5.

அன்புடையீர்,

சென்னைப் பல்கலைக்கழகத்தின் ஆதரவில் நடைபெறும் அனைத் திந்தியத் திருக்குறள் ஆராய்ச்சிக் கருத்தரங்கிற்கான அழைப்பிதழ் வரப்பெற்றேனும்; மிக்க மகிழ்ச்சி.

அரங்கு அணி பெற்றோங்க எம் நல்வாழ்த்துகள்.

உலகப் பொதுமறையின்

உயிரொலி ஓங்கி வாழ்க!

கலகங்கள் இல்லாமல்

கல்வியருள் ஒளிவாழ்க!

பலவாக மாந்தர்இனம்

பகைத்தாலும் ஒருண்ணை

உளவாகும் உயர்அன்பில்

உலகெல்லாம் வாழியவே!

தங்கள் அன்புள்ள,

(ஒ-ம்) எஸ். டி. சுந்தரம்

INAUGURAL ADDRESS

HON'BLE DR. V. R. NEDUNCHEZHIAN, M.A., D.Litt.,
Minister for Education and Local Administration, Tamil Nadu.

Let me first of all congratulate the University of Madras for having arranged this Seminar on Tirukkural. Though this ancient classic of Tamil literature is fairly well-known in many foreign countries, within India itself it has not spread as widely as it ought to have been. No doubt, there has been translations of Tirukkural in other Indian languages, but its study has not been adequately popularised amongst the several languages of India. I hope that seminars of this kind will help to spread the message of Kural throughout our country.

“The Kural is the masterpiece of Tamil literature—one of the highest and purest expressions of human thought”—so says M. Ariel. Indeed Tirukkural is one of the highest and purest expressions of human thought. It is the voice of humanity that expressed itself in the land and language that were then eminently suitable for such expression.

Many of the ancient classics when traced from the cudgeon leaves were found to have variations here and there. But, we have got Tirukkural in tact. This is solely because the construction of this classic has been such that it did not allow any kind of variation. So, Rev. Dr. J. Lazarus observes that “the Kural cannot be improved nor its plan made more perfect. It has a perfect mosaic in itself. The slightest change in the size, shape or colour of a single stone would mar the beauty of the whole.”

We all know that literature is the product of civilisation. The literature reflects the age and culture whose fruit it is. But the unique feature of Tirukkural is that it transcends the age in which it was produced. From the historic point of view, one may say that the author of Kural was a revolutionary both in his outlook and approach towards life. Perhaps the pristine principles

of ethics of the earlier times were clouded by spurious and superstitious doctrines gathered during the course of time, and the author in his attempt to ward off these clouds, had made a remarkable contribution to the world literature that has withstood the test of time.

A deep study of the work of Tiruvalluvar will show that even in this modern age, we have not attained the sagacity to understand and adopt certain fundamentals in our public and private life. Much of our thinking even today is based on the assumption that ethics and morals aim at the refinement of the individual. No doubt it is so. But the refinement of the individual is not an end in itself. It is only a means to an end. So, the author of Tirukkural while defining aram (அறம்—justice or virtue) says that 'Aram' is that which produces happiness, not happiness of the individual but social happiness.

அறத்தான் வருவதே இன்பம்மற் றெல்லாம்
புறத்த புகழும் இல.

According to Tiruvalluvar, whatever yields social happiness, it is justice, it is aram (அறம்). On this criterion, Valluvar describes all the social virtues as aram (அறம்). Family life (இல்லறம்), sweetness of words (இன்சொல்), power of speech (சொல்வன்மை), reverence for life (கொல்லாமை) all these are described as aram (அறம்).

When Greek philosophers like Plato and Aristotle and those who came after them were saying that 'Justice' could not be defined and that it was a divine mystery, Valluvar was positive that one need not go to any divine origin to understand the concept of justice. According to Valluvar, "Justice dwells in the minds of those who have knowledge of the standard of right and wrong; so too deceit dwells in the minds which breed fraud."

அளவறிந்தார் நெஞ்சத்து அறம்போல நிற்கும்
களவறிந்தார் நெஞ்சில் கரவு.

In the religious scriptures of those days, aram (அறம்) or darmam (தர்மம்) was considered as a divine virtue that would ensure the state of bliss in the next world. But this concept of aram (அறம்) was

never acceptable to the genius of the Tamils. A poet of the Sangam age by name Muṭamōsiār (முடமோசியார்) while praising his patron King called Aai (ஆய்) sings:

இம்மைச் செய்தது மறுமைக்கு ஆம்எனும்
அறவிலை வணிகன் ஆய்அலன்; பிறரும்
சான்றோர் சென்ற நெறிஎன,
ஆங்குப் பட்டன்று அவன்கை வண்மையே. (புறம். 134)

The ancient Tamils thought that adhering to aram (அறம்) with a view to secure bliss in the life hereafter is nothing but a mentality of trade. The author of Tirukkural who represents this noble tradition of the Tamil culture, has unequivocally describes justice or aram (அறம்) not as any spiritual observance but as a way of life, a way of harmonious living that leads to social happiness.

The opposite of the word aram (அறம்) as used by Valluvar is pali (பழி), that is social vice.

செயற்பால தோரும் அறனே ஒருவற்கு
உயற்பால தோரும் பழி.

Thus pali (பழி) is social vice and aram (அறம்) is social virtue.

The touchstone adopted by Valluvar in judging an act as aram (அறம்) or not is to find out if it leads to social good. Having this basis principle in mind, Valluvar defines many of the virtues. According to him, vāimai (வாய்மை) is not mere speaking the truth but speaking in such a manner as not to cause any harm to others:

வாய்மை எனப்படுவது யாதெனின் யாதொன்றும்
தீமை இலாத சொல்ல.

Similar examples can be multiplied to show that Valluvar had always the society in his mind when defining virtues. This is a very important aspect which one could not afford to forget in assessing the relevancy of Tirukkural to the modern world.

I said Valluvar was a revolutionary. When he found the society divided into castes and creeds, when he found man being given a place in society according to his birth, Valluvar revolted
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against it and said "all are equal by birth though they may be different by their deeds and achievements."

பிறப்பொக்கும் எல்லா உயிர்க்கும் சிறப்பொவ்வா
செய்தொழில் வேற்றுமை யான்.

Valluvar could not conceive the creation of the world if any one has to eke out his livelihood on the charity of another—

இரந்தும் உயிர்வாழ்தல் வேண்டின் பரந்து
கெடுக உலகியற்றி யான்.

Thus a spirit of secular humanism pervades throughout the work of Tirukkural.

As is well-known, Valluvar has divided his monumental work into three major parts, namely, Virtue, Wealth and Love. He has covered almost all aspects of life in his work. So much so, we find in Tirukkural the gems of modern jurisprudence, politics, economics, state-craft and love.

In my opinion, the third division Kāmathuppāl (காமத்துப்பால்) has not yet been subjected to detailed scholarly study. Kāmathuppāl which is pure in its sentiments and refined and decorous in its expression, deserves a more careful and closer study than has been bestowed till now.

At the end of the Second World Tamil Conference held at Madras in 1968, three endowments of three lakh rupees each had been created in the three Universities of Tamilnadu with a view to stimulate study and research of Tirukkural. Under the auspices of these endowments, much useful work is being done by the scholars.

But inter-University Seminars of this kind will definitely pave the way for the wider understanding of this great Tamil Classic.

Rev. Dr. Lazarus has said that "it is refreshing to think that a nation which has produced so great a man as Valluvar and so unique a work as Tirukkural cannot be a hopeless race. The morality he preached could not have grown except on an essen-

tially moral soil. To those, therefore, who labour for the salvation of the Tamil people, the Kural must be a work of peculiar, nay, intense, interest."

For all of us who work for the uplift of our Indian nation, Tirukkural, which represents the Indian spirit in its truest form, has great relevancy not only for the present but also for the future.

Dr. B. Natarajan has rightly said that Kural shows the way to life's poise depicting its simple graces and innocent pleasures with delicate touches of pleasing poetry and persuasive reasoning. Its philosophy is perennial; its coverage is universal; its wisdom is profound; its humanism is pervasive; its brevity is masterly; its orderliness is amazing and its poetry is exalting.

In conclusion, I express my good wishes to you all who are partaking in this Seminar and I also express my gratitude to the learned Vice-Chancellor of this University for having kindly invited me to inaugurate this Seminar.

SEMINAR PAPERS

Assamese

AN ASSAMESE TIRUKKURAL

BY

DR. UPENDRANATH GOSWAMI

The Tamil classic *Tirukkural* of Tiruvalluvar of the first century B.C. has not been translated into Assamese. But a similar work ascribed to Dak Purusha called *Dak carit*, *Dakar Vacan* or *Dak Bhanita* occupies the same position in the Assamese life and society as the *Tirukkural* does among the Tamil speakers. Here also the author has 'succeeded well in packing much thought into a few words.' It is an Assamese 'Code of Morals.' The wise sayings of Dak are still held in high veneration like Vedic utterances: 'dakar vacan vedar vani.' Aphorisms like Dak's saying are in vogue in Bengal, Bihar and Orissa also. This indicates the cultural unity of the whole of eastern India. In the aphorisms of Dak his birth place is mentioned as the village Lehidangara in Barpeta sub-division in Kamrup district of Assam. The apkorisms also refer to three hundred and sixty tanks full of boats in the village in which Dak was born. As put by a noted writer on the history of Assamese literature, "the centre of radiation of the apkorisms must have been somewhere in Kamrupa and Dak's place of birth has perhaps been rightly located at the Lehi village in the present Barpeta sub-division of Assam."¹

About Tiruvalluvar, Sri C. Ramalingam writes: "It is unfortunate that over knowledge about the life and times of the sage Tiruvalluvar is next to nothing." Again, "Tiruvalluvar is not a name but an epithet for the teacher of religion of the Parias of South India and Kural merely means 'short stanza,' so in fact we know neither the name of its writer nor the title of this famous anthology."² On the other hand Dak is not a name. It is said that he gave a call (dak) to his mother when he was

1. Neog, D. : *New Light on History of Asamiya Literature*.

2. Winternitz, M. : *History of Indian Literature*, Vol. III, Part II.

just born to look after him. At that time he also prescribed remedies for relief from the pains of child birth.

Legends also connect the life of Dak with that of the great Indian astronomer Varaha Mihira of Navaratna fame. It is said that this great astronomer one evening took shelter in the house of the family of Dak consisting of seven brothers. The wife of the youngest brother who had no child served the guest and was blessed with a son. This child was Dak. If this story is taken to be a correct one, the date of Dak will be placed at about the sixth century A.D. His aphorisms however were certainly not recorded as soon as they were given out, but were transmitted orally for generations from the father to the son. Their spirit also seems to be modified here and there by the succeeding ages. Thus the exact date of composition of the sayings of Dak is not known. It is certain that they have been compiled by some one at a later stage and most of them "have come from a person having wide experience and intimate knowledge of human life and of the living world." The aphorisms of Dak are certainly the accumulated wisdom of ages showing 'the wisdom of many and the wit of one.'

The wise sayings of Dak are composed in rhymed couplets with a few telling words. They number more than one thousand and are divided into at least a dozen discourses. They deal with such subjects as Agriculture, Weather, Medicine, Politics, Astrology and every aspect of household life. Dak also enjoins upon the observance of *Dharma* as manifested in the construction of tanks and temples, centres of food-distribution and the plantation of trees. He also dilates upon the futility of man power, wealth and decorations as man's life is uncertain and short. He glorifies charity and gifts to which nothing else is superior. The discourse on child birth deals with the new born baby and its mother. It describes not only all the methods of nursing but also dwells on the food and diet of the mother. They are most sound and practical advice informing a thorough knowledge of ancient midwifery. The discourse on Religion deals with the acquisition of virtue. The household affairs are dealt in the discourse on Morality. The

discourse on Politics mentions the responsibilities of a king and his subjects.

For a clear picture of the materials dealt with by Dak Purusha the following extracts may be considered :

If you would achieve virtues, then keep water by digging tanks. More virtues are acquired by planting trees; and building of monasteries are worthier deeds.

He who gives food will never have to go to the region of Yama. Giving of food and water is such a great virtue that no other virtue can supersede it.

The moment one gets a good article of food one should give it to gods and Brahmins then and there.

Know a king by his gifts, a horse by his ears, a razor in the tone that sharpens it, and a woman in bathing.

A king who envies his subjects is like a physician who dies by his own poison.

Habitation is safe where the king rules. Where there is no king on the throne one may be beaten on the street.

That is the good bullock that digs ground from a raised mould of earth with its horns and that girl is good whose mother is good.

That wife promotes welfare to the household whose teeth are small, voice soft, who lights the lamp just at dusk cooks and addresses every one gently.

Never give shelter to that woman who allows a passage through her compound, and goes to market though young and who moves about at her sweet will.

Lakshmi dwells in that wife whose voice is not heard by neighbours, who spins fine thread and who first weaves and then speaks about it.

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His life is useless who has to gather fuel everyday, who has been taken away by creditors, who has to depend for his livelihood upon others and who lives away from home.

Give that quantity of rice that you would and add thrice that quantity of water. If by this proportion the rice is not boiled, then do call Dak insane.

The fruits of commerce can be reaped even in cultivation. Of what avail can gold and silver be? For you are sure to die of starvation when there is no rice. Let there be plenty of diamond and gems; your death is certain without rice.

One that reads, another that teaches and the third that grows betel-leaf plants, should have no leisure to think of other things.

An anthologer is of no use if he cannot properly interpret the rising of the stars. What is the use of wealth if it is not enjoyed and given in charity.

Do not fill the stomach all at once. It will injure your health.

The household where the son consults the father in all matters is like a well-governed kingdom.

Thus it may safely be said that like Tiruvalluvar, Dak Purusha also 'stands above all races, castes and creeds and teaches common human morals and worldly wisdom.' Like the *Tirukkural*, the *Dakar Vacan* is a 'veritable treasure house from which all may benefit.'

Bengali

A BRIEF SURVEY OF OLD AND MIDDLE
BENGALI LITERATURE AND A BENGALI
TRANSLATION OF THE TIRUKKURAL

BY

DR. MRS. AMITA DAS

Pandit Nehru once wrote that each of our great languages is not merely the language of a part of India, but is essentially a language of India, representing the thought, culture and development of this country in its manifold forms.

It is not possible for all of us to have direct knowledge of all our numerous regional languages and literature. But we should at least know something about the classics and the famous books written in these languages. Only in such a way we can broaden our outlook and achieve cultural unity.

In this paper, I have tried to sketch in brief outline the history of old and Middle Bengali language and Literature and point out possibilities of a comparative study of the Kural with our didactic literature. In the concluding part of my talk, I have said a few words about the only Bengali translation of Tirukkural available now.

We all know that in very ancient times, Sanskrit dominated the literary world in North India. Consequently, the growth of our regional languages was slow. But Tamil had an independent growth and hence it goes very far back into antiquity. The North Indian languages are derived from Sanskrit and Apabhramsa-Apabhrastra (Avahattha). But, although the root was the same, the regional languages each developed their own styles according to different regional and ethnic characteristics.

Bengal was originally a land outside the pale of Aryan civilization. Her people were non-Aryans. Aryan civilization came

to Bengal in the 3rd and 2nd centuries B.C. From this time to the 12th Century A.D., Sanskrit was the literary language of Bengal, although some evidence of the use of Apabhramsa is also found in the copper plate and stone engravings of this period. From 8th Century onwards Bengali literature developed its own distinct literary style known as 'Gaudariti.'

There is evidence that the Bengali language emerged from Prakrit Apabhramsa-Avahattha by the middle of the 10th century, if not earlier. Mention may be made of the copper plate grants of the Pala Kings of Bengal.

The earliest records of Old Bengali poetry are the collection of the Carya Songs dated between 10th and 12th Centuries. These were discovered by late Haraprasad Shastri in 1916 in a manuscript preserved in the Nepal Darbar Library. 48 such songs have been found and there may have been more. Some of the songs were in Sanskrit, but mostly in Old Bengali bearing traces of Avahattha. They were the work of Siddhacaryas or spiritual masters and the names of 22 poets have been discovered. The songs were written in Sandha Vacana or code language and carried a double meaning. Some of the songs are in riddles, some are didactic, some are philosophical, some use imageries from contemporary life. For instance, here is a song by Lui, the oldest carya poet, written in Abahattha or Lankika which reveals pure mystic thought.

"It is neither being nor non-being by such an experience who can be convinced? Lui says: My child, the reality is elusive, it pervades the Three Essences but its whereabouts is unknown.

Its colour, form and appearance are indiscernible: how then can it be found described in the various scriptures?

What can I say and to whom can I make an authoritative statement, when, like the reflection of the moon on a sheet of water, it is neither real nor unreal.

Lui says: what should I be contemplating on? No clue of what I am engrossed with is discernible."

Between 10th and 12th centuries, we also find didactic and directive couplets written by the Tantric mystics. They were called 'doha' and their collection 'Dohakosa.' The doha collections of only 3 writers, Tilo, Saraha and Kanha have survived. Some of the dohas are related exclusively to secret tantric rituals (Vajragiti), whereas others expressed much that was common among the different religious cults prevalent at the time, such as a spirit of pure devotion, absolute surrender, highest reverence for the guru etc.

The high-water mark of Middle Bengali literature of the 13th century is Jayadeva's 'Gitagovinda,' written during the reign of Lakshmansena, the last Hindu ruler of Bengal. It is a collection of songs written in Sanskrit, but its rhythm and rhyme is essentially Laukika or Bengali. It is sweet, soft and melodious. It is said that Jayadeva first wrote in Bengali and then translated his Lyrics into Sanskrit. The Bengali poet Jayadeva's work popularised the theme of the love of Radhakrishna as one of the main subjects on North Indian Lyric poetry for several centuries. He uplifted what was purely an erotic subject into a religious and spiritual one.

In Middle Bengali Literature we find both Aryan and non-Aryan influences. On one hand we find Puranic themes, such as the legends of the Puranic Gods and Heroes, namely, Krishna, Rama, Siva on the other hand we find Laukika themes like stories of Siva's family life, stories of Krishna's boyhood, tales of the serpent goddess Manasa, stories of the Natha cult and the Dharma cult. We also find romantic love stories, riddle poetry, didactic and educative couplets. Among the last-mentioned category, *Daker Vacan* appears to have been a common heritage of eastern India.

Another example of didactic verses in Bengali are known as '*Khanar Vacan*' or sayings of Khana. According to experts, these sayings may have originated earlier, but were not written down before the 13th century. They contain much wisdom and useful information as well as weather observations. Khana is a legendary female character and regarded as a great sage of the past. *Khanar Vacan* cover a variety of topics, including astrology,

future predictions, astronomical calculations, practical advice to farmers on cultivation of land and crops etc. To quote a few,

If it rains at the end of Magha,

The king is fortunate and the land is blessed.

Again,

A person who has bullocks, but does not use them in cultivation, will suffer always.

These vacanas are aphoristic and cannot be construed as having any esoteric or deep philosophical meaning. Khanas sayings are not really comparable to the sayings of Thiruvalluvar, which are much more lofty, philosophical and universal in appeal.

Long narrative verses were popular in Middle Bengali literature. They invariably evolved around a popular deity. So we have Manasamangal, Dharmamangal and Candimangal, which are narrative poems depicting the stories of Manasa, Dharma and Candi respectively. These poems reflected the existing social conditions and were meant for mass consumption.

The story of Rama was ever popular. The oldest known poet of Ramayan in Bengal is Kirttivasa Pandit. No definite date can be assigned to him, although the 15th century is generally accepted.

The most remarkable narrative poem on the Krishna legend written in Bengali is known as Srikrishna-kirtana written by Badu Candidas in the 16th century. It became very popular and has still retained its popularity in Bengal. The tone of the writing is human and secular. Many of the episodes described are not to be found in Puranic works on Krishna. The style of writing is agreeable and it is the nearest approach to dramatics poetry in Middle Bengali literature.

The upsurge of the Bhakti movement in Bengal under Sri Caitanyadeva in the 16th century gave a further impetus to Bengali lyric poetry. The popular poetic language was known as Brajabuli (meaning the language of Braja). This language was cultivated by the Vaishnava lyric poets of Bengal, Assam and Orissa. Brajabuli lingered in Bengali literature even upto the 19th century.

I feel I ought to stress here that although religious as well as secular didactic verse has formed an important part in the growth of Bengali literature, they do not represent the mainstream of Bengali literary development. The chief vehicle of Bengali literature from the earliest times to the present day, is lyric as well as narrative poetry of a very high order—not didactic verse. The melodious poetry of Jayadeva, the imaginative narrative poetry of Kirttivasa, the beautiful imagery and love lyrics of Candidas and later Vaishnav poets built up a literary tradition which was handed down in time to the greatest lyric poet of modern India—Rabindranath Tagore. Didactic verse in Bengali never really assumed the same status as Bengali lyric poetry.

Tirukkural dates back to the 1st century A.D. There is nothing comparable in antiquity to the Tirukkural in Bengali. Scholars have been engaged in research in Vaishnav lyric poetry and have linked up the songs of the Vaishnavs in Bengali with those of the Alvars of South India. Similarly a study of the Tirukkural might throw new light on our literature.

I admit that the Tirukkural has not been seriously or widely studied in Bengal. It is true that there is a translation of the Tirukkural in Bengali. It was translated by Sri Nalini Mohan Sanyal; and published by Bangiya Sahitya Parishad in 1937 with a foreword by the eminent Bengali Scholar Dr. Suniti Kumar Chatterjee. In the foreword, the legendary story about Valluvar is told. The translator tried to maintain the purity of the original as far as possible. But no commentaries are given.

Even this work of translation is now out of print, and the only copy available to the public is in the National Library at Calcutta. It is high time therefore that a new translation of the Kural is made in Bengali with adequate commentaries. Conscious efforts must also be made to publicise it in Bengal.

I am sure that the driving energy of the Tamil Scholars whom I have met in this Seminar, would be able to inspire their counterparts in Bengal to take a fresh look into the Tirukkural.

Gujarati

TIRUKKURAL AND MEDIEVAL GUJARATI POETRY

BY

DR. RAMANLAL C. SHAH

Recently a Vegetarian Conference was held in Bombay when the Tamil Poet Tiruvalluvar was also quoted for vegetarianism, for Tiruvalluvar has said "How can a man adopt the way of compassion, gorging on the flesh of other beings in order to fatten his own flesh." In the past also Tiruvalluvar was quoted in Vegetarian conferences, in India and abroad. This is just an instance; but there could be many more instances, not only of special occasions, but even of a daily life, when one could quote or remember some or the other suitable 'Kural' of the poet Tiruvalluvar. This is because Tiruvalluvar as a saint and as a poet could see the life in its full perspective. He has written Kurals on 133 topics which cover almost all the aspects of life, including love and war. Gratitude, self-control, compassion, Truthfulness, Fortitude, Penance, Hospitality, Charity, Ignorance, Hypocrisy, etc. are the topics of permanent interest for the whole mankind. They are not limited to the people of any one nation, or of any one language or of any one period, but they will remain alive and fresh as long as the human race survives. Shree Kasthuri Sreenivasan, who has translated Tirukkural in English verse rightly states in his introduction that

"Tiruvalluvar does not advocate any system, doctrine, practice or ritual. The conduct he prescribes is based on reason and logic from the standpoint of pure ethics. His philosophy is universal. He addresses all mankind, not only of his time, but of all times."

Tiruvalluvar's 'Tirukkural,' which is known as the Tamil Veda is a classical work on both the science of living and on

the art of living, if we separate the art and science of living. Dr. K. M. Munshi says,

"In its essence Tirukkural is a treatise par excellence on the art of living. Tiruvalluvar, the author diagnoses the intricacies of human nature with such penetrating insight, perfect mastery and consummate skill absorbing the most subtle concepts of modern Psychology, that one is left wondering at his sweep and depth."

Tiruvalluvar, a weaver and resident of Mylapore (Madras) was one of the greatest social philosopher of the second century A.D. or even earlier. He gave his immortal literary work 'Tirukkural,' which has till now inspired generation after generation, particularly in the southern part of India, in their social, economical, political, cultural and religious life. Each generation may have drawn inspiration and enlightenment from Tirukkural in the light of their own social, economical, political, cultural and religious problems. Shree K. M. Balasubramaniam, in his lecture on 'A Twentieth century Assessment of Tirukkural' and Dr. M. Aram, in his lecture on 'Tirukkural, its Relevance for the Modern World' have elaborately discussed the topics of Tirukkural which could help in applying and solving the problems of the present world such as rational approach to spirituality and unity of religions, equality of human races and human mankind, non-violence and sarvodaya, slaughter of cows and vegetarianism, ideals of a ruler, of democracy of army of ministers and executives, corruption, food-rationing, prohibition and prostitution, capital punishment, refugees, science and modern technology, love and sex and psychological approach to morality, etc. etc.

The poet of Tirukkural is profoundly influenced by the best part of the Philosophy of Hinduism, Jainism and Buddhism, without acquiring any typical narrow and dogmatic characteristics of any of them, and this is not an ordinary achievement in those days. However, whether Tiruvalluvar was a Jain or not, like Gandhiji, he seems to have been much influenced by Jain Philosophy and the Jain way of living. Lord Mahavir, as quoted in Dasha Vaikalika Sutra, says:—

All living creatures desire to live. Nobody wishes to die.
And hence a monk should avoid injury to living beings.

Tiruvalluvar says on Ahimsa in Kural 327:—

“All living creatures love their life. Therefore you should
not kill any living being for the protection of your life.”

Lord Mahavir, as quoted in Sutra-Krutang Sutra, says:—

He who possesses even a small property in living or non-
living things or consents to other possessing it, will never
be delivered from misery.

Tiruvalluvar in Kural 344 says:—

Renounce and true penance attain;
Possession brings bewilderment again.

Thus many Kurals of Tiruvalluvar can be compared with
the preachings of Lord Mahavir. Similarly many of his Kurals
can be compared with Dhammapada and Geeta also. However,
Tiruvalluvar has rightly generalized his preaching, maintaining
the height and the dignity of his Kurals. C. Rajagopalachari
states,

“Tiruvalluvar was one of those rare and great men whose
catholic spirit rose above all denominations and whose
vision was not clouded by dogma or prejudice of any
kind.”

Tiruvalluvar's Kural on state-Craft and on love give his
poetic work a different look. The poetic genius of Tiruvalluvar
attains poetic height in the couplets on the art of love. His
very subtle observations, combined with his noble outlook and
goal in the art of love, give his couplets an immortal touch.
He has also dealt with the duties of husband and wife, the
family life and children. Thus Tiruvalluvar sees life in a very
large perspective and we constantly feel that the poet speaks
from his heart and speaks what he sincerely believes and what
he has experienced. Such expressions cannot come out without
experiencing and implementing the great ideals in life. It is said,

therefore, that the poet of Kural must have lived a rich, happy
and contended life of the highest moral standard. Dharma,
Artha, Kama and Moksha are the four Purusharthas of life, out
of which the poet Tiruvalluvar has dealt with in Tirukkural the
first three Purusharthas which if rightly implemented in life would
help in achieving the fourth Purushartha.

Tirukkural is like a counterpart of Tulsidasa's Ramayana in
southern India, but Tulsidasa's Ramayana, though a much later
work, was known to Gujarat much earlier than Tirukkural. This
is because of the geographical situation of Gujarat and its affinity
of language with Hindi, rather than Tamil. Perhaps, Tirukkural
was known earlier to the western world than to modern Gujarat.
Much credit goes to the earlier missionaries who presented in
Latin, English, German and French the translations of Tirukkural
to the European people.

We have no Gujarati translation of Tirukkural in the medieval
Gujarati literature. Probably it is not known to the medieval
Gujarati poets, as nobody has made any reference to Tirukkural
in their works; The poet Tiruvalluvar is more known to the
Gujarati reader during the period of our independence movement,
Mahatma Gandhi who knew the Tamil language had made
reference to Tirukkural in his speeches. He has said,

“Tiruvalluvar gave us the famous Tirukkural, holy maxims,
described by the Tamilians as Tamil Veda and by Mr. Ariel as
one of the highest and purest expressions of human thought.”

Tirukkural was first translated in modern Gujarati prose by Shree
Najuklal Choksi and was published in the year 1930 by Sastu Sahitya
Vardhak Karyalaya, under the title 'Updeshsaraamgrahs.' This
work was suggested by Swami Akhandanand Sarwati, the founder
of Sastu Sahitya Vardha Karyalaya. Recently we have another
complete Prose translation by Shree Kantilal Kalani, published
by the University Grantha Nirman Board of Gujarat Government.
We have no translation of Tirukkural in Gujarati verse form.
This could be done better by one who knows Tamil language
and who has poetic mind and creative ability. We look forward
to such a translation.

The medieval Gujarati literature is full of didactic poetry but there is no influence of Tirukkural on it. The roots of old Gujarati literature are traced to the time of Hemachandracharya, the well-known Jain Sadhu, the scholar, the poet and the grammarian. In his grammar of Apabhhransa, the mother of Gujarati language, he has quoted as examples a number of duhas, some of which are very remarkable, particularly on the topics of love and war. Duho or Duha is a type of metrical composition in which the poet expresses completely one idea or thought, which becomes an independent unit by itself. Like Kural one can read such duhas irrespective of sequence. Many Jain poets of medieval Gujarati have written such didactic duhas. However, to achieve poetic excellence in didactic poetry is very difficult. Sparks of poetic beauty could be seen here and there, but sustained poetic beauty of Tirukkural is not seen in these duhas.

We have a poet named Mandana of the sixteenth century who has written a work called 'Prabodh-Batrishi.' This is written in 32 chapters, each chapter containing 20 stanzas, known as chhappa. In chhappa the poet writes three lines of six charanas in the meter of chopai and each chhappa is an independent unit by itself and the poet tries to express one idea or thought in a poetic manner in it. Thus on one topic the poet Mandana has written 20 chhappas, which forms one chapter called 'Vishi' and the whole work comprises of 32 such vishis, i.e. a total of 640 chhappas.

The poet has written some chappas on worldly affairs and some on religion and philosophy. The topics of his chhappas are devotion, charity, compassion, knowledge, renunciation, happiness, satisfaction, love, service, life, laughter, foolishness, wealth, statecraft etc. Though some of the topics are common between Tirukkural and Prabodh-Batrishi, there is nothing in common regarding poetical thought or idea.

After Mandana, we have another poet named Akho who has written 736 chappas on the style of Prabodh-Batrishi. Akho has written chhappas on 45 topics, but his chapter on each topic does not consist of the same number of chhappas, as we find

in Prabodh-Batrishi. The number of chhappas in each chapter range from four to twelve or even more. Akho is definitely far more superior as a poet to Mandana though he is indebted to some extent to Mandana for the form and style of chhappas. The poet Tiruvalluvar writes ten Kurals on each topic, whereas the poet Akho does not consistently stick to the number of chhappas on each topic. This is probably due to the reason that he has not taken each topic systematically, but has subsequently distributed his chhappas under one or the other topic. Writting chhappas was a continuous work with Akho, along with his other poetical works and therefore in his chhappas, unlike Tirukkural one topic mixes up with the other. Moreover, Akho was a vedantic poet having the ultimate goal of attaining oneness-Advaita-with the God. Therefore whatever he writes is in keeping in view with this goal. Though the topics of Akho unlike Mandana, are philosophical such as God, devotion, knowledge, renunciation, mercy, patience, intuition, cosmos, temperament, language etc., his worldly experience and wisdom are revealed in every chhappa. Like Tiruvalluvar many of the lines of poet Akho have become current as a proverb or saying. However the language of Akho does not attain that remarkable beauty of Tirukkural because Akho has made it quite clear that he does not care for the language. Even then in the field of didactic Gujarati poetry, Akho is the best poet because he has that poetic genius required to transform preaching into poetry.

In the eighteenth century we have another poet, named Shamal who has also written didactic chhappas, though that is not his main contribution. Shamal is said to be the poet of the common reader of the lower strata and therefore what he preaches is not of the highest ideal, nor does his poetry acquire that high poetic beauty. The topics of Shamal are of worldly affairs and his advice to the reader is of mediocre ethical order, sometimes even inconsistent.

We have some other poets like Dhiro, Bhojo, Pritamdas etc., who have given us didactic works, but it will not serve much purpose here to compare them with Tirukkural.

Thus in the medieval Gujarati literature we have a good number of poets who have written didactic poetry, but none of them has the poetic height of Tiruvalluvar.

The beauty and nobility of Tirukkural which has attracted great men like Gandhiji and Vinoba, Tolstoy and Schweitzer and which has attracted millions of common people and has served as a perennial fountain of solace inspiration and enlightenment to them, is like 'Parasmani.' It immediately starts making transformations in the mind of one who touches it.

Oh Poet Tiruvalluvar! Oh Prophet Tiruvalluvar! We are greatly indebted to you for your literary gem Tirukkural. Let us have your blessings to practise in life what you have said with so much kindness to us.

Hindi

TRUTH AS DEPICTED IN TIRUVALLUVAR AND KABIR

BY

DR. RAVINDER KUMAR SETH

Tamil literature of Sangam Age is unique in content and approach but Tirukkural is a poetical work of unparalleled vigour and beauty. Our national poet Subramania Bharati said:

வள்ளுவன் தன்னை உலகினுக் கேதந்து
வான்புகழ் கொண்ட தமிழ்நாடு

"Tamilnad gave unto the world Valluvar, (The author of the Kural) and won thereby great renown."

The sage Tiruvalluvar was a 'rishi' who had the glimpse of real 'truth.' This 'yogin' of Tamilnadu addressed to the whole community of mankind without taking into account the caste, creed, people or belief. The Kural has won appreciation from scholars and thinkers of various nationalities. In the words of Rev. Percival:

"Nothing certainly in the whole compass of human language can equal the force and terseness of the sententious distichs in which the author conveys the lessons of wisdom."¹

Tiruvalluvar is very emphatic in advocating virtue and good conduct. Kural has 'aphoristic brevity' and 'felicity of expression.' Tiruvalluvar was conscious of the validity of his message, hence the Upanishad-like pattern of saying the truth as experienced by the 'rishi.' The poet has got clear insight. He is concerned with building a model society, hence he incorporated Dharma (Aram), Artha (Porul) and Kama (Inbam) in one book. The description of Moksha is not there; a plausible explanation is that if a man lives

1. Tirumathi Sornammal Endowment Lectures on Tirukkural., Dr. M. Aram. p. 406.

according to these ideals of Dharma, Artha and Kama, will the Moksha remain behind? It will be a natural outcome for such a man. Sir A. Lakshmanaswami Mudaliar in the foreword of Hindi Translation of Tirukkural by Dr. S. Shankar Raju Naidu remarked :

“It is unfortunate that, while the treasures of the ancient Tamil classics are better known and better appreciated by scholars in western lands, very little attention has been paid to such works by scholars in other parts of India.”

This remark touched me and while taking up research work this idea was supreme. Now that a comparative study of Tiruvalluvar and Kabir has been done and Tiruvalluvar has been introduced to Hindi knowing scholars and general public in my own humble way. I earnestly feel that Hindi literature has to broaden its horizons, and works of Tamil literature—classic as well as modern—should be made available to Hindi knowing people. To me the study of Tirukkural is as important as the study of Dharma-sastara. I will venture to say that Tirukkural is perhaps the only book which can provide knowledge ideal and practical and at the same time which has survived through the centuries of changing world. The passage of time has enhanced the value of this monumental work.

The society of Tiruvalluvar was uninterrupted by political chaos or corruption, but Kabir lived in a century when there was complete political chaos and idealism had lost its value. Tiruvalluvar was a scholar with a systematic knowledge of his cultural heritage, without which a work like Tirukkural cannot be composed. Kabir lacked proper education, his knowledge emerges from the contacts he had with religious teachers expounding their various doctrines and from the pilgrims from all parts of India. It is because of this that the pattern of Kabir's poetry is quite different from that of Tiruvalluvar. Kabir was always in a fighting mood, Tiruvalluvar is calm and balanced throughout. It was the knowledge of God, and of the things of God, which Kabir sought after with all his heart and mind but his approach is negative. In Tirukkural the approach is throughout positive and practical at the same time, without jeopardising the ideals

which are so dear to our poet. Both the poets were trying to improve the society and take it towards the ideal. Valluvar's outlook was much more fundamental. In his poetry the concept of universal humanism is the basic point. He is a Rishi who helps the society by making the most difficult ideals sound easy so that none is disappointed. He has a penetrating insight about the human psychology and is fully aware of the capabilities and weaknesses of human beings. It is because of this insight that he is able to provide the right path to all those who venture to enter the realm of Tirukkural. He provides the basic fundamental concepts which remain unchanged with the changing times. In this way he is completely practical and makes a synthesis of ideal and practical. Dharma, Artha and Kama—the three ‘purusharthas’ are taken together to provide a complete sketch of the proper course of action in all times, in all societies and for all human beings.

The main object of this paper is to attempt a comparative study of ‘Truth’ as depicted by Tiruvalluvar and Kabir. It is possible that such an attempt may appear arbitrary, though truth may indeed appear universal. But it is not so arbitrary, however, when we consider the gap of about fourteen centuries along with the different geographical, social and political backgrounds. These factors are likely to make distinctive the particular aspects of truth, Tiruvalluvar and Kabir gave expression to. The ‘weaver of Mylapore’ and the ‘weaver of Kashi’ both are unique in sincerity and courage. Their sayings reveal a deep understanding of moral value and a deeper penetrating depiction of society. As explained earlier Tiruvalluvar was providing an ideal outlook which explains the constructive, positive attitude of his poetry whereas Kabir was struggling to reform a degenerated and diseased society. In spite of this difference of approach there was something common, something which all along has been our inner force, by which we have successfully survived the foreign invasions and assimilated all that was good.

In the preface to his famous translation of Tirukkural V. V. S. Aiyar aptly remarked,

"Very few in the world outside of the Tamil country have heard the name of the poet whose work is presented here in a new English garb. And yet he is one of those seers whose message is intended not merely for their own age or country but for all times and for all mankind."²

This was 1916, and today in 1972, inspite of various translations in various languages, Indian thought, as depicted in Tirukkural, is yet to reach effectively the people of this nation. Prof. T. P. Meenakshisundaram said about 'Kural':

"The work is universal in its appeal, emphasising the truths of life which remains true in all ages and in all lands..... Giving as he does, his poetic vision of moral principles, his epigrams cease to be merely didactic, lifeless platitudes and become inspired poetry."³

My humble submission is that a comparative study of this 'inspired poetry' with the sayings of poets and saints of North-India will give us a wider understanding and a better perspective of the various aspects of Indian thought. Kabir, the great reformer and 'an apostle of unity' of faiths in 'higher plane of true knowledge' represents religious revival of northern India. This religious revival was brought from South to the North by Ramananda:

"A hater of religious exclusivism, and seeking above all things to initiate men into the liberty of the children of God."

Kabir gave us 'spontaneous expressions of his vision and love.'

How Tiruvalluvar and Kabir come closer to each other in this study of truth may be better appreciated in the light of the various commentaries of truth, we discover in various scriptures

2. The kural, Preface.
3. Collected works, p. 41.
4. One hundred poems of Kabir, Rabindranath Tagore.

and epics of our land. We take here only a few of them. In Mundaka Upanishad the rishi says:

"Truth alone conquers, not untruth. By truth is laid out the path leading to the Gods by which the sages who have their desires fulfilled travel to where is that supreme abode of truth."⁵

Manu says:

"One should speak truth and speak (what is) pleasant, one should not speak unpleasant truth; one should not speak pleasant falsehood."⁶

In the light of the above, the saying of Rama in Valmiki Ramayana seems a continuation of the same idea. He says:

"The Gods and sages esteem truth as the highest principle. He who utters truth attains the supreme state. Men fear a liar as they do a venomous serpent, truth is the root of all felicity and the support not only of this world but the best means of attaining heaven."⁷

Thiruvalluvar defines truth as:

"The speaking of that which is free from even the slightest taint of evil."⁸

To further elaborate this he maintains,

"Even falsehood is of the nature of truth if it bringeth forth unmixed good."⁹

5. सत्यमेव जयति नानृतं सत्येन पन्था विततो देवयानः ।
येनाक्रमन्त्यृषयो ह्यासकामा यत्र तत्सत्यस्य परमं निधानम् ॥ मुण्डक. 3-1-6
6. सत्यं ब्रूयात्प्रियं ब्रूयाच्च ब्रूयात्सत्यमप्रियम् ।
प्रियं च नानृतं ब्रूयादेष धर्मः सनातनः ॥ मनुस्मृति 4-188
7. सत्यमेवेश्वरो लोके सत्ये धर्मः सदाश्रितः ।
सत्यभूतानि सर्वाणि सत्याज्ञास्ति परं परम् ॥ वा. रामायण, अयो. 109-13
8. Kural, 291.
9. Kural, 292.

Parimelazhagar's commentary elucidates it,

"To state a fact which produces no harm and to state that which is not a fact but which is productive of good to others are truth: similarly to state a non-fact unproductive of good and to state a fact which produces harm are falsehood."¹⁰

We find this is close resemblance with 'staya' of Sankhya-yoga ethics where,

"The criterion of truth is that it must do good to others and should not hurt them. Any statement which injures others is a sin, even though it may correspond to facts, and only has a seeming semblance to virtue whereby it leads to greatest misery."¹¹

Truth can be seen from two angles—the supreme reality and truthfulness in the society. Tiruvalluvar has explained both in two different chapters. In the Chapter titled (வாய்மை) 'Vaymai' he defines truthfulness. In (மெய்யுணர்தல்) 'Realisation of truth' he explains the 'Knowledge of true nature of things.' According to Kural 355 this:

"True knowledge is the perception concerning every thing of whatever kind, that that thing is the true thing."¹²

In the chapter (மெய்யுணர்தல்) 'Realisation of truth' Tiruvalluvar says:

"Behold the man who is freed from delusion and who hath an unclouded vision: darkness ceaseth for him and joy cometh unto him."¹³

Kabir's realisation of truth implies freedom from bondage of delusion which is possible with knowledge. Freedom from unnecessary bickering indulging in systematic search for Truth is the

10. Tirukkural, K. M. Balasubramaniam,

11. Development of Moral Philosophy in India, Surama Das Gupta, p, 129.

12. Kural of Tiruvalluvar, V. V. S. Iyer.

13. Kural, 352.

way of attaining Him. He is so forceful about the search of the Real that he says:

"If a son has not indulged in seeking the Truth, why did his mother not become a widow before giving birth to him."¹⁴

The conception of 'Mukti' i.e. freedom from bondage has been invoked by Tiruvalluvar to explain the realisation of knowledge of truth.

"Behold the man who hath studied and hath realised the Truth: he shall enter the path leadeth not again into this world."¹⁵

In the next Kural, he again stresses the same idea by saying,

"Verily those that have meditated upon and attained to the Truth need not think at all of future incarnations."¹⁶

Tiruvalluvar has indicated studies and meditation as the means of realising truth. In Kabir the studies are not given much importance. He recognised that scriptures were valuable but was not willing to attach undue importance to them. He was a believer in,

"Quiet reflection as a means of approach to God."¹⁷

He says,

"Let me make self reflection my saddle, And put my foot in the stirrup of divine love. They are good riders who keep themselves aloof from the Vedas and the Kuran."¹⁸

14. यस्तु विज्ञानवान् भवति समनस्कः सदाशुचिः ।

स तु तत्पदमाप्नोति यस्माद् भूयो न जायते ॥ कठोपनिषद् 1-3-8

"जिहिं कुल पूत न ग्यांन विचारी वाकी विषवा कस न मई महतारी ।"

क. प्र. पृ. 87

15. Kural, 356.

16. Kural, 357,

17. Kabir and the Kabir Panth, G. H. Westcott.

18. Encyclopaedia of Islam, M. Th. Houtsma, A. J. Wensinck Etc.

Kabir has indicated the need of Guru, for realising truth. The true Guru has been given a higher status than God Himself. Sometimes in his verses he uses the word 'Guru' to mean God. According to him great care must be taken in choosing a Guru, so that a false Guru be avoided.

"When his guru is blind, what can the disciple do?"

The blind urges on the blind, both fall into the well.¹⁹ He was against all ceremonies and rituals, Kabir condemns those who performed ceremonial ablutions and cleansings and rituals without the purification of heart. Birth as a human being has given a wonderful opportunity to remove the bondage of transmigration, and those who fail to seize this opportunity are really foolish. This idea is not new, many great saints and philosophers of this country have said this earlier, but the absolute faith, passionate appeal and original way of putting these ideas is a real achievement of Kabir. Importance must be attached to his fearlessness, frank disposition in the context of opposition from all those whose interests were being harmed. These were mainly Muhammadan mullas and Hindu pandits; who with their vain knowledge were proud of their learning and whose gains emerged from ceremonies and rituals. Tiruvalluvar was not involved in such preoccupations. He was producing a treatise of ethical, moral codes uninterrupted by any such social struggle. He depicted both the house holder and ascetic, as both the orders of life (प्रवृत्ति, निवृत्ति) were prevalent in his society, although importance of the house-holder was definitely much more than that of the ascetic. In Tiruvalluvar the way of knowledge of truth includes conquering all attachments and desires, leaving anger and delusion. Kabir has stressed high moral values and detachment from worldly belongings. He asks people to avoid envy and greed, anger and harsh words, as this is the way of acquiring righteousness. He says,

"Those who do not strive to know the truth, suffer in the end."

19. Kabir and his followers, F. E. Keay, p. 86.

That is why he indicates,

"Do only that is true, do not indulge in any thing useless otherwise you will repent."

All doubts should be eliminated as it is a big hindrance in the path of truth. On receiving that light there remains no worldly pain, one is free from the bondage of reincarnation. One attains the highest bliss and achieves immortality. Tiruvalluvar was not discussing truth with any particular philosophical outlook, which necessarily limited the treatment of the subject. Kabir on the other hand, was trying to assimilate various philosophical and religious (Vedanta, Bhakti, Islam, Sufism etc.) outlooks. After assimilation, he was trying to put the ideas in a form acceptable to people of all religions and faiths.

In Kabir, 'purity of heart' and 'Truth', are intermingled.

"To [be] truthful is best of all, if the heart be truthful. A man may speak as much as he likes; but there is no pleasure apart from truthfulness."²⁰

Kabir was conscious of his society giving respect to falsehood.

"Milk etc. is difficult to sell, whereas wine is being sold easily."

In Kabir, truth gets the supernatural meaning. Here 'Truth is God,' it is the same as Allah, Ram or Hari. He, the omnipotent, omnipresent, omniscient is the truth in Kabir. Kabir wants people to speak the truth, to believe in Him, the greatest 'Truth'.

"Speaking truth is the highest Tapa. He resides in the hearts of the pure-hearted."

According to Tiruvalluvar purity of heart is proved by truthfulness. The idea of Tapa is present in Kural 296 wherein the poet says,

20. Kabir and the Kabir-Panth, G. H. Westcott, p. 62.

"There is no greater renown for a man than the renown that he is a stranger into falsehood: such a man obtaineth every blessing without mortifying the body."

Kabir as indicated earlier was struggling to reform a society which was deeply involved with external religious observances, sects, religious garbs, pilgrimages etc. Hence he stresses forcefully the purity of mind and purity of heart in the context of real 'Dharma'. He says:

"Truth resides within the heart and is revealed in love, in strength, in compassion."

Tiruvalluvar was not facing such social phenomenon, but he was poetical and ethical at the same time. All that he was saying was to mould the characters and guide the lives of innumerable people.

Both Valluvar and Kabir attach so much importance to Truth (Satyam) that it becomes the highest ideal of life. Kural 300 says

"Many things have I seen in this world: but of all the things that I have seen, there is nothing that is higher than truth".

The same echo can be heard in Kabir when he says,

"No act of devotion can equal truth, no crime is so heinous as falsehood, in the heart where truth abides, there is my abode."²¹

Kabir had what he calls 'thirst for the Infinite' which explains his real truth.

"It is in the kingdom of truth, contentment and purity, that this battle is raging: and the sword that rings forth most loudly is the sword of His Name."²²

The fight of the truth-seeker is a hard fight, 'for the vow of the truth-seeker is more hard than that of the warrior' but in

21. *Ibid.* p. 63.

of all difficulties the 'truth-seeker's battle goes on day and night, as long as life lasts it never ceases.'²² This question of truth and God has been a subject of discussion for philosophers, social reformers and all thinking men. Tiruvalluvar's version of truth is influenced by the principle of non-injury, 'Ahimsa'. He maintains:

"If a man can live without ever uttering a falsehood, all other virtue is superfluous unto him."

Kabir has also maintained the principle of 'Ahimsa' throughout his sayings, although he attaches special importance to 'ultimate truth'. In various 'sakhis' he exhorts people to speak the truth, but his tendency of defining God as truth is uppermost. Mahatma Gandhi when asked to define God said,

"But now a days nothing to completely describe by God as Truth. Denial of God we have known. Denial of Truth we have not known."

Today when we are passing through a period of uncertainty and 'spiritual chaos' the need of this 'truth' need not be emphasized.

22. One Hundred poems of Kabir, p. 44.

TIRUKKURAL AND KANNADA THOUGHT

BY

PROF. M. MARIAPPA BHAT

Tiruvalluvar, bard of universal man, is immortal on account of the Kural. It is no exaggeration when Ariel extols it as "one of the highest and purest expressions of human thought".

A Tamil poet has said about Kural thus:

Kadugai ttolai tt el Kadalaip

Pugatti-k-kuruga-t-taritta Kural.

Kural has been fashioned as a small mustard seed deftly cut out so as to contain seven seas within itself. To use Carlyle's phrase it is an Iliad in a nutshell.

Though there has been much cultural and literary give and take between Tamil and Kannada (especially in the field of Saiva and Vaishnava writings), it is strange that there has not been any attempt at translating such a great classic as Tirukkural into Kannada till the beginning of the present century. In earlier times literature was employed for the propaganda of religion. In kannada upto the last century, Jaina, Veerashaiva and Brahmana literatures held the realm of letters. As Tiruvalluvar did not belong to any particular religion, my conjecture is that no religionist came forward to translate it into Kannada.

The late Rao Bahadur R. Narasimhachar was the first to translate some select Kural stanzas into Kannada round about 1910. Under the caption 'Nitimanjari,' in the Kannada metre he has rendered into Kannada 38 adhikaras of which 28 are from Aram (Virtue) section and 10 from Porul (wealth) section.

Her spouse before God who adores,

Is like rain that at request pours.

inane daivamenuttum bhāvisutavaṅge nityatiśayadim vina-
misutamitara daivam neneyada sati poyya pēle maḷe
poyyade pēl.

Behold the woman who worshippeth not the gods, but worshipped her husband even as she riseth from bed; at her behest the clouds rain.

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

iḷeyol manujam eḷasal avaroḷ sutaram arivuḷḷavaram paḍeva
bhāgyake inneṇeyuṇṭē.

We know of no blessing so great as the begetting of children that are endowed with understanding.

There are many such wise and true observations which bid fair to remain green for all time.

After Narasimhachar, another great servant of modern Kannada literature, the late B. M. Srikantiah round about 1930 had attempted the translation of selection of Tirukkural and included them in his anthology, 'Tamil Kaṭṭu' (Kannada rendering in verse of several Tamil classical pieces). It appears the entire manuscript was destroyed by whiteants and we have lost a great treasure. Then in the year 1952 Thiru L. Gundappa, undertook the translation of this great work and published it under the auspices of the Southern Languages Book Trust.

Some of these translation are too pithy and lack clarity. Learned commentaries have to be made use of and explanations given. Of course by deep insight new interpretations may be arrived at.

Now let us try to find out whether there are parallels in the utterances of earlier Kannada poet seers with the utterances embedded in Tirukkural.

To my mind two Kannada seers strike as great counterparts of Tiruvalluvar. They may not have risen to such heights as

Tiruvalluvar in the realm of secularism. I refer to Basaveswara and Sarvajna.

Basaveswara lived in the latter half of 12th century and revolutionised Kannada Life and Literature. His utterances are crisp and sharp. They are couched in simple language. They are called vachanas.

Kaḷa bēḍa, kola bēḍa, husiya nuḍiyalu bēḍa, tanna baṇṇisa bēḍa, idira haḷiyalu bēḍa, anyarige, asahya paḍa bēḍa, idē antaraṅga śuddhi, idē bahiraṅga śuddhi.

Steal not, kill not, lie not, don't selfpraise, don't vilify the opponent, don't get disgusted with others. This is purity of soul and body. In the chapter on Kollamai-non killing, Tiruvalluvar says:

What is Virtue? 'Tis not to kill
For killing causes every ill.

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

Man shall be wrecked by envy's whim
Even if enemies spare him.

Basava:-Maneya kiccu maneya suṭṭallade nere maneya suḍadu.

If there be fire in your house, it will first reduce to ashes your house and then the neighbour's.

Basava:-Kāyakavē kailāsa: work is Heaven.

Take care of your work, work will take care of the rest,
Sarvajna (15th century)

Kōpa embudu kēḷu pāpadā nelegaṭṭu
kūpadoḷu nēṇu haridante kōpi iḷiva

Anger is the foundation of sins. Just as a pot crashes into the well when the rope snaps, the angry man will get crushed.

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

Sarvajna: Kēṭividyeginta mēṭi lēsu

Farming is superior to crores of other profession.

Farming though hard is foremost trade
Men ply at will but ploughmen lead.

Basaveswara:

1. Iha embude kartārana kammaṭavayya
illi salluvavaru alliyū salluvarayyā

This earth is the mint of the Lord. Those of legal tender here will be of legal lender there too.

2. dayavē dharmada mūlavayyā

Compassion is the root of Dharma (aram).

3. ayyā embude swarga elavō embude naraka

To say ayyā, O respected one, is itself heaven. To say "ye begone" is hell itself.

Sarvajana

1. āḍadeye māḍuvanu rūḍhiyoḷaguttamanu āḍi māḍuvanu
madhyamanu adhama tānāḍiyū māḍa.

He who does without uttering is the best, he who does after saying is middling he who does not act even after uttering is the lowliest.

2. ḍoṅku paḷadoḷagella ḍoṅku bāḷeya haṇṇu doṅkāḍare
oḷage ruciyuṇṭu sajjanara ḍoṅku intippudu.

Among the crooked fruits plantain is crooked. But inside its crookedness there is deliciousness. So is the seeming crookedness of the virtuous.

3. Kempu paḷadoḷagella kempu mekkeya haṇṇu kempu
āḍare oḷage ruciyilla durjanara kempu intippudu.

Among the red fruits mekke fruit is very red. But no taste, so is the redness of the wicked.

Wider and deeper study should be taken up in this direction in all our literatures. We will be in a position to find out our H.C.F. and feel that our inner motives are one and the same. Let us further carry on this dissection and find that our cultural anatomy is the same.

Maithili

Brahmāpi yānnauti nutaḥ surāṇām
yamarcitopyarcayatindumaulih

Yām dhyāyati dhyānatopī viṣṇustāmādisaktim
śirasā prapadye.

DIDACTIC WORKS IN MAITHILI SIMILAR TO TIRUKKURAL

BY

DR. SUBHADRA JHA

Maithili is the language of Mithilā that is several hundred miles away from Tamilnad, the region where Tamil, the language in which the Tirukkural is composed, and naturally the regions of those two languages are separated by more than one Indian states. So we do not see any appreciable impact of one of these languages upon the other. There may be some motive that originally belonged to one of them and got assimilated inseparably with the other. The speakers of the two languages have been great assimilators; whilst the Tamil people have taken into their language a very large number of Sanskrit words, the Maithilis have assimilated the Karṇa Kāyasthas in their fold, although the latter had migrated from Karnatak, and the Karṇa Kāyasthas of Mithilā have become indistinguishable from other classes of Maithilis.

Both Maithili and Tamil represent two important streams, as vehicles of expression, that flow into the common sea of vast composite Indian culture, with Aryan and Dravidian components. They naturally are the languages of two cultural sub-groups of the people of India, and each of the two has had its own independent line of development, background and tradition. Mithilā has had been an important centre of the Āryāvarta, and as such

its main literary and official language down upto the end of the 18th century has had been more or less Sanskrit. Maithili has had been used for literary composition of the second rate. We come across judgements delivered by courts in Sanskrit during the centuries preceding the British rule. As religious language, the position of Sanskrit has been unrivalled, although Vidyāpati, the most eminent Maithili poet (15th century), clearly expresses the opinion *sakkaavāṇi buhaana bhāvai pāuarasako mamma na pāvai desila vaanā savajana miṭṭhā tētaisana jampaṇo avahaṭṭhā* “the Sanskrit language pleases only the learned; nobody appreciates Prakrit; Vernaculars are sweet to all; Apabhramsa is equally appreciated.” But this advocate of the cause of the vernaculars too was devoted mainly to Sanskrit studies and writings, reserving his own mother tongue Maithili or its immediate predecessor Maithilā Apabhramśa for use as the medium of expression for his popular songs and for his some narrative works.

So while the condition in early centuries had not been favourable for development of the Maithili language, it had not been so with Tamil. It was adopted as the main literary medium in the region where it was spoken by the common people centuries before anything was written in any Indo-Aryan vernacular here. One of the prominent works of the early period of Tamil literature is the Tirukkural, the title meaning *śrisūkta*, the sacred anthology of hymns—the hymns that daily chanted in the Kedārnātha temple or even of Vāranāśi down to the present day. Maithili—songs *bhajanas* and *nacāris*—dance songs of Siva—are sung in the temples of Mithilā likewise no doubt. But the Tirukkural is over and above and also an anthology of epigrams that are worthy of being quoted on appropriate occasions in conversation meant to teach worldly wisdom in respect of the first three objects of life, namely *artha*, *dharma* and *kāma*.

But the Maithili didactical works, do not restrict themselves to any particular objective. So while the Kīrtilatā aims at teaching only *artha*, the Puruṣa-Parīkṣā follows the objective of teaching morality concerning all the four aims of life, i.e. *artha*, *dharma*, *kāma* and *mokṣa*. In addition the Kīrtilatā and the Puruṣaparīkṣā

differ from the Tirukkural in respect of the form. The Tirukkural contains *muktaka* stanzas each of which is complete in itself, the Maithili didactical works, the Puruṣaparīkṣā and Kīrti follow the model of the Hitopadeśa and Pañcatantra. Here there is a frame-story in which subsidiary stories are intercalated. Each story has in its beginning a stanza that contains a moral lesson of the type of the Tirukkural, and this is followed by a story illustrating it in prose interspersed by poetical stanzas, expressive of either some general truth or meant to introduce some other following story.

The above mentioned Kīrtilatā of Vidyāpati is the first didactical work in which Maithili has been used, along with Sanskrit and Apabhramśa. In the very beginning the poet starts with the general observation that in the present *kali* age poets are to be found, one in every house; there are listeners of poetry in cities, then there are its admirers in countries, but patrons are very few and rare.

Proceeding further the poet says:—

*mahuara bujjhai kusumarasa, kavva kalā ucchailla
sajjana parauāāramanā dujjana nāma mailla.*

The bee smells honey that is flower, and the critic understands the art of poetry; the good are for doing good to others, but the wicked are always dirty in their heart.

Further

*māna vihūnā bhoanā sattuka dele rāja
śaraṇa paiṭṭhe jianā tinu kāarakāja
je apamāane dukkha na mānai
dāna khagga ko mamma na jānai
parauāāre dhamma na joai so dhanno niceitte joai.*

“Meals without honour, empire offered by an enemy; and life as a dependent; all these lower a man’s prestige. He who is not sorry when insulted, he who is not familiar with the secrets of the sword of giving, he who does

not think that doing good to others is meritorious indeed !
He has no heart and he lives a blessed life."

But the more extensive didactical work of Vidyāpati is the *Puruṣa-Parīkṣā*, written originally in Sanskrit verses and prose, and translated into Maithili in the 19th century of the most eminent Maithili poet and archeologist Chandā Jhā. As already mentioned this work deals with all the four objectives of life, including *mōkṣa*, although in the preamble the poet says that he wants to instruct only in *artha* (*nīti*) and *kāma* :—

śiṣu navamatikaṇ naya-paricaya ho manasija kautukavāli
pura-vanītā-mana-harṣa-hetu kavi Vidyāpati guṇaśāli
śrīśivasimha nṛpati ājñā sauṇ kathā valita prastāva
viracita kaela rasika paṇḍitajana mana mē ati sukha pāwa.

"Meritorious poet Vidyāpati under the instruction of King Sivasimha has composed this Prastāva with the intention of making the tendermind children familiar with (the science of) polity, for the pleasure of young damsels, curious about the art of Cupid, and for providing the mind of the learned with excess of satisfaction."

But he does not rest with it, but he devotes the whole of the last section of the work to topics relating to *mōkṣa*, that the author describes in the words :—

atiśaya sukhaka udaya jataya nitya mōkṣa se nāma
keo kaha duḥkhābhava thika iccha mumukṣu suṣhāma
kāśītyāga śarira sauṇ ātmāsākṣātkāra
paramēśvaraka subhakti sauṇ muktika siddhi-prakāra.

"Some say :—Salvation means rise of supreme absolute happiness, others say that salvation consists of absence of pain ; this is the salvation aimed at by the persons aspiring for it."

"It is attained by leaving one's mortal body at Vāraṇasī, by realisation of the self and by sincere devotion to God."

The author groups the *mumukṣus* under three main classes :—

nirbandhī niḥspṛha tathā labdhasiddhi tadvān
eka prakāra mokṣa ho trividha mumukṣu pradhana.

"Of the persons aspiring to be emancipated there are *nirbandhīs* (persistent), *niḥspṛha* (ambitionless) and *labdhasiddhi* (who have acquired adeptship)."

The persistent is described as :—

sakala durāśā tyāga guruka vacana parigrahaṇa sauṇ
tattvabodha anurāga nirbandhī muni se thikathi.

"The persistent sage is one who has given up all evil inclinations by following the instructions of the preceptor and is fully inclined towards knowledge of the essence of the existence."

About *kāma* the author says :—

puruṣa kāmāsaṁmohasauṇ surati-viratikā pāwa
surativiraktā nāri nahi vasuguṇa madana-prabhāva.

"A man may acquire the state of disinterest in the matter of sexual intercourse, but there can be no woman who can be so disinterested."

The poet thinks that a woman has a subsidiary role to play in homes and in society, and it is not good for an individual to obey to her command.

sukha upakaraṇa satata thikā nāri
prema svāmikān ucita vicāri
thika niṣiddha vaśyatā
rahasya durgati pāwathi strīsauṇ vaśya.

"A woman is always an object of pleasure of man who should not become dependent upon her ; a man who gets himself be controlled by a woman definitely gets into trouble."

The poet having been born in an orthodox Brāhmaṇa family has certain low opinion about certain classes of people. He says:—

*hina dvijakula janma vaṇigannai nirvāha
kāyathasauṇ vidyā paṭhala kṣudrabuddhi hoetāha.*

“Born in a low Brahmana family, brought up with the food supplied by a trader, having been instructed by a Kāyatha, certainly such a person will be mean-minded.”

The poet who himself had been a statesman and a fighter too probably rebukes the coward:—

*je raṇa tyāgi paṭāthi prāṇa bacaibā hetu sauṇ
eka dina yamapura jāthi hasya-bhirutā lokamai.*

“He who runs away from the field of battle to serve his life certainly dies one day, but his cowardly becomes an object of ridicule and criticism in the society.”

There are two more authors of Maithili works whom we may further mention in this connection. Both of them like Vidyapati have been traditional Paṇḍitas and have had their writings composed during the current century. Of them one is Late Pandita Janardana Jha, father of the living philosophy-scholar and humorous Maithili author Sri Harimahan Jha. Janardana Jha died about 30 years ago.

The title of the work of Janardana Jha is ‘Nītipadyāvali.’ It contains 226 four-lined stanzas composed in different metres. There are altogether 46 different topics, each of which has four to six stanzas devoted to it. The work may be divided into two main parts. The first one beginning after prayer containing 28 sections on different types and classes of man and the last 17 on the different qualities and defects of man. Some of the topics dealt with by Janardana Jha were dealt with earlier in the Tirukkural. The topics of the first part devoted to two types of persons by nature opposed to each other:—

Susevaka--Kusevaka, Suputra-Kuputra, Sadguru-Asadguru, etc.

The topics that the Nītipadyāvali has in common with the Tirukkural are like Charity - *Dayā*, Learning - *Vidyā*, Realisation of

truth - *Satya*, Freedom from Anger - *Akrodh* etc. Some other topics are like *Vinaya* - humility, *Dhairya* - patience, *Santoṣa* - contentment, etc.

A few probes are given here from the Nītipadyāvali:—

On charity

*dinajanaka dukha dekhi bhae dayāśīla nararatna
kaṣṭa nivāraṇa hetu anukṣaṇa karathi aneko yatna
śarāṇagatakā dekhi dukha dāruṇa karathi takara pratikāra
apane kaṣṭa sahathi dukha ānaka harathi śakti anusāra.*

“Seeing the misery of the poor, a jewel among the people makes every moment his efforts to mitigate his grief;

“Seeing the unbearable misery of a person who has sought his help, he effects its remedy; he himself suffers trouble, but always tries to help others according to his capacity.”

We may compare it with the following line of the Tirukkural:—

Great are they who hunger pangs sustains:
But greater those who relieve hunger's pain.
The beggar's cry gives no delight,
Till his face beams with gladness bright.

*nahi santoṣa-sadṛśa dhana dosara sukha santoṣahi bica
se bujhathi ki dhana bahu paonahu asantuṣṭa nara nica
eka bhela toṇ dasaka apeksā dasa bhene śata cāhathi
sata bhene sahasra se ho taṇ lakhaka lobha dekhābathi.*

“There is no wealth like contentment: Can a mean fellow realise that happiness is in contentment, the person who is not content even after he has much wealth; when he has one, he wants ten; when ten, he will go in for a hundred; when he has a hundred, he should have a thousand; and when he has a thousand, he aspires to have a lakh.”

This too may be compared with the Tirukkural passage:

“No greater wealth than freedom from desire;
Either here, or there, can soul aspire.”

Pandita Sitarama Jha is a highly reputed astronomer, an eloquent speaker and a popular humourous poet of Maithili now leading retired life at Vārāṇasī. In addition to works on astronomy and astrology, he has written also works on the rhetorics and an epic. But his real fame rests upon his six anthologies, each numbered as a *Bindu* "drop" of his *Sūktisūdhā*, "Nectar of Epigrams." He is a social reformer and his views are much advanced of those of the common Maithilā. He ridicules certain anachronic practices still prevalent among the Maithilas, and such his writings are full of sarcaistical words and ideas.

The first *Bindu* of his *Sūktisūdhā* bears the title *Ratnasāṅgraha*, and only the first 38 pages of this work is devoted to didactical topics, the rest being prayers etc. He is very proud of his poems and addressing his critics he says:—

*je jana kokila kāka dunū sama,
bāgha tathā bākarā sama mānathi
buṛhi tathā tarunī bica sadṛaṣa
chāṭala o akarā sama mānathi
śūnyahṛdayavaṣa je puni resama-kiṭa
tathā makarā sama mānathi
ki puni citra tatae yadi se saba
sūktisudhā phakaṛā sama manathi.*

There is no wonder if the people who consider the peacock and the crow, the tiger and the kid, the old woman and the young girl, the polished and the unpolished rice, the silk-work and the Spider as identical and have no heart consider my *Suktisudhā* to be like rustic sayings. Then he starts to describe the usual unintelligible ways of the society:—

*saba ānaka upadeśame bāta gaṛhai chati ḍheri
budhiyāri saṭhi jaya saba sabakain āpanā beri.*

"Everybody is eloquent while advising others, when there comes his own turn everybody is at his wit's end.

On charity the poet says

*dāna karai chathi manuja je tanika praśamsā kona
anakā dai chathi rūpa tauṇ apane pāwathi sona.*

"The man who gives charity, he cannot be praised too highly. He gives silver to others, but he himself gets pure gold."

This may be compared with the following lines of the Tirukkural:

"The rich, who poor men's ruinous hunger cure,
Their wealth's good investment ensure."

The poet gives practical lesson about morality from actual animal life.

*pothi je ne paṛhaita achi nahi tanikā kichu lūri
je i kathā bajaita chathi tanikā buddhi achi dūri
paṣu parchaita achi pātha ki kiṭa karai ki kāra
ki khagaicha khagkan sadā dai chathi daiva ahāra
lai makaṛā sūta sauṇ sundara jala banāe
nija nirvāhaka hetu i katai paṛhai achi jāe.*

"Dullard is the person who says that the man has not studied books knows nothing; does a beast receive any lesson? does an ant receive any training? What is that a bird wants and does not get? But God provides them all with food. A spider weaves a fine web for its own safety, but it does not go anywhere to read anything."

On fate the poet says:—

*duradhigamya achi jagat me vidhika caritra apāra
saphala hoe nahi daiva vinu kakaro āpana vicāra.*

"The ways of Fate is difficult to be understood,
Nobody can succeed without the help of Fate.

The Tirukkural likewise says:—

What power's so great as fate? Man's skill
May try, but fate proceeds them all.

Sitarama Jha sometimes also utilizes *anyokti* for teaching moral. For this he addresses apparently some inferior animal

To the peacock

jatae mudita mana bhekagana gāwae nija svāra sādhi
tatae ucita thika pikaka je baisae cupaki sādhi.

“At the place frogs are tattering at the highest pitch, it is advisable for a cuckoo to remain imperceptibly silent.”

To the parrot

sevaka nṛpa bhojana madhura kāñcana mandira vāsa
kira tadapi nija janma taru khotā vinā udāsa.

“The king attends upon him, he has delicious food and has his abode in a house of gold; still the parrot pines to be in his nest where he was born.”

To the crow

thika kokila sauṇ bhinna i ke jāna jāni sakaita
jaoṇ nahi kakarahu kāka i bola apana sundbait.

“In case a crow would not have made its voice be heard by anybody nobody could have distinguished the crow from a peacock.”

Sitarama Jha has described certain classes of men. But it is impossible to reproduce the beauty of his language in translation.

Thus defining *dharkaṭa* - Ungrateful wretched he says :—

jakarahi bale khusi nita bhūpara
samaya pābi takarathi ūpara
guraṇi uṣhaicha jahi vidhi markaṭa
bisari sakala guṇa se thika dharkaṭa.

A *Dharkata*, (miserable ungrateful fellow) is one who forgets all past help and support received from somebody, on whose strength he has been happy in the world, but when a change of

opportunity takes a turn, he breaks upon his patron first of all, like monkey.

It is not possible to give a complete representation of the didactic Maithili literature that is varied and vast, in this short permissible space. So we have to be content with this much. But didactic poems are the common property of mankind. They mentally unite us all and these may serve to make us feel that we all think likewise as well and that in different ages.

I regret that I do not know Tamil, and have read the *Tirukkural* in the translation of Pope, and have quoted from it from the translation of Sreenivasan and not from the original. Hence I crave pardon.

TIRUKKURAL AND MALAYALAM

BY

DR. K. M. GEORGE

From very ancient times, the scholars in Malayalam were acquainted with Tirukkural, the most famous Tamil work of Aphorisms. The contents of the book represent the general aphoristic wisdom of India. It has a message for all times and for all peoples. It does not belong to any particular sect. This is indicated by the fact that Buddhists, Jains, Vaishnavas and Saivas equally claimed that the author Tiruvalluvar as one of their teachers. Tiruvalluvar is not only one of the greatest teachers the world has produced, but also one of the greatest poets. The poet and seer stands above all races, castes and sects inculcating a general human morality and worldly wisdom. It is but natural that scholars in Kerala were attracted to this great classic.

The long and enduring connection which Kerala had with the Tamil region is beyond doubt, though the details pertaining to the ancient history of the Chera dynasty are still matters of conjecture. The present Tamil area and the Malayalam area had strong and intimate bonds in political and educational matters. For several centuries the language of administration and higher education in Kerala was Tamil, while the language of the common people was Malayalam. The influence of Tamil over Kerala had its ups and downs. However, till the end of the 19th century, quite a few educated men of Kerala learnt Tamil as a second language. When English education became popular the interest in the study of Tamil flagged. The very ancient and rich literature of Tamil had its salutary influence on early Malayalam literature, particularly in the 12th and 13th centuries. The class of literature styled as pattu is a significant example of this influence. The dominant influence of Sanskrit and the political vicissitudes were responsible for a waning of Tamil influence in Kerala. But even

then, there were always scholars in Kerala who studied important Tamil classics like *Tirukkural*, *Chilappathikaram* and *Kambaramayanam*. And as scholars who were inclined to take interest in such classics studied Tamil and considered these works as a part of the common heritage, there was practically no serious attempt at translating them into Malayalam till very recently. However, there are one or two exceptions to which we shall refer in this paper. Before doing so, we shall make a passing reference about a legend which has a queer connection with the author of the poem.

Authorship:

Though considerable research has been done by scholars in Tamil Nadu, very little is known about the author of Kural. What is unchallenged is that the name of the author is Valluvar and that he belonged to a low-caste. Various stories are current about the birth, parentage and up-bringing of the great seer and poet. Kerala claims that the author of *Chilappathikaram*, Ilam-Ko-Adikal, belongs to its region and the claim has not been seriously challenged. I do not wish to pose a similar claim as regards Valluvar; but I cannot help making a reference to a legend current in Kerala which has a passing reference to Valluvar and I hope it will interest friends outside.

Vararuchi, while sitting under a banyan tree heard a remark from the sky that he would marry a Parachi, a low caste woman of the Paraya caste. Being grieved of such a possibility, he decided to find out the girl. He was able to ascertain the girl and having done so he drove a nail into her head, enclosed her in a box and let it float on a river. A Brahmin discovered the floating box, released the contents and brought up the girl as his own daughter. Later on, unaware of what had happened, Vararuchi came to the Brahmin's abode as his guest. He was charmed by the adopted daughter of his host and he married her. Later, when the nail was discovered on the head, Vararuchi recollected the old incident. Ashamed of living in his own place with such a disgrace, he decided to wander about with his wife. This *parachi* had eleven issues through Vararuchi. Every time he

would ask his wife whether the infant had a mouth and when the answer was in the affirmative, they would leave it at the place of birth and go to another. When the twelfth child was born, the same question was asked and the lady said that it had no mouth. Actually, it had a mouth which became closed then. It was then put on a hill and named as *Vayillakkunnil Appan* and the parents left Kerala for good.

There is a sloka current which gives the names of all the children and among them there is one Vallon which is Valluvan.

മേശത്തോളംഗിഹോത്രീ, രജകന്മളിയന്തർ-
 തമച്ചനം പിന്നെ വള്ളോൻ
 വായില്ലാക്കുന്നിലപ്പൻ, വട്ടതലമരുവും
 നായർ, കാരയ്ക്കൽ മാതാ,
 ചെമ്മേ കേളപ്പക്കുറുറൻ, പെരിയതിരുവരങ്ക-
 തൈഴം പാണനാരു
 നേരേ നാരായണഭാഷന, മുടനകവുൾ-
 ചാത്തനം, പാക്കനാരു.....

Among the twelve named here we have all the castes represented from the highest Nambudiri to the lowest paraya. Each child was brought up by a different caste. This legend has striking resemblance with another current in Tamil Nadu, where Bhagawan (a Brahmin) and Atti (a Parachi) had seven children including Valluvar. These children were also brought up by different castes. It is difficult to say that the Valluvan of Kerala legend and the Valluvar of Weaving Caste who belonged to Mylapore refer to the same individual. These parallel legends drive home one fundamental truth that wit and wisdom have never been the monopoly of certain castes and communities. It is also noteworthy that inter-communal acculturation and cross-fertilisation produce results of astounding excellence.

Translation of Kural in Malayalam :

There are two translations of Tirukkural now available in Malayalam and both have been published in 1957. But it is quite certain that there have been earlier attempts at translating the

classic into Malayalam. Two such attempts have come to light. In the Annual Report of the Cochin Archeological department for the year 1933-34, there is reference about the discovery of a manuscript of the translation of Kural done in 1595 A.D. This has not been printed. Little more is known about it now.

Another translation done by Dewan Bahadur A. Govinda Pillai, who was High Court Judge of the erstwhile State of Travancore was published in 1899. Govinda Pillai was a translator and versifier of some merit. He has translated several dramas of Shakespeare in Malayalam verse. Unfortunately his translation of Kural is not available now, though some people of the older generation could quote a few verses from memory.

The opening verse is as follows :

ഇരുളറവനെ കൂപ്പിത്തിരുവള്ളവനായനാർ
 അരുളിച്ചെയ്ത കറളിൻ പൊരുളൊട്ടുരചെയ്യവേൻ.

The next translation was done by Sasthamangalam Ramakrishna Pillai of Trivandrum. Though the work was published only in September 1957, the translation itself was completed several years ago, in 1933 to be precise. He also wrote a comprehensive commentary and notes, but as he could not find a publisher the manuscript was lying idle. Years later he decided to abridge the commentary and the edition published in September 1957 is this. He has titled the translation "Ramakrishna Tirukkural."

The next translation was done by the well known Malayalam poet Vennikkulam Gopala Kurup. He also has a story to tell regarding the decision to take up the translation of the classic. The verses in Kural excited him 25 years before he undertook the difficult task of translation. Initially Kurup's knowledge of Tamil was meagre, but he learnt Tamil mainly to appreciate the full significance of the great work and also to render the same in his language for the benefit of those who do not know Tamil. In the difficult task of understanding the classics, pandit E. V. Raman Nambudiri of the Oriental Manuscript Library, Trivandrum helped him considerably. With great zest Vennikkulam completed the translation and handed over the manuscript to the Writers

Co-operative Society in Kottayam which published it in December 1957. He has also given a commentary, prepared by and large, basing on the commentary of Parimelazhakar.

Both these translations are works of merit no doubt; but for the average reader in the language, that of Vennikkulam serves better. Translation is a difficult work, more so when it is poetry, much more so when it is poetry of the type of Kural, which is terse, epigrammatic and considerably compressed to suit the short verse form. The word *Kural* itself means a type of short metre, resembling the eight syllable *anushtup* of sanskrit poetry or the *gatha* of Malayalam verse. Kural has about 21 syllables in two lines, the second line being shorter than the first. In each couplet the great author has packed a valuable truth relating to dharma, artha or Kama as centuries of human experience has revealed.

Ramakrishna Tirukkural has chosen a short metre similar to Kural. This needs a commentary for a full comprehension and he has given a fairly detailed one. Vennikkulam has chosen three types of metres for the three parts and all the three metres contain more syllables than the original. He is therefore able to make the verse easier for comprehension and more relaxed, having had a little more range for expression. This virtue has a corresponding defect and that is the necessity for padding to fill in the necessary syllables. Kurup has avoided this defect to a large extent by his skill in versification. Even without his commentary, the reader can follow the meaning of his translation to a considerable extent. So his translation more lucid, modern and assimilable. Ramakrishna Pillai's translation on the other hand reflects more of the epigrammatic qualities of the original. There is some justification in retaining the tight *sutra* form of the original as the work is a rare classic condensing the wisdom of an age.

For an assessment of the merits of these translation a deep knowledge of the original classic is necessary. The author of the paper does not presume to possess that. Both the translations have been received well by the readers in Malayalam. But people

who can enjoy and benefit by such classics are not many in Malayalam. I believe that is the case in every language. The vast majority of readers in any language care for something which is dilute, exciting and colourful. Those who care for ethical writings and wisdom expressed in epigrammatic form are few indeed in every region and every language. The easily assimilable dilute stuff will pass off within a few days, but the hard and aphoristic writings like Tirukkural will stand the test of time. Kural has lived and inspired generations for over 20 centuries and it will live as long as human beings continue as human beings.

Marathi

MARATHI TRANSLATION OF TIRUKKURAL

BY

SHRI SHRIPAD JOSHI

I must admit, at the outset, that I am not a scholar of either Tirukkural or Tamil. Therefore I am reminded of the following couplet in Tirukkural:—

Kallāta Mēṛkoṇḍu Olukal Kasadu Ara

Vallatoovum aiyam Tarum.

(845)

(Pretending knowledge of things not learnt, one loses credit for even such faultless knowledge as one really possesses), and as Rajaji has commented on this :

“Yet this is the common weakness of learned men to intrude with their views on matters outside their sphere of knowledge.”

So I have limited my sphere of discussion merely to the translation of Tirukkural in Marathi. Sane Guruji, a great patriot, selfless worker and popular writer of Maharashtra, translated Tirukkural in Marathi forty years ago, i.e. in 1930 when he was undergoing imprisonment as a political prisoner in the Tiruchirappalli jail. Sane Guruji was a stout champion of national integration long before the concept became current coin in free India. To promote it, he advocated the foundation of Āntar Bhārati, the institution which is doing great deal to attain the ideal of national integration. Sane Guruji also wrote some books depicting the oneness of Indian Culture, which sees unity in diversity. His novels like ‘Āstik’ and books like ‘Bharatiya Sanskriti’ (Indian Culture) preach forcefully this ideal of national integration. In

1. Kural, the great book of Tiru-valluvar, Selections from Book I and II, with English translation and notes by C. Rajagopalachari, Bharatiya Vidya Bhavan, Bombay-7, Third Edition, 1970, p. 91.

‘Āstik’ he has done this with the help of a mythological story. (‘Āstik’ deals with the problem of confrontation and ultimate fusion of two great races—the Nagas and the Aryas). He wished that the people of India, speaking different languages, should learn the languages other than their mother tongue, and through literature try to know each other more intimately. He himself tried to learn Tamil while in the Tiruchirappalli Jail. On account of his saintly disposition, it was but natural that he was so fascinated by the teachings of Tirukkural that he could not resist the temptation of translating it into Marathi.

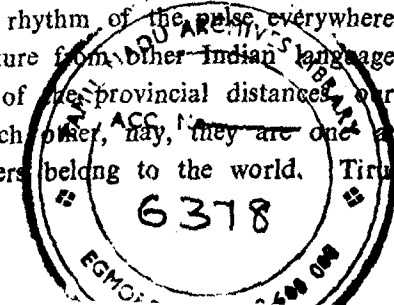
Chaste and felicitous translation

Sane Guruji was an accomplished writer with a good command of Marathi language. So the translation of Tirukkural has become felicitous and poetic. He used the English version by Shri V. V. S. Ayyar for his translation. His Tamil friends in the jail also helped him in getting the full import of some subtle ideas and concepts. This translation was made in 1930, but it took about 18 years to see the light of publication. It was published in 1948 and its second edition came out in 1960. Generally, books of serious type and particularly translations from other Indian languages, have a very limited readership, and rarely reach the stage of second edition. The fact that the Marathi Tirukkural reached that stage is a proof that it has attracted the attention of a good number of Marathi readers.

All praise for Kural

In his preface, Sane Guruji gives his evaluation of Kural in these words:

“After reading Kural, we will realise that Indian culture all over the country is one. The heart of this great country is full of the same blood. You can hear the same rhythm of the pulse everywhere. When we read the literature from other Indian languages, we find that in spite of the provincial distances, our minds are very near to each other, nay, they are one and the same. Great thinkers belong to the world. Tiruvalluvar belongs not



only to Tamilnadu* but to the whole of India, nay, to the whole world. He wrote for the benefit of the whole mankind.”²

Full and unabridged

Many scholars prefer to translate only the first two sections ('books' as Rajaji calls them) of this Tamil Marai (Tamil Veda) and leave the third one untouched. Shri Chakravarti Rajagopalachari also has chosen to translate selected verses from only book I and II. But Sane Guruji translated the whole Kural. About this decision he writes,

“The translation of this book is available in Hindi with the name of 'Tamil Veda, but it includes only two sections: 'Dharma' (Arattuppal) and 'Artha' (Porutpal). The third section discussing 'Kama' (Kamattuppal) has been dropped. Actually in this section there is nothing which can be said to be obscene or vulgar. It is a very fine section. I have translated that section in full.”³

This appreciation of the third section coming from a stern purist like Sane Guruji should remove all doubts, if there be any, regarding its 'respectability.'

Similarities in sayings from different languages

When I read the translation of Tirukkural in Marathi, Hindi or English, it strikes me that there are so many similarities in the sayings of Tiruvalluvar with the sayings of say, Kabir, Tukaram or Ramadas, who followed him centuries later.⁴ It proves the all India

* It is interesting to note that Sane Guruji had used this word forty years ago when this State was called Madras Presidency.

2. *Kural*, Teen (Three) Purushartha, translated in Marathi by Sane Guruji, Continental Prakashan, Poona-30, 1960 (2nd edition), p. 21.
3. *Ibid.*, p. 22.
4. Also, "Its (Tirukkural's) great strength lies in its moral precepts, which are remarkably Christian in spirit and which, it has been said, 'bear a striking resemblance to the Sermon on the Mount...say Dr. G. U Pope, 'I cannot feel any hesitation in saying that the Christian scriptures were among the sources from which the poet derived his inspiration.

touch of the teachings of Tirukkural. It is no wonder that its high ethical content, the nobility of its thought, the universality of its doctrines, and the fact that it is entirely unfettered by caste prejudices or sectarian bias, has rightly earned for it a universal acclaim. For example, when Tiruvalluvar says,

Viluppēṛṛin Aktoppatu Illai, Yārmāṭṭum
Aḷukkāṛṛin Anmai Peṇṇ. (162)

(There is no greater wealth than the possession of a mind that is free from envy). It reminds one of Tukaram's Abhangas or Jnaneshwar's Ovis (couplets) giving the identical meaning. §

In the same way when one reads the following couplet,

Pallār Muṇiṇi Payaṇila Solluvān
Ellārum Eḷḷap Padum. (191)

(He who indulges in purposeless talk causing disgust to his company earns universal contempt) One is reminded of the teachings of Ramadas in his 'Manache Shloka' (Shlokas addressed to Mind) § Also the chapter on folly of Kural is similar to the Murkha Lakshna (Hallmarks of a Fool) in Shri Dasabodha of Ramadas.

I am sure, such parallels exist in all Indian languages. If comparative studies of Tirukkural are prepared in every Indian language providing such examples of parallel thoughts from each language, it will be more rewarding and popular. It will also help to promote a feeling of integration. I would like to appeal to this distinguished gathering of scholars to think over this proposal.

('Hindu World' Benjamin Walker, George Allen and Unwin. Ltd., London, 1968, pp. 506-7).

Some readers may also find so many parallels with the sayings of Confucious, the great Chinese philosopher, and of Maulana Jalaluddin Rumi, the great Persian saint or even Kahlil Gibran of modern age.

§ Kunahi jivacha na ghado matsar, etc.
(We should not envy anybody)

§ Kriyevin Vachalata Vyārtha ahe ... etc.
(It is useless to talk without the action ...)

It will be more appropriate if the translations are made from the original Tamil text and not from the English versions. However, in rendering the Kural in our languages we should get all help from the English versions and various Tamil commentaries. Because these have some differences of opinion or interpretation about the correct meanings of the original expressions. For instance, Rajaji has given the translation of the couplet regarding 'Rectitude' in a different and more convincing manner than that of Sane Guruji. The couplet is as follows:

Takkār Tahavilar Enpathu Avaravar
Echchatthāl Kāppadum. (114)

(Who lived a life of rectitude and who did not can be seen from how the children they have left behind fare).

Sane Guruji has translated this couplet in a different way. He has followed Parimelazhagar, as has been explained by Rajaji in the following note:

"Parimelazhagar construes the verse to mean that good men will be blessed with progeny and that bad men will be denied that joy. 'AVARVAR ECHCHATTHAL' can mean either 'from the fact of being blessed with progeny' or 'by seeing how the progeny fare in life.' My view is that the phrase can more easily mean what has been said above and this interpretation is more in consonance with Tiruvalluvar's rational ethics."⁵

Usefulness in the present context

In its essence Tirukkural is a treatise *par excellence* on the art of living. Kural is not a mere book of aphorisms. It is a work linked with the life of the people in all its aspects, as Rajaji puts it.⁶ The teachings of Kural are fresh and apposite in the present context also. When Tiruvalluvar says that,

Thantai Maharkku Ātrum Nanri Avaiyathu
Mundi Iruppac Cheyal. (67)

5. Kural (C. Rajagopalachari) op. cit., p. 16.

6. Ibid., Preface to revised edition.

(The best inheritance that a father can provide for his son is an education that will fit him to take an honoured place among cultured men). Will it not be appropriate to take this couplet to every nook and corner of the country? Because, as Rajaji has aptly commented on this couplet, in bringing up sons, fathers should remember that not wealth but education conduces most to their happiness.

Again, is it not worthwhile, in the present condition of our country, surrounded by deceitful enemies, to remind our rulers, of the teaching in the following couplet?

Tozhutha Kaiuḷḷum Padaiyodungum Onnār
Azhutha Kaṇṇeerum Anaihu. (828)

(An enemy's hands clasped in salutation may conceal a weapon. So also are his tears (of pretended grief or sympathy) not to be trusted i.e. be on your guard and do not be deceived by external signs of friendship).

One is fascinated to find such precious gems in Tirukkural which was written more than 1500 years ago. We must be proud of this valuable treasure and make it available to all the people, not only in India, but in the world. It will certainly feel grateful to us if we succeed in this great task.

Panjabi

DIDACTIC TEACHINGS OF TIRUVALLUVAR AND GURU NANAK

BY

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When the holy poet of Mylapore himself wrote centuries ago :

Just as closer study of a good book yields increasing pleasure every time it is read, so does deeper friendship among good men results in greater happiness the more and more it is cultivated.

(Ch. 79, No. : 783)

Who could know that his own book, *Kural*, shall turn out soon as such "a good book" and will serve not only one but two equally important functions of yielding ever-increasing happiness and deeper friendship among good men all around? Who could even think then that this little book, consisting only of 1330 couplets; will be cherished by millions throughout centuries even as their Oracle or their Sacred Book, as sacred as the *Bible* is to the Christians, the *Quran* is to the Muslims and the *Torah* is to the Jews?¹ Nobody could even deem then that it would enter the very soul of a whole people and become for them the abiding authority on all social, cultural and ethical subjects. Even its author might hardly have been conscious then of the fact that his epigrammatic jottings would be considered later not only as holy utterances of oracular effect but their collection would also be acclaimed as a remarkable poetical master piece of immortal standing. None of his contemporaries too could ever have thought of its ever becoming the subject of so many renderings and expositions to the extent of its being chosen one day as probably the first sole book of the East to be studied and discussed thus at such a national seminar organised with the aid of the University Grants Commission of India.

1. See Vanmikanathan G., *The Tirukkural*, Tiruchirappalli - 1969, p. 10.

The reasons for all that esteem and popularity are quite obvious. The celebrated author of this oldest and greatest classic of Tamil has throughout been considered as the most popular and honoured Teacher, Guide and Philosopher of the Tamilians. His teachings contained in this immortal book have been a source of eternal inspiration, delight and enlightenment for the people of his land. These have all along been serving them not only as an integrated picture of their civilization, a magnificent synthesis of their culture and the embodiment of all that is best in their literary heritage, but also as the unique and universally-accepted guide for their moral, social, material and spiritual prosperity.

2

But its overall utility and unique contribution has been recognised and acknowledged primarily in the field of their moral well-being. "From the time the *Kural* was published", says Justice Subrahmanyam, "the Tamils have recognised in it their own inner voice speaking to them of righteousness, justice and morality."²

The *Kural*, however, answers and has since been answering the 'inner Voice' not only of the Tamils but also of the whole mankind. It contains truths which are common to all times, places and persons. It is in fact a great book of morals which "deals *in extenso* with the moral values of life which foster neighbourliness and love among all men and women to whatever race or community they may belong."³ It is virtually a moral code compiled by a great humanitarian who has rightly been honoured as "the bard of the Universal Man." Hence said Ariel who was probably the first to introduce it to the French-speaking people more than a century ago: "That which above all is wonderful in the *Kural* is the fact that its author addresses himself, without regard to castes, peoples or beliefs, to the whole community of mankind; the fact that he formulates sovereign morality and absolute reason, that he proclaims in their very

2. In his Foreword to *Tirukkural* published by the South India Saiva Siddhanta Works publishing Society, Madras, 1970, p. ix.

3. Dikshitar, Prof. V. R. R., *Tirukkural of Tiruvalluvar*, Madras-1949, p. vii.
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essence in their internal abstractedness, virtue and truth; that he presents, as it were, in one group the highest laws of domestic and social life...."⁴ Its appeal is thus universal, its approach cosmopolitan and its object is purely humanitarian.

That being so, it has justly been acclaimed as a marvellous synthesis of Universal Humanism and claimed as their own by the protagonists of a good number of faiths and sects. Dr. Pope has particularly been "struck by the similarity of some of the ideas expressed in it with the teachings of Jesus." Many passages according to him, are "strikingly Christian in their spirit."⁵ This can be said about the similar teachings of some other faiths as well. As man is man everywhere and human experience is everywhere the same, the possibility of such similarities can hardly be denied or ruled out.

3

We find them present at least in the teachings of Guru Nanak (1469 – 1539), the celebrated founder of a modern and universal religion in the North.

Guru Nanak, though widely known as a prophet or preceptor, was essentially a man.⁶ The man in him was first and foremost a Teacher, a World-Teacher, for whom the whole world, it seems, was a class-room and its people the pupils. He himself accepted for himself the role and status of a Teacher, not of a God or a prophet; but a teacher with a great difference, and the one who conformed to his own definition of a Teacher, which reads:

4. Ariel, M., in his letter to Burnouf published in the *Journal Asiatique*, Paris—Nov. & Dec., 1848.

5. Pope, Rev. Dr. G. U. in his Introduction to his Translation of *Tirukkural*, op. cit., p. xxiii.

6. But what a Man the like of whom is yet to be known to the history of mankind. He was a man whose life, according to Vaswani, "opened an era in the history of India and Asia, in the history of humanity... "At rare intervals in history", he adds, "doth appear a Man like Nanak."—Vaswani, Sadhu, T. L., "A prophet of the People", Poona, 1952, pp. 13 and 15.

He alone is a Teacher who imparts true instruction to his pupils.⁷

He, indeed, was such a Teacher who considered the whole earth as *Dharamsal*⁸ and likened it to a School meant for learning and practising *Dharma*, as well as for developing God-oriented souls. He was such an ideal Teacher who cherished an implicit faith in the destiny of his pupils and who "believed that all human beings have a basic fund of goodness which, like the pearl in the oyster, only awaits the opening of the shell to emerge and enrich him. But most human beings are as ignorant of the goodness in them as the deer is of the aromatic *Kasturi* in its navel; and just as the deer wanders about in the woods to fall in the snares of poachers or becomes a victim of the hunter's darts, so man falls in the snares of *maya* (illusion).

The chief task of the Guru⁹ (the Teacher) is to make man aware of the treasure within him and then help him to unlock the Jewel box."¹⁰ He was such a marvellous teacher who while accomplishing such a noble task did not recognise any distinction between man and man on the basis of his caste or class, race or religion, country or community. His first biographer, the highly learned Bhai Gurdas (1551 – 1629), called him rightly, therefore, the Divine World-teacher—Zahir Pir Jagat Guru Baba¹¹ who imparted true instruction to pupils of all creeds and callings, climes or classes of all over the world for all times to come. According to him,

Guru Nanak re-established *Dharma*,
All castes be merged into one caste of man,
The rich and the poor he brought on one level,
From this founder of Humanity a new race of love goes forth.

7. Arjan Dev, Guru, Sri Guru, Guru Granth Sahib, Amritsar—1604, S.G.P.C.'s Impression, Rag Ramkali, p. 938.

8. Guru Granth Sahib, op. cit., Jap. p. 7.

9. A divine preceptor, a spiritual mentor, enlightened Guide teacher.

10. Khushwant Singh, A History of the Sikhs, Vol. I, Princeton—1963, p. 45.

11. Gurdas, Bhai, Varan Amritsar—Cir, 1600, Var No. 24, Stanzas Nos. 2, 3 and 4.

In humility they bow down to each other,
The Master and the disciple became one...¹²

His attitude as a Teacher, therefore, was humanitarian, his approach spiritual, his appeal universal, his teaching cosmopolitan; and his lessons were common for one and all about whom he claims without any reservation:

We, who have taken shelter in God, are God's own people. We are neither high, nor low, nor in-between.¹³

The holy compiler and editor of his sacred writings, Guru Arjan (1581-1606), paying his tribute to their universality and peculiarity, proclaimed therefore—

Whether one belongs to the martial or to the priestly class, to the commercial or to the agricultural caste, all can swim across by cherishing the Name of God. Guru Nanak has instructed all, without making any distinction, in this divine wisdom; whosoever hears (and follows it), is ferried across the Ocean of Existence.¹⁴

Almost similar was the case with most of the teachings of Tiruvalluvar who preceded him by centuries in the far-away South and expressed his experiences and observations in an altogether different language:

Those who have not reached (i.e. who do not contemplate on) the feet of God will not swim across the vast sea of births; those who have, will. (Chapter I, No. 10)

Whatever he thought and taught was meant not only for Tamilians of a particular sect or calling but for all people of all ages all over the world. The divine and universal truths couched in his epigrammatic sayings are there to guide us, one and all, on the path of life, and also to teach us what is fundamental and essential for leading an enlightened, elevated and beneficial life. "In

12. Ibid., Var No. 1, Stanza No. 23, Ranbir Singh, *Glimpses of the Divine Masters*, New Delhi-1965, p. 141.

13. *Guru Granth Sahib*, op. cit. Rag Gujri, p. 504.

14. Ibid., Rag Maru, p. 1001.

describing human relations and in formulating laws of success and causes of failure, he was concerned only with the essential nature of human beings and disregarded forms of faith and passing fashions of social or political behaviours. That accounts for the ring which the couplets have of eternal validity." And that too accounts for their humanitarian attitude and universal appeal as is evident from the following for instance:

1. The noblest revenge is to put the foe to the blush by our acts of kindness. (314)
2. Decision is the result of deliberation. It is harmful to rest it low. (671)
3. Hatred is a foul disease that brings discord among men. (851)
4. Out of modesty springs one's greatness. Out of humility rises the honour of family. (1960)
5. The world sings in praise of those noble persons who prefer death to dishonour. (970)
6. Do not mock at others even in a sportive mood. There is virtue in being courteous even to a foe. (995)
7. The wealth that is not spent on the needy is as barren as the withering charm of a spinster. (1007)
8. Lack of decorum disgraces a home; lack of modesty destroys everything good. (1019)
9. A toiling peasant never begs but gives. (1035)
10. Poverty in itself an evil is the mother of all evils.
11. Fear and desire rule the conduct of the base. (1075)
12. To do good and to avoid evil must be the law of our being. (40)

These and hundreds of such other couplets constitute the rich and ripe advice of one who cherished nothing but the good of the entire mankind in his heart. He tried to show everyone how

to lead a healthy, balanced and beneficial life, knowing fully one's duties, obligations and functions, one's place in home and society, and also one's ultimate destiny. He told them, particularly to all those who are interested in self-improvement, individual success, social harmony and global peace that—

1. Right conduct exalts one. So it should be prized above one's life. (131)
2. Good conduct is the spring of happiness. Bad conduct leads one to misery. (138)
3. Greatness springs from one's own good conduct, preserved like the sacred honour of a woman. (974)
4. Even though very learned, those who have not learnt to conduct themselves in harmony with the world (of the great) are unwise men indeed. (140)

Guru Nanak also exhorted men in a similar spirit. He placed individual conduct before the ritual and laid great emphasis on its moral as well as practical aspects, especially on good deeds and cardinal virtues of love and truth, charity and righteousness, peace and reconciliation, good company and fellow-feeling, humility and selfless service of mankind. He told everybody as clearly as was possible, that:

Everyone is answerable to God. No one is saved but for his good deeds.¹⁵

and that:

Hereafter, man's words and deeds are scrutinised and he is brought to account for them.¹⁶

Rejecting the idea of intercession and priestly mediation, he asserted that there was no room for the recommendation or help of the intermediaries at the time of such a high-level impartial scrutiny in God's court:

15. Ibid., Rag Ramkali, p. 952.

16. Guru Granth Sahib, op. cit. Rag Asa. p. 464.

Man has himself to bear the consequences of his good and bad actions.^{16a}

If at all the preceptor intercedes, he will do so "only if one lives not on another's due"¹⁷ and leads a truthful disciplined life. He, therefore, forewarned one and all that—

Man himself reaps the fruit of the good and the bad he does.¹⁸

and that

Everyone is himself responsible for his actions, and shall have to settle his account himself.¹⁹

Laying a special stress on the notion of retribution, and cautioning all, he said—

We gather the fruit of the deeds we plant.²⁰

and

He who indulges in greed, avarice and falsehood, reaps only what he sows.²¹

In order to gather the desired good fruit and also to look forward to getting an honourable place hereafter, he advised fellow-creatures to serve their, fellow-beings, selflessly and dedicatedly:—^{22a}

If we want to get a seat in the court of God, we should dedicate ourselves to the service of the people in this world.²²

16a. Ibid., Rag Asa, p. 471.

17. Ibid., Rag Majh. p. 141.

18. Ibid., Rag Asa, p. 471.

19. Ibid., Rag Asa, p. 473.

20. Ibid., Rag Asa, p. 468.

21. Ibid., Slok Varan ton Vadhik, p. 1411.

22a. According to Valluvar, "Deeds (out of a sense) of duty do not need any recompense, What does the world do in return to the rain clouds?" (No. 211); and "All the wealth acquired by the worthy by great toil, is for doing service to the world" (No. 212).

22. Ibid., Rag Siri, p. 26.

His teachings were confined thus, to no particular person or place, time or sphere, sect or status, age or sex, country or community. They meant, equally and eminently, for the people of all ages, all lands, all races and all creeds. These are hence "of supreme significance", according to Mujeeb, "not only in the religious history of India but also that of the world."²³

These are highly significant in another aspect too. The Teacher in Nanak, just like Valluvar, did not pronounce them from any pulpit, platform or broadcasting-house. He did neither impart them while sitting in a monastery and sermonising to those who ever happened to come that way. On the other hand, he himself went all his way to the distant lands and out-of-the-way places in order to convey these personally in his own words and also to demonstrate them practically through his own actions.

He himself went out to teach them even the basic moral values of life, as he was convinced that the basis of spiritual life, the source of individual betterment and social welfare is ethical conduct and moral strength. "One who seeks deliverance must cast out his pride, free himself from lust and anger, refuse to be caught up in greed and covetousness, and regard pain and hunger as the gift of the Beneficent One."²⁴ He was sure, therefore, that the sweet and the humble, the patient and the faithful, the pure and the sincere, the active and the co-operative alone could realise Truth, approach the Lord and enjoy the bliss of His Union; for,

Truth is contained in the truly-cleaned vessel; and a few indeed are blessed with such a vessel of clean conduct.²⁵

He similarly "realised that all greatness, individual and national, was at base moral and morality derived its eternal sanctions from

23. Mujeeb, in his *Foreword* to Shan's *Guru Nanak in his Own Words*, op.cit., p. xi.

24. Banerjee, Dr. Anil Chandra, in his *Introduction to Guru Nanak's Moral Code* by Shan, Dr. Harnam Singh, Chandigarh-1969, p. 6.

25. *Guru Granth Sahib* op. cit., Rag Sorath, p. 597.

the Unity of Man and God which true religion alone could rightly teach."²⁶ Defining an ideal, religious or holy man, he is said to have stated, therefore—

Recognise him as holy in whom are to be found friendship, sympathy, pleasure at the welfare of others and dislike of evil company.

In the *first* place, the intentions of holy men are pure. *Secondly*, they are pleased on hearing the praises of others. *Thirdly*, holy men serve the virtuous. *Fourthly*, they honour those who can impart to them learning and good counsel. *Fifthly*, as there is a periodical craving for food or intoxicants, so they feel a craving for the Guru's Word and for divine knowledge. *Sixthly*, they love their wives and renounce other women. *Seventhly*, they avoid subjects from which quarrels may arise. *Eighthly*, they serve those who are superior to themselves in intelligence or devotion. *Ninthly*, even if strong, they are not arrogant, and trample not on others. *Tenthly*, they abandon the society of the evil, and only associate with the holy."²⁷

He, therefore, exhorted them to imbibe the divine and practical qualities, such as these, in order to justify their existence and to qualify themselves for the desired peace and perfection^{27a} here and hereafter :

1. Sweetness and humility are the essence of all virtues and good qualities.²⁸

26. Mohan Singh, Dr., *Sri Guru Nanak Dev.*, op. cit., pp. 7-8.

27. See Macauliffe, M.A., *The Sikh Religion*, London-1909; reprint, Delhi-1966, Vol. I, pp. 136-37.

27-a According to the holy Valluvar too universal love, sense of shame, philanthropic munificence, the indulgent look, truthfulness—these five are the pillars on which perfection of character rests". (983) And that "The touchstone of perfection of character is acknowledging defeat even at the hands of those who are not one's equals." (986).

28. *Guru Granth Sahib*, op. cit., Rag Asa. p. 470.

2. Truth is higher than everything, but higher still is the truthful living.³⁰
3. Why should we exert ourselves to do evil when we ourselves have to bear the consequences.³⁰
4. Falsehood exhausts itself, truth alone prevails ultimately.³¹
5. Depriving others of their due is eating pork for a Muslim and beef for a Hindu.³²
6. If our friends are blessed with virtues, let us share the same with them and abandon thereby our own vices.³³
7. Abandon greed, O blind in greed, as greed is the cause of immense grief.³⁴
8. Declare that you will never side with the evil-doers. Proclaim that you will ever wish the victory of the good ones.³⁵
9. He who wastes his wisdom in strife, is not to be called wise.³⁶
10. Man degrades himself from the human order because of his ego.³⁷
11. They are the real donkeys who are proud without merit.³⁸
12. The dead sustain their bond with the living through their virtuous deeds.³⁹

29. Ibid., Rag Siri, p. 62.

30. Ibid., Rag Asa, p. 474.

31. Ibid., Rag Ramkali, p. 953, 244, Ibid., Rag Majh, p. 141.

32.

33. Guru Granth Sahib, op. cit., Rag Suhi, p. 766.

34. Ibid., Rag Asa, p. 419.

35. Ibid., Slok Varanton Vadhik, p. 1410.

36. Ibid., Rag Sarang, p. 1245.

37. Ibid., Rag Asa, p. 459.

38. Ibid., Slok Varanton Vadhik, p. 1411.

39. Ibid., Rag Majh, p. 143.

13. We should ourselves arrange our own affairs with our own hands.⁴⁰
14. Victory over self is victory over the world.⁴¹
15. The householder who gives in charity all he can afford, is as pure as the water of the Ganges.⁴²
16. The heart that does not cherish Truth should be broken and remoulded.⁴³
17. As borax melts gold, so do lust and wrath consume body.⁴⁴
18. Carry good deeds for, travelling expenses and leave not to-day's task till to-morrow.⁴⁵
19. Why should the created be proud of his gifts when the Creator alone has the power to give?⁴⁶
20. They who bathe their bodies and sit at leisure, cannot be called pure.⁴⁷
21. Abandon vices, practise virtues and realise, thus, the reality of life.⁴⁸
22. He who goes about begging for what he himself has at his home, gathers shame and reproach.⁴⁹
23. They who seek to rule over others, are stupid and boorish.⁵⁰

40. Ibid., Rag Asa, p. 474.

41. Ibid., Jap, p. 6.

42. Ibid., Rag Ramkali, p. 952.

43. Ibid., Rag Majh, p. 146.

44. Ibid., Rag Ramkali, p. 932.

45. Ibid., Rag Sorath, p. 595.

46. Ibid., Rag Siri, p. 25.

47. Ibid., Rag Asa, p. 472.

48. Ibid., Rag Asa, p. 418.

49. Ibid., Rag Ramkali, p. 903.

50. Ibid., Rag Basant, p. 1109.

24. Knowledge grows in those who seek its light fades in those who merely argue.⁵¹
25. They who rid themselves of their selfishness, are ever in bliss and are ever beauteous.⁵²
26. Death is the privilege of the brave if they die for a noble cause.⁵³

These and hundreds of such other gems of moral, spiritual and philosophical content constitute the moral code of Guru Nank as reflected in his hymns preserved, fortunately, in their original and most authentic form. Couched in simple language and homely style, and presented in a precise and direct form as these are, these were understood by the rustics and the sophisticated equally well, and their real purport did go home to them.

Their clarity and simplicity, precision and directness, conciseness and meaningfulness also went a long way in distinguishing the Master's teachings from those of his predecessors and contemporaries. As is evident, there was nothing of mystical or mythical, theoretical or ambiguous about them. He, in fact, was a Teacher of the common-folk and was at his best while cherishing their aspirations and safeguarding their interests. He, therefore, talked to them in their own idiom and taught them what to aspire and how to proceed, what to do and what not to do in a simple, direct form in an original, inimitable way. He told them, for example—

1. If the wife and husband break off, the birth of a child reunites them.⁵⁴
2. Whoever has come must pass away; for, the turn shall come round to one and all.⁵⁵

51. Ibid., Rag Malar, p. 1255.

52. Ibid., Rag Malar, p. 1281.

53. Ibid., Rag Vadhans, p. 579.

54. *Guru Granth Sahib*, op. cit. Rag Majh, p. 143.

55. Ibid., Rag Asa, p. 474.

3. That which ripens gradually, ripens best.⁵⁶
4. If the mind is impure, the body and the tongue also become impure.^{56a}
5. Accused is the life which is lived only to fatten one's belly.^{56b}
6. There is no other place to go to except God; and He is but one.^{56c}

Tirukkural also abounds in such short and memorable sayings known for their lucidity and compression, studied variety, inimitable grace and original touch. Some of the ideas couched therein appear some what similar in their scope, content and expression. For, instance, according to its author, Tiruvalluvar:

They are the *Brahmans* who are righteous and love all creation (ch. 3, No. 30).

According to Guru Nanak—

He alone is a true *Brahman* who grasps *Brahm* (God); practises meditation, discipline and self-control; and adopts contentment and right conduct as his religious observances (Slok. p. 1411).

According to Tiruvalluvar again—

It is not birth but deeds that mark men (972)

and

One is not great because of
One's birth in a noble family;
One is not low because of
One's low birth (973).

56. Ibid., Rag Tukhuri, p. 1109.

56a. Ibid., Rag Siri, p. 55.

56b. Ibid., Rag Suhi, p. 790.

56c. Ibid., Rag Siri, p. 60.

According to Guru Nanak—

God does not mind our caste or birth. So let us learn the way of truthful living; for one's deeds proclaim one's caste and respect (Rag Prabhati, p. 1330).

Similarly, Tiruvalluvar proclaimed in the South:

The virtue of good speech is greater than all the other good qualities found in one (641)

and

Humility and loving words are only true ornaments; Others are not (95).

Guru Nanak asserted in the North:

Sweet speech and humility are the essence of all virtues and good qualities (Rag Asa, p. 470).

The Sage of Mylapore advised people—

Be pure in mind. That is *Dharma*. All else is but pompous show (34).

The enlightener of Talwandi told them—

Truth is realised only through the purity of heart. (Rag. Asa. p. 472)

They have almost similar views regarding the loving-kindness.

Whereas the author of *Kural* maintains:

To live a life void of love is like a withered tree bursting into leaf in barren land (78).

The founder of Sikhism claims:

Man without love is an empty shell which crumbles down and is reduced to dust (Rag. Siri, p. 62).

They have somewhat similar views on many other such basic themes, like those of Family Life, Ingratitude, Frivolous speech, Bad Company, Perseverance, Friendship, Learning and ignorance.

They differ too at many places; and the difference sometimes lies in their approach to and emphasis on various aspects of one and the same subject. A remarkable example of this sort of difference is evident in their respective attitude towards the status of TRUTH as a towering virtue. According to Tiruvalluvar,

In all the scriptures we have read, there is no virtue greater than truth. (300)

According to Guru Nanak:

Truth is the highest of all virtues, but higher still is the truthful living (Rag Siri, p. 62).

But they differ mostly and fundamentally too on a basic plank. The *Kural* divided as it is in 3 parts, deals with three basic objects of life, viz. *Dharma* (virtue), *Artha* (Wealth) and *Kama* (Pleasure). It does not touch the fourth,⁵⁷ known as the *Moksa* (the Final release or salvation). Guru Nanak touches this too in his moral code. "The grandeur of such a code consisted in that 'moral law within and the starry Heaven above' which filled the German thinker Kant with awe. For, the ethical ideal emphasized by Guru Nanak was the spirit of cosmic consciousness, and not a catalogue of copy-book maxims."⁵⁸ He lived in an age of political strife, spiritual degeneration and loss of moral values. He said:

The Kali-age is a knife, kings are butchers;
Justice hath taken wings and fled.

In this completely dark night of falsehood
the moon of truth is never seen to rise.

I have become perplexed in my search;
In the darkness I find no way.

Devoted to pride I weep in sorrow;

Saith Nanak, how shall deliverance be obtained?

(Majh Ki Var, Macauliffe, Vol. p. 170).

57. Which are enumerated as such as in the 26th Sloka of the *Hitopadesa*.

58. See Shan, Dr. Harnam Singh, *Guru Nanak's Moral Code*, Chandigar, 1969, p. 5.

The answer he found was :

There is no salvation without the True Word. It is only 'by meditating on the Word and repeating God's Name' that man can remain 'unaffected by the world', just as "a lotus in the water remaineth dry, as also a water fowl in the stream," (Sidh Gosht, Macauliffe, Vol. I, p. 171)

For a diseased world, the remedy is the Name.

(Dhanasri Chhant, Mcleod, p. 195)

One who seeks deliverance must cast out his pride, free himself from lust and anger, refuse to be caught up in greed and covetousness, and regard pain and hunger as the gift of the beneficent One (Gauri, 9; Var Ramkali, 17; Tilang, 4; Japji 25). Moral values must be made the basis of life; spiritual awakening cannot come only to mechanical observance of ritual or repetition of the Name. Ultimately it is through Divine grace (*nadar*) that the door of salvation is found (Japji, 4).

He to whom Thou dost show Thy grace and whom Thou dost bring to Thyself, he it is who meditates on the NameHe whom Thou dost bring to the Truth, he it is who attains it." (Var Malar, 28, McLeod, p. 205)

Thus the Guru establishes a link between the Divine grace and the unregenerate man's efforts to purify himself. Such efforts are possible, for, even in the unregenerate man's heart, which is filled with evil, "there dwell redeeming qualities". (Oankaru, 44. McLeod, p. 207) Religion seeks to bring out these qualities so as to open the door of salvation.⁵⁹

Here is Guru Nanak's message of hope for mankind; and there lies the distinctive feature of his moral code, his didactic teachings which maintain :

1. If the bride strings her virtuous deeds on the thread of mind, She gathers priceless jewels within her own heart. (Waddhans. p. 557)

59. Ibid., pp. 6-7.

2. Salvation comes by living the Truth. (Majh, p. 141)
3. Salvation is attained by cherishing loving devotion for God and by dwelling in humility. (Rag. Asa. p. 470)
4. Good actions may procure a better frame of life, but salvation comes only through His grace. (Jap. p. 2)⁶⁰
5. He who enshrines God's Name in his mind, is emancipated even when alive (Asa. p. 412).
6. Liberation from bondage is effected by the will of God. None else has any say in it (Jap. p. 5).

Tiruvalluvar also hints at that when he asserts in the very first chapter of his *Kural*:

Crossing the other seas (of lust and lucre) is not possible for anyone other than those who have reached (i.e. who contemplate on) the feet of the compassionate One who is an Ocean of Righteousness (No. 8).

He, at the same, tells his fellow-beings soon after that

If one would practise righteousness Without a wasted day, it would become a boulder to close the path to one's rebirth (No. 39).

And "Conducting one's life ever eschewing the quantet—envy, desire, anger and harsh words—is righteousness",⁶¹ according to his moral code; and 'righteousness' in itself forms "the warm and woof of his entire work."⁶²

6

Both, Guru Nanak and Tiruvalluvar were householders-Cum Teachers. Domestic virtue, truth, purity, humility and charity form the favourite themes of some of their finest verses.

60. Guru Granth Sahib, op. cit. pp. 557, 141, 470, 2, 412 & 5.

61. Tiruvalluvar, The Tirukkural, chapter 4, No. 35.

62. Vanmikanathan, The Tirukkural, op. cit. p. xxi.

They couched them mostly in simple and straightforward manner and in exquisite poetic form in their respective languages. While expressing their views on a vast variety of themes, they did not enter into any dogmatic or doctrinal controversies. While trying to lead men from darkness to light, evil to righteousness and mortality to immortality, they no where posed as the law-givers. They were true and great teachers of men who are highly fortunate in possessing their inspiring, enlightening and ever-lasting teachings right in their own words.

Note : I am highly indebted to Rev. Dr. G. U. Pope, Prof. V.R.R. Dikshitar and Tiru G. Vanmikanathan for their English renderings of Tiruvalluvar's couplets used in this humble effort. The English renderings of Guru Nanak's verses used herein are based on my own book, viz., *Sayings of Guru Nanak* (by Dr. Harnam Singh Shan) published in 1969 by the Shikmani Gurdwara Panhandhik Committee, Amritsar.

Sanskrit

SANSKRIT DIDACTIC WORKS SIMILAR TO THE TIRUKKURAL

BY

DR. SUBHADRA JHA

I thank sincerely Dr. Sanjivi for giving me this occasion to compare the Tirukkural with some works of Sanskrit literature. Certainly this has been so because no scholar of eminence whom Dr. Sanjivi originally entrusted this work found it convenient to oblige us and to associate with us in the deliberations of this seminar, so my position is of a substitution of a wooden peg for an iron bar or like that of rice-powder for wheat flour in preparation of an offering to Viṣṇu (*abhāve śālicurṇam vā*) or like the eraṇḍa tree imposing to pass for a tree in the presence of a number of Sandal trees, so like a devil I trod into the place where some wise men have perhaps dreaded to enter-I a jack trading in a number of languages.

The oldest works of Sanskrit literature are represented by the vast amount of literary productions known under the common name *Veda*. This *Veda* consists of, like any collective vast literature of various categories of idioms, expressions, and hymns. For example here we find prayers to Gods, praise of gods, references to medicines and to surgical formulas, abuses, curses, mathematical descriptions, stories, legends, psalms, religious formulas suitable for recitation in sacrifices, gambling terms, magical formulas, philosophical observations and what not. As a whole the *Veda* has nothing to do exclusively with religion, although like-Tirukkural it is recited or sung on the occasion of religious performances.

Sanskrit literature is very old, older by thousands of years than the commonly believed date of composition or compilation of Tirukkural. We may compare the *Veda* with the Tirukkural in as much as we do not know the names of Vedic authors likewise—The popular name Tiruvalluvar commonly referred to as the author

of the work Tirukkural, is really a common name and in case I have followed the relevant remarks of the word gives more than one meaning. As such I venture to add that Tiruvalluvar may perhaps be like Sanskrit *S'ri Vallabha*. *Vallabha* meaning favourite, popular, etc. commonly used as the concluding portion of the epithet *rāivallabha* a person enjoying patronage of some monarch.

While we find didactic stanzas concerning the relationship of man to society, family relationship, earthly gains, etc. already in the Veda, it has not been possible for want of time and partly on account of non-availability of even common reference books of Sanskrit in the library to locate very-many parallels to the stanzas of the Tirukkural. But I venture here, however, to give a few of them:

The very first stanza of the Tirukkural.

“As alphabet with a begins

The universe with God begins” (Kural, 1)

This is reminiscent of the Vedic passage,

hiraṇyagarbhaḥ samavartatāgre
jātasya bhūtaḥ patireka āsit

In the beginning Hiraṇyagarbha God became the first lord of what was born. The prominence of *a* is further explained in the interpretation in the *Upaniṣads* of the syllable *om* and in the *Bhagavadgītā*, where Krishna says *akṣarāṇāmākārosmi*, I am *a* of the alphabet.

The second stanza “Of what avail is learned scholarship of the wise one's divine feet they do not worship.” (Kural, 2)

The objective of this stanza is *iśvarabhakti* and *śraddhā* is main constituent element of the process of salvation, as explained in the *Yogasūtra* - *iśvarapraṇidhānādvā* or in the *Gītā* - *śraddhayā parayopetaḥ* etc.

We may yet compare another passage:—

The Tirukkural says:—“Avoid ill acts, and onward march; These too define your way in wise men's view.”

This reminds us of the famous passage in the *Taittiriya Saṁhitā*, in which the teacher advises his disciple after he has completed his course of studies and is to return home, as to what he should do and what he should not do. He is advised only to do what is *anavadya* “not bad” and to follow the path of the wise Brāhmaṇas who are free from prejudices. In other passages men in general are urged in the words *uttiṣṭhata* “rise up”, *jāgrata* “wake up” and in yet another one

aśmanvati riyaṭe saṁrabhadhvam
uttiṣṭhata pra taratā sakhāyaḥ
atrā jahāma ye asannaśevā -
s'ivān vayam uttare mābhi vājān.

“The streams filled with stones flow on; move together; hold your heads high, and cross over, my friends! Here let us leave those who are opposed to good and let us cross over to power that are beneficent” Descending from the Veda, let us come to the some of the oldest works of classical Sanskrit, the *Rāmāyaṇa*, the *Manusmṛti* etc.

We find here in the *Manusmṛti* the well known hemitich *yatra nāryastu pūjyante vasanti tatra devatāḥ* “where women are revered, there the gods dwell.” The same idea is reflected in the Tirukkural:

Who lives a domestic life with grace,
with heavenly gods will find a place (Kural 50).

In the *Rāmāyaṇa*, Rama in the forest inquires of his brother Bharata when the later goes to meet him:

kacciccaityaśatairjuṣṭaḥ suniviṣṭajanākulaḥ
devasthānaiḥ prapābhiśca taṭākaiścopaśobhitaḥ
prahṛṣṭānaranārikaḥ samājotsavaśobhitaḥ
sukṛṣṭasimā paśumān himśābhirabhivarjitaḥ
adevamātṛko ramyaḥ śvāpadaiḥ parivarjitaḥ
parityakto bhayaiḥ sarvaiḥ khanibhiścopaśobhitaḥ
vivarjito naraiḥ pāpaimama pūrvaiḥ surakṣitaḥ
kaccijjanapadaḥ sphitaḥ sukham vasati rāghava

"Are the places of worship with hundreds of caityas visited by multitude of noble citizens; are there fountains and tanks: are men and women happy; do the people celebrate well social feasts; do they cultivate fields well, is there no killing; is cultivation independant of rains; are there no ferocious animals; is the country ruled by my ancestors free of sinners: O brother please tell me if the city is leading a happy life."

Compare this with:

"A land is that which free from hunger grows,
From epidemics and from destructive foes" (Kural 734)

"Free from factious and destructive strife;
A land is free from plots against king's life" (Kural 735)

"The best of all lands is that which no ill knows,
If ills should come, still its wealth bestows" (Kural 736)

"Rain and springs and mountains near at hand,
With waterfalls and forests make up the land" (Kural 737)

Of the large number of works compiled or composed with a similar objective as that of the Tirukkural, we may mention only the Kauṭīliya Arthaśāstra and Kāmandakīya Nītiśāstra possibly of an age preceding by centuries the probable age of Tirukkural.

Kauṭīliya too probably is not the name of the author in the same way as Tiruvalluvar is not the name of the author of Tirukkural. The latter has devoted 25 chapters to porul or artha, that is the subject matter of the Kauṭīliya-Arthaśāstra and all these topics touched by Tiruvalluvar has been elaborately dealt with by Kauṭīliya.

The Kāmandakīya nītiśāstra also expressly deals with three objectives of life and has *nyāyaprayatnaṁ nṛpatirathaprajāṁ trivargenopasandhatte* - A king, if he is righteous, he associates his ownself and his people with three objectives of life and he too has the following as members of the State:—

*svāmyamātyas'ca rāṣṭraṁca durgam balaṁ suhṛt
etāvaducyate rājyaṁ sattvabuddhivypāśrayam*

The following constitute the state:

Sovereignty, minister, territory, fort, treasure army and friend.
Almost exactly as Tirukkural says:

"Ministers, country, fortress, wealth, army, and allies he
who has these six is a lion among kings" (Kural 381)

Again Kāmandakīya says:—

*prabhāvaḥ sucitā maitri tyāgaḥ satyaṁ kṛtajñatā
kulaṁ śīlamadambhaśceti guṇāḥ saṁpatti hetavaḥ*

as in the Tirukkural

"Fearlessness, liberty, wisdom, zeal, not being wanting in
these four is the characteristic of the king." (Kural 382)

The passage on moderation in respect of food in the Tirukkural may be well compared with the famous *Cāṇakyanītisāra* passage

*anabhyāse viṣaṁ vidyā
ajirṇam bhojanam viṣam*

so unpractised knowledge is poison, as undigested food poison.

Tiruvalluvar is said to have been living in Mylapore, one of the most important seats of Sanskrit studies down to the present day, so it is no wonder if we find parables of almost all stanzas in Sanskrit literature of the ages both preceding and following him. These stanzas are definitely the result of tradition as known to the illustrious saint, and it cannot be ruled out that not withstanding the ideas prevailing in the Tirukkural being traceable in Sanskrit, literary works of earlier ages found further echo in Sanskrit literature of subsequent ages, may be under impact of the Tirukkural, these ideas were directly reproduced on the basis of more ancient Sanskrit literary works - a thing that possibly will never be decided. We have to study both Tamil literature and all the literature together to find out how the cross section of the principles of different languages or geographical areas of different ages have been like-minded or thinking alike - a thing that finds expression in Vedic expression *saṁāno mantrāḥ samitiḥ*

samāni. "Let us think and meditate; Let our association be alike". If this is done, we shall be contributing towards mutual social understanding of the ethical - conditions of the world of essential identity in apparant diversity.

Some other problems about the Tirukkural, that may have cropped up possibly due to my ignorance, is the composition of the work. The question arises whether the text that we have today is not a compilation? Whether the Tirukkural too was not wholly of the type of the *Pañcatantra* and *Tantrākhyāyikā*, from which the illustrative narratives have been removed.

These naturally lead us to the problem of the origin and development of Indian narrative literature in general and to the history of Indian didactic poems in particular. We have so many anthologies, like the *Kavindravacanāmṛta*, *Subhāṣitaratnabhāṣa* etc. like the Tirukkural. It may be that the stanzas known as *sabhāṣitas* had originally been parts of other narratives, either written or tradionally passing from mouth to mouth, like the stories of the *Tantrākhyāyika* that were taken into Turkish and Arbic and otherwise perhaps even in early Christian ages may be even in the ages preceeding it into different countries. We do not know when these stories were put into writing. It may be that the stanzas were there and they were cited in appropriate context.

I think further study in comparison with the materials available in extant literature of other languages will reveal some valuable truths regarding the history of epigrams and narratives and determine the place of the Tirukkural in world-literature.

I have ventured to speak about such topics in the city of Madras, the place where my revered Guru M. M. Ananta Krishna Shastri was educated and that without knowledge of Tamil, as such I do not doubt that I must have erred and simply betrayed my ignorance in this talk. For this I crave pardon.

Telugu

TIRUKKURAL AND ITS UNIQUE PLACE IN INDIAN LITERATURE

BY

VEDAM VENKATARAYA SASTRY

The greatness of Tirukkural in the history of Indian literature, nay, in that of world literature cannot be over-estimated. It occupies a unique place both as a book of morals and an excellent piece of poetic composition. Though I wanted to confine myself to its Telugu translations and similar works in Telugu literature, I felt called upon, after going deeper into the book, that the subject needs wider treatment by its very innate universal appeal. As much is said of its poetic excellence I confine myself here to the first part of my statement, i.e. Kural as a book of morals.

Modern scholars, in their enthusiasm and admiration to the great teacher, are not tired of calling the book a religious one, and a moral code. They call it the Tamil Veda, Tamil Bible, Tamil Koran and so on at the same time emphasising on its secular character and universal appeal standing above all sectarian and racial prejudices. These statements sound contradictory and sometimes make one feel that they are the outcome of confused thinking. Religious views seldom rise above the prejudices of sect, caste, creed or nationality and humanity at present is, on this basis, divided into airtight compartments making cultural contacts and emotional integrity difficult, if not impossible. From my humble cursory glance of this great book I do not find anything religious about it. By religion I mean anything about God and other worldliness. There is nothing otherworldly in it and the author appears to have had no mind to teach his readers any practical way to realise God or find happiness in heaven at the end of this life on earth. He definitely wants us to realise actual facts around us in this mundane earth, strive to be happy in this birth in our present condition of flesh and blood and live

a clean life without quarrels, differences and even small bickerings. He does not worry about God without being atheistic at the same time. He wants us to pray to God and be good but make no fuss about religiosity.

A cursory glance at the plan of his book confirms the above view. The treatise is divided into three parts usually known as Dharma, Artha and Kama (அறம்-பொருள்-இன்பம்) and as we have no proper English equivalent words we can just be satisfied by translating these as Virtue, Wealth and family life. Dharma is a very wide one. It may be called duty and man's duties are innumerable. He is bound by birth to behave in a particular way to his neighbours and react in a particular way to his surroundings. After praising God and mentioning of the blessings of rain, merit of ascetics and power of virtue he dilates upon domestic and ascetic virtues. About domestic virtue married life and the happiness of a householder are made much of. Stress is laid on hospitality, gratitude, self-control, fear of sin and one's own duty to society. Regarding ascetic virtue non-violence, non-killing, compassion abstinence from flesh-eating and compassion are emphasised. All this shows that one should try to be as good as possible in every walk of life, as agreeable as possible to society and nature. In the second book or division he has taken up the state. From Domestic economy, if I can say so, he has gone to political economy. Herein he has prescribed a code of conduct for the rulers of a country. He has divided the state into seven parts, the King, the Minister or ministers, territory, fort, treasury, army and finally a friend or good advisor. This is exhaustive and includes everything required for politics and political economy. The last part or book devoted to இன்பம் (Kama or love) He advises young men and women just trying to understand the world to proceed in the proper path. Love is the most important factor in the life of a boy or a girl and any false step is enough to make the entire life of a person miserable. A boy or a girl has to think twice and choose well one's own partner in life. Proper advice is necessary at the stage of adolescence. Herein the great author is at his best in analysing human psychology and guiding humanity. Hence we find no advice given to anybody to become only God-minded.

He does not ask us 'Bhaja Govindan' or say 'Namacha Sivaya' or 'Buddham Saranam Gachcami'. He simply says 'You have many things to learn on earth, learn them and be happy'.

Now coming to the life and times of Tiruvalluvar much controversy has to be faced. No doubt he lived some two thousand years ago at the fagend of the third Sangam but his life history is surrounded in mystery. More stories are current that he was a weaver and was living at Mylapore, or that he was a royal drummer or civil servant of a low origin and his wife Vasuki was a devoted wife. Whatever these stories expect us to believe one thing is clear that he did not belong to any high class in life and was one among the masses well acquainted with life and its different aspects. Some are of the opinion that Valluvar was not his personal name and denotes the office he held under the state. If this view were to be correct we can safely equate the term Valluva with Vallava or Vallabha of the Asokan and later inscriptions contemporaneous with the Sangam periods. Inscriptions say...so and so king orders thus - '*mautri, purōhita, sāmanta, amātya, āyuktaka, nigeektaka, ādhikārika, mahattarān sakala naiyōgika Vallabhān ittham ājnāpayati*, Here the term *Vallabha* denotes an officer. Whether it is a Sanskrit term or a Dravidian one is not to the point but the term is found in use. As in later history many ministers and persons holding high posts in the service of the state are found as poets and writers it is not unlikely that Tiruvalluvar was in state service like Sekkilar of a later stage and wrote his book.

It is also curious to note that the famous author of Panchatantra, Vishnu Sarma, also lived at Mylapore a city that has great antiquity. Panchatantra mentions the place "aste Dakshinātye Janapade Mahilarōpyam nāma nagaram." Though Panchatantra is different in plan by way of its cock and bull stories it gives, the saptanga theory of state and prescribes a good moral code of conduct. It, of course, has no chapter on love. As Panchatantra is slightly later than the Sangam period it is likely that Vishnu Sarma was influenced by Tirukkural and made certain parts easy for the public, of course writing in Sanskrit.

I would like to make one point clear. Whatever the language the thought was Indian for the great Artha Sastra of Kautilya was already in the field. Its date being 300 B.C. and Chanakya is also said to be a southern Brahmin there is no doubt that whole of India was thinking alike. Later authors did not like the unscrupulous ways of Chanakya and condemned his methods as we find in Bana's Kadambari. Tiruvalluvar being impelled by his compassionate nature appears to have taken the Saptanga theory of state and modified the approach to one of *ahimsa*. We see much similarity between Tirukkural's second book and many works on *arthasastra* and definitely Tiruvalluvar has improved upon his predecessors.

In Sanskrit we find many books on *Niti sastra*, *loka niti* and *rajya niti* and large chapters in Mahabharata. Some authors have dealt with these separately. Many of these are considered as later interpolations into the Mahabharata. If Tiruvalluvar was influenced by contemporary thought on these two aspects *loka niti* அறம் *rajya niti*, ஸுருஷர் his காமத்துப்பால் is a forerunner of Vatsyayana's Kamasastra as his date is given as about the fourth century A.D. The greatness of Tiruvalluvar lies in this that he has felt that these subjects be better taken together and not studied separately. It is really very interesting to note that the great Sanskrit poet Bhartrihari has written his Subhashita on the same plan of Tiruvalluvar - Sringara, Niti and Vairagya satakas. One may deny the similarity that *rajaniti* is wanting and Vairagya that has no place in Tirukkural has a special chapter. The division is significant though with this difference. Tiruvalluvar's is a comprehensive view without *Vairagyam*.

There is a view that Tiruvalluvar was a Jain and was no other than the great Elacharya or Kunda Kundacharya (eg. Kundavai), the first pontif of the Jaina Sangham that was established at Madurai about 450 A.D. Though stress is laid on *ahimsa* we do not find any special Jaina features in the book and I leave the matter for scholars of Jaina philosophy. But coming in line with great architects of India who raised wonderful gopurams but kept their names secret, or wanted no publicit

Tiruvalluvar believed in service and no public recognition or title. That was his spirit.

Many want to equate Tiruvalluvar with some saints of a later age. But there are no miracles attributed to him and he was no Vedantist. Nor was he a Yogi like Vemana. Vemana criticised his contemporary society bitterly and heaped abuses against the so-called orthodox. He had a large number of disciples. But Tiruvalluvar aimed no abuse against his contemporaries so strongly. His criticism was mild. The satakas of later Telugu literature contain many ideas of Kural but on a small scale. To compare Kural with the didactic literature will be interesting to show more the differences than the similarities. The writings of Vemana or other saints show their dissatisfaction with society whereas Tiruvalluvar has no grievance against anybody and appears to have been in a cheerful mood. It is really unfortunate that Sanskrit thought was not influenced by his example of putting *Dharma*, *Artha*, and *Kama* in a nutshell.

The reason for Valluvar omitting to write on Moksha in a separate chapter is noteworthy. There are side remarks and references to heavenly bliss but there they end. His period was one of religious strife. Buddhism and Jainism, Hinduism, and local cults, Saivism and Vaishnavism, Christianity in some parts were all there. There was no common platform for these to meet and agree. To mention a particular approach to salvation, Sivabhakti or Vishnubhakti would mar the secular character of his work. I think he very wisely avoided unpleasant controversy but ignoring the chapter. It is also likely that moksha is automatically assured if one follows the other three properly as it is more in the nature of a reward for good way of life than a way of living itself. It is a reward or *phala* for *karma* or action.

Though there is no Sanskrit translation or adaptation of this great Book, Telugu has the unique honour of being the earliest in Indian languages to have a translation. Indian translations were made earlier. The first Telugu translation was made in 1877 with elaborate notes by Venkatrama Srividyanandaswami of the Kanu-parti family. He called it *Trivarga Dipika*. In 1892 Sri Sakkam

Narasimhalu Naidu translated selections called *Trivargamu*. In 1906 another translation of selections was made by one Sri C. Lakshminarayana Sastry. The famous poet and translator of Kambaramayana into Telugu, the late Sri P. Sriramulu Reddi published his translation in 1948. My friend Challa Radhakrishna Sarma published his as *Tamila Vedamu* in 1954. In 1955 Sri Jalayya published it as *Nitisudha*. Recently in 1966 another friend of mine, Sri Sonti Sripati Sastry published his translation as *Sri Padula*. Having lived in Tamilnad together with the Tamils the Andhras also share the feelings of the Tamils and welcome any number of translations with pride.

TIRUKKURAL—SOME PARALLELS IN URDU POETRY

BY

H. K. GHAZI

1. Tirukkural is considered to be the greatest work in the Tamil language. It has been described and quite justifiably, as the life and soul of Tamil culture. The great Kural is a vast reservoir of mature thoughts and basic truths. It contains so much practical wisdom and such humorous moral dictates that it is a veritable manual of instructions for both young and old. The Kural discusses the power of virtue, it extols self-control and counsels charity. It deals with domestic virtues, ascetic virtues and many other traits and qualities which are highly desirable. The Kural seeks to give bold and sound advice to royalty, about the manner in which momentous decisions ought to be taken and advice sought in regard to them. This makes the Kural virtually a code for the use of all those who may happen to be in authority. There is a separate chapter for the guidance of those who may happen to be the advisers of the decision-makers. There is a chapter on strategy and defence. There is another chapter on diplomacy and related matters. A number of admirable qualities have been described and discussed in a miscellaneous chapter. In the last few chapters, love and domestic bliss are the main themes.

2. The Kural is almost a unique work. There are very few works which are quite comparable to it. The famous 'Gulistan' of Saadi is no doubt a didactic work of very great value. However, it is partly in prose and partly in verse while the Kural is wholly in verse. The Gulistan contains some stories also. The 'Bostan' of Saadi is wholly in verse but this also contains anecdotes leading on to a moral. These two works are not wholly abstruse; though of course, of a very lofty character.

3. The Urdu language contains a large number of didactic works both in verse and prose. Some of them are gems of the

world's best literature. However, here again, none of them is wholly comparable to the Kural either in size or in content. Fortunately, the great Kural has been translated into Urdu by Prof. Hasrat Suhrawardy. His is a fine piece of work in chaste Urdu. Apart from its own literary merit, the Work is faithful to the original.

4. During my study of the Tirukkural and some other Works of the Tamil language, I was greatly impressed by the fact that, though there has been practically no exchange between Urdu and Tamil literature, still one can draw many parallels between Urdu poetry and Tamil poetry. As we know, each language has a genius of its own. Its Similies and Metaphors are peculiar to it. In spite of all this, one does come across strikingly similar couplets in Urdu and Tamil. It is not merely that the ideas are the same but that the mode of expression is also very much alike. This fact is all the more remarkable because there has been practically no transference from Tamil to Urdu or the other way about. One could probably make this the subject of a regular discourse. However, I have been able to pick out just a few couplets from Urdu which bear a striking resemblance to couplets from the Kural. In order to make the comparison really meaningful, I have given the Urdu translation of the couplets of the Kural and the corresponding Urdu couplets.

5. As regards poverty, the Kural says:

கேட்டினும் உண்டு ஓர்உறுதி; கிளைஞரை

கீட்டி அளப்பதோர் கோல்

(குறள், 796)

The English rendering of it is given below:

"Even in ruin there is some good (for) it is a rod by which one may measure fully the affection of one's relations."

The Urdu translation of this is:—

مفلسی جہاں بری چیز ہے وہاں اچھائی بھی رکھتی ہے
مفلسی دوستی پہچانتے کی کسوٹی ثابت ہوتی ہے (کرل)

There is a corresponding couplet by the Urdu poet Aasi with echoes the same thought in very similar language:—

بڑا دکھ دیا گردش چرخ نے
کہ احباب کو آز مانا پڑا
(آسی)

6. In another place the Kural says:—

பருகுவார் போலினும் பண்புஇலார் கேண்மை

பெருகலின் குன்றல் இனிது

(குறள், 811)

The English translation of this is as follows:—

"The decrease of friendship with these who look as if they would eat you up (through excess of love) while they are really destitute of goodness is far better than its increase"

The Urdu rendering is given below:—

اں لوگون کی دوستی کا ختم ہو جانا ہی بہتر ہے
جن کی دوستی میں خلوص نہیں ہوتا - (کرل)

There is a comparable couplet by Asir in Urdu:—

ہے تجسس شرط یان ملنے کو کیا ملتا نہیں -
گر نہیں ملتا تو صادق آشنا ملتا نہیں - (اسیر)

7. As regards treacherous persons, the Kural says:—

உறல் முறையான் உட்பகை தோன்றின் இறல்முறையான்

ஏதம் பலவும் தரும்

(குறள், 885)

The English version of this is:—

"If there appears internal hatred (in a family), it will lead to many a fatal crime."

In Urdu, this has been rendered as follows:—

جو دوست نما دشمن ہوتے ہیں -
ان سے ہمیشہ جان کا خطرہ لاحق ہوتا ہے - (کرل)

There is a couplet in Urdu conveying more or less similar ideas:—

انسان سے انسان کو کینہ نہیں اچھا -
جس سینہ میں کینہ ہو وہ سینہ نہیں اچھا -

8. As regards instability of life, the Kural says:—

நில்லாத வற்றை நிலையின என்றுணரும்
புல்லறி வாண்மை கடை (குறள், 231)

The English translation is:—

“That contemptible opinion, which considers these things to be enduring which are not enduring, is dishonourable (to the wise).”

The Urdu rendering is:—

وہ لوگ بہت غلطی پر ہیں -
جو ہر فانی کو لافانی سمجھ بیٹھے ہیں - (کرل)

The great Urdu poet Ghalib himself has said something in this very strain:—

ہاں کھائیو مت فریب ہستی
ہر چند کہیں کہ ہے نہیں ہے - (غالب)

9. As regards perseverance in sorrow, there is a lot in the Kural as also in Urdu literature:—

இன்னுமை இன்பம் எனக்கொள்ளி ஆகும்தன்
ஒன்னார் விழையும் சிறப்பு (குறள், 630)

In English this means:—

“The elevation which his enemies desire, will be gained by him, who regard trouble as pleasure.”

The Urdu rendering of this is given below:—

جو لوگ غم ہی کو خوشی سمجھ لیتے ہیں -
اور اس کو اپنا لیتے ہیں ان کے دشمن -
بھی اُن کا احترام کرتے ہیں - (کرل)

The great Urdu Writer of tragic verse ‘Fani’ says much in the same fashion:—

غم بھی گزشتی ہے خوشی بھی گزشتی
کر غم کو اختیار کہ گزرے تو غم نہ ہو (فانی)

10. As regards contentment, the Kural says:—

அற்றேம் என்று அல்லல் படுபவோ பெற்றெமென்று
ஓம்புதல் தேற்றா தவர்? (குறள், 626)

The English translation of this is:—

“Will those men ever cry out in sorrow, ‘we are destitute’, who (in their prosperity) give not way to undue desire to keep their wealth saying, ‘we are rich’?”

The Urdu translation of this is:—

ہمت والے لوگ جس طرح اپنی کامیابی کا مظاہرہ نہیں کرتے -
بلکہ اچھے وقت میں بھی خاموشی اختیار کرتے ہیں - اسی طرح اپنی مصیبتوں
کا بھی اظہار نہیں کرتے - بلکہ ایسے وقت میں بھی خاموشی اختیار کر لیتے
ہیں - (کرل)

Natig of Lucknow has put the same idea so well in this following couplet:—

کہہ رہا ہے شور دریا سے سمندر کا سکوت -
جس کا جتنا ظرف ہے اتنا ہی وہ خاموش ہے (ناطق)

11. About truthfulness, the Kural says:—

மனத்தொடு வாய்மை மொழியின் தவத்தொடு
தானம்செய் வாரின் தலை (குறள், 295)

This has been rendered into English in the following words:—

“He who speaks truth with his heart, is superior to those who make gifts and practise austerities.”

The Urdu translation says:—

جو لوگ ہمیشہ سچ بولا کرتے ہیں - جن کا دل ان کی زبان کا
رفیق ہوتا ہے وہ ان لوگوں سے بہت بلند ہیں جو عبادت اور سخاوت
کیا کرتے ہیں - (کرل)

A famous Urdu poet Zauq has put the same thought in similar language.

نہ چھوڑ تو کسی عالم میں راستی کہ یہ شئے -
عصا ہے پیر کو اور سیف ہے جواں کے لئے (ذوق)

12. The Kural condemns anger in the following couplet:—

இணர்எரி தோய்வு அன்ன இன்னு செயினும்
புணரின் வெகுளாமை நன்று (குறள், 308)

In English this has been put as follows:—

“Though one commits things against you as painful (to bear) as if a bundle of fire had been thrust upon you; if it be possible not to be angry, it will be well.”

The Urdu translation goes on to say:—

تمہیں کوئی کیسا ہی خطرناک نقصان کیون نہ پہنچائے بہتر ہے کہ
تم اپنے آپ کو قابو میں رکھو اور غصہ سے احتراز کرو - (کرل)

The same idea has been put into Urdu verse by the last Moghul Emperor Bahadur Shah Zifar who was a very famous poet in his own right:

ظفر آدمی اس کو نہ جانتیگا ہو وہ کتنا ہی صاحب فہم و ذکا
جسے عیش میں یاد خدا نہ رہی جسے طیش میں خوف خدا نہ رہا

13. As regards friendship of the unlearned, there is a couplet in the Kural:—

பேதை பெருங்கெழிஇ நட்பின் அறிவுடையார்
ஏதினமை கோடி உறும் (குறள், 816)

The English translation of this is:—

“The hatred of the wise is more profitable than the excessive intimacy of the fool.”

The translation of the Kural in Urdu verse is given below:—

نادانوں کی دوستی سے عقلمندوں کی دشمنی بہتر ہے (کرل)

This very idea has been expressed by Bahadur Shah Zafar in almost the same words. This is indeed a very rare case of the same idea being put by two very great poets of different languages in the same words! Zafar says:—

نہیں نادان کی دوستی بہتر بلکہ دانا کی دشمنی اچھی

14. As regards generosity, the Kural says:—

வறியார்க்கு ஒன்றிவதே ஈகை; மற்றெல்லாம்
குறியெதிர்ப்பை நீரது உடைத்து (குறள், 221)

The English translation of this is:—

“To give to the destitute is true charity. All other gifts have the nature of (What is done for) a measured return.”

The Urdu translation of the Kural says:—

سخاوت وہی ہے جو کسی صلہ کی توقع میں نہ کی جائے بلکہ اس
نسبت سے حقیقی سخاوت وہی ہے جو غریبوں میں کی جاتی ہے (کرل)

Zauq has said something similar in Urdu verse:—

لیتے ہیں ثمر شاخ ثمرور کو جھکا کر -
جھکتے ہیں سخی وقت کرم اور زیادہ (ذوق)

15. As regards gratitude, Kural says:—

செய்யாமல் செய்த உதவிக்கு வையகமும்
வானகமும் ஆற்றல் அரிது (குறள், 101)

In English, this has been translated as follows:—

“The gift of heaven and earth is not an equivalent for a benefit which is conferred where none had been received.”

The Urdu translation is:—

وہ امداد جو کسی غرض کو رکھ کر نہ کی جاتی ہو اس کا مقام زمین
و آسمان سے بہت اونچا ہو جاتا ہے - (کرل)

Ghalib's friend Shaifita has said in Urdu verse the very same thing:—

کرم کرم نہ سمجھ کر کسی غرض سے ہو -
ستم ستم نہ سمجھ کر ہو امتحان کے لئے (شیفہ)

16. As regards good actions, the Kural says:—

என்றும் ஒருவுதல் வேண்டும் புகழொடு
நன்றி பயவா வினை (குறள், 652)

The English translation of this is:—

“(Ministers) should at all times avoid acts which in addition to fame, yield no benefit (for the future).”

The translation of this in Urdu is as follows:—

وہ کام جس سے اپنی شہرت ہوتی ہے اور دوسروں کی بھلائی نہیں
ہوتی اس کا نہ کرنا ہی بہتر ہے -

An anonymous poet has said in Urdu:—

وہ کام کر بلند ہو جس سے مذاق زیست
دن زندگی کے گتے نہیں ماہ و سال سے

17. As regards the discharge of one's duties, the Kural says:—

இழுக்காமை யார்மாட்டும் என்றும் வழக்காமை
வாயின் அதுவொப்பது இல் (குறள், 536)

The English rendering of this is:—

“There is nothing to be compared with unfailing thoughtfulness at all times and towards all persons.”

The Urdu translation of the Kural is:—

اپنے فرائض کی ادائیگی کو برقرار رکھنے والا صحیح معنوں میں
بڑائی کا مستحق ہے یہ ایسی بڑائی ہے جس کی مثال نہیں پیش کی جاسکتی -

‘Ilyas’ an Urdu poet has put this very idea in his couplet:—

انجام دے جو اپنے فرائض تو ہم نہیں
جو ذرہ جس جگہ ہے وہیں آفتاب ہے - (الیاس)

18. As regards the beauty of the eyes, the Kural says:—

கண்டார் உயிருண்ணும் தோற்றத்தால் பெண்தகைப்
பேதைக்கு அமர்த்தன கண் (குறள், 1084)

The English translation of this is:—

“These eyes that seem to kill those who look at them are as it were in hostilities with this feminine simplicity.”

The Urdu translation is:—

یہ آنکھیں دیکھنے میں بہت معصوم ہیں لیکن جان لیوا ہیں جس
کسی پر بھی پڑتی ہیں اس کو ختم کر دیتی ہیں - (کرل)

Mohabbat, an Urdu poet whose pen name also means ‘Love’ has expressed these ideas in very similar language:—

جس کو تری آنکھوں سے سروکار رہے گا
بالفرض پیا بھی تو وہ بیمار رہے گا (محبت)

19. It is thus clear that similar ideas have been expressed in similar language in both Urdu and Tamil poetry. This shows, not only that the basic ethical values are universal but also that the mode of expression is also common. A comparison of the Kural with Urdu poetry can therefore be the subject of very useful and rewarding study.

APPENDIX I

SUMMARIES AND NOTES

Presidential address by Dr. V. Sp. Manickam, Professor of Tamil, Annamalai University, on the Second Session of the All-India Seminar on Tirukkural on 28—5—1972.

At the outset I thank Thiru N. D. Sundaravadivelu, the Vice-Chancellor, Dr. N. Sanjeevi, the Convenor of the All India Seminar on Tirukkural and the delegates representing all the National Languages of India for their interest in the study of Tirukkural and its propagation throughout the length and breadth of India.

The Annamalai University is one of the three centres of Tirukkural studies which came into existence as a result of the Second World Tamil Conference. As the Head of the Department of Tamil of the Annamalai University it is my duty to place in brief before this scholarly audience the work the Annamalai University is doing in the field of Tirukkural Research. The big five Kappiyas and the five small Kappiyas have quoted Tirukkural in the various situations of the epics. In quoting Tirukkural the authors of these Tamil Epics have given new interpretations and explanations to many a couplet of Tirukkural. Therefore, the poetical works in Tamil which followed Tirukkural may be estimated as *commentaries in verse* on Tirukkural. We have not only collected the ideas of Tirukkural found in these ten Epics but also pointed out clearly the contribution of the authors of these works to the study of Tirukkural by way of new interpretations and expositions to hundreds of Kurals in verse form.

The Annamalai University has also prepared a subject index of Tirukkural. Though Tirukkural has 133 chapters on 133 different subjects, a subject is not confined to one particular chapter alone. For instance, to know the concept of (அறம்) virtue, (இறை)

God, (இன்பம்) Bliss, (அறிவு) Wisdom, (காதல்) Love, we have to make a comparative and detailed study of the various chapters in all the three sections. I am happy to note that the two works 'Tirukkural and Ten Kappiyas' and 'the Subject Index of Tirukkural' will be released shortly.

To the delegates and the participants in the Seminar, I have to say a few words regarding Translations and Commentaries of Tirukkural. In Tamil there are nearly 20 commentaries and still Tamil scholars are anxious to bring out more commentaries according to their tastes and inclinations. It is only in English we have more translations of Tirukkural both in prose and in poetry. After the independence of India, in the name of National Integration, classical works of every Indian language are being translated into the other languages of India. I mention all this to stress one point. Are we really reading in these works, the ideas of the commentators and translators or the ideas of Tiruvalluvar? In my humble opinion, these commentaries etc., have misled and are still misleading not only the people of Tamil Nadu but also the readers of other States and countries who regard these works of translation as faithful to the original. The Seminar of All India Character of this type will, I hope take note of this warning in the propagation of Tirukkural - the systematic scientific and moral work the world has ever produced.

Speakers on Tirukkural usually compare it with Vedas, Githa, Koran, Bible etc. Basically this is a wrong approach. Tirukkural is called 'Tamil Vedam', 'Dravida Vedam' or 'Uthara Vedam'. The 'Vedam' should not be added to Tirukkural as the word has more or less the sense of religion. Tirukkural should be regarded as a work whose aim is to make the people live with all prosperity in this world. As Dr. Albert Schweitzer in his 'Indian thought and its Development' emphasised, its main accent is on life affirmation. When we compare Tirukkural with the scriptures of various religions we are doing a disservice to Tiruvalluvar himself by not giving importance to his worldly approach to the human welfare. His orderly treatment of politics in about 70 chapters and Love in 25 chapters will suffice for a clear under-

Summaries and Notes

standing of his main difference from the prophets and their teachings. It should be noted that unlike the founders and prophets of religions Tiruvalluvar had no followers and he neither instituted any organisation nor headed any movement to spread and enforce his teachings.

I trust the Tirukkural Seminar will try at first to understand the real nature of Tirukkural and its individuality from other great works of the world, by giving unqualified prominence to the happy life of the people and to the order of Society in this world.

—DR. V. SP. MANICKAM

Paper: A BENGALI TRANSLATION OF THE TIRUKKURAL

A question was raised whether Jayadeva's Gitagovinda can be rightfully claimed as a part of Bengali Literature. The questioner pointed out that although it was the work of a Bengali poet, it should be considered as a part of Sanskrit literature since it was written in Sanskrit.

The speaker begged to differ. She pointed out that although Sanskrit was used as the medium of expression because Sanskrit was the conventional literary language of Bengal in the 12th and 13th centuries, Jayadeva's Gitagovinda is very much a part of Bengali literary history. The thoughts and emotions expressed as well as the structure and rhyme of the poems are essentially Bengali. It was written in Bengal by the Bengali poet Jayadeva, who was the court-poet of Raja Lakshmansena, the last Hindu ruler of Bengal.

The speaker raised a counter-question whether the works of Indian authors writing in English should be considered as part of English literature or Indian literature.

Many of the delegates agreed that books by Indian authors writing in English could indeed be classified as part of Indian literature and therefore the questioner's objection was overruled.

—DR. MRS. AMITA DAS

Paper: 'MARATHI TRANSLATION OF TIRUKKURAL'

The listeners were mainly interested in knowing more about Shri Sane Guruji, who has translated Tirukkural in Marathi.

Dr. N. Sanjeevi paid his tributes to Sane Guruji and explained to the audience, the greatness of the great soul. He also asked me to give the gist from Sane Guruji's preface which he has written to the translation. I read out some passages from the preface and explained to the audience how deeply Sane Guruji was impressed by the teachings of Tirukkural.

Someone asked whether we find any impact of Tirukkural in Sane Guruji's writings. I said, "It is difficult to say emphatically that we find much more impact on Sane Guruji's writings. But I can tell you that he many times used quotations from Tirukkural in his speeches to impress his point. By this he aroused a good deal of enthusiasm about Tirukkural in his audience. That is why his translation could see the light of second edition. We find a great deal of good-will towards Tamil people in Maharashtra. Some of the credit for this fact certainly goes to the translation of Tirukkural, and the attraction which Sane Guruji had towards it. If we could produce more authorised translation of Tirukkural, with the help of its Hindi version, and not the English one, I am sure that people of Maharashtra would heartily welcome it, and Tirukkural would reach to the remotest parts of Maharashtra."

—SHRI. SHRIPAD JOSHI

Paper: TIRUKKURAL AND MEDIEVAL GUJARATHI POETRY

Question: Are there translations of Tirukkural prescribed in School and College Gujarati text-books?

Answer: Usually in school and college text-books translated passages are not prescribed. However there is no such rule or any such restriction that translated passages should not be prescribed in school and college text-books.

Question: Are there any such didactic work in medieval Gujarati literature in which the topics are divided according to the three Purusharthas, as done in Tirukkural?

Answer: There is no such didactic work in medieval Gujarati literature in which the topics are divided according to the three Purusharthas.

—DR. RAMANLAL C. SHAH

A TIRUVALLUVAR LEGEND

DR. M. GOVINDASWAMY,

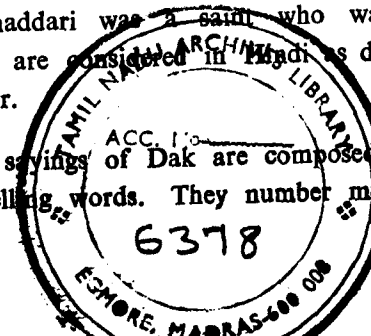
Annamalai University.

Learned Scholars and friends!

Yesterday we had an interesting discussion on 'a Tiruvalluvar Legend in other linguistic regions, legends parallel to those related to Tiruvalluvar. Dr. Goswami of Gauhati University gave a leaf to chew i.e. a point to ponder over he put a drop of Brahmaputra water in our minds and the Doyen of the delegates, the grand old Professor Dr. Subhadra Jha enriched the story by throwing more light upon by furnishing more details to the subject and made the drop of water into a pot of sacred water.

What is said about the birth and life of Tiruvalluvar, the same stories in varied forms are seem to have been prevalent in other states of Hindustan also. The impact or significance of these upon the minds of the people upon the study of Tiruvalluvar these are the points we have to discuss and decide and rely upon before we go into any other aspect of Tirukkural studies. This may form part of the original contribution; this All-India Seminar can make towards the study and propagation of Tirukkural. Ghaghaud Bhaddari was a saint who was a legendary author whose sayings are considered in Hindi as didactic similar to those of Tiruvalluvar.

The wise sayings of Dak are composed in rhymed couplets with a few telling words. They number more than one thousand



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and are divided into atleast a dozen discourses. They deal with such subjects as agriculture, weather, medicine, politics, astrology and every aspect of household life. His is connected with the life of the great astronomer Varahamihira and it is but proper that he is placed circa 600 A.D. He is said to have been related to a family of seven brothers. He succeeded well in packing more thoughts into a few words. It is an Assamese 'code of morals' which is being held in high veneration like vedic utterances.

Now as the story goes farther and farther the parallel legends of Tiruvalluvar flash in our minds. Like Dak Purusha, Tiruvalluvar was born in a village of Boats (Mayilai) and on the same moment of his birth he sang a song. He was by profession a weaver, some historians bring him down near to the VI century A.D.; his work is landed as the veda of the Tamils, they were a family of seven. Tiruvalluvar classifies his work into nearly a dozen of iyals (divisions). He speaks of weather in 'The Rain'. He speaks of medicine, agriculture, household life and renounced life. Dak means 'to call' and Tiruvalluvar was considered by somebody as a Valluva the epithet, meaning a drummer who calls everybody to announce the royal messages in public. Hieun Tsang gives some legends including the needle-water legend as collected in the 'Foreign notices of South India.'

Above all these, the history of Tiruvalluvar is a problem to historians and a mystery to the scholars of Tamil literature.

In this connection I am remembered of one Bappa Battaraka Legend in the history of Pallavas. Bappa is mentioned and worshipped in the royal inscriptions and messages. Not only the Pallavas but many dynasties and kings of northern India (like Nepalese) pay homage to this Bappa in their inscriptions. Thirumangai Alwar mentions one Bappar Appar in his hymns.

Whether Bappa was a Head of the dynasty or he was a family deity of the dynasty, it is not yet decided by the historians. It is a mystery, such is a mystery, the stories of Dak Purusha and Tiruvalluvar.

But Tiruvalluvar was a historic figure and it is beyond doubt that he gave Tirukkural in a complete form even at the beginning. Such is not the case of Dak carit which is a collection of maxims handed over from generation to generation from memory. Because this is a legend common to many provinces of Hindustan. I don't know whether we are to dismiss the whole stories as useless myths for research it is upto the house to be decided. I am inclined to think as Purgiterdo, that there may be some grain of truth even it is a heap of dust.

To raise the lowliest, lost and down-trodden people in the society, I don't know whether wise and unwise people wrought such legends in literature and folklore. Many of the saivite nayanmars were of the low stock in society.

Anyhow we are bound to make an exhaustive and systematic study of this valuable problem and come to a decision so that we may be able to make out and study the meanings of Tirukkural better.

PARTICIPATION BY T. MURUGARATHANAM— HIS QUESTION AND REMARKS

1. On the paper 'Didactic Works in Maithili similar to Tirukkural':

There is a concept of 'Trivarga' (முப்பால்) in ancient Tamil literature (i.e. அறம், பொருள், இன்பம் in Tamil). There are also references to 'chaturvarga' (நாற்பால்) in Tamil literature (i.e. அறம், பொருள், இன்பம், வீடு). It seems that the references to 'Chaturvarga' are later. The same concepts are found in the Sanskrit tradition where they are referred to as 'Purusharthas' (i.e. Dharma artha kama moksha). Now the concepts in both the traditions may be compared. It may be good and helpful to further research to know where and when in Sanskrit literature the concepts of 'Purusharthas' occur for the first time. What are the origins and developments of these concepts in the Sanskrit tradition?

References to the concept of 'வீடு' or 'Moksha' are found only in the post-Sangam literature in Tamil. Tolkappiyar gives

only the phrase of 'இன்பமும் பொருளும் அறனும்'. But the ideas on வீடு in a very crude form may be available even in the earliest literary works of Tamil. Therefore the ideas regarding 'Moksha' were not developed and systematised till the early middle ages. We find the 'Trivarga' concept only in Tirukkural in its full form. This uniqueness may be studied in the pan-Indian perspective.

Could any Sanskrit as well as Indian language scholars please to throw any light on this point?

2. Notes—on the paper 'Comparative study of Tiruvalluvar and Kabir':

The ideas contained in the chapters on வாய்மை and மெய்யுணர்தல் of Tirukkural are compared with the ideas of Truth of Kabirdas. The ideas of Kabir are considered as religio-philosophical. But Kabir himself is taken as a secular social reformist. Here is a confusion. Tiruvalluvar's ideas in the chapter on வாய்மை are secular and the ideas in the chapter on மெய்யுணர்தல் are philosophical. One must be careful enough in comparing the clearly distinguished ideas on வாய்மை and மெய்யுணர்தல், with the religio-philosophical ideas on Truth of Kabir. Is there really so much common ground between these two great thinkers in this respect? It is doubtful.

3. On the future programmes of Tirukkural and related studies:

The necessity for research on Tirukkural in comparison with other Indian ethical literatures is keenly felt and various suggestions are made. It is also suggested to approach the Governments and various bodies academic and financial for help in this regard.

Before venturing to take up the comparative study, we should have completed studies on various aspects of Tirukkural as well as studies on these aspects in Sanskrit and other Indian literatures separately. It is also necessary to have studies on the subjects related to Tirukkural vis-a-vis Indian ethical studies. These studies must be at least at Ph. D. level. Then only it is possible to compare various aspects of Tirukkural with Indian literatures. There are some opportunities for conducting research at present. The

U. G. C. and various Universities are liberally sanctioning stipendiary research scholarships to Language Departments. These scholarships could be utilized for conducting research on Tirukkural and related subjects, as mentioned above. There is a Ph. D. thesis on 'Buddhism in Tamil Nadu' in Annamalai University. A teacher-scholar has registered with the Madurai University for Ph. D. on 'Jainism in Tamil Literature.' There are this year two stipendiary research scholarships exclusively allotted by the Madurai University to the Tirukkural chair. Utilizing these scholarships we are going to conduct research on various aspects of Tirukkural at Madurai University. In the same way other universities could take up research on Tirukkural as well as comparative subjects.

—DR. T. MURUGARATHANAM

APPENDIX II

BIO-DATA OF THE PARTICIPANTS

1. Assamese

Dr. Upendranath Goswami, M.A., D.Phil.,
Reader in Assamese,
Gauhati University, Assam.

His subject for the Research Degree:

“A study on Kamrupi, a Dialect of Assamese.”

He knows Hindi and Urdu.

Publications :

1. A study on Kamrupi, a Dialect of Assamese.
2. A Grammatical sketch of Assamese.
3. Bhasha Aru Sahitya—A Collection of 20 critical essays on language and literature.

2. Bengali

Dr. (Mrs.) Amitha Das, M.A., D.Phil. (Oxon.),
Madras.

(The only lady delegate who participated in the Seminar)

M A. (Hist.)
M.A. (Modern Hist.) } Calcutta University.

Research Degree :

D.Phil. (Oxford University).

She was a Commonwealth Scholar at Oxford and she has taken her D.Phil. Degree from the Oxford University.

Formerly she was a Post-graduate Lecturer at Calcutta University.

Bio-data of the Participants

3. Gujarati

Dr. Ramanlal C. Shah, M.A., Ph.D.,
Head of the Department of Gujarati,
University of Bombay, Bombay.

Versatile scholar and a creative writer.

He has taken his Ph.D. Degree from the University of Bombay.

He has published 12 books in Gujarati.

4. Hindi

Dr. Ravinder Kumar Seth, M.A., Ph.D.,
Senior Lecturer in Hindi,
P.G. D.A.V. College (Evening),
University of Delhi, Delhi.

He has made an intensive study of Tirukkural.

His thesis for Ph. D. Degree is
“Tiruvalluvar and Kabir : A Comparative study”
(in Hindi)

This work is first of its kind in North Indian Languages.

He knows Sanskrit, Panjabi and Tamil.

5. Kannada

Prof. M. Mariappa Bhat, M.A.,
Chief Editor,
Kannada-English Dictionary,
Bangalore.

Formerly he was Professor and Head of the Department of Kannada, University of Madras.

6. Malayalam

Dr. K. M. George, M.A., Ph.D.,
Chief Editor,
Malayalam Encyclopaedia,
Trivandrum.

He has taken his M.A. and the Ph. D. Degrees from Madras University.

His thesis on "Ramacaritam and the study of Early Malayalam" is considered as one of the best studies in the field of Dravidian Linguistics.

Formerly he was the Secretary of the Sahitya Academy (Southern Range). Visiting Professor of Linguistics, Chicago University.

Published works :

1. A Survey of Malayalam Literature.
2. Western Influence on Malayalam Language and Literature.
3. Kumaran Asan and etc...,

7. Marathi

Shri Shripad Joshi,
Assistant Director,
Gokhale Institute of Politics & Economics,
Poona.

He is a disciple of Thiru Sane Guruji, who has translated Tirukkural in Marathi.

He knows Hindi, Gujarati, Bengali and Urdu.

He has published more than a dozen books and edited about 150 books in Marathi.

The book "Gandhiji, as I saw him" has been translated from Marathi into Hindi, Gujarathi, Telugu, Malayalam and English.

8. Maithili

Dr. Subhadra Jha, M.A., D. Litt., D. Phil.,
Principal,
Yogoda Sastanga College, Ranchi.

He is the first scholar who received the D. Litt. degree from the Patna University. He was a Research Fellow at Paris University.

He has been a Lecturer in French, Hindi, Sanskrit, Maithili and Indian Philosophy.

Formerly he was a Librarian of the Biggest Sanskrit Library in India, viz., *THE SARASVATI BHAVANA OF VARANASI*.

Editor of 14 volumes of Catalogue of Sanskrit manuscripts preserved there.

9. Panjabi

Dr. Harnam Singh Shan, M.A., Ph.D. (Lond.), D. Litt. (Panjab),
Head of the Department of Panjabi,
Panjab University, Chandigarh.

He is an M.A. in English Literature,
M.A. in Panjabi and a holder of number of Diplomas.

His thesis on "Indian Lore and Literature" secured him Ph.D. Degree.

He has published more than 40 books in English and Panjabi.

He has participated in a number of national and international seminars.

10. Sanskrit

Dr. Subhadra Jha, M.A., D.Litt., D.Phil.,
(Refer Maithili Language-8).

11. Telugu

Thiru. Vedam Venkataraya Sastri,
4, Mallikeswarar Koil South Lane,
Linghi Chetty Street, Madras-1.

A great scholar in Telugu. He knows Kannada and Sanskrit.

His fields of interest are History and Drama. He is the author of many books and articles in Telugu.

Andhra Pradesh Sahitya Academy Prize winner, 1958. He is a member of Andhra Pradesh Sahitya Academy.

12. Urdu

Thiru H. K. Ghazi, I.A.S.,
Special Additional Secretary to Government,
Public Department,
Govt. of Tamil Nadu, Madras.

Master of Science in Zoology.

Appointed to the Indian Administrative Service by
open competition—1953.

Assistant Collector, Madurai.

Sub-Collector, Dindigul.

Under Secretary, Agriculture Department.

Deputy Secretary, Home Department.

Director of Fisheries.

Collector of Tirunelveli.

Joint Secretary, Industries Department.

Chief Electoral Officer.

Secretary, Co-operation Department.

Secretary, Home Department.

13. Tamil

A. ANNAMALAI UNIVERSITY

1. Dr. V. Sp. Manickam, M.A., M.O.L., Ph.D.,
Head of the Department of Tamil.

His Ph.D. thesis is "The Concept of love in Sangam Poetry."

It has been published both in English and in Tamil (Tamiḷ-k-kātal).

More than 20 books have been published.

Among them "VALḸUVAM" (Relevance of Tirukkural to the Modern World) is acclaimed as his masterpiece.

2. Dr. M. Govindaswamy, M.A., M.Litt., Ph.D.,
Reader in Tirukkural Research,
Annamalai University.

He knows Hindi and Sanskrit.

His subject for Ph.D. Degree is "A Survey of the sources for the History of Tamil Literature."

He has published more than 20 books, of which

1. Tiru-k-kuraḷ Nayavurai
2. Kuraḷ Maṇam

deserve special mention.

B. MADURAI UNIVERSITY

1. Prof. A. S. Gnanasambandam, M.A.,
Head of the Dept. of Tamil,
Madurai University.

He is a great scholar and powerful speaker in Tamil. He is an authority on Sekkilar's Periyapurānam and Kambar's Ramayanam.

He is a pioneer scholar in the field of Literary Criticism in Tamil. He has published more than 20 books in Tamil. Among them

1. Ilakkiya-k-kalai
2. Tēciya Ilakkiyam
3. Irāvaṇaṇ Mātciyum Vīlcciyum

deserve special mention.

2. Dr. T. Murugarathanam, M.A., M.Litt., Ph.D.,
Dip. Anth.,
Reader in Tirukkural Research,
Madurai University.

He is a Linguist. His Ph.D. thesis is on "Study of Morphology of ancient Tamil with special reference to Akanuru." An old student of the Madras University.

C. MADRAS UNIVERSITY

1. Dr. N. Sanjeevi, M.A., M.Litt., Ph.D.,
Dip. Anth., Dip. in Politics & Pub. Admn.,
Head of the Department of Tamil,
University of Madras.

His thesis for Ph.D. Degree is "Imagery in Sangam Literature."

Author of more than 14 books, of which

1. Caṅka Ilakkiya Ārāycci Aṭṭavaṇaikaḷ
2. Ārāycci-k-kaṭṭuraikaḷ
3. Cilappatikāra Viruntu
4. Marutiruvār

deserve special mention.

He has participated in national and international seminars.

2. Dr. C. Balasubramanian, M.A., M.Litt., Ph.D.,
Lecturer in Tamil,
University of Madras.

Author of 12 books in Tamil, of which

1. Tamil Ilakkiya Varalāru
2. Vālai aṭi Vālai
3. Ilakkiya Aṇikaḷ

deserve special mention.

His Doctorate thesis is on "A study of the Literature of the Chera country."

3. Thiru M. Balakrishnan, M.A.,
Lecturer in Tamil,
University of Madras.

He is engaged in the revision of Tamil Lexicon.

4. Thiru K. D. Thirunavukkarasu, M.A. (Tamil),
M.A. (Hist.), M.Litt., Dip. in Ling.,
Lecturer in Tamil, Tirukkural Research Centre,
University of Madras.

He knows Hindi and Sanskrit. His fields of interest are History and Linguistics.

His M.Litt. Degree thesis is on "The treatment of Ethics in Ancient Tamil Literature."

He has been acclaimed as a good translator. He has published more than 10 books in Tamil of which

1. Varalārum Vālvum.
2. Tirukkuraḷ Nīti Ilakkiyam.

deserve special mention.

His translations have been published by Sahitya Academy and Bureau of Tamil publications.

5. Thiru Vidwan M. Shanmukham Pillai,
Lecturer in Tamil, Tirukkural Research Centre,
University of Madras.

A traditional scholar and well-known editor of books. He has published two books.

1. Tirukkuraḷ Yappu Amaitiyum Pāṭa Vērupāṭum.
2. Tirukkuraḷ Amaippum Muraiyum.

He has edited more than 50 books in Tamil.

6. Thiru Vidwan E. Sundaramoorthy, M.A.,
Research Assistant, Tirukkural Research Centre,
University of Madras.

He has published a valuable research work on Tirukkural.

1. Tirukkuraḷ Aṇinālam.

Prof. P. Aalala Sundaram Chettiar, M.A.,
Professor and Head of the Dept. of Tamil,
Madras Christian College, Madras.

He is a scholar in Saiva-literature.

Now he is working as a U.G.C. Professor.

Author of more than 8 books of which

1. Kaṭṭurai Viruntu.
2. Iyarramil.
3. Tōttira-p-pākkaḷil Ilakkiya-c-cuvai.

deserve special mention.

FROM THE SEMINAR ALBUM

First All-India

Tirukkural Research Seminar — 1972

University of Madras



Hon'ble Dr. Navalar, V. R. Nedunchezhiyan, Minister for Education, Govt. of Tamil Nadu, inaugurating the First All-India Tirukkural Research Seminar in the University Examination Hall, Marina, Madras.5.



Hon'ble Silambu-c-celvar, Padmasri, M. P. Sivagnanam, Deputy chairman of the Tamil Nadu Legislative Council, releasing the publication of the Tirukkural Research centre.



Hon'ble Silambu-c-celvar, M. P. Sivagnanam, speaking at the opening function of the First All-India Tirukkural Research Seminar.



Hon'ble Dr. Navalar V. R. Nedunchezhiyan, with the delegates in the First All-India Tirukkural Research Seminar.



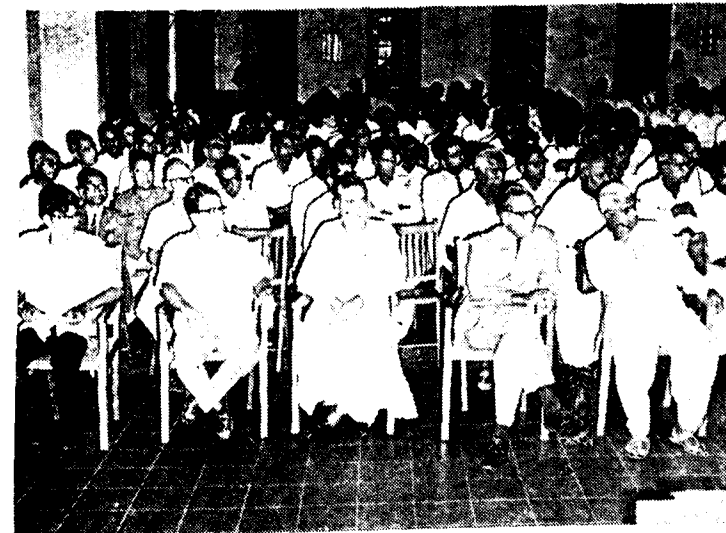
Hon'ble Dr. Navalar, distributing the Tirukkural Book to the delegate, Dr. Ramanlal C. Shah.



Hon'ble Dr. Navalar V. R. Nedunchezhiyan, and Padmasri N. D. Sundaravadivelu, with the delegates of the First All-India Tirukkural Research Seminar, at the opening function.



Hon'ble Education Minister with the delegates.



Distinguished guests and delegates at the opening function of the First All-India Tirukkural Research Seminar.



Dr. Harnam Singh Shan, receiving the Tirukkural book from the Hon'ble Minister.



Distinguished guests and delegates at the opening function of the First All-India Tirukkural Research Seminar.



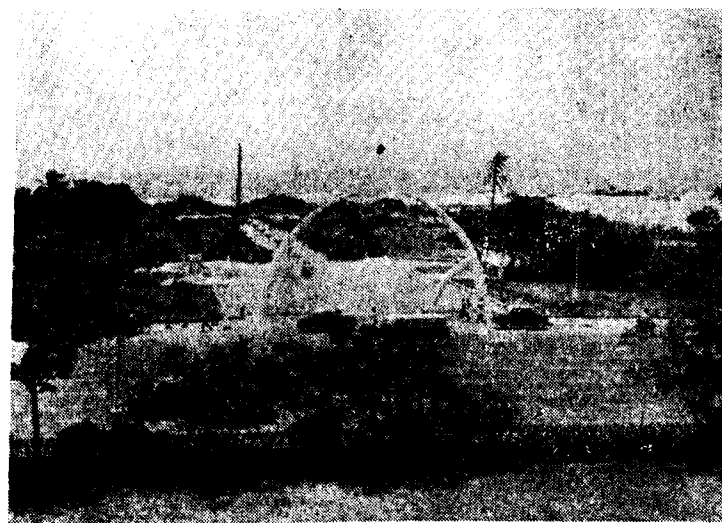
Padmasri N. D. Sundaravadivelu Vice-Chancellor, University of Madras, speaking in the Seminar.



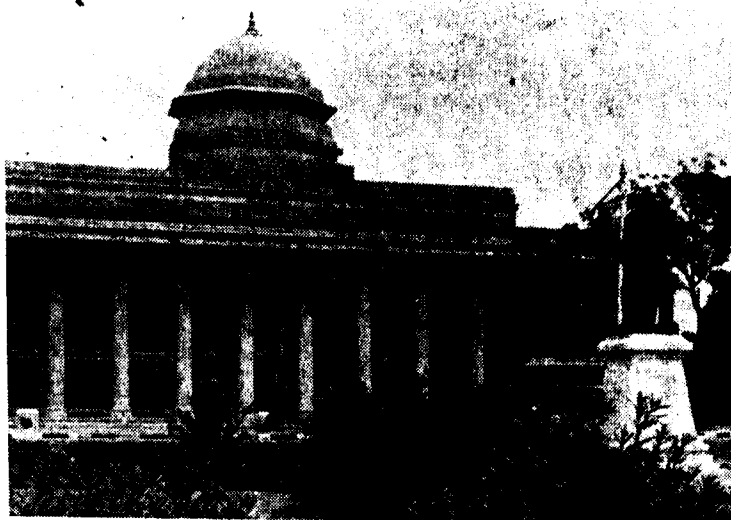
Book-Exhibition in the First All-India Tirukkural Research Seminar.



Book-Exhibition on Tirukkural in the First All-India Tirukkural Research Seminar in the Centenary Buildings, University of Madras.



The *Samadhi* of the late lamented Chief Minister Hon'ble Dr. Arignar C. N. Annadurai, who created the Tirukkural Research Endowments in all the three Universities of Tamil Nadu.

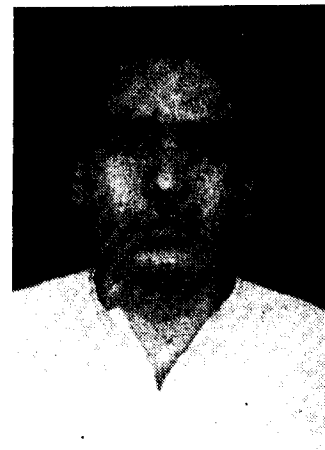


The University Examination Hall, University of Madras, which was the Venue of the opening function of the First All-India Tirukkural Research Seminar.

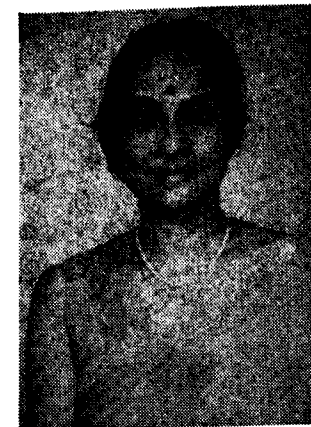


Madras University Centenary Building, which was the Venue of the First All-India Tirukkural Research Seminar Sessions.

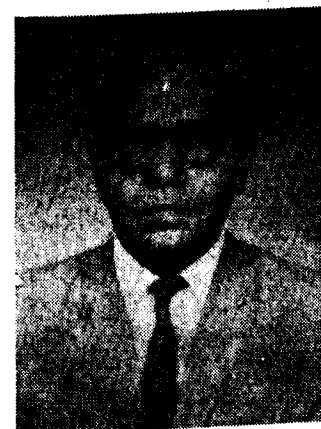
OUR DELEGATES



Dr. UPENDRANATH GOSWAMI
(Assamese)



Dr. Mrs. AMITA DAS
(Bengali)



Dr. RAMANLAL C. SHAH
(Gujarati)



Dr. RAVINDER KUMAR SETH
(Hindi)



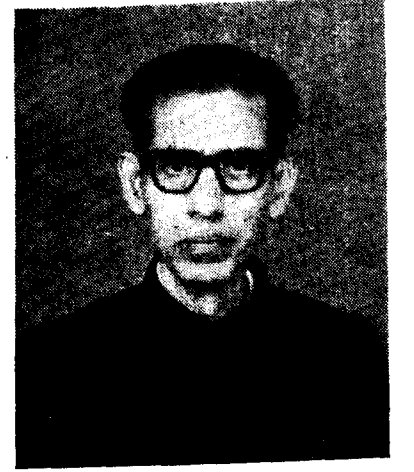
Prof. M. MARIAPPA BHAT
(Kannada)



Dr. SUBHADRA JHA
(Maithili & Sanskrit)



Dr. HARNAM SINGH SHAN
(Panjabi)



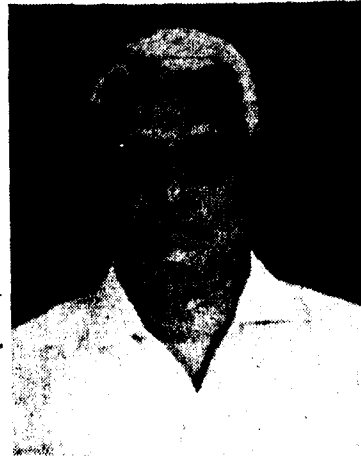
VEDAM VENKATARAYA SASTRI
(Telugu)

First All India Tirukkural

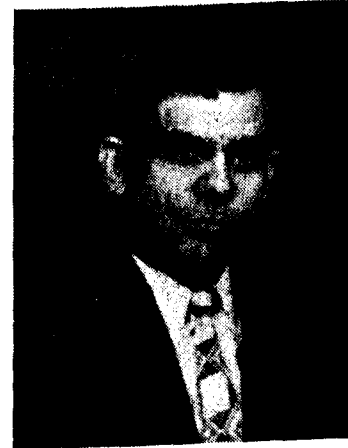
Research Seminar



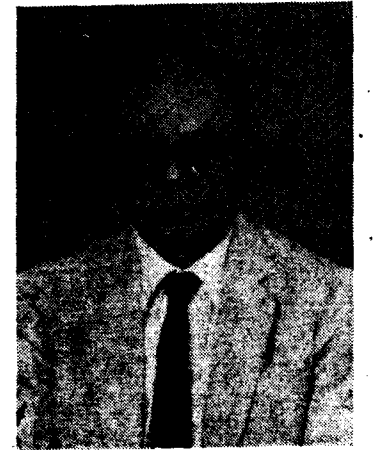
Dr. K. M. GEORGE
(Malayalam)



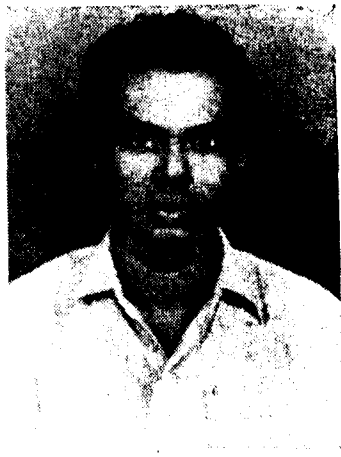
Shri SHRIPAD JOSHI
(Marathi)



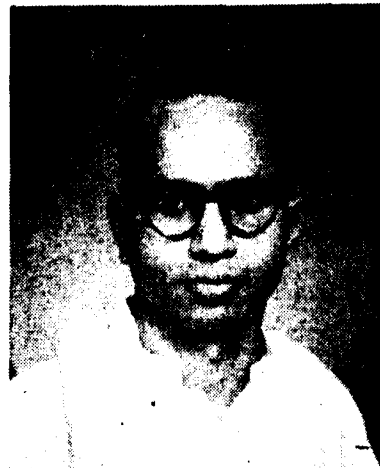
H. K. GHAZI
(Urdu)



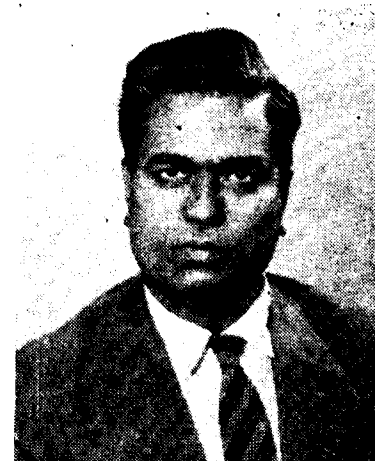
Dr. V. Sp. MANICKAM
(Tamil)



Dr. M. GOVINDASWAMY
(Tamil)



Prof. A. S. GNANASAMBANDAM
(Tamil)



Dr. C. BALASUBRAMANIAM
(Tamil)



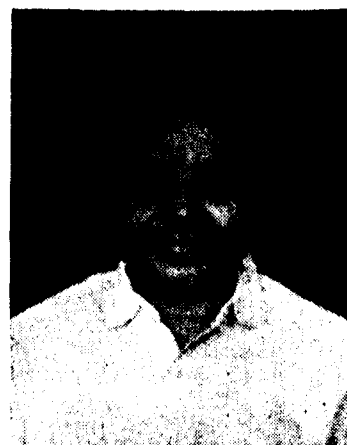
Thiru K. D. THIRUNAVUKKARASU
(Tamil)

First All India Tirukkural

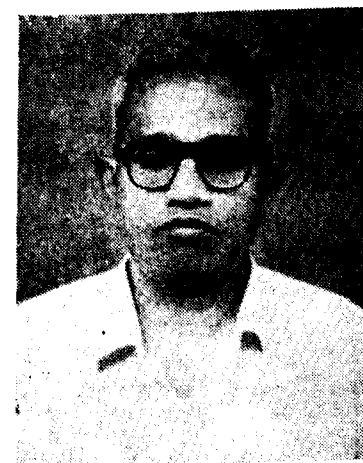
Research Seminar



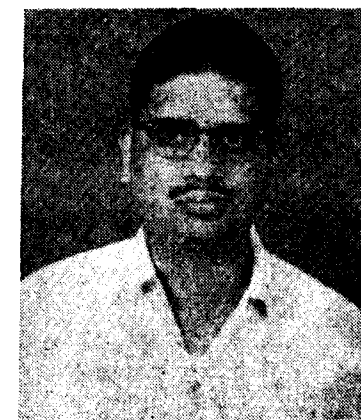
Dr. T. MURUGARATHINAM
(Tamil)



Dr. N. SANJEEVI
(Tamil)



Thiru M. SHANMUKHAM PILLAI
(Tamil)



Thiru M. BALAKRISHNAN
(Tamil)



Thiru E. SUNDARAMOORTHY
(Tamil)



Prof. P. ALALASUNDARAM CHETTIAR
(Tamil)

APPENDIX III

THE PURPOSE OF THE SEMINAR

A PAPER CIRCULATED TO ALL THE DELEGATES

The Tirukkural of Tiruvalluvar is one of the oldest of extant Tamil classics. The illustrious Tirukkural of Tiruvalluvar is the best read Tamil work among the Tamils themselves; it also happens to be the best known and most oft-translated Tamil work in the various other languages of India and the world.

Tiruvalluvar was one of those great men, whose catholic spirit rose above all denominations of caste, creed, language and country and whose vision was not clouded by dogma or prejudice of any kind. Hence, he has been acclaimed as the 'Bard of the Universal Man.' So he stands as one of the monumental source for the cause of national integration in India.

Alexander Pyatigorsky, the eminent Soviet Indologist, who has translated the Kural into Russian (1964) has expressed the relevancy of this work to the modern men and its excellence in the following words :

"It (Tirukkural) is an integral homogeneous work of art, the author of which addresses neither king, subject nor priest but *men*. And he (Tiruvalluvar) does not address man either as law-giver or prophet but as well-wisher, teacher and friend. He neither prophesied nor spoke in hints and riddles; his words contained no shade of doubt, he had full conviction of the truth of what he said, both as artist and thinker. The kural of Tiruvalluvar is rightly considered as Chef D'Oeuvre of both Indian and world literature. This is due not only to the great artistic merits of the work, but also, and this is most important, to the lofty humane ideas permeating it, which are equally precious to the people all over the world, of all periods and countries."

In the light of the above facts, it is proper to evaluate the place and the impact of Tiruvalluvar's thought on Indian literature and also similar didactic works in Indian languages. It is yet a desideratum that the observations made by Dr. A. L. Mudaliar, one of the eminent educationists, about the study of Tirukkural "it is unfortunate that, while the treasures of the ancient Tamil classics are better known and better appreciated by scholars in Western lands, very little attention has been paid to such works (Tirukkural) by scholars in other parts of India."

With this intention, we have proposed to conduct an All-India Seminar on Tirukkural in the last week of May, 1972, in which scholars from fifteen universities, representing the fifteen languages mentioned in the eighth schedule of our Indian Constitution will participate.

APPENDIX IV

A BRIEF REPORT OF THE FIRST ALL INDIA
TIRUKKURAL SEMINAR

27TH—29TH MAY 1972

For the first time in the literary history of India a Seminar on the world famous work of Tiruvalluvar was held on 27th, 28th and 29th May 1972 under the auspices of the University of Madras with the financial aid of the University Grants Commission. Delegates from fifteen universities from all over India representing the twelve official languages approved by the Indian Constitution, participated in this seminar.

The seminar was inaugurated by Hon'ble Dr. V. R. Nedunchezhiyan, M.A., D.Litt., Minister for Education, Government of Tamilnadu and Pro-Chancellor, University of Madras on 27-5-1972 at 6 p. m. at Madras University Examination Hall, Marina, Madras-5. Silambu-C-Celvar, Hon'ble Thiru Ma. Po. Sivagnanam M.L.C., Deputy Chairman, Tamilnadu Legislative Council released a publication of Tirukkural Research Centre, Department of Tamil, University of Madras, 'The Structure and Method of Tirukkural' by M. Shanmukham Pillai.

The Hon'ble Minister presented to all the delegates an English translation (by Suddhananda Bharathy) of Tirukkural and a copy of the 'Bibliography on Tirukkural' compiled by Thiru K. D. Thirunavukkarasu.

Padmashri N. D. Sundaravadivelu, Vice-Chancellor, University of Madras presided over the function and Dr. N. Sanjeevi, Head of the Department of Tamil welcomed the distinguished gathering. Thiru K. D. Thirunavukkarasu introduced all the delegates representing the various universities and read over the messages and greetings. Dr. C. Balasubramanian proposed vote of thanks.

The seminar was successfully conducted on 28th and 29th May 1972. The participants of the seminar shared their thoughts on (1) Translation of Tirukkural in Indian Languages (2) Didactic Literatures similar to Tirukkural in Indian Languages.

FIRST ALL INDIA TIRUKKURAL SEMINAR, MAY 28TH & 29TH, 1972

Date	Session	President	Language	Delegate	Subject
28-5-72 Sunday	Session I 10-00 A.M. to 1-00 P.M.	Prof. P. Aalalasundaram Chettiar, Professor & Head of the Dept. of Tamil, Madras Christian College, Tambaram, Madras.	1. Assamese	Dr. Upendranath Goswami, Reader in Assamese, Gauhati University, Assam.	"An Assamese Tirukkural."
			2. Gujarathi	Dr. Ramanlal C. Shah, Head of the Dept. of Gujarathi, University of Bombay.	"Tirukkural and Medieval Gujarathi Poetry."
	Session II 3-00 P.M. to 6-00 P.M.	Dr. V. Sp. Manickam, Professor & Head of the Dept. of Tamil, Annamalai University.	3. Hindi	Dr. R. K. Seth, Head of the Dept. of Hindi, D. A. V. College, New Delhi.	"Truth as depicted in Tiruvalluvar and Kabir."
			4. Marathi	Thiru Shripad B. Joshi, Gokhale Institute of Politics & Economics, Poona.	"Marathi Translation of Tirukkural."

First All India Tirukkural Research Seminar

A Brief Report of the First All India Tirukkural Seminar

29-5-72 Monday	Session I 10-00 A.M. to 1-00 P.M.	Prof. A. S. Gnana-sambandam, Prof. & Head of the Dept. of Tamil, Madurai University.	5. Malayalam	Dr. K. M. George, Chief Editor, Malayalam Encyclopaedia, Trivandrum. (Since the delegate had not come to the Seminar, the paper has been read by Thiru V. Gnanasikhamani, Research Scholar, Dept. of Tamil, University of Madras)	Dr. K. M. George, Chief Editor, Malayalam Encyclopaedia, Trivandrum. "Tirukkural and Malayalam."
			6. Maithili	Dr. Subhadra Jha, Professor of Maithili & Principal, Yogoda College, Ranchi.	"Didactic works in Maithili similar to Tirukkural."
	Session I 10-00 A.M. to 1-00 P.M.	Prof. A. S. Gnana-sambandam, Prof. & Head of the Dept. of Tamil, Madurai University.	7. Panjabi	Dr. Harnam Singh Shan, Prof. & Head of the Dept. of Gurunanak Studies, University of Panjab, Chandigarh.	"Didactic Teachings of Tiruvalluvar and Gurunanak."
			8. Sanskrit	Dr. Subhadra Jha.	"Sanskrit Didactic Works similar to the Tirukkural."

Date	Session	President	Language	Delegate	Subject
			9. Kannada	Prof. M. Mariappa Bhat, Chief Editor, Kannada English Dictionary, Bangalore.	"Tirukkural and Kannada Thougth."
			10. Telugu	Prof. Vedam Venkataraya Sastry, Madras.	"Tirukkural and its unique place in Indian Literature."
	Session II 3-00 P.M. to 6-00 P.M.	Dr. R. K. Seth, Head of the Dept. of Hindi, D. A. V. College, New Delhi.	11. Bengali	Dr. Mrs. Amitha Das, Madras.	"A Brief Survey of Old and Middle Bengali Literature and Bengali translation of Tirukkural."
			12. Urdu	H. K. Gazi, I.A.S., Secretary, Home Dept., Govt. of Tamilnadu.	"Tirukkural--Some Parallels in Urdu Poetry."

The following teachers and research scholars of the three universities took part in the discussions.

Annamalai University

Dr. M. Govindaswamy (Reader)

Madurai University

Dr. T. Murugarathinam (Reader)

Madras University

a. Teachers:

1. Dr. N. Sanjeevi (Reader-in-Charge)
2. Dr. C. Balasubramanian (Lecturer)
3. Thiru K. D. Thirunavukkarasu (Lecturer)
4. Thiru M. Shanmukham Pillai (Lecturer)
5. Thiru M. Balakrishnan (Lecturer)
6. Thiru E. Sundaramoorthy (Research Assistant)

b. Research Scholars

1. Thiru T. R. Janarthanam
2. Thiru V. Gnanasikhamani
3. Thiru M. Selvarasan
4. Thiru A. Nagalingam

Padmashri N. D. Sundaravadivelu, Vice-Chancellor, University of Madras presided over the valedictory function. Dr. N. Sanjeevi proposed a very touching vote of thanks.

In addition to the Seminar, Saiva Siddhantha Publishing Works Society, Tamil Writers' Co-operative Society and Sahitya Academy had arranged a very fine exhibition of books on Tirukkural publications. Very rare and precious collections of various books and publications on Tirukkural were displayed in the exhibition.

The Information and Publicity Department, Government of Tamilnadu arranged on 27th evening a film show on the Second
A-16

International Tamil Conference and feature films on Madurai and Mamallapuram. On the evening of 28th May 1972, Thiru R. Nagaswamy, Director of Archaeology delivered a lecture on the art and culture of Tamilnadu with the aid of very fine selected colour slides.

Thiru Palaniappa Chettiar a leading publisher in Tamilnadu gave a dinner to all the delegates on 28th May 1972. On the second day the Vice-Chancellor of the Madras University arranged for a moon-light dinner.

The First All India Seminar on Tirukkural confirmed in the hearts of all the scholars the fact that Tirukkural is a worthy national literary work of great ethical value for study and practice in everyday by all Indians irrespective of linguistic varieties.

A SELECTION OF TIRUKKURAL COUPLETS

by

REV. FR. BESCHI

A rare Manuscript bearing No. D1, 61 which is a selection of 200 Tirukkural couplets by Fr. Beschi, is found in the Oriental Manuscripts Library situated within the Madras University Library premises.

A detailed note in Tamil on this selection is given by Dr. N. Sanjeevi, in the Annals of Oriental Research, University of Madras—Vol. 23, Part II, 1971.

APPENDIX V

TRIBUTES TO TIRUKKURAL

Compiled by

K. D. THIRUNAVUKKARASU

(1) EUROPEAN SCHOLARS

Bard of Universal Man

“Sage Valluvar, priest of lowly clan,

No tongue repeats, no speech

reveals thy name

Yet, all things changing,

dieth not thy fame

For thou art *bard of Universal man*,

And still thy ‘book’ above the waters wan,

Virtue, true, wealth and joy, and beings in sweetest

mystic couplets doth proclaim

Where winds sea-wafted palmy forests for

Hoply undreamed of ‘visions’ glad thine eyes

In realms beyond thy fabled ‘sevenfold birth’

And cloud of darkness from thy spirit roll;

While lands far-off have heard with strange surprise

Faint echoes of thy song

Through all the earth

Men hail thee brother,

seer of spotless soul.”

—Dr. G. U. Pope (Sacred Kurral, p. 2).

* * *

“The Kural is the master-piece of Tamil literature—one of the highest and purest expressions of human thought.

That which, above all, is wonderful in the Kural is the fact that its author addresses himself, without regard to Castes, Peoples or beliefs, to the whole community of the mankind, the fact

that he formulates sovereign morality and absolute reason; that he proclaims in their very essence, in their eternal characteristics, virtue and truth; that he presents it, as it were, in one group the highest law of domestic and social life; that he is equally perfect in thought, in language and in poetry, in the austere metaphysical contemplation of the great mysteries of their Divine Nature, as in the easy and graceful analysis of the tenderest emotions of the heart."

—M. Ariel. (Preface to Kural in Fr.)

* * *

"Tirukkural is superior to the Institutes of Manu and is worthy of the divine Plato himself."

—Rev. H. Bower.

* * *

"No translation can convey any idea of its charming effect. It is truly an apple of gold in a net-work of silver."

—Dr. Graul. (Intro. to K. in Ger.)

* * *

"It was one of the couplets in the third part (Kamattuppall) of the poem referring to the two looks of a maid—the one which kills and the other which cures the looked that led Dr. Graul to admire Tamil poetry and study the Kural.

The Kural is composed in the purest Tamil. In about 12,000 words which the Poet has employed to convey his thoughts there are scarcely fifty of Sanskrit origin. He throws the purity of Bunyan's English completely into the shade. No known Tamil work can even approach the purity of 'Kural.' It is a standing rebuke to the modern Tamil. Tiruvalluvar has clearly proved the richness, melody and power of his mother-tongue.

The 'Kural' cannot be improved nor its plan made more perfect. It is a perfect *mosaic* in itself. The slightest change in the size, shape or colour of a single stone would mar the beauty of the whole.

It is refreshing to think that a nation which has produced so great a man and so unique a work cannot be a hopeless, despicable race. The morality he preached could not have grown except on an essentially moral soil. To those, therefore, who labour for the salvation of the Tamil people, the 'Kural' must be a work of peculiar nay, intense interest."

—Dr. J. Lazarus, (Preface to Eng. Tr.)

* * *

"Tiruvalluvar, the author of the Kural, occupies the first place as a moralist among the Tamils. Indeed, it is generally acknowledged, that there is no treatise equal to the Kural in any Indian language."

—John Murdoch. (Catalogue of Tamil Books, p. 14)

* * *

"The Weaver of Mylapore was undoubtedly one of the great geniuses of the world. Complete in itself, the sole work of its author (the Kural) has come down the stream of ages absolutely uninjured, hardly a single various reading of any importance being found.

In value it (Kural) outweighs the whole of the remaining Tamil literature and is one of the select number of great works which have entered into the very soul of a whole people and which can never die.

'Sir A. Grant says, 'Humility, Charity and forgiveness of injuries are not described by Aristotle.' Now these are everywhere forcibly inculcated by this Tamil Moralist.

The Kural owes much of its popularity to its exquisite poetic form. The brevity rendered necessary by the form gives an oracular effect to the utterances of the great Tamil "Master of Sentences." They are the choicest of moral epigrams. Their resemblance to gnomic poetry of Greece is remarkable as to their subjects, their sentiments and the state of society when they were uttered. Something of the same kind is found in Greek epigrams, in

Martial and the Latin elegiac verse. There is a beauty in the periodic character of the Tamil construction in many of these verses that reminds the reader of the happiest efforts of Propertius."

—Dr. G. U. Pope. (Preface to 'Sacred Kural')

* * *

"It (Tirukkural) is an integral homogeneous work of art, the author of which addresses neither king, subject nor priest but *men*. And he (Tiruvalluvar) does not address man either as law-giver or prophet but as well-wisher, teacher and friend. He neither prophesied nor spoke in hints and riddles; his words contained no shade of doubt, he had full conviction of the truth of what he said, both as an artist and thinker. The kural of Tiruvalluvar is rightly considered as Chef D' Oeuvre of both Indian and world literature. This is due not only to the great artistic merits of the work, but also, and this is most important, to the lofty humane ideas permeating it, which are equally precious to the people all over the world, of all periods and countries."

—Dr. Alexander Pyatigorsky. (Intr. to Tirukkural in Russian)

* * *

"The Kural of Tiruvalluvar, a work consisting of 1330 distichs, or poetical aphorisms, on almost every subject connected with morals and political economy, and which is regarded by all Tamilians (and perhaps justly) as the finest composition of which the Tamil can boast appears to be not only the best but the oldest* Tamil work of any extant which is now in existence."

—Robert Caldwell. (Comp. Gram. of D. Ls. p. 85)

* * *

"The idea of active love did arise in the popular ethics of India in fairly ancient times we know from many stories we meet in her literature and especially through the ethical maxims found in the Kural, a work which probably belongs to the second century A.D.

* Caldwell was not aware of any other early Tamil work except Tirukkural!

'Kural' means short strophe. 'The work is written in the Tamil language.....what a difference between the 'Kural' and the Laws of Manu, which originated some few centuries before it! In the latter, under the dominance of the Brahmanic spirit, world and life affirmation is still tolerated alongside world and life negation. In the 'Kural' World and life negation is only like a distant cloud in the sky. In 250 maxims-they form the concluding part of the work-earthly love is lauded. Later times, because they cause offence, interpret them allegorically as concerning the love of the soul to God.

In the ethics of the 'Kural', as in those of the Law of Manu, the idea of reward has a place. The way of virtue is recommended because it leads to a better reincarnation or to liberation from re-birth.Nevertheless, ethics in the 'Kural' are not so entirely dominated by the idea of reward as in Brahmanism, Buddhism and the Bhagavad-Gita. We already find here the knowledge that good must be done for its own sake. It shines out from various maxims.....

Whilst the Bhagavad-Gita in a forced and chilly manner gives as a motive for remaining in active life that it is in accordance with the order of the Universe, the 'Kural' justifies it—what an advance - by the idea of ethical activity. Work and profit place a man in a position to do good.

According to the 'Kural' duty is not confined, as in the Bhagavad-Gita to what the caste calling involves but consists in general in "all that is good." Maxims about joy in activity, such as one would not expect from the Indian lips, bear witness to the strength of the world and life affirmation present in the 'Kural.'

Like the Buddha and the Bhagavad Gita the 'Kural' desires inner freedom from the world and a mind free from hatred. Like them it stands for the commandment not to kill and not to damage. It has appropriated all the valuable ethical results of the thought of world and life negation. But in addition to this ethic of inwardness, there appears in the 'Kural' the living ethic of love.

With sure strokes the 'Kural' draws the ideal of simple ethical humanity. On the most varied questions concerning the conduct of man to himself and to the world its utterances are characterized by nobility and good sense. There hardly exists in the literature of the world a collection of maxims in which we find so much lofty wisdom."

—Dr. Albert Schweitzer. (Indian Thought and its Development, pp. 162-63)

* * *

"Tiruvalluvar, guided by advice, had the address to select three topics of general interest and to avoid entirely everything that might be disputed or might be offensive to any of every sect; adding to this precaution great ingenuity of thought, and peculiar beauty and elegance of language, he produced a work which united every suffrage, and stands confessed, even to the present day, to be the best and chief of all compositions in the polished dialect."

—William Taylor. (Oriental Historical Manuscripts, p. 177)

* * *

"Tiruvalluvar's Kural, the 1330 short sentences on the three aims of life-Dharma, Artha, Kama, is one of the gems of world literature. Buddhists, Jains, Vaishnavas and Saivas have claimed the Pariah sage and poet of the Tamil land as their own. But he belongs to none of them or rather to all of them. For he stands above all races, castes and sects, and what he teaches, is a general human morality and wisdom. No wonder that the Kural has not only been much read, studied and highly praised in the land of its origin for centuries, but has also found many admirers in the West, ever since it has become known.

Sage Tiruvalluvar should not be styled the unknown sage of Mylapore, for he has long been known far beyond the borders of his mother country."

—Prof. M. Winternitz. (A History of Indian Literature, Vol. II, p. 128)

* * *

"Man in the totality of his relationships¹ is the *Sujet* of the *Kuraḷ*. After a 'cosmic' introduction, which praises God, rain, supermen and virtue, the author of the book turns towards man, whose personality is gradually unfolded in "ever expanding concentric cycles" within the family with his wife and children, within the community with his friends, and within his country in his relationship towards the ruler and the state. Man is shown not in a static state but in development, and the force that is behind this dynamism is sympathy, even love, manifesting itself through kind thought, sweet words, and right actions.

—KAMIL ZVELEBIL.

(The Smile of Murugan on Tamil Literature of South India, pp. 163 & 164)

* * *

"However, one should never contemplate the couplets in isolation. We must again and again stress that they have true validity and meaning only in their patterned relations to other couplets, and to the whole. And when read and contemplated in this way, Tiruvalluvar's ethics is never that of a Cāṇakya or a Macchiavelli."

(Ibid., p. 165)

* * *

"Tiruvalluvar's *Kāmatuppāl* is utterly different from any of the Sanskrit *Kāmaśāstras*. While Vātsyāyana's work (and all later Sanskrit erotology) is *Śāstra*, that is, objective and scientific analysis of sex, the third part of the *Kuraḷ* is a poetic picture of *eros*, of ideal love, of its dramatic situations."

(Ibid., p. 166)

* * *

"*Tirukkuraḷ* is a great work; and its author must have been a great man, and a great genius;..."

(Ibid., p. 168)

* * *

Let it be said in conclusion that it is almost impossible to truly appreciate the maxims of the *Kuraḷ* through a translation. *Tirukkuraḷ* must be read and re-read in Tamil. This fact, too,

reveals something about the nature and degree of its "poetic excellence."

(Ibid., p. 169)

* * *

"He was without doubt a part of one great Indian ethical, didactic tradition. It is more important that he was also a very integral part of the non-Sanskritic and pre-Sanskritic Tamil tradition; this fact is seen not only from his conception of "pleasure" which is so typically a reflexion of the *akam* genre, but also from the all-pervading pragmatic, this-worldly, empirical and, to a great extent, humanistic and universalistic character of his particular conception of *dharma* and *niti*.

—KAMIL ZVELEBIL.

(The Smile of Murugan on Tamil Literature of South India, p. 171, Leiden, E. J. Brill, 1973)\$

(2) INDIAN SCHOLARS

"Tiruvalluvar was a Tamil Saint. Tradition says that he was a Harijan Weaver. He is said to have lived in the first century of the Christian Era. He gave us the famous Tirukkural, holy maxims described by Tamilians as the Tamil Veda and by M. Ariel as one of the highest and purest expressions of human thought. The maxims number 1330. These have been translated into many languages. There are several English translations."

—Mahatma Gandhi. ("Young India", 1917)

* * *

"The six creeds of the days of Kalladanar have since then ramified into six and sixty or more in our own days and promise to grow veritably into six hundred and sixty six in the future. But like the Fixed Stars in the distant spaces of the heavens, Tiruvalluvar's Tirukkural seems to hold its place unalterably, as the Universal Book of Humanity for all ages and climes."

—K. Appadurai.

(The Mind and Thought of Tiruvalluvar, p. 2)

\$ Added by The Editor.

"The grandeur of a Milton, the grace of a Dante, the Universality of a Shakespeare, the sublimity of an Aristotle, the idealism of a Plato and the moral fervour of a Marcus Aurelius are all to be found in a harmonious blending and appropriate proportion in this 'Bible of Mankind.' This universal Character notwithstanding, the Kural is the Testament of the Tamils. It has been the fountain of inspiration to generations of geniuses, saints and moralists, statesmen and princes."

—K. M. Balasubramaniam. (in Tirukkural Souvenir, 1935)

* * *

"Greece gave birth to Homer and Socrates. The Tamil Land gave birth to Tiruvalluvar and Kamban. Kamban is the Homer and Tiruvalluvar is the Socrates of Southern India. The literary glory of the Tamils rests on Tiruvalluvar and Kamban, not to speak of Auvaiyar—the Muse in human embodiment, and a host of others."

—Prof. T. Chelvakesavaraya Mudaliar.

(Preface to "Tiruvalluvar")

* * *

"We may not all be aware even of the name of Sage Tiruvalluvar. North Indian people certainly do not know his name. Few saints have given to the people as much knowledge as he has done in the minimum of words."\$

—Mahatma Gandhi.

* * *

"Kural is rightly called the Tamil Veda: it is a poetic composition of great authority on the art of living. The author, Tiruvalluvar, examines the intricacies of human nature with deep insight, consummate skill and robust common sense. There is also a freshness of outlook which makes Kural a precious book for all time."\$

—Shriman Narayan.

(Foreword, Tirukkural in Gujarathi, by Kantilal Kalani)

\$ Added by The Editor.

"He (Tiruvalluvar) is one of those seers whose message is intended not merely for their own age or country but for all time and for all mankind. Tiruvalluvar has given to the world a work to which, in perfection of form, profundity of thought, nobleness of sentiment, and earnestness of moral purpose, very few books outside the grand scriptures of humanity can at all be compared. Indeed the work is eulogized by the Tamil people as the Tamil Veda; the universal Veda, the later Veda, the Divine Book etc., etc."

—V. V. S. Iyer. (Intr. to "Maxims of Tiruvalluvar" p. XIII)

* * *

"Tamil language has an old tradition extending over thousands of years. Tirukkural, our immortal Tamil classic is a gospel of true living, which by its ethical content, and universal appeal is indeed an epitome of the cultural creativity of all man-kind."

—Hon'ble Dr. M. Karunanidhi.
(Inaugural Address, Gujarathi Sahitya Parishad)

* * *

"One of the most outstanding of the Tamil classic is the 'Kural.' The 'Kural' contains the maxims of the Saint Tiruvalluvar, who is said to have been one of the greatest of poets and philosophers who lived about the first century A.D. The message of Tiruvalluvar, as outlined in 'Kural' in such a message more needed than at present. The excellence of this work has been appreciated by great scholars of all lands and the 'Kural' has been translated into many languages, outstanding of which are Latin, German, English and French."

—Dr. A. L. Mudaliar.

* * *

"The Kural is one of the finest products of Indian Culture. Its author Tiruvalluvar was a South Indian Pariah and flourished probably about 200 A.D. Though born of an untouchable, Tiruvalluvar combined the wisdom of a statesman and law-giver with he spiritual vision of a saint. His kural is a veritable treasure-

house of good counsels for the house-holder, and the king as well as the man seeking after beatitude or liberation. Thus it is not only a great book of Indian, but of world literature as well."

—Monomohan Ghosh. (Modern Review, 1931)

* * *

"Among the precious classics of the world literature the *Kural* takes a place in the front rank....."

Tiruvalluvar was one of those rare and greatmen whose catholic spirit rose above all denominations and whose vision was not clouded by dogma or prejudice of any kind. His teachings elude classification on any denominational basis."

—C. Rajagopalachari. (Preface to "Kural")

* * *

"Tirukkural is a poetic composition of great antiquity in the Tamil literature. Many great minds have shed their powerful, radiant light on this gem and justly famous classic of Tamil."

In its essence Tirukkural is a treatise par excellence on the art of living. Tiruvalluvar, the author diagnoses the intricacies of human nature with such penetrating insight, perfect mastery and consummate skill absorbing the most subtle concepts of modern psychology that one is left wondering at his sweep and depth."

—Dr. K. M. Munshi. (Foreword to C. R.'s "Kural")

* * *

"The Tirukkural is to the Tamils what the Bible is to the Christians, the Koran to the Muslims, the Zend Avesta to the Parsis, the Torah to the Jews, and the Granth Saheb to the Sikhs. Therefore, the Tamils have called the Tirukkural the Tamil Veda."

—G. Vanmikanathan.
(Preface to "The Tirukkural" p. VII)

* * *

“No author is as great as Tiruvalluvar in Tamil and his work has the unique privilege of being praised through all the ages and in almost all the countries of the world, by all conflicting religions and philosophies.”

—Dr. T. P. Meenakshisundaram.
(Thirumathi Sornammal Endowment
Lectures on Tirukkural, p. 211)\$

* * *

“Tamil Nadu gave unto the
World Valluvar
And won thereby great reknown”!

—Subramania Bharathi.

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APPENDIX VI

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K. D. THIRUNAVUKKARASU

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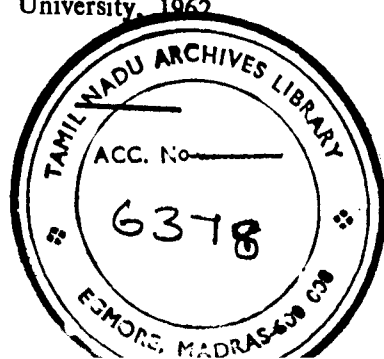
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