

Group 2 2A Syllabus Topic Wise Revision Test
TN History Culture Part 2 Revision Test in English

Portion: UNIT- VIII : History, Culture, Heritage and Socio - Political Movements in Tamil Nadu : Thirukkural : (a) Significance as a Secular literature, (b) Relevance to Everyday Life, (c) Impact of Thirukkural on Humanity, (d) Thirukkural and Universal Values - Equality, Humanism, etc, (e) Relevance to Socio - Politico - Economic affairs, (f) Philosophical content in Thirukkural

1. In which of the following part , Thiruvalluvar talks about political philosophy?
 - a) Inbathupaal
 - b) Porutpaal**
 - c) Arathupaal
 - d) He never spoke of political philosophy

Explanation

In Arathupal of Thirukkural, Valluvar was a great enunciator of morals; In Inbathupal, he has become a poet and in Porutpal, he is known to be a political philosopher. The political philosophy of Thiruvalluvar is applicable across times even today.

2. The term 'idukkan azhayamai' in thirukkural means
 - a) Nilam aandavar
 - b) Unfazed in the face of trouble**
 - c) Finding off faults
 - d) All the above

Explanation

In porutpal, Valluvar mentioned about nature of a king in detailed manner in 25 chapters starting from Qualities of ruler (Iraimatchi – chapter 39) to idukkan azhaiyaamai (Unfazed in the face of trouble – chapter 63) in 25 chapters, in the name of "Arasar", "Vender", "Nilan Aandavar" "Mannavar" he has indicated 46 times about the king.

3. Priority for time for action, Assessing and Assigning tasks, Knowing the right place, To avoid laziness are the qualities
 - a) King
 - b) Good people
 - c) Citizens
 - d) Both a and b**

Explanation

The King must possess the leadership qualities such as, Education (40), Listening Ability (42), Wisdom (43), Fending off Faults (44), Seeking the company of great men (45), Avoiding mean-

minded (46) Rationality (47), Priority for time for action (51), Assessing and Assigning tasks (52), Embracing the Kin (53), Doing duty without forgetting (54), Justice (55), Knowing the right place (50), Refraining from Terrifying Deeds (57), Compassion (58), Espionage (59), Spirit (60), To avoid laziness (61), Perseverance (62) and Determination (63) which should be the requisites of a king. These above-mentioned qualities may also be possessed by good people.

4. Thiruvalluvar ideas of political philosophy is suitable for
- Monarchy of that period
 - Democracy
 - Both a and b**
 - Communism

Explanation

Valluvar lived in the period of monarchy. However, his ideas and ideals are also applicable for the present leaders of democracy. He also indicated the nature of state and government in the king's rule.

5. According to thirukkural, when a King will be considered as a God?
- When he's autocratic
 - When he's strict
 - When he guards the realm and justice strictly**
 - None of the above

Explanation

**'Who guards the realm and justice strict maintains,
That king as god over subject people reigns'.**

If a king delivered justice by doing the duties honestly, he may be regarded as a God. Ideal path and welfare – arrived kings can be respected and kept on par with divine. This kind of view is not only applicable to monarchical period but it also applicable to present democratic period.

6. According to valluvar, path of the people of a nation, will be decided by
- Fundamental rights
 - Path of the army
 - Path of the king**
 - All the above

Explanation

**Kingship, in virtue failing not, all vice restrains,
In courage failing not, it honour's grace maintains.**

King's path is the peoples' path, king should act as a guide for his subjects, if he does harm or evil activities, it may influence all. It is because of his position as a leader, his discipline and private life will spread to all in the kingdom. Moral and ethical life is quite essential for the ruling kings.

7. The word 'KOL' used by Valluvar is meant for

- a) Monarchy
- b) Democracy
- c) Communism
- d) Both a and b

Explanation

All earth looks up to heaven where raindrops fall;

All subjects look to king that ruleth all.

In this couplet Valluvar indicates "Kol" as ideal rule which not only applies for monarchy but also for democracy. In the monarchical rule, the integrity and ideal governance for all periods were advocated by Valluvar. People of all regions expect rain for their growth; likewise, citizens of a nation expect integrity and ideal rule of the king.

8. The term 'iyattral' is mentioned by Thiruvalluvar in 'இயற்றலும் ஈட்டலும் காத்தலும் காத்த

வகுத்தலும் வல்லதரசு', means

- a) Putting together of income
- b) Search for the different sources of income.
- c) Protecting the resources
- d) None of the above

Explanation

A king is he who treasure gains, stores up, defends,

And duly for his kingdom's weal expends.

At first point, a king should search for the different sources of income. For this, he calls it as "Iyatral". Then, the second point is that, all such resources should be put together, which is called as "Ettal". Third, the resources thus collected must be protected with all precautionary measures which is called as "Kaathal."

9. The words 'idukkan, vazhum uyir, maandarku' mentioned by Valluvar relates to

- a) King
- b) Army men
- c) Amaichar

d) People**Explanation**

The Educational qualities that are indicated by Valluvar for a king may also apply to the citizens. Thus, he used the words "Idukkan Ariyamai", "Kalvi" for "Vazhum Uyirku", "Maandharkku" which is for all the people. The political ideas advocated by Valluvar in porutpal highly circumvent around morals and noble principles.

10. 'Pirappu okkum ella uyirkum' these words by valluvar means

- a) People in nation should obey king
- b) All are not equal by birth
- c) Army person should not listen to people
- d) None of the above**

Explanation

The ancient Indian law-giver Manu and the ancient Greek philosophers Plato and Aristotle maintained with absolute certainty that human beings were not born equal. This popular view is accepted in all civilizations over centuries. Valluvar, the philosopher poet, held a radically different view. He says:

" All human beings are equal by birth; but differ as regards characteristics because of the different qualities of their actions."

(Kural 972).

11. Thiruvalluvar belongs to which period of rule ?

- a) Sangam period**
- b) Pallavas
- c) Kalabhras
- d) Kshatriyas

Explanation

The economic ideas of Thiruvalluvar are found in his immortal work, Thirukkural, a book of ethics. Even though scholars differ widely over the estimation of the period of Thiruvalluvar, it is generally believed that, he belongs to the Sangam age in Tamil Nadu around third century A.D. Thiruvalluvar's work is marked by pragmatic idealism.

12. In porutpal , valluvar talks about

- a) Love
- b) Political philosophy
- c) Economics
- d) Both a and b**

Explanation

A large part of Valluvar's economic ideas are found in the second part of Thirukkural, the porutpal. It deals with wealth. Thiruvalluvar is a fundamental thinker. He believes that rains are the basic support of life. Since rain provides food, it forms the basis for stable economic life. Agriculture which is the most fundamental economic activity depends on rain, "It is rain that both ruins and aids the ruined to rise."

13. According to Valluvar, which of the following is superior occupation of all?

- a) Teaching
- b) Writing books
- c) **Agriculture**
- d) Working in Army

Explanation

According to Thiruvalluvar, agriculture is the most fundamental economic activity. They are the axle-pin of the world, for on their prosperity revolves prosperity of other sectors of the economy, "The ploughmen alone", he says "live as the freemen of the soil; the rest are mere slaves that follow on their toil" (Kural 1032). Valluvar believes that agriculture is superior to all other occupation.

14. Valluvar advocates which of the following for public expenditure?

- 1) Defence
 - 2) Public works
 - 3) Social works
- a) 1 and 2 only
 - b) 2 and 3 only
 - c) 1 and 3 only
 - d) **All the above**

Explanation

Valluvar has recommended a balanced budget. "It is not a great misfortune for a state if its revenues are limited, provided the expenditure is kept within bounds." He has given certain guidelines for a budgetary policy. "Budget for a surplus, if possible, balances the budget at other times, but never budget for a deficit." Valluvar advocates the following main items of public expenditure: 1) Defence 2) Public Works and 3) Social Services.

15. Which one of the following is correct according to Valluvar?

- a) A country should seek external assistance
- b) A country should be self sufficient and should never seek external assistance
- c) If countries seek assistance they will never be considered as a country
- d) **Both b and c**

Explanation

Valluvar was against seeking external assistance. According to Kural No. 739, countries taking external assistance are not to be considered as countries at all. In other words, he advocated a self-sufficient economy.

16. According to valluvar , what is the fundamental freedom , a citizen should enjoy?

- a) Right to property
- b) Freedom of religion
- c) Freedom from hunger**
- d) All the above

Explanation

Valluvar considers freedom from hunger as one of the fundamental freedoms that should be enjoyed by every citizen. According to him 'poverty' is the root cause of all other evils which would lead to ever-lasting sufferings. It is to be noted that the number of people living below poverty line, begging, sleeping on the roadsides and rag picking in India has been increasing.

17. According to valluvar, which of the following is real wealth?

- a) Jewels
- b) Crops
- c) Industry**
- d) Both b and c

Explanation

Thiruvalluvar is for a welfare state. In a welfare state there will be no poverty illiteracy, disease and industry. The important elements of a welfare state are 1) perfect health of the people without disease 2) abundant wealth, 3) good crop 4) prosperity and happiness and 5) full security for the people.

18. According valluvar how should we bear with those who revile us ?

- a) As rain comes down
- b) Like a buffalo standing in a road
- c) As earth bears up the men who delve into her breast**
- d) None of the above

Explanation

To bear with those who revile us, just as the earth bears up those who dig it, is the first of virtues. (kural 151)

As earth bears up the men who delve into her breast, To bear with scornful men of virtues is the best.

19. திறனல்ல தற்பிறர் செய்யினும் நோநொந்து according to this kural, what should we do if some one inflict injuries on us?

- a) We should give them back
- b) We should break off their face
- c) We should never inflict the same on them**
- d) None of the above

Explanation

Though others inflict injuries on you, yet compassionating the evil it will be well not to do them anything contrary to virtue. (kural 157)

Though others work thee ill, thus shalt thou blessing reap; Grieve for their sin, thyself from vicious action keep!

20. Let a man by patience overcome those.....according to this kural when we should be patient?

- a) When some one praise us
- b) When someone commit excesses through pride**
- c) All the time
- d) All the above

Explanation

Let a man by patience overcome those who through pride commit excesses. (kural158)

With overweening pride when men with injuries assail, By thine own righteous dealing shalt thou mightily prevail.

21. Because evil produces evil, therefore.....according to this thirukural how should we fear evil?

- a) Like a ghost
- b) Like a guest
- c) Like a fire**
- d) None of the above

Explanation

Because evil produces evil, therefore should evil be feared more than fire. (kural 202)

Since evils new from evils ever grow, Evil than fire works out more dreaded woe.

22. Though good thy soul forget, plot not thy neighbour's fallaccording to this kural if we think to ruin others?

- a) Wealth will be ruined
- b) He will revenge you
- c) **Virtue will meditate the ruin of him who thus meditates**
- d) All the above

Explanation

Even though forgetfulness meditate not the ruin of another. Virtue will meditate the ruin of him who thus meditates.

Though good thy soul forget, plot not thy neighbour's fall,
Thy plans shall 'virtue's Power' by ruin to thyself forestall. (kural 204)

23. Which of the following is greatest of wealth according to valluvar?

- a) Jewellery
- b) Money
- c) Army
- d) **Wealth gained by ear**

Explanation

Wealth of wealth is wealth acquired be ear attent;
Wealth mid all wealth supremely excellent. (kural 411)

Wealth (gained) by the ear is wealth of wealth; that wealth is the chief of all wealth.

24. Of greatness and of meanness too.... According to this kural how we can find the character of person

- a) By seeing their face
- b) By seeing their friends
- c) **By watching their activities**
- d) None of the above

Explanation

Of greatness and of meanness too,
The deeds of each are touchstone true. (kural 505)
A man's deeds are the touchstone of his greatness and littleness.

25. The sacred law he reads and learns, to other men expounds..... according to this couplet , how does a person who read, understood and teach others should be

- a) He should never care

- b) He should follow what he read
- c) He should be leader
- d) All the above

Explanation

The sacred law he reads and learns, to other men expounds,-
Himself obeys not; where can greater fool be found (kural 834).

26. According to valluvar, what are the qualities of a fool?

- 1) Ashamed of nothing
 - 2) Searching out nothing
 - 3) Loveless heart
 - 4) Nought cherishing
- a) 1,2 and 3
 - b) 2 and 3 only
 - c) 2,3 and 4
 - d) All the above

Explanation

Ashamed of nothing, searching nothing out, of loveless heart,
Nought cherishing, 'tis thus the fool will play his part (kural 833)

Shamelessness indifference (to what must be sought after), harshness, and aversion for everything (that ought to be desired) are the qualities of the fool.

27. As per thirukkural "Weigh well the good of each, his failings closely scan....." how should we judge the people

- a) By their good qualities
- b) By their bad qualities
- c) Judge both good and bad quality and finalise both
- d) All the above

Explanation

Weigh well the good of each, his failings closely scan,
As these or those prevail, so estimate the man. (kural 504)

Let (a king) consider (a man's) good qualities, as well as his faults, and then judge (of his character) by that which prevails.

28. Whose friendship will give distress even in dreams according to "E'en in a dream the intercourse is bitterness....." kural?

- a) Those who are beautiful

- b) Friends who are close to us
- c) **Friends whose action differ from their words**
- d) All the above

Explanation

E'en in a dream the intercourse is bitterness

With men whose deeds are other than their words profess. (kural 819)

The friendship of those whose actions do not agree with their words will distress (one) even in (one's) dreams.

29. "Make not thy poverty a plea for ill....." according this couplet when will a poor remain as poor?

- a) People who works hard
- b) People who beg
- c) **People who commit evil, saying that they are poor**
- d) None of the above

Explanation

Make not thy poverty a plea for ill;

Thy evil deeds will make thee poorer still. (kural 205)

Commit not evil, saying, I am poor: if you do, you will become poorer still.

30. According to valluvar how should a wise be like

- a) A Tiger
- b) A lion
- c) **Balance rod**
- d) All the above

Explanation

To stand, like balance-rod that level hangs and rightly weighs,

With calm unbiassed equity of soul, is sages' praise. (kural 118)

To incline to neither side, but to rest impartial as the even-fixed scale is the ornament of the wise.

31. To justify a person as worthy or unworthy , which of the following does thiruvalluvar choose

- a) Wealth of a person
- b) Popularity
- c) His offsprings
- d) **All the above**

Explanation

Who just or unjust lived shall soon appear:

By each one's offspring shall the truth be clear. (kural 114)

The worthy and unworthy may be known by the existence or otherwise of good offsprings.

32. How does a man who has no power, but assumes like having power is like according to valluvar?

- a) Tiger in the forest
- b) Buffalo covered with lion skin
- c) **Cow covered with tiger skin**
- d) All the above

Explanation

As if a steer should graze wrapped round with tiger's skin,

Is show of virtuous might when weakness lurks within. (kural 273)

The assumed appearance of power, by a man who has no power (to restrain his senses and perform austerity), is like a cow feeding on grass covered with a tiger's skin.

33. According to this couplet 'Cruel is the arrow straight, the crooked lute is sweet, ... how should we judge a person character?

- a) By their appearance
- b) **By their deeds**
- c) Both a and b
- d) None of the above

Explanation

Cruel is the arrow straight, the crooked lute is sweet,

Judge by their deeds the many forms of men you meet. (kural 279)

As, in its use, the arrow is crooked, and the curved lute is straight, so by their deeds, (and not by their appearance) let (the uprightness or crookedness of) men be estimated.

34. How is the difference between learned men and other is compared by thiruvalluvar?

- a) God and man
- b) Animal and plants
- c) Plants and dogs
- d) **Animals and human**

Explanation

Learning's irradiating grace who gain,

Others excel, as men the bestial train. (couplet 410)

Learning's irradiating grace who gain, Others excel, as men the bestial train.

35. Whose wealth will not perish, 'The just man's wealth unwasting shall endure.....' according to this couplet?

- a) King
- b) Person of ill attitude
- c) **The man of rectitude**
- d) None of the above

Explanation

The just man's wealth unwasting shall endure,
And to his race a lasting joy ensure (couplet 112)

The wealth of the man of rectitude will not perish, but will bring happiness also to his posterity.

36. According to this couplet, "Though only good it seem to give, yet gain.....", which gain we should not accept?

- a) Gain without interest
- b) Gain with out sharing
- c) **Gain without equity**
- d) None of the above

Explanation

Though only good it seem to give, yet gain
By wrong acquired, not e'en one day retain! (couplet 113)

Forsake in the very moment (of acquisition) that gain which, though it should bring advantage, is without equity.

37. According to thirukkural 'The man who justly lives, tenacious of the right...' , if a wise man is poor , the world will see him as

- a) Misogynist
- b) **Only as wise man**
- c) As a rude man
- d) None of the above

Explanation

The man who justly lives, tenacious of the right,
In low estate is never low to wise man's sight. (couplet 117)

The great will not regard as poverty the low estate of that man who dwells in the virtue of equity.

38. Inflexibility in word is righteousness,
If men inflexibility of soul possess. (couplet 119)

According to this couplet, who is said to be neutral?

- a) Those with righteousness
- b) Freedom from obliquity of speech
- c) **Both a and b**
- d) None of the above

Explanation

Freedom from obliquity of speech is rectitude, if there be (corresponding) freedom from bias of mind.

39. According to thirukural, what is the character of a good merchant in this couplet, "As thriving trader is the trader known..."

- a) Who never does merchandize
- b) Who sells other's goods without their knowledge
- c) **When they guard other's goods as their own**
- d) All the above

Explanation

The true merchandize of merchants is to guard and do by the things of others as they do by their own.

As thriving trader is the trader known,
Who guards another's interests as his own. (couplet 120)

40. "Who with deceitful mind in false way walks of covert sin....", according to this kural, who will laugh at the deceitful mind?

- a) God
- b) Friends
- c) Animals
- d) **Five fold elements with in him**

Explanation

Who with deceitful mind in false way walks of covert sin,
The five-fold elements his frame compose, decide within. (kural 271)

The five elements (of his body) will laugh within him at the feigned conduct of the deceitful minded man.

41. Those who do wrong things in the name of wise man is compared with

'Tis as a fowler, silly birds to snare, in thicket lurks.....'

- a) Rain from clouds
- b) Shooting birds hiding himself in thicket**
- c) Snake that attacks human
- d) All the above

Explanation

'Tis as a fowler, silly birds to snare, in thicket lurks.

When, clad in stern ascetic garb, one secret evil works.(couplet 274)

He who hides himself under the mask of an ascetic and commits sins, like a sportsman who conceals himself in the thicket to catch birds

42. According to the kural "In mind renouncing nought, in speech renouncing every tie..." who is so hard hearted?
- a) Those who falsely take appearance of forsaken**
 - b) Those who commit murders
 - c) Those who work hard
 - d) None of the above

Explanation

In mind renouncing nought, in speech renouncing every tie,
Who guileful live, - no men are found than these of 'harder eye'.

Amongst living men there are none so hard-hearted as those who without to saking (desire) in their heart, falsely take the appearance of those who have forsaken (it).

43. Valluvar compares whose inside is opposite of their appearance in this couplet, Outward, they shine as 'kunri' berry's scarlet bright... ?
- a) Strawberry
 - b) Grapes
 - c) Berry of albrus**
 - d) None of the above

Explanation

Outward, they shine as 'kunri' berry's scarlet bright;

Inward, like tip of 'kunri' bead, as black as night. (kural 277)

(The world) contains persons whose outside appears (as fair) as the (red) berry of the Abrus, but whose inside is as black as the nose of that berry.

44. According to 1st couplet by thiruvalluvar , god is to earth is compared with
- a) Humans

- b) Letters
- c) Words
- d) 1st letter of every language**

Explanation

A, as its first of letters, every speech maintains; The Primal Deity is first through all the world's domains. (couplet 1)

As all letters have the letter A for their first, so the world has the eternal God for its first.

45. '.....Famine, sore torment, stalks o'er earth's vast ocean-girdled plain.'

According to this kural, although earth is surrounded by ocean without the following everyone will die of hunger?

- a) Books
- b) Rain water**
- c) Poem
- d) Both a and b

Explanation

If clouds, that promised rain, deceive, and in the sky remain,
Famine, sore torment, stalks o'er earth's vast ocean-girdled plain.(kural 13)

If the cloud, withholding rain, deceive (our hopes) hunger will long distress the sea-girt spacious world.

46. '...then timely aid supplies; As, in the happy days before, it bids the ruined rise'. According to this couplet which can ruin and restore human fortune?

- a) Food
- b) Education
- c) Rain**
- d) None of the above

Explanation

'Tis rain works all: it ruin spreads, then timely aid supplies;
As, in the happy days before, it bids the ruined rise. (kural 15)

Rain by its absence ruins men; and by its existence restores them to fortune.

47. "Things hard in the doing will great men do..." accordingly those who cannot do hard things is called as

- a) Great men
- b) Fools**

- c) **Mean eschew**
- d) None of the above

Explanation

Things hard in the doing will great men do;
 Things hard in the doing the mean eschew. (kural 26)

The great will do those things which is difficult to be done; but the mean cannot do them.

48. "Their children's wisdom greater than..." accordingly the knowledge of children is more pleasing for
- a) Parents
 - b) **To the world**
 - c) Poor
 - d) None of the above

Explanation

Their children's wisdom greater than their own confessed,
 Through the wide world is sweet to every human breast. (kural 68)

That their children should possess knowledge is more pleasing to all men of this great earth than to themselves.

49. "... Far greater joy she feels, than when her son she bore." Accordingly when will our felt more happy than our birth?
- a) When he completes education
 - b) When he's in love
 - c) **When he is called wise**
 - d) None of the above

Explanation

When mother hears him named 'fulfill'd of wisdom's lore,
 ' Far greater joy she feels, than when her son she bore. (kural 69)

The mother who hears her son called a wise man will rejoice more than she did at his birth.

50. "The loveless to themselves belong alone...", accordingly those who possess love will consider ?
- a) Won't give anything to anyone
 - b) **Will even give their bones to others**
 - c) Never cares for anyone
 - d) All the above

Explanation

The loveless to themselves belong alone;

The loving men are others to the very bone. (kural 72)

Those who are destitute of love appropriate all they have to themselves; but those who possess love consider even their bones to belong to others.

51. " ...Then is the body seat of life, when love resides within", accordingly body of loveless is compared with

- a) Packed with air
- b) Just as a clay
- c) **Bone overlaid with skin**
- d) Both a and c

Explanation

Bodies of loveless men are bony framework clad with skin;
Then is the body seat of life, when love resides within. (kural 80)

That body alone which is inspired with love contains a living soul: if void of it, (the body) is bone overlaid with skin.

52. " ... Is choice adornment; all besides is nothing worth", accordingly what are the ornaments of a man

- a) Jewels
- b) Humility
- c) Sweetness of speech
- d) **Both b and c**

Explanation

Humility with pleasant speech to man on earth,
Is choice adornment; all besides is nothing worth. (kural 95)

Humility and sweetness of speech are the ornaments of man; all others are not (ornaments).

53. According to valluvar, having agreeable things but saying disagreeable things is like

- a) Going with a lion in forest
- b) Eating ripe fruit instead of unripe one
- c) **Eating unripe fruit instead of ripe fruits**
- d) None of the above

Explanation

When pleasant words are easy, bitter words to use,
Is, leaving sweet ripe fruit, the sour unripe to choose. (kural 100)

To say disagreeable things when agreeable are at hand is like eating unripe fruit when there is ripe.

54. Thirukural is considered one among the following?

- a) Ainperumkaapiyam
- b) Ainchirukappiyam
- c) Pathinenmelkanakku
- d) **Pathinenkilkanakku**

Explanation

Thirukural is considered one among pathinenkilkanakku books.

55. As per thirukkural which of the following flower will fade if smelled?

- a) Rose
- b) Lily
- c) **Anicham**
- d) Lotus

Explanation

The flower of 'Anicha' withers away, If you do but its fragrance inhale; If the face of the host cold welcome convey, The guest's heart within him will fail.

56. "Tis sin if in the mind man but thought conceive...", according to this couplet , which of the following is considered as a sin

- a) Stealing things
- b) **Thought of sin**
- c) Killing others
- d) **All the above**

Explanation

'Tis sin if in the mind man but thought conceive;
'By fraud I will my neighbour of his wealth bereave'. (kural 282)

Even the thought (of sin) is sin; think not then of craftily stealing the property of another.

57. Which of the following wealth will disappear according to the following couplet?

- "...With limitless increase, to ruin swift shall go".
- a) Wealth gained by hard work
 - b) **Wealth gained by stealing**
 - c) Wealth gained from friend
 - d) None of the above

Explanation

The gain that comes by fraud, although it seems to grow

With limitless increase, to ruin swift shall go. (kural 283)

The property, which is acquired by fraud, will entirely perish, even while it seems to increase.

58. Which of the following is true property according thiruvalluvar?

- a) Wealth
- b) Energy of mind**
- c) Both a and b
- d) None of the above

Explanation

The wealth of mind man owns a real worth imparts,
Material wealth man owns endures not, utterly departs. (kural 592)

The possession of (energy of) mind is true property; the possession of wealth passes away and abides not.

59. To whom will the wealth go according to this kural?

- “the man of energy of soul inflexible,
Good fortune seeks him out and comes a friend to dwell. (couplet 594)
- a) Man who fails
 - b) Man who sleeps
 - c) Man who has unfailing energy**
 - d) None of the above

Explanation

“the man of energy of soul inflexible,
Good fortune seeks him out and comes a friend to dwell. (couplet 594)

Wealth will find its own way to the man of unfailing energy.

60. “...The dignity of men is measured by their minds”, according to his kural how person’s greatness is compared with

- a) With that of lily
- b) With that of lotus**
- c) With that of rose
- d) None of the above

Explanation

With rising flood the rising lotus flower its stem unwinds;
The dignity of men is measured by their minds. (kural 595)

The stalks of water-flowers are proportionate to the depth of water; so is men's greatness proportionate to their minds.

61. "The gain that comes by fraud, although it seems to grow...", accordingly what will happen to property acquired by fraud?
- It will increase
 - Will become double
 - Will perish**
 - None of the above

Explanation

The gain that comes by fraud, although it seems to grow
With limitless increase, to ruin swift shall go. (kural 283)

The property, which is acquired by fraud, will entirely perish, even while it seems to increase.

62. "Speak out your speech, when once 'tis past dispute...", accordingly when should be a speech be spoken.
- After knowing everyone will accept it
 - After confirm that no one can counter them**
 - After praying to god
 - None of the above

Explanation

Speak out your speech, when once 'tis past dispute
That none can utter speech that shall your speech refute. (couplet 645)

Deliver your speech, after assuring yourself that no counter speech can defeat your own.

63. "Let those that need partake your meal...", accordingly which of the following is chief of all virtues?
- Having the wealth within themselves
 - Sharing the wealth only with his family
 - Sharing with everyone**
 - None of the above

Explanation

Let those that need partake your meal;
guard every-thing that lives; (kural 322)

The chief of all (the virtues) which authors have summed up, is the partaking of food that has been shared with others, and the preservation of the manifold life of other creatures.

64. According to this couplet “though in the conflagration caught, he may escape from thence...”, who cannot live?
- a) Those who fell in fire
 - b) Those who does wrong to great**
 - c) Those who are poor
 - d) None of the above

Explanation

Though in the conflagration caught, he may escape from thence: He 'scapes not who in life to great ones gives offence. (896)

Though burnt by a fire (from a forest), one may perhaps live; (but) never will he live who has shown disrespect to the great (devotees).

65. According to valluvar, helping poor is known as
- a) Charity**
 - b) Enemy
 - c) Anger
 - d) None of the above

Explanation

Helping poor is considered as charity as it is considered above all

66. “A minister is he who grasps, with wisdom large...”, according to this what is the perfect minister’s qualities?
- a) Excellent choice of mean
 - b) Time
 - c) Manner of execution
 - d) All the above**

Explanation

A minister is he who grasps, with wisdom large,
Means, time, work's mode, and functions rare he must discharge.(631)

The minister is one who can make an excellent choice of means, time, manner of execution, and the difficult undertaking (itself).

67. According to valluvar you can fail to guard anything , but you should which of the following
- a) Face
 - b) Stomach
 - c) Tongue**

d) All the above

Explanation

Whate'er they fail to guard, o'er lips men guard should keep;
If not, through fault of tongue, they bitter tears shall weep.(127)

Whatever besides you leave unguarded, guard your tongue; otherwise errors of speech and the consequent misery will ensue.

68. According to valluvar, which of the following wound will never heal?

- a) Fire wound
- b) Accident wound
- c) **Wounded by words**
- d) All the above

Explanation

In flesh by fire inflamed, nature may thoroughly heal the sore;
In soul by tongue inflamed, the ulcer healeth never more. (129)

The wound which has been burnt in by fire may heal, but a wound burnt in by the tongue will never heal.

69. Who is considered as dead although they are living , according to valluvar?

- a) Those who works hard
- b) **Those who help the needy**
- c) Those who are not good
- d) None of the above

Explanation

Who knows what's human life's befitting grace,
He lives; the rest 'mongst dead men have their place. (214)

He truly lives who knows (and discharges) the proper duties (of benevolence). He who knows them not will be reckoned among the dead.

70. Which of the following is imperishable according to valluvar?

- a) **Fame of solitary greatness**
- b) Our name
- c) Books
- d) Thirukural

Explanation

Save praise alone that soars on high,
Nought lives on earth that shall not die. (233)

There is nothing that stands forth in the world imperishable, except fame, exalted in solitary greatness.

71. Porutpal deals with which o the following?

- a) Politics
- b) Ministry
- c) Friendship
- d) **All the above**

Explanation

Porutpal consists of 7 parts, further ithas 70 verses / couplets. They are Politics-25,Ministry-10, Defence-2, Wealth-1, Army-2, Friendship-17, and citizens-13 respectively.

72. Political ideology of Tamilnadu is rich with ideas like

- a) Society
- b) Polity
- c) Economy
- d) **All the above**

Explanation

Political ideologies in Tamilnadu is rich with ideas, beliefs, opinions and attitudes towards society, polity and economy. This is evident from the ancient political ideas of Thiruvalluvar, where as Bharathiyar is a nationalist and Singaravelar is a communist.

73. In what way we should lead our life according to vallyuvar's kural, "So learn that you may full and faultless learning gain..."

- a) As our parents words
- b) On our own way
- c) **The way our books teach us**
- d) All the above

Explanation

So learn that you may full and faultless learning gain,
Then in obedience meet to lessons learnt remain. (391)

Let a man learn thoroughly whatever he may learn, and let his conduct be worthy of his learning.

74. Which of the following are the two eyes of a human, according to thiruvalluvar?

- a) Words

- b) Numbers
- c) Thoughts
- d) Both a and b**

Explanation

The twain that lore of numbers and of letters give
Are eyes, the wise declare, to all on earth that live. (392)

Letters and numbers are the two eyes of man.

75. "Knowledge will flow from a man in proportion to his learning is compared with what by thiruvalluvar?

- a) Like a sand boe
- b) Water will come out in proportion to the depth dug**
- c) The dog that never bites
- d) All the above

Explanation

In sandy soil, when deep you delve, you reach the springs below;
The more you learn, the freer streams of wisdom flow. (396)

Water will flow from a well in the sand in proportion to the depth to which it is dug, and knowledge will flow from a man in proportion to his learning.

76. Which of the following is true unperishable richness according to this kural

"...To man nought else affords reality of joy"

- a) Books
- b) Wealth
- c) Learning**
- d) All the above

Explanation

Learning is excellence of wealth that none destroy;
To man nought else affords reality of joy. (400)

Learning is the true imperishable riches; all other things are not riches.

77. Which of the following has Thiruvalluvar has said to do as per the following kural?

Think, and then dare the deed! Who cry,
'Deed dared, we'll think,' disgraced shall be

- a) Directly do things

- b) **Think before doing**
- c) Both a and b
- d) None of the above

Explanation

Consider, and then undertake a matter; after having undertaken it, to say We will consider, is folly.

78. Things may fail even done well why it is ?accordingly to thiruvalluvar?

- a) If done to neighbours
- b) **If done without knowing the various dispositions of men**
- c) Both a and b
- d) None of the above

Explanation

though well the work be done, yet one mistake is made,
To habitudes of various men when no regard is paid.(469)

There are failures even in acting well, when it is done without knowing the various dispositions of men.

79. "...This man's whole life is all one plague until he dies" according to this kural, which of the following is a disease that cannot cured for life time?

- a) Cholera
- b) Ill minded
- c) **Those don't do a work when advised and himself**
- d) Both b and c

Explanation

Advised, he heeds not; of himself knows nothing wise;
This man's whole life is all one plague until he dies. (848)

The fool will not perform (his duties) even when advised nor ascertain them himself; such a soul is a burden (to the earth) till it departs (from the body).

80. That man is blind to eyes that will not see who knowledge shows;-
The blind man still in his blind fashion knows. (couplet849)

- According to following couplet who is a real fool?
- a) Fool who thinks he is brilliant in his own conceit
 - b) **The one who would teach fool**
 - c) Those help poor
 - d) Both a and b

Explanation

One who would teach a fool will (simply) betray his folly; and the fool would (still) think himself wise in his own conceit.

81. When will be greatest delight will be yield?

“Joy of joys abundant grows...”

- a) When we do great work
- b) When you fall in love
- c) **When greatest misery is destroyed**
- d) All the above

Explanation

Joy of joys abundant grows,

When malice dies that woe of woes. (854)

If hatred which is the greatest misery is destroyed, it will yield the greatest delight.

82. Who will not do soul degrading sin according to following couplet

“Millions on millions piled would never win...”

- a) Poor people
- b) **Noble man**
- c) Woman
- d) All the above

Explanation

Millions on millions piled would never win

The men of noble race to soul-degrading sin. (couplet 954)

Though blessed with immense wealth, the noble will never do anything unbecoming.

83. According to Valluvar, which of the following are the five pillars on which perfect goodness rests?

- 1) Affection
 - 2) Fear of sin
 - 3) Benevolence
 - 4) Favour
 - 5) Truthfulness
- a) 1,2,3 and 5
 - b) 2,3and 4
 - c) 3, 4, 5
 - d) **All the above**

Explanation

Love, modesty, beneficence, benignant grace, (kural983)
With truth, are pillars five of perfect virtue's resting-place.

Affection, fear (of sin), benevolence, favour and truthfulness; these are the five pillars on which perfect goodness rests.

84. According to the following couplet, who will never change even if the ages may change?

"...Who, though the fates should fail, fail not for evermore".

- a) Who does their work carelessly
- b) Who are like shore of sea of perfection**
- c) Who revenges on others
- d) All the above

Explanation

Call them of perfect virtue's sea the shore, (989)
Who, though the fates should fail, fail not for evermore.

Those who are said to be the shore of the sea of perfection will never change, though ages may change.

85. Which of the following work is though laborious but a most excellent job according to thirukkural?

Howe'er they roam, the world must follow still the plougher's (1031)
team; Though toilsome, culture of the ground as noblest toil esteem.

- a) Teaching
- b) Carving
- c) Agriculture**
- d) All the above

Explanation

Agriculture, though laborious, is the most excellent (form of labour); for people, though they go about (in search of various employments), have at last to resort to the farmer.

86. Who are considered as linch-pin of the world as per thiruvalluvar?

- a) Teachers
- b) Agriculturists**
- c) Professionals
- d) All the above

Explanation

The ploughers are the linch-pin of the world; they bear (1032)
Them up who other works perform, too weak its toils to share.

Agriculturists are (as it were) the linch-pin of the world for they support all other workers who cannot till the soil.

87. According to the following kural, who is considered as a ignorant?

"...May many things have learned, but nothing well".

- a) Who works hard
- b) Who are fooled
- c) **Who cannot act agreeable to the world**
- d) All the above

Explanation

Who know not with the world in harmony to dwell,
May many things have learned, but nothing well. (140)

Those who know not how to act agreeably to the world, though they have learnt many things, are still ignorant.

88. According to the following kural, which of the following is true knowledge?

"... 'Tis wisdom's part in each the very thing to see".

- a) Who thinks others fool
- b) Who looks good
- c) **Who consider inner faith and not appearance**
- d) Who judge others by appearance

Explanation

Whatever thing, of whatsoever kind it be, (355)
'Tis wisdom's part in each the very thing to see.

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

89. "...Their very names for aye extinct, then pain shall be no more".

According to above couplet, destroying which of the following will destroy all the evils?

- a) Desire
- b) Anger
- c) Confusion of mind
- d) **All the above**

Explanation

If the very names of these three things, desire, anger, and confusion of mind, be destroyed, then will also perish the evils (which flow from them).

When lust and wrath and error's triple tyranny is o'er, (368)

Their very names for aye extinct, then pain shall be no more.

90. " ... Of kingly treasures rare, as rarest gift is known", accordingly which of the following is difficult of difficult things?

- a) Respecting others
- b) Cherish the great
- c) Make the great our own
- d) **Both b and c**

Explanation

To cherish men of mighty soul, and make them all their own,
Of kingly treasures rare, as rarest gift is known. (443)

To cherish great men and make them his own, is the most difficult of all difficult things.

91. According to the following kural, " ... Though none his ruin work, shall surely ruined fall", which kingdom will perish soon?

- a) Which has men to rebuke king
- b) **Which has no men to rebuke king**
- c) Which does not care about other kingdom
- d) All the above

Explanation

The king with none to censure him, bereft of safeguards all,
Though none his ruin work, shall surely ruined fall. (448)

The king, who is without the guard of men who can rebuke him, will perish, even though there be no one to destroy him.

92. The request (for money) of him who holds the sceptre is compared with? According to the following couplet

" ... So kings with sceptred hand implore a gift."

- a) Like a beggar
- b) Like a god
- c) **Like a robber in forest**
- d) All the above

Explanation

As 'Give' the robber cries with lance uplift,
So kings with sceptred hand implore a gift. (552)

The request (for money) of him who holds the sceptre is like the word of a highway robber who stands with a weapon in hand and says give up your wealth.

93. Which of the following kingdom will daily fall to ruin according to the following kural

“ ...Doth day by day his realm to ruin bring”.

- a) Who cares only his family
- b) Who cares his subjects
- c) Who don't examine kingdom daily**
- d) None of the above

Explanation

Who makes no daily search for wrongs, nor justly rules, that king
Doth day by day his realm to ruin bring. (553)

The country of the king who does not daily examine into the wrongs done and distribute justice, will daily fall to ruin.

94. Who will own the world according to following thirukkural ?

“ ...By them as very own may all the earth be won”.

- a) Who are harsh to others
- b) Who are very kind to others
- c) Do things without injury their affairs
- d) Both b and c**

Explanation

Who can benignant smile, yet leave no work undone;
By them as very own may all the earth be won. (578)

The world is theirs (kings) who are able to show kindness, without injury to their affairs, (administration of justice).

95. According to the following couplet, the lustre of munificence will dwell only with?

“In strenuous effort doth reside...”

- a) Those with dignity of laboriousness
- b) Those with efforts
- c) Both a and b**
- d) None of the above

Explanation

In strenuous effort doth reside (613)

The power of helping others: noble pride!

The lustre of munificence will dwell only with the dignity of laboriousness or efforts.

96. Which of the following will bring poverty according to Thiruvalluvar?

- a) Labour
- b) Wealth
- c) **Idleness**
- d) Both a and c

Explanation

Effort brings fortune's sure increase, (616)
Its absence brings to nothingness.

Labour will produce wealth; idleness will bring poverty.

97. Which of the following is a disgrace to anyone according to following couplet?

- " 'Tis no reproach unpropitious fate should ban..."
- a) Physically challenged
 - b) Mentally challenged
 - c) **A person who doesn't know what should be known**
 - d) All the above

Explanation

'Tis no reproach unpropitious fate should ban; (618)
But not to do man's work is foul disgrace to man!

Adverse fate is no disgrace to any one; to be without exertion and without knowing what should be known, is disgrace.

98. Who will see fate behind their back according to the following couplet?

- " ...At length shall leave opposing fate behind."
- a) Those who works carelessly
 - b) **Those who labor on without fear**
 - c) Those who are with pain
 - d) None of the above

Explanation

Who strive with undismayed, unfaltering mind, (620)
At length shall leave opposing fate behind.

They who labour on, without fear and without fainting will see even fate (put) behind their back.

99. According to thiruvalluvar , The wealth of him who is disliked (by all) is compared with

- a) A beggar's wealth
- b) Wealth found in road
- c) **Fruit of poison tree**
- d) All the above

Explanation

When he whom no man loves exults in great prosperity, (1008)
'Tis as when fruits in midmost of the town some poisonous tree.

The wealth of him who is disliked (by all) is like the fruit-bearing of the etty tree in the midst of a town.

100. Accumulation which wealth should be avoided according to thiruvalluvar?

- a) Wealth that flow with no mercy
- b) Wealth that flow with no love
- c) **Both a and b**
- d) None of the above

Explanation

Wealth gained by loss of love and grace,
Let man cast off from his embrace. (755)

(Kings) should rather avoid than seek the accumulation of wealth which does not flow in with mercy and love.