CONCLUSION

A comparative study of the classical Tamil traditions with the philosophy of Kural has brought out the similarities and variations. As a general rule, whenever there are points of agreement between Kural and classical traditions of Tamil, irrespective of the fact whether Kural is anterior, posterior or contemporaneous with them, the cultural heritage of the Tamils, underlying the thought of Kural is revealed. Further this study has incidentally strengthened our hypothesis that Kural must have been written at the close of the Cângam Age, and hence most of the Sangam classics are anterior to Kural.

Similarly, variations of thought in Kural, from Sangam classics decisively point to the fact that either Valluvar gives expression to his original thoughts or he is subject to alien influence.

Kural has been examined here in the light of ancient Tamil traditions as found in Tolkappiyam, Pattu-attu and Eţtu-t-tokai. And our finding is that the sources of Valluvar are to be found only in the vast Tamil literature of the Cângam Age. An
inevitable by-product of this research is that the original contribution of Valluvar has also been brought out in unmistakable terms.

Numerous are the references in Kural to standard works and authors without naming any. Valluvar must have referred primarily to Tamil works as pointed out in this comparative study. It is also true that he was aware of Vedas and the religious works of the six religions either through translations or through scholars.

Various definitions of culture laid down by the western scholars have been examined and the definition given in an UNESCO document - the inward refinement of man in a given social order - has been adopted as most suitable for Kural research.

The material progress of the west has brought in steep deterioration in moral standards. There is an yearning in the west for the spiritualism of East and it is in this context that the message of Kural, positive life assertion coupled with intense spiritualism becomes all the more relevant.
The Tamil concept of culture also points to personal refinement of the mind and to adjustment in tune with the nature and conduct of others. Further kindness to all and a good family environment pave the way for a cultural mind.

For the first time perhaps, the psychological principle 'From concrete to the abstract' has been applied to Kural research. As many of the dictums of Puranānūṟu is intended for occasions or intertwined with incidents, stanzas of Puranānūṟu must be anterior to Kural. Philosophising or moralising on incidents follows such incidents and cannot precede. The highly abstract ideas of Kural must have followed Puram traditions.

The catholicity of outlook so beautifully pointed by Kaṇian Pūṅgunran in his memorable poem is an all pervading spirit in Kural and has given birth to the universal philosophy of Valluvar.

The cosmopolitan outlook of life as portrayed in Paṭṭinappālai must have also broadened the vision of Valluvar. The maritime commerce of the Tamils must have subjected Tamil Nadu to various cultural
influences of an alien nature. Tiruvalluvar ought to have been benefitted by the interplay of cultural forces and hence, he was able to rise above parochial and other considerations of caste or creed.

Valluvar was not only a versatile scholar but also one of keenest observers of human life. That is the reason why there is a rare combination of idealism with pragmatism.

The classification of subject matter into 'Aham' and 'Puram' is much older and in tune with Tamil tradition. However, the three-fold classification of Aram, Porul and Inbam is also as old as Puranāṇūṟu and Tolkāppiyam and 'Veda' might have been a later development as it does not find place in Tolkāppiyam and Puranāṇūṟu. And hence, our irresistible conclusion is that Kural is independent of Sanskrit both in design and execution, as the approach of Kural is fundamentally different from Sanskrit classics.

In the Tamil concept of love, after pre-marital intercourse, the lady in love waits for her lover to marry her in the proper manner; if necessary she is willing to wait for even that event to materialise in her next birth.
Even though Valluvar has ignored many of the peculiar and regional characteristics of Aham tradition, the essence of love portrayed by him is in total conformity with the Tamil concept.

Kalava is pre-marital intercourse and 'Karpu' married life and not union and separation as interpreted by Parimelalagaram.

Kural has deviated from caṅgam tradition by depicting 'uri-p-porul' and discarding 'mutal' and 'Karu'.

In sharp contrast to Sanskrit 'Kama Sastras', Valluvar does not describe the sex acts and postures but confines himself to the psychological reactions of the lovers. Not that he was unaware of the same but that he did not want to.

However, Valluvar has followed the Tamil Aham tradition in not specifying the names of lovers and also in the construction of Kāmattu-p-pāl in the form of dramatic monologues of lovers.

We have no hesitation in concluding that in Kural, a more refined treatment of love than in caṅgam classics is found, some regional characteristics
like 'Madal' 'Pascalai' 'Alar' and some 'Meippadu'
are also retained by Valluvar.

The humble research worker has propounded a
new theory in viewing the whole of Kāmattu-p-pāl as
the story of a single couple and not as a catalogue
of dramatic monologues of different lovers in
different situations. Turaivan, a warrior from
'Neital' or seashore, falls in love with 'Malararanna-
kannal' belonging to Mullai. At first sight itself,
there is an exchange of hearts. He goes into ecstasy
describing the fresh union. The premarital intercourse
leads to 'Alar' and they become the talk of the town.
After marriage, Turaivan is separated from Malarvizhi
as he has to go a battle-field. The poignant tragedy
of separation is described by Valluvar. After victory,
the hero returns home and is re-united. After sulking
by the lady, they are once more united in conjugal
bliss.

The verisimilitude of characterisation and
continuity of narration constitute clear proof for our
new theory.

It has neither been said nor stressed before
that Kāmattu-p-pāl is of a descriptive nature while
'Arattu-p-pāl' and 'Poruṭpāl' are of a prescriptive nature. And hence, there is no conflict between 'Parattai vayir pirivu' separation due to harlot in kamattu-p-pāl 'Varaivin Makalir' in poruṭ pāl. There is no need to strain ourselves by trying to interpret kāmattu-p-pāl excluding 'parattai-vayin pirivu.'

The life positivism of Valluvar is deeply rooted in Tamil culture. By living a virtuous life one could be counted among the galaxy of Gods, asserts Valluvar.

The legends of Valluvar's family life testify to his greatness that entitles him to be called as the high priest of family life. For the first time, this phrase, modelled on the analogy of 'the high priest of Nature' applied to William Wordsworth, is being applied to Valluvar.

Our finding is that the glorification of family life and domestic pleasures is really a Tamil ideal expanded and expounded and incorporated in Kural.

The domestic harmony pictured by Pisir Āndaiyār is the ideal of Tamil society. Valluvar drew inspiration from it. So also, the sweet prattling of the child, praised by Ouvaliyar ought to have influenced Kural.
The heroic tradition of mother in Puranānūru
is soul-stirring. Its impact on Valluvar is apparent.

The tendency of Valluvar to exaggerate the
importance of each and every concept has been brought
to light. The real intention of Valluvar is to be culled
out, when he is in a comparative mood, as when family
life is compared with ascetic life, the former always
prevails.

In the social order of the ancient Tamils, the
woman was supreme in the internal affairs or Āham and
man held sway in the social life or Puram. A woman
had no locus standi in the disposal of social problems.

The position accorded by Valluvar is more or
less the same. Further, the seeds of Pattini cult
later on to be expanded in Cilapatikāram are shown
in Kural. Our fresh assessment of Pattini cult is
that it is an implied denial of equal rights for women.

The prejudice is in favour of male children
is too apparent in some couplets to be slurred over
even though Parimēlaalagar's interpretation of the
entire chapter as begetting male children is misleading.
The Tamil tradition of unerring hospitality is incorporated by Valluvar and interwoven in Kural as an inseparable element of family life.

Valluvar has set high moral standards for married life. It has been pointed out that Valluvar should not be confused with an idealist of the ivory-tower type, but an utilitarian of the noblest order. Many household truths could be gleaned from Kural.

There is a perfect balance of the pragmatic philosophy with an ideal vision.

The eclectic tendency of Valluvar in choosing the best out of every author has been established beyond doubt.

The ethical school of thought of Valluvar in dealing with crime and punishment is compared with modern concepts of law. There is surprising agreement between modern law and Kural in rejecting motive as irrelevant for a decision on the commission of crime.

The noble ideal of relieving hunger cherished so much by Cañam classics finds expression in Kural. There were many physicians who had the remedy for hunger.
The original contribution of Valluvar is in making charity an end in itself and not as a passport to heaven. The intrinsic pleasure in giving relief to the needy is high-lighted by Valluvar.

Famed poets of Puranānūṟu have hailed fame as dearer than life. Valluvar has adopted fame as the end and aim of our life on earth.

We have pin-pointed the chapters on which Valluvar has freely drawn from the rich cultural heritage of the Tamils. Chapters on which Valluvar appears as the first codifier of moral precepts have also been pointed out.

In the manner of laying down moral rules of conduct, there is a constant appeal to the conscience of mankind. Stimulation of moral insight and initiative is the end product of the didactic aspect of Kural.

Valluvar's pioneering attempts at separation of morals from religion have also been brought into light.

The inter-relation of the individual, family and the society is realised by Valluvar. He has set the highest norms of conduct for individual and family life.
Good family is the fundamental unit of social life. The status of a family has nothing to do with the caste to which it may belong.

In the social order envisaged by Valluvar, caste is not given importance. This is because, Valluvar has prescribed education for all castes and not only to Brahmins.

The educational conditions in the Caṅgam Age, where poets hailed from all castes, are reflected in Kuruk.

No doubt, Valluvar has advocated a casteless society but we are constrained to point out that classless society was beyond his ken. He has even justified the deplorable fact that the rich are few and the poor are many.

The similarity in the theory of education by Pāṇḍyan king Neduṉeḻiyar and Valluvar has been brought out.

An unique characteristic of Valluvar is that he is mainly concerned only with the substantive aspects of life and that he is least interested in
procedural details. He is singularly silent on the rituals of marriage. Nor has he dwelt on the various postures of sexual pleasure. About the procedural details of the system of education contemplated by Kural, there is no mention.

All are born equal. It is education and culture that matters in the system of values laid down in Kural.

Valluvar's theory of intelligence is surprisingly modern and is in agreement with many a psychological concept. He was aware that intelligence may exist without education but that it is useless.

Valluvar laid equal emphasis on learning and listening. Since writing materials were not as sophisticated in the Cañgam Age as now, learning was mainly passed on from generation to generation through the ear. 'Kalvi' and 'Kalvi' are much emphasised in Cañgam classics, and it finds its echo in Kural.

It is in the limits set to the growth of intelligence that Valluvar is far advanced. Education can bring out the latent talents but by itself will not contribute to the growth of intellect.
The penetrating intellect is the ideal, 'Nun man Nulai pulam'. That forms the basis of the concept of intelligence as found in Kural. 'Arival' means both knowledge and intelligence. But the kind of intelligence spoken of by Valluvar is similar to the G. factor of modern psychology. The Tamil ideal of 'Nun man Nulai pulam' is also related to it.

Once again, it is perhaps for the first time that the psychological analysis of intelligence as G and S factors is being applied to the Tamil concept of intelligence.

Valluvar has enlarged the Tamil concept of intelligence to include power of discrimination, judgement, open mind receptive of ideas from others, adjustability with the ways of the world, tact and foresight.

The original contribution of Valluvar lies in discovering the true nature and development of intelligence. Unless there is a potential intellect to be developed, learning is of no use in its growth.

Social harmony can be achieved only by the realisation of one's own faults before pointing the accusing finger at others.
Kurunthogai had proclaimed that action is the soul of men. Life-negation is alien to Tamil culture. And this has prompted Valluvar to draw up a comprehensive action based philosophy, incorporating numerous rules of conduct.

The pragmatism of Valluvar is at its height in the chapters laying down rules for action and in choosing time, place and the methodology of execution.

Valluvar has also realised that no man is perfect and that merits and defects must be weighed and the more dominant aspect has to be evaluated. This reveals the deep insight into human relations that Valluvar had.

Valluvar has declared in clear ringing tones that much could be achieved by tireless efforts. He was the first and perhaps the last among the Tamil poets ancient and medieval to aver that even destiny could be overcome by unending efforts and that benefits blocked by fate could be wrested by straining ourselves in that direction.

The Tamil ideal of sturdy bull braving hurdles in its path has inspired Valluvar also.
Action oriented framework of Valluvar’s philosophy does not permit wrongful acts. He has devoted an entire chapter for purity of action. This is the rare combination idealism with pragmatism that is the original contribution of Valluvar. He soared high in the air with his feet firmly planted in the ground. That is the rare feat of Valluvar!

The Uraiyyur poet of Puranañūru has averred that both Dharma and worldly pleasure could be bought by money. But it was Valluvar who discovered the true relationship between wealth and other moral concepts. According to Valluvar wealth is the foster mother of mercy while love is the mother of mercy.

The peculiarly ideal friendship that existed between Pisir Āndaiyar and Köpperuṇ Gōlan who never met each other until the last crisis when Pisir Āndaiyar also wanted to die along with Köpperuṇ Gōlan, is obliquely referred to by Valluvar. Here again, we have to remember the principle ‘From concrete to abstract’.

Selection of friendship and harmful forms of friendship have also been dealt with by Valluvar in an elaborate and exhaustive manner hitherto unnoticed in Tamil literature.
Brevity of expression and winning powers of speech are cherished by Cângam poets. Valluvar also adored the economy of words practised by Cângam poets. His choice of the couplet as the vehicle of thought provides ample testimony to his love of brevity and terseness of expression.

Women had only a limited role to play in the social sphere. In the domestic field, she reigns supreme. The glory of the chaste woman was sung in 'Illaraviyal'. In the chapter on 'Pea valic cēral' Valluvar cautions against listening to the advice of women. Any husband obeying the dictates of his wife is deemed to be a despicable person. Attempts to gloss over the meaning of this chapter have been unconvincing.

Another conclusion arrived at is that this peculiar notion of 'Pea valic cēral' is not derived from Cângam classics and is must probably due to Jain influence.

Prostitution was considered as an evil in the Cângam Age where concubinage was widely prevalent and was not considered as harmful. Valluvar has not expressed any opinion about concubinage but has condemned prostitution.
For prostitution, only women are blamed and men are merely cautioned to be wary of them. The modern idea that men are to be primarily blamed for forcing a section of women to earn their livelihood by selling their body is unknown to kural.

Valluvar's injunction against drinking of toddy is indeed a radical departure from cangaa traditions and the direct result of jain influence as it is in sharp contrast to the tradition in Tamil culture of having open toddy jars for free and frequent supply to guests.

Valluvar is equally vehement in prohibiting gambling. Past time games in cangaa Age deteriorated into gambling dens.

Physicians had been poets in Puranañāru but they have not said anything about medicine. Valluvar's chapter on medicine is a brilliant innovation. He has rightly devoted a major part to proper diet. His views on diagnosis and treatment have stood the test of time. As a reference is made to the learned physician, books on medicine ought to have existed at that time.
Birth in a noble family 'Kudimai' irrespective of caste is extolled by Valluvar. When a person born in a noble family is guilty of obnoxious conduct, his very birth is suspected. Tāmmappal Kannan doubted the birth of Māvalattan in the Cōla family as he was guilty of rash conduct. Valluvar has drawn the moral from the incident and incorporated it in his Kural.

Honour was held as dearer than life itself in Ganga culture. Valluvar has expanded and expounded this concept in Kural.

Tamil tradition has always laid much stress on humility as a sign of greatness. As one steeped in Tamil tradition, Valluvar adores humility.

The idea of a gentleman of 'Gātarā', is an indispensable ingredient of Tamil culture. His cosmopolitan outlook and genial temperament are part and parcel of Ganga traditions. Valluvar has given a new dimension to this Tamil ideal by exhorting to return good for evil. This is even a step further than the command of the Christ to show your other cheek if some one slaps, and compares favourably with that of Newman.
By a comparative study of the ingredients of the idea of a gentleman as found in Kural and Cañgam classics, the conclusion that a refined form of Tamil culture is at the basis of the universal human culture 'Makkat panpu' is inescapable.

Valluvar was the first to codify the thoughts on agriculture. The praise that Valluvar showers is only on direct cultivators and not on big land-lords who never have seen their lands. Valluvar refers to owner-cultivators.

There is no contradiction in the views on begging and also giving. Valluvar has accepted poverty and wealth as normal aspects of life. It is the duty of the rich to share their wealth with less fortunate ones. The poor should not resort to begging but try to eke out their livelihood by some other means. As a last resort, begging is also permitted. This is the system of values cherished by Valluvar. Absolutely there is no possibility of self-contradiction here.

Not only did Valluvar codify the stray thoughts on society found in Cañgam classics, he was also the first systematic thinker on almost all topics concerning
society. The superstructure of the unified and universal human culture enunciated by him is built upon the cream of Tamil culture.

Monarchy was the only form of government that existed at the age of Valluvar. Among Cauvery poets, some thought that the king was more important and some others held the view that people are more important. Valluvar subscribed to the former view. He thought that people, army, Resources, friends, fort, minister are only his organs.

As in other fields, Valluvar ignores procedural details in sharp contrast to Kautilya and devotes his attention only to substantive concepts of polity.

The Tamil tradition insists that political power must be exercised according to 'Aram' or Dharma. Again in contradistinction to Artha Sastra, Valluvar has emphasised that political power is subject to moral standards.

There was no separation of the Judiciary from the executive. The king’s court was also the highest court of justice. The essence of Valluvar’s advice is that Justice should be tempered with mercy which should not be allowed to tamper with it.
Pragmatism of Valluvar is once more revealed in his warning against giving too much beyond one's means.

Even moral principles are relaxed when Valluvar advises against showing open enmity towards stronger adversaries but to wreak vengeance at the appropriate time.

The feudalistic trait of the times is revealed in his distrust of poor people who have nothing to lose.

cōngam tradition lays down that everything from the monsoon to the harvest depended upon just rule. Valluvar subscribes to this thought. Attributes like easy accessibility are also taken from Puram poets.

Madurai-kāṇai's conception of Ministerial qualities is ideal while that of Valluvar is more practical laying emphasis on action.

Valluvar's ideas on fortification are a reflection of the feudalistic age of moats and forts.

At the classical Age, the Tamils were a martial race who held it as a great honour to die in the battlefield. Death by other means was considered
as a great ignominy. Even though Valluvar has discarded the 'Purat-t-turai' conventions, the essence of the heroic traditions of the Cañgam is truly reflected in 'Padai-Matci' and 'Padaioccerukku'.

We have attempted to throw some light on the question how far Valluvar's idea of society and of polity is in conformity with the high moral traditions he himself has set for the individual in 'Arattu-o-pāl'. Our analysis shows that Valluvar insisted on the importance of ethical means especially in the acquisition of wealth, that he was equally strong in advocating ethical standards between the sovereign and the subject and that the only instance where there is a relaxation of moral canons is with regard to enemies where he has approved deceitful conduct and advocated questionable means for defeating enemies. When the enemy is stronger and the circumstances unfavourable, Valluvar, as a pragmatist, has advocated a safer course of deceitful strategy as otherwise it would be suicidal.

A rare sense of religious tolerance was in vogue in Cañgam Age. Most of the Cañgam works were secular and hymns were only a few. This spirit of
tolerance has inspired Valluvar to attempt at the formation of a new non-denominational spiritual philosophy.

Further, the co-existence of various religions prompted Valluvar to choose the best elements from each religion and to fuse them into one whole. And hence, each religion has got something in Kural to call it as its own and claims Kural as its own.

As stated by Dr. S. Radhakrishnan, what Valluvar has attempted is a common scripture or 'podu-murai'. Prof. A.L. Basham considers Kural as a product of Hinduism that has assimilated various other elements. The polytheism of Hindus and Vedic rituals have been rejected by Valluvar. Mere knowledge of Vedas will not entitle one to respect, unless it is coupled with moral conduct.

Even though Valluvar has mentioned the feet of God, the attributes of God are only abstract. The aim of life is to break through the cycle of birth and attain eternal bliss.

Another greater ideal is that of Jeevan Mukti mentioned in Gangam classics. Valluvar has adopted
this goal and asserted that salvation could be
attained here and now without waiting for death.

Tamil tradition influenced Valluvar to pay
homage to rains; perhaps Jain philosophy prompted him
to lay so great an emphasis on Dharma in Pāyiraviyal;
and in ascetic way of life, he was influenced by Sanskrit
tradition.

The didactic element in Cauvery Age was very
feeble but in Valluvar it is the all pervading spirit.

Valluvar has illuminated the true relationship
between 'Anbu' love and 'Aruḷ' mercy and has determined
their relation with 'Porul' wealth.

Another new concept, vegetarianism, has been
introduced by Valluvar in Kural. Valluvar has also
exposed deceitful Sanyasins.

Valluvar's concept of 'Vaymai' is surprisingly
in tune with latest legal rulings on the subject.

Valluvar's exhortation to do good to wrong doers
excels the ideal set by Jesus Christ on the subject.

Valluvar's treatment of the ephemeral nature
of this world is in accordance with Kānci-tīnai
tradition of PuranamurU and at variance with the
grot esque descriptions found in 'Nāladiyār'. Realisa-
tion of the temporary nature of human life naturally
leads to renunciation of worldly ties.

The seeming contradiction between the doctrine
of destiny and an action oriented philosophy of Valluvar
is indeed illusory. Our finding is that Valluvar's
concept of destiny is something akin to the doctrine
of pre-ordination in Christian theology which permits
the operation of free-will. So also, Valluvar's assertion
of destiny is not a bar to strenuous efforts, Constant
and tireless, unrelenting and unrewarded, which will not
go unrewarded.

However, the eclectic characteristic of Valluvar
gave birth to a common scripture or 'Podi-marai' which
failed to attract any followers in the real sense of
the word inspite of the fact that the couplets of Kural
are the most oft-quoted in Tamil.

And thus, it is seen that the world culture
developed by Valluvar is essentially the essence of
Tamil culture. The essential ingredients of Tamil
culture, eschewing regional peculiarities are invariably
revealed in the progressive thoughts of Valluvar.
The most original contribution of Valluvar lies in making many a qualitative difference in the handling of abstract principles. No doubt, he went many steps further, but is deeply indebted to the thoughts of his people. In spite of his eclectic tendency of Valluvar to choose the best ideas from works, Valluvar was not floating upon a mass of ideas everywhere as we have seen, there is fundamental difference in approach; he is less interested in procedure but is more intensely concerned with substantive ideas. Our finding is that he is not merely an eclectic but also an original thinker who has propounded an integrated system of values. In prescribing a way of life, we have seen Valluvar to be more pragmatic than ideal, more optimistic than pessimistic, more positive than negative.