

VALLUVAR'S TEN COMMANDMENTS FOR GOOD GOVERNANCE

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Abstract :

Human history is marked by unending cycles of war, poverty, and social injustice, all of which point to a persistent failure of governance. From ancient battles to contemporary conflicts such as those in Ukraine and Gaza, and from environmental degradation to systemic inequality and corruption, these global crises often stem from political leadership that prioritizes power over public welfare. In response to this enduring problem, the ancient Tamil philosopher **Valluvar**, in his seminal work the **Thirukkural**, offers a timeless framework for ethical and effective governance. Though composed during a monarchical era, **Valluvar's** insights remain profoundly relevant to modern democratic systems, addressing the core functions of government: legislative, judicial, and executive. The legislative branch is responsible for making laws. The judicial branch is responsible for interpreting laws and resolving disputes. The executive branch is responsible for enforcing laws.

*This paper identifies and presents “Valluvar's Ten Commandments for Good Governance” as a distilled guide for contemporary leadership. **Valluvar** emphasizes the importance of rulers being educated, wise, and receptive to counsel, particularly when formulating laws. His vision of justice demands fairness, due process, proportionate punishment, and the avoidance of arbitrary decision-making principles that closely align with modern judicial norms. On the executive front, **Valluvar** describes an ideal state where citizens are healthy, agriculture thrives, wealth is well-managed, and the nation is protected from internal and external threats. His emphasis on public welfare, financial responsibility, and national security presents a holistic model of governance.*

*Ultimately, **Valluvar's** commandments form an ethical blueprint for rulers across all systems of government. By advocating wisdom, justice, citizens' welfare, and public service, his teachings remain universally applicable and deeply relevant to today's global leadership challenges.*

Keywords: Democracy, Ethical Leadership, Executive Branch, Good Governance, Governance Failure, Judicial Branch, Legislative Branch, Monarchy, Public Welfare, **Thirukkural**, **Thiruvalluvar**.

Introduction

Human history has been marked by a persistent presence of warfare spanning millennia. Archaeological findings at Jebel Sahaba in present-day Sudan suggest that organized violence may date as far back as 13,400 BC, providing evidence of conflict nearly 15,000 years ago. Warfare may predate even these early records.

From the Peloponnesian War between the Greek city-states of Sparta and Athens and their respective allies during the 5th century B.C. onward, the frequency and scale of armed conflicts have steadily escalated, culminating in the unprecedented global devastation of World War II, which claimed the lives of over 35 million people. In the decades following that conflict, the world has continued to witness significant wars, including the Korean War, Vietnam War, Iran-Iraq War, Gulf War, Iraq War, Afghanistan War, the ongoing Ukraine-Russia war, and the Israel-Iran war. The Syrian Civil War alone has resulted in the deaths of approximately 500,000 people and displaced over half the nation's population. Beyond these major wars, countless other conflicts rooted in religious, racial, and ethnic divisions have persisted across the globe. It appears that humanity has yet to experience a decade free from war or major conflict.

Warfare is not the only enduring affliction facing humanity; poverty remains a pervasive and deeply entrenched global crisis. According to a World Bank Report¹, one in ten people around the world still

lives in extreme poverty, deprived not only of an adequate income and livelihood but also of opportunity, dignity, and hope. Around every 10 seconds, a child dies of malnutrition. That is 3 million children who die every year of malnutrition.²

Beyond the crises of war, poverty, and hunger, the world faces escalating environmental degradation. In many countries, access to clean drinking water and adequate sanitation remains severely lacking. Inequality, both social and economic, continues to widen, with an ever-growing chasm between the wealthy and the impoverished. Corruption is rampant in many regions, exacerbating these challenges even further.

These systemic issues raise a pressing question: Why does the world remain in such a dire state? The root causes can be traced to a longstanding pattern of governance failures, marked by indifference to public welfare, the pursuit of wealth and power by political leaders, and the absence of ethical leadership. In essence, the global condition reflects a profound and persistent lack of good governance.

What is governance? The concept of "governance" is not new. It is as old as human civilization. Simply stated, "governance" means the decision-making process and the process by which decisions are implemented (or not implemented). The concept of good governance has evolved over several centuries and still remains a complex one. Good governance encompasses a range of qualities and principles that define how governance should be conducted.

¹<https://www.worldbank.org/en/topic/poverty/overview>

²<https://www.worldvision.org.uk/about/blogs/world-vision-joins-alliance-against-hunger/>

In his magnum opus, the *Thirukkural*, **Thiruvalluvar** (or **Valluvar** for short), explores nearly all aspects of human life and offers timeless, universally applicable ideas. In the *Thirukkural*, **Valluvar** provides a comprehensive examination of the qualities essential for effective leadership and outlines his principles of good governance. This paper aims to analyze **Valluvar's** perspectives on good governance.

In any system of government, there are three essential branches: the legislative, executive, and judicial branches. Each of these branches plays a distinct but interrelated role in maintaining a balanced system of governance. The Legislative Branch is responsible for making laws, the Executive Branch implements and enforces them, and the Judicial Branch interprets the laws and ensures justice is served. In a democratic system, the Legislative Branch is composed of elected representatives who debate, draft and pass laws. The Executive Branch is headed by a president or a prime minister, who is supported by a team of appointed officials or career civil servants. The Judicial Branch consists of judges who are either elected or appointed. In a monarchy, the king or queen, along with their administration, typically assumes the functions of all three branches. In such systems, the monarch has the authority to make, interpret, and enforce the laws, consolidating all three powers under their rule.

During **Valluvar's** time, the government was a monarchy, and he offered numerous

guidelines for effective leadership and good governance. The central message of the *Thirukkural* is that virtue should guide all human actions. In Couplet 32, **Valluvar** emphasizes that nothing is more valuable than virtue, and losing sight of it leads to ruin. Accordingly, he advises that a king's decisions should be rooted in virtue. Though these teachings were written in the context of a monarchy, they remain relevant and applicable to all forms of government today.

Valluvar's Advice for the Legislative Branch

In a monarchy, the king's position was typically inherited or gained through military conquest. To rule successfully, a king needs laws that maintain order, protect individual rights, and ensure justice. Laws provide a framework for resolving disputes, regulating behavior, and setting standards for society. Without laws, chaos would undermine stability and progress. **Valluvar** understood the importance of laws and the king's responsibility to create them. **Valluvar** recognizes that a king might not always possess the necessary qualities or qualifications to enact effective laws. Therefore, he offers several directives to help the king fulfill his legislative duties.

In the *Thirukkural*, specifically in the Chapters on Kingship and Governance (Chapters 39-63), **Valluvar** outlines the qualities of an ideal king, one who governs with the welfare and safety of his people as his top priority. According to **Valluvar**, a king should possess three key virtues: vigilance, learning, and bravery.

A King should always have three virtues: vigilance, learning, and bravery. (Couplet³ 383)

Here, "learning" refers to formal education, such as reading books. In another couplet, **Valluvar** emphasizes that even those without formal education should still listen to the wise, as knowledge gained through listening can be invaluable in times of difficulty.

Learning is necessary, but even those who have not formally received instruction should still listen to the wise. Such learning will support them in times of weakness.

(Couplet 414)

Through learning and listening to wise individuals, the king gains knowledge. However, **Valluvar** also stresses that knowledge alone is insufficient; the king must possess wisdom.

Courage, charity, wisdom, and zeal are the four good qualities of a king. (Couplet 382)

Wisdom differs from mere knowledge. It is the ability to make informed decisions based on knowledge and experience. Wisdom helps the king know when, why, and how to apply knowledge effectively. Valluvar captures this distinction in the following Couplet:

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

(Couplet 422)

In addition to learning, listening, and wisdom, **Valluvar** offers another critical piece of advice for the king's effectiveness as a legislator: the importance of

consulting wise and ethical counselors. Enacting laws is a complex process that impacts both the nation and its citizens, and **Valluvar** advises the king to avoid ruling with unchecked authority. Instead, he recommends that the king seek the counsel of wise advisors who are well-versed in ethics and can help address current issues and prevent future problems. **Valluvar** highlights that having such advisors is a rare privilege, and if the king listens to their guidance, no one will be able to destroy him.

Let a king ponder well its value and secure the friendship of men of virtue and mature knowledge.

(Couplet 441)

Cherish as friends those who can remove present ills and guard against future ones. (Couplet 442)

It is the rarest of all rare privileges for a king to have wise and great men as his counselors. (Couplet 443)

Who is there strong enough to destroy the king with counselors who would reprove him when he errs? (Couplet 447)

Valluvar's advice is both profound and practical. Throughout history, many successful kings have followed the counsel of wise advisors. For instance, Alexander the Great relied on the wisdom of his teacher, Aristotle. The Mughal Emperor Akbar the Great benefited from the guidance of his advisor, **Birbal**, and the group of nine scholars known as the **Navaratnas**. **Valluvar's** advice on having wise counselors has continued to guide successful rulers worldwide.

³ The Tamil version of the Thirukkural couplets referenced in this paper is provided in Appendix - A

In a democracy, legislators are chosen by the electorate through periodic elections. While this process is intended to reflect the will of the people, it must be acknowledged that the electorate may not always possess the necessary knowledge or judgment to select the most capable and ethical candidates. Voters are often influenced—consciously or unconsciously—by biased media coverage, populist rhetoric, party affiliations, unrealistic campaign promises, and, at times, material inducements. These factors can lead to the election of individuals who lack the wisdom, competence, or moral integrity required for effective governance.

As a result, legislative bodies may not always be composed of individuals who prioritize the common good. Instead, they may include party loyalists or opportunists who are more interested in personal or political gain than in crafting laws that promote justice, equity, and social welfare. Recognizing this vulnerability, classical thinkers such as Plato were deeply skeptical of unrestrained democracy. In *The Republic*, Plato warned against the dangers of democratic governance without philosophical wisdom, stating: “There will be no end to the troubles of states... until philosophers become kings in this world, or until those we now call kings and rulers really and truly become philosophers.” (*Republic*, Book V, 473c-d). This Platonic vision does not necessarily call for philosopher-kings in a literal sense but rather highlights the indispensable value of wisdom and ethical insight in political leadership.

In the context of modern democracies, where legislative power is often wielded by individuals without formal philosophical or ethical training, **Valluvar’s** advice remains profoundly relevant. By institutionalizing the consultation of wise and ethically grounded advisors, legislators can bridge the gap between political representation and sound decision-making. Such a system would not only uphold democratic values but also safeguard against short-sighted or harmful legislation.

Therefore, to ensure that democracies function not merely as instruments of majority rule but as mechanisms of justice and collective well-being, it is imperative that legislators heed the counsel of morally upright and intellectually capable advisors. The integration of ethical wisdom into political deliberation is not a luxury; it is a necessity.

Valluvar’s Advice to the Judicial Branch

As mentioned before, the king has legislative and judicial powers in a monarchy. Using judicial powers, the king interprets the laws, settles disputes between individuals or groups, and punishes those who commit crimes. According to **Valluvar**, it is the king’s duty to punish those who commit crimes. Further, he adds that the king should award capital punishment to those who commit heinous crimes like murder. These ideas of **Valluvar** can be found in the following two Couplets.

Guarding subjects and curbing
crimes are not faults but the king’s
duties. (Couplet 549)

Passing death sentences on cruel

murderers is like removing weeds from green fields. (Couplet 550)

In addition to asserting that the king should punish criminals, Valluvar also provides guidelines for the king on how to punish them. For example, he says,

The king should consider all aspects of the crime, should be impartial, and, where necessary, should consult the men of law and use his authority to award punishments. (Couplet 541)

The king should probe into the nature of the crime and impose a penalty appropriate to the gravity of the crime and to ensure the prevention of such crimes in the future. (Couplet 561)

The king who desires his rule to prosper on a permanent basis should make a gesture of severity when awarding punishment but let the final blow fall lightly.

(Couplet 562)

In ancient days, punishments for crimes were often cruel. Also, all criminals were not treated alike. For example, the oldest lawgiver in the world, Hammurabi of Babylon (2185 B.C.), proposed the "Eye for an eye and Tooth for a Tooth" type of punishment. Manu, the lawgiver of Aryans, proposed punishments dependent on the criminal's caste. For example, according to Manu, if a Sudra man raped a Brahmin woman, his entire property should be confiscated and he should be killed.⁴ But, if a Brahmin raped

a Sudra woman, he should be fined five hundred pennies.⁵

On the other hand, **Valluvar** insists that the king should not arbitrarily decide on the punishments. According to **Valluvar**, the king should understand the crime that was committed and the circumstances under which it was committed. Then, if necessary, he should consult legal experts and the law. Then, in an impartial manner, without favoring anyone, he should impose punishments that are not cruel and unusual. Further, the punishments should be proportionate to the seriousness of the crime. Additionally, the punishments should be severe enough to deter the criminal from committing such crimes in the future. Compared to the brutal and inhumane punishments decreed by Hammurabi and Manu, **Valluvar's** approach to justice is humane, impartial, and relevant to democracies as well. In fact, the idea of reforming criminals through punishments is a relatively modern concept in penology.

Valluvar views punishment not merely as retribution but also as a preventive tool. He emphasizes that penalties should serve the dual purpose of addressing the offense and discouraging future crimes. Modern democracies adopt a similar approach, striking a balance between deterrence, rehabilitation, and retribution in their criminal justice systems. This balanced outlook aims to reduce recidivism while maintaining social order.

In Couplet 562, **Valluvar** writes,

⁴ Manusmrithi, Chapter 8.374

⁵ Manusmrithi, Chapter 8.385

"Make a gesture of severity when awarding punishment but let the final blow fall lightly." This advocates for a justice system that demonstrates strength while exercising mercy and compassion when appropriate. In democratic courts, judicial discretion allows judges to consider mitigating circumstances and the background of the accused, promoting a more humane and balanced application of the law.

In Couplet 541, **Valluvar** underscores the importance of consulting "men of law" before rendering a verdict. This reflects the modern reliance on trained legal professionals, including judges, lawyers, and legal scholars, who are essential to consistently and fairly interpreting and applying the law. Today's judicial systems also incorporate institutional checks and balances to avoid arbitrary or uninformed rulings, principles embedded in **Valluvar's** advice.

Though composed in an era of monarchy, **Valluvar's** views on justice exhibit a deep ethical commitment that aligns closely with the foundational principles of modern democratic judicial systems. His emphasis on the protection of citizens, fairness, proportionality, consultation with legal experts, and tempered justice continues to inform and inspire contemporary legal thought. **Valluvar's** insights are not only relevant but enduring, offering a timeless guide for administering justice with integrity and compassion in any era or form of government.

Valluvar's Advice to the Executive Branch

In the second part of the *Thirukkural*,

in the chapter on an "Ideal Country," he outlines the essential qualities of a prosperous and well-governed nation. According to him, an ideal country is characterized by five key attributes: good health among its citizens, economic prosperity, abundant harvests, public happiness, and a sense of security. Beyond these positive traits, **Valluvar** also identifies the dangers that an ideal country must avoid, such as widespread hunger, epidemics, powerful enemies, internal discord, subversive groups, and violent gangs.

The concepts of an ideal country and good governance are interrelated; good governance is expected to lead to the creation of an ideal country. He presents these ideas not only as a vision for an ideal country but also as a framework for good governance. In this sense, **Valluvar's** description can be interpreted as guidance for the Executive Branch of government, emphasizing its role in ensuring national well-being and stability. One of the Couplets that deal with these directives for the Executive Branch is as follows:

Health, wealth, a rich harvest, happiness, and security are the five ornaments of a country.

(Couplet 738)

Health

The good health of the citizens is vital to a country's prosperity. Healthy citizens will be a productive workforce and contribute to the country's economy. Perhaps, for this reason, **Valluvar** has listed health as the first ornament to be possessed by a country. Therefore, it is the responsibility of the Executive Branch

of the government to take all necessary steps to protect public health and ensure that good healthcare is available at an affordable price to all citizens. In many countries around the world, governments have failed to provide their citizens with satisfactory healthcare. According to a recent World Health Organization Report⁶, "The world is failing its health checkup."

Wealth

In Couplet 385, **Valluvar** asserts that the king, as the head of the Executive Branch, is responsible for acquiring and developing wealth, managing revenue streams, ensuring the protection of wealth, and properly allocating funds in accordance with national priorities. This distribution of revenue should primarily support the welfare of the people and the country's defense.

Acquiring, developing, protecting, and distributing wealth are the duties of a king.

(Couplet 385)

Adam Smith (1723–1790), the Scottish philosopher and economist often regarded as the father of modern economics, defines a nation's wealth as the stream of goods and services it creates⁷. Today, this concept is encapsulated by the term Gross Domestic Product (GDP), which is commonly used to measure the size and overall health of an economy.

When assessing a country's true wealth, its debt must also be taken into account. If national debt surpasses revenue, it can severely impact the

country's financial well-being. In Couplet 478, **Valluvar** advises, "It is no harm even if the income is small, as long as the expenditure is within the means." This message remains relevant today, particularly given the significant national debt issues many countries are facing.

Economists generally agree that an ideal debt-to-GDP ratio should be less than 60%. However, many countries have surpassed this threshold⁸. For instance, India's debt-to-GDP ratio stands at 81.59%, the USA's at 122%, Canada's at 108%, and Japan's at a staggering 255%. While it is common for both businesses and governments to take on debt for investment and large-scale projects, problems arise when the debt becomes unsustainable and difficult to repay.

Valluvar's insights on the Executive Branch's responsibility to manage wealth through acquisition, development, protection, and distribution are strikingly relevant in today's global economic landscape.

Rich Harvest

As the poet **Kutapulaviyanaar** writes in Poem 18 of *Puranaanuuru*, those who provide us with food are giving us life. Similarly, as **Valluvar** states in Couplet 1032, farmers are the foundation of society, supporting everyone else. Agriculture is the backbone of a nation's economy and is essential for the survival of its people. Therefore, it is the vital responsibility of the Executive Branch of government to

⁶ <https://news.un.org/en/story/2025/05/1163281>

⁷ <https://www.adamsmith.org/the-wealth-of-nations#:~:text=Smith's%20radical%20insight%20was%20that,that%20to%20set%20it%20free>.

⁸ <https://worldpopulationreview.com/country-rankings/debt-to-gdp-ratio-by-country#top-10-countries-with-the-highest-debt-to-gdp-ratios>

assist farmers in maximizing agricultural production. Adequate rainfall is crucial for farming, and there is little anyone can do when there is a lack of rain. However, the government can take proactive measures by building reservoirs, dams, and canals to store and distribute rainwater where it is needed. In addition, the government can support farmers by providing access to fertilizers, pesticides, and modern farming equipment. By taking these steps, the country could enjoy bountiful harvests. Supporting farmers is an essential function of the Executive Branch.

Happiness

According to **Valluvar**, people in an ideal country should be happy. He may have understood that when people are happy, they are more productive, healthier, and there is less crime and violence in the country. Therefore, it appears that **Valluvar's** advice to the government is to prioritize the well-being and happiness of its people. In Chapter 56, which talks about tyranny, Valluvar warns that if a king causes suffering to his people, it will harm his rule. This indicates that **Valluvar** believed rulers should refrain from being harsh and instead strive to keep their citizens happy and content.

It is remarkable that **Valluvar's** idea that people should be happy in a country is now recognized as a fundamental right by many countries worldwide. The Declaration of Independence, adopted in 1776 by the Second Continental Congress of the USA, lists "the pursuit of Happiness" as one of the "unalienable rights" that all people have. The U.S. Supreme Court

has interpreted the phrase to encompass the right to pursue one's own goals and dreams, to make one's own choices, and to live one's life in a manner that brings happiness. In many countries, "the pursuit of happiness" is now recognized as an ideal to be pursued.

Safety and Security

Safety and security are often used interchangeably, but they represent distinct concepts with different meanings. While both are essential for protecting individuals and society, they have different objectives, approaches, and impacts. Safety focuses on preventing unintentional harm, such as accidents or natural disasters, whereas security is concerned with defending against intentional harm, such as theft, violence, or terrorism.

In Couplets 734 and 735, **Valluvar** describes the characteristics of an ideal country, where people are safeguarded from excessive hunger, epidemics, and threats from both external and internal enemies, as well as from numerous factions and murderous gangs.

An ideal country should be free from excessive hunger, epidemics, and dreaded enemies. (Couplet 734)

An ideal country is one without numerous factions, subversive

internal enemies, and troublesome, murderous gangs that disturb the peace. (Couplet 735)

Given that good governance is essential for creating such an ideal country, **Valluvar** seems to suggest that the Executive Branch of government must protect its citizens from these threats:

excessive hunger, epidemics, external and internal enemies, numerous factions, and murderous gangs.

Since epidemics are typically an unintended threat, protection from them can be categorized as part of safety. Protecting a nation's people from hunger can be both a safety and a security issue, depending on the context. When people suffer from excessive hunger due to famine or natural disasters, it constitutes a safety-related issue. In contrast, when hunger results from government negligence, conflict, or war, it often becomes a matter of security. Regardless of the category, the Executive Branch has a responsibility to protect people from excessive hunger by taking appropriate and timely actions. In contrast, threats coming from external and internal enemies and murderous gangs are intentional, and people need security from them.

Numerous factions pose different types of harm to a nation. When a country has multiple competing factions, power struggles frequently arise, resulting in political instability. These conflicts can escalate into protests, riots, or even armed confrontations, further destabilizing the nation. Regardless of the system of government, the presence of numerous factions tends to undermine political stability. Today, in many democratic countries, political parties often act in their own self-interest, showing little concern for the nation's welfare. Democracy, once defined as a government of the people, by the people, and for the people, increasingly appears to be a government

of the party, by the party, and for the party. **Valluvar's** criticism of factionalism was relevant in his time and remains just as relevant today.

A Warning from Valluvar

Finally, **Valluvar** warns that a country without good governance cannot succeed. He says:Even if a country has all the blessings, it is worth nothing if it lacks a good ruler.

(Couplet 740)

History offers several examples of countries that have failed due to a lack of good governance. Two notable examples that validate Couplet 740 are North Korea and Venezuela.

In the case of North Korea, three generations of dictators have been completely corrupt, and they have impoverished their country with callous indifference to their citizens. The land and the people of North Korea are not much different from those of their southern neighbor, South Korea. While South Korea has significantly improved its economy through industrial development, leading to prosperity for its people, North Korea has failed to achieve a similar level of economic growth. Millions of North Koreans suffer from starvation and malnutrition each year, while the country's dictator boasts of building intercontinental ballistic missiles and strengthening the armed forces. The primary reason for the misery of the North Korean people is the attitude and actions of their leaders.

Another example of a country struggling with poor governance is Venezuela.

Despite being a fertile country with the world's largest oil reserves, Venezuela has been brought to the brink of collapse by corrupt leadership and the failed socialist ideologies of Hugo Chávez and his successor, Nicolás Maduro. Their leadership has resulted in widespread poverty and social unrest.

Conclusion

Wars and conflicts between religious, racial, and ethnic groups have been recurring problems throughout history. Alongside these conflicts, poverty has also been a persistent issue for centuries. Today, many countries around the world face not only war, violence, and poverty but also poor sanitation, lack of clean drinking water, widespread inequality, an ever-growing gap between the rich and the poor, and widespread corruption. The root cause of these global crises is poor governance by leaders.

In any form of government, three branches exist: the Legislative Branch, responsible for making laws; the Judicial Branch, responsible for interpreting laws and resolving disputes; and the Executive Branch, responsible for enforcing laws. In a monarchy, the king and his administration oversee all three branches of government. Around 2000 years ago, the philosopher **Valluvar**, who lived under a monarchy, offered valuable guidelines to help the king efficiently manage these functions and ensure the well-being of his citizens. These guidelines are very relevant to modern democratic governments. **Valluvar's** guidelines are summarized below as his Ten Commandments.

1. Let virtue guide all your actions and decisions.
2. Continuously seek knowledge by learning and listening to wise individuals.
3. When making important decisions or enacting laws, consult ethical and wise advisors.
4. In judging crimes, consider all relevant factors, remain impartial, and, when needed, consult legal experts before using your authority to deliver justice.
5. Investigate the nature of each crime thoroughly and assign punishments that match the severity of the offense while also deterring future wrongdoing.
6. While administering justice, appear firm but ensure the final punishment is measured and fair.
7. Safeguard the well-being of your citizens by ensuring they are healthy, free from hunger and disease, and able to pursue a fulfilling life.
8. Acquire, develop, protect, and wisely manage resources for the benefit of the people.
9. Promote agricultural prosperity and ensure the safety and security of citizens from both internal disorder and external threats.
10. Always remember: no matter how prosperous a nation may be, it is meaningless without good governance.

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Appendix - A

அறத்தினூடங்கு ஆக்கமும் இல்லை அதனை மறத்தவின் ஊங்கில்லை கேடு.

(Couplet - தீருக்குறள் 32)

அஞ்சாமை ஈகை அறிவுக்கம் இந்நான்கும் எஞ்சாமை வேந்தற்க் கீயல்பு.

(Couplet - தீருக்குறள் 382)

தூங்காமை கல்வி துணிவுடைமை இம்முன்றும் நீங்கா நிலனாள் பவர்க்கு.

(Couplet - தீருக்குறள் 383)

கற்றில னாயினுங் கேட்க அஃதொருவற்கு ஒற்கத்தின் ஊற்றாந் துணை.

(Couplet - தீருக்குறள் 414)

சென்ற இடத்தால் செலவிடா தீதுஒரீகி நன்றின்பால் உய்ப்ப தறிவு.

(Couplet - தீருக்குறள் 422)

அறனறிந்து முத்த அறிவுடையார் கேண்மை தீறனறிந்து தேர்ந்து கொளல்.

(Couplet - தீருக்குறள் 441)

உற்றநோய் நீக்கி உறாஅமை முற்காக்கும் பெற்றியாற்ப பேணிக் கொளல்.

(Couplet - தீருக்குறள் 442)

அரியவற்று வள்ளாம் அரிதே பெரியாரைப் பேணித் தமராக் கொளல்.

(Couplet - தீருக்குறள் 443)

ஆகாறு அளவிட்டி தாயினுங் கேடில்லை போகாறு அகலாக் கடை.

(Couplet - தீருக்குறள் 478)

ஒர்ந்துகண் ஜோடாது இறைபுரிந்து யார்மாட்டும் தேர்ந்துசெய் வஃதே முறை.

(Couplet - தீருக்குறள் 541)

குடிபுறங் காத்தோம்பிக் குற்றம் கடிதல் வடுவன்று வேந்தன் தொழில்.

(Couplet - தீருக்குறள் 549)

கொலையிற் கொடியாரை வேந்தொறுத்தல் பைங்கவழ் களைகட்ட தலனாடு நேர்.

(Couplet - தீருக்குறள் 550)

தக்காங்கு நாடித் தலைச்செல்லா வண்ணத்தால் ஒத்தாங்கு ஒறுப்பது வேந்து.

(Couplet - தீருக்குறள் 561)

கடிதோச்சி மெல்ல ஏறிக நெடிதாக்கம் நீங்காமை வேண்டு பவர்.

(Couplet - தீருக்குறள் 562)

உறுபசியும் ஓவாப் பினியும் செறுபகையும் சேரா தீயல்வது நாடு.

(Couplet - தீருக்குறள் 734)

பல்குழுவும் பாழ்செய்யும் உட்பகையும் வேந்தலைக்கும் கொல்குறும்பும் இல்லது நாடு.

(Couplet - தீருக்குறள் 735)

பினியின்மை செல்வும் விளைவின்பம் ஏமம் அணியென்ப நாட்டிவ் வைந்து.

(Couplet - தீருக்குறள் 738)

ஆங்கமை வெய்தியக் கண்ணும் பயமின்றே வேந்தமை வில்லாத நாடு.

(Couplet - தீருக்குறள் 740)

உழவார் உலகத்தார்க்கு ஆணிஅஃ தாற்றாது எழுவாரை எல்லாம் பொறுத்து.

(Couplet - தீருக்குறள் 1032)

About the Author:

Dr. Prabhakaran, holds a B.Sc. and M.Sc. in Mathematics. He earned an M.S., Ph.D. in Computer Science, and an MBA. in the USA. Dr. Prabhakaran retired after holding senior positions in the private sector and serving at NASA and the US Army.

An active advocate for the Tamil language, literature, and culture, Dr. Prabhakaran has made significant contributions to the welfare of the Tamil community. He has served as President of the Washington Tamil Sangam, Secretary of the Tamil Nadu Foundation, and Vice President of FeTNA. In the Washington, D.C. area, he founded the Tamil Literary Study Group, where he conducted in-depth studies of the Thirukkural and classical Sangam literature. He successfully organized the first International Thirukkural, Purananuru, and Kurunthokai Conferences in the USA. His insightful commentaries on Thirukkural and Sangam literature have been widely shared on blogs, reaching millions of Tamils worldwide.

Dr. Prabhakaran has authored two books on Thirukkural in English: *The Ageless Wisdom (As Embodied in Thirukkural)* and *Valluvar's Answers to Vital Questions*. He has also written a Tamil book on Thirukkural. In addition to his works on Thirukkural, he has published detailed commentaries on *Purananuru* (புறாநூறு) and *Kurunthokai* (குறந்தொகை), and on all ten poems in *Paththupaatu* (பத்துப்பாடு). In total, he has written 17 books on Thirukkural and Sangam literature. Dr. Prabhakaran has delivered numerous lectures on these subjects in both India and the USA, further contributing to the global appreciation of Tamil heritage.

Recently, he produced a 30-minute documentary on Thirukkural, the first of its kind, now available on YouTube. This documentary is being translated into Hindi, French, German, Chinese, Spanish, Japanese, and Tamil.

