

THE ETHICAL VALUES EMPOWERMENT AS EXPOUNDED IN CHANKAM PERIOD WITH SPECIAL REFERENCE OF THE LETURER NALADYAR

Dr. K. Kanesarajah

Abstract

The Tamilian Philosophy is an important part of the South Eastern Philosophy. It is analysis man, nature, metaphysics, etc. In the western scholars are divided in western thoughts in many way. Although the South eastern scholars are divided many periods. The Chamkam period is most important period in the history of Tamil literature. It is said that during this period there are eighteen text are more influence in the Philosophical thoughts. As far as literature Naladyar is concerned which proses four phrases describes what moral values to be followed by human beings and what should not perform morality human being. Sense the modern world seems to be ignoring the moral values it is now high time to pay a second visit to the moral values stipulated in liteeneatuees in these respect this particular study based on the qualitative research of the said literature on the interpretation made me of it and then the studies many journals and articles.

Keywords: Naladyar, Moral, Good attitude, evil

I. Background of the study

It is easy to understand the philosophical, ethical spiritual and psychological aspect of human life that has occupied prominent places in establishing plenty and peaceful land called Tamil Nadu ruled by the Sera, Chola, kings with the help of these literature books that deal with the socio, cultural and spiritual life of the ancient people in Tamil Nadu. These classic ages are related to ancient, medieval, modern eras. First era fall from the protohistorical period ending with six century AD. the second period began from seventh to 18 th century which seems to be a long period the third period covers from 1800AD to the present day. Each of these was inspired by the great kings, who usually called to gather a great assemblage of poets called to chankam .¹The poets, who had been composing poems on various aspects of human emotions like love, prowess and as well as the eternal beauty of

¹Subrahmanian, N. (1997). *Tamil Society history. Vol.I, Chennai: Institute of Asian Studies*

nature in the chankam period.²We have good clear ideas about personality of man in chankam period from the Tamil literature. The chankam poets composed poems on various aspects of emotion of human beings like 'love', 'bravery', 'generosity' and 'eternal beauty of nature'. In the post- chankam period, the poets took themes related to moral principles and rules of conduct. Therefore, scriptures of the post- chankam period is known as the of ethical literature.

Philosophy itself consists for major component such as Ethics, Epistemology, Metaphysics, Logic. In this respect this component of ethics is significant topic both in Western and Eastern Philosophy. Hence, this particular study is primarily forwarded on ethical behavior of human being. The chanka period is very well knownsit's moral character . Therefore I have selected the period and even quoted literature of this period Naladyar for my reference as well.

Objective of this study

To explain the individual values for a human life

To explore moral values are the vital component in Philosophy.

to differentiate ethical life and metaphysical life

Introduction – The Chankam

It is said that during this period, the traditional rulers of the Tamil Nadu, the Sera, the Choler and the Pandiyas lost their political powers to the kalabhras. The kalabhras disturbed the peaceful life of the people. Consequently this situation has induced the poet's sages, seers, and saints to preach the people to fellow the holy and saintly life for peaceful world and to follow the ancient paths of virtuous, wealth, love, and salvation. That was the reason as to why the poets wrote ethical, philosophical, spiritual, cultural, works.

There were six broad fields of artistic activities in which the Tamils scholars have researched and have got remarkable heights of achievement:Literature, Architecture, Sculpture, Painting, Dance, Music and Drama. The purpose of this chapter is to examine literature views on personality. There is no clue to the real and original meaning of the word "Tamil". It is however supposable to mean; 'sweetness' by the lexicographers. It is possible that it is the language of the Tamils whose name can be linked to the trimmlai. It is difficult to say when the latter go in to the Tamil alphabet.

Tamil is the most senior Dravidian language spoken in south India. The languages of this group are spoken in places as far apart as Basque in Spain, Telugu. There was a unique literary institution in the Tamil country twenty – six centuries ago and the link of which is not known to have existed in any other society of those ancient times. It was the Tamil Chankam which gave its name to the age and to the literature it has produced or passed. It was the patronized associations of those times i.e. whoever willing to submit poetry, grammatical work should be accepted by the chankam scholars³. Among the ethical works, *Path-Nen-keel-Kanakku* works - are considered as

²Subrahmanian, N. (1997). *Tamil Society history. Vol.I, Chennai: Institute of Asian Studies*

³Varadarajan,MU, (1970). *A History of Tamil Literature, New Delhi, Sahitya Academy.*

important for this research study on personality connected with values and discipline of individual, group and society. In fact personality in the sum total of all our thoughts, feelings passion, desire and everything that comes up in our conscious being.

The Eighteen minor set of Patti-Nen-keel-Kanakku are as follows: Naladyar, Nanmani Katikai, Iniyavai Narpathu, Inna Narpathu, Kar Narpathu, Kalavai Narpathu, Aintinai - aimpathu, Aintinai - elupathu, Tinaimoliaimpathu, Tinai Malainurraimbathu, Thirukkural, Thirikatukam, Archarakkovai, Palamolinaruru, Cirupancha Mulam, Elati, Kainnilai⁴.

Naladyar A Brief Introduction

It contains 400 quatrains, and the suffix is honorific, as in Tiruk Kovaiyar. Its composition has the background of a tale to tell the world about the partnership of eight thousand Jain sages who had left their homes in an occasion of severe drought seeking the help from the Pandian King. When the famine was over, these sages wished to return home but could not bid farewell to their benefactor. They therefore left the country all in a group on a particular night, every sage leaving in his lodge a venba stanza. These stanzas were collected and taken to the king who, in order to test their value purity and originality caused the Palmyra leaves on which they were written to be thrown in to the vaigairiver. Out of these Palmyra leaves those that floated against the current of the running water were preserved, and these collections that stood the test were Naladi Nanuru, pala-moli and Ara-neri-saram. Probably this fable is metaphorical and signifies that these collections have survived the ravages of time. The quatrains are of very limitless value, and their prevailing tone is cynical. They were divided in to forty chapters of ten stanzas each by Pathumanar. The oldest commentary on the work is pathumanar's. Another tradition about Naladyar is that vajranandhi, a Jain established a sangam at Madura about 450 A.D. and that the poem was the production of the Sangam⁵. The work is valued by all religion alike for its practical morality. In this human life process it is emphasis that friendship is very whiten to chair the goodness and badness. In this respect The literature too also emphasis the important of friendship in human life.

“Unnanolikiranogkupukalceiyual

Thunnarumkellurthuyarkalliau- Konna

Vallanganporukatheirupannalaku

IllanthanAnrannappadam”

(Verse - 09)

It is the prime duties of the house holder to keep his peruse and kind allowing with moral character and then to keep good friendship with his wife. If the friendship not morally bad character the house holder would lose all of his wealth in vain. Further author mentions another verses

“UrakkumthunniyathorAllamviththendi

⁴Shuhikoshak and G. John Samuel, (2002). *Tamil Social History, Vol. I, Chani, Institute of Asian studies*

⁵Purnalingam Pillai, S. (1985). *Tamil Literature, Thanjavur, Tamil University press*

Errappenillalpayath the agku - Arappayanum

Than cirithayinumthakkalkaipattacal

Van cerithapporthuvidum”

(Verse – 38)

In addition it is emphasis that the relationships between man and the environment to be reserved as psychological physical system that means that there should be an unique assessment between human being and to his environment. There should be pleasant environment among the community to ensure peace and social harmony. In this respect the said literature speaks⁶. According to this human values is the dynamic organization of the psycho – physical system within individual that determine his unique adjustment to his environment.

“Kavathuoruvanvaitheranthucollumchoil

Ovathethanaishsuduthallalovathe

Aaiyanthaminthacalviyarivudiyar

Aicyanrumceyiththamiththactiollarkkaruthu” (Verse – 63)

Rashnes is a speech that hurts one’s self. If a man opens his mouth and speak with unguarded words, his words will ceaselessly burn his soul⁷. The Wiseman who easily hears and ponders over it will and calmly, even in their worth, will never give utterance to words of fire.

“Upacaramseithathanijoratheathanktal

apakaram attach seiyenum - upacaram

thaniceivathallalthavathinalthenkunthal

vanroikudipperantharkkuil”

(Verse – 69)

Even though one can claim that he or she had claim that several wellbeing things had done by him and thus. He deserve to secure prominent place in the society but if same others suffering by the mish deeds of him there is no advantage to him how much he reacted is wellbeing service to others.

“Arivathuarinthadankianisuvathuanshi

Uruvathuullakurappachseithu-paruvathanal

inputtullumiyalpudaiyaraiyanrum

thunputtuvalthalArithu.” (Verse – 74)

⁶Pope. CW, and Eills,FW, (1963), *Naladiyar, Madras. Apparachakam*

⁷Pope. CW, and Eills,FW, (1963), *Naladiyar, Madras. Apparachakam*

Joy fullness is a component in human life and thus happiness is the highest moral values of the human beings. However, it is the mediate which of the thinks him to give pleasure and which of the things give him to sorrow. by a man to release has moral behavior and life as well.

“Illaidaththuminnainthaalavinal

Ulla ydampolparithuvanthu - mellak

KodaijodopattaKunannudaiya

MantharkkuIdaiyavalyandikcapavu” (Verse – 91)

It is said the last resort of human being is a achieved the heavens of God. However, the **gat of** events of God would be opened for those who did good things and prosperous. It so the heaven gate never closed. Those who did goods things in the present world. Therefore, it emphasized that the human being the present world should have performed good deeds in order to achieved the blessing of the God.

“Parivarcanaipripolnallum

Varrisivarrisiananthamvarrisiyel

Vannurmatheyampolvicallumtheijumme

Thane sirriyarthodarpu” (Verse – 125)

Friendship with great and mean. great men’s intimate regard will daily grow in order due like the crescent moon. Mean Men’s alliance like the full moon that rides the sky daily by degrees dwindles away of itself. ⁸

It is vitally accepted that learning and reading perfects of man and the Chankam period had been given prominent to the learnings prices, education was the prime component in the Chakam period. And it was witness that education is the only one which lead to cure the delusion of sense⁹. (Pope, and .Eills) The following praise of the literature to give bellow.

“KalviKarrijelacatpavernalsila

Mellanenaiikkenpenipalla - thelleten

Arrainthamivudaiyacattpavanerolleyap

Palluncuruketherinthu” (Verse – 135)

Another praise al so explain the following,

“Narampallutthunalkurrntharraiyeenumcanror

KurampalluittukuttangKondarraruramcavara

⁸Purnalingam Pillai, S. (1985). *Tamil Literature, Thanjavur, Tamil University press*

⁹Pope, CW, and Eills, FW, (1963), *Naladiyar, Madras. Apparachakam*

Ullamennunnarrinatcattiullavari

Yan saivarceyatpallanavai”.

(Verse – 153)

The excellent power of people are not lead by want to commit evil. The excellent people though poor, do not transgress the limits of virtue and commit evil. Wisdom for the pillar, with perseverance as the band, they bind and as long as they live they do what it behaves them to do(S. Sundra Srinivasan,2002)

“Nallaculammenrumtheiyaculammenirum

Sollalvallalporulellai- tholcerappen

Oinporulonrothavamkalvialvini

Enrivattanakukulam.”

(Verse – 195)

It is further said the excellent power of people are not lead by want to commit evil. The excellent people weather there are poor or rich always wish to commit good things. However, they may commit evil things by form of speech and they would be determined by the cast

What is good or bad caste? When Man speak of ‘good caste’ and ‘bad caste’ it is a mere form of speech, and has no real meaning. Not even by possessions, made splendid by ancient glories. but by self-denial, learning, and energy is caste determined

II. Discussion

The themes of Naladyar aims to improve the condition of art of living of man with wealth or poverty, It is found that these verses are very important for human being to a peaceful personality to contribute best to the promotion of happy, healthy, virtue, and affectionate way of living in this universe. There are some more verses under the caption of Naladyar, for the general reader and future researchers to go through. The readers will find how suitable is the preaching of Naladyar to the modern world, for adjusting their behavior in the face of technological influvanded. It is a gem of literary creation and eternal corner stone of the ageless culture and social values of life like Tirukkural. It is acceptable by the public and poets.

III. Conclusion

The modern world due to the rapid technology the moral values have removed far decreasingly as a rest of this nature the contemporary society. It loosely moral values which is a threat to the moral behavior of human beings therefore, it is imperative to pay a social visit to the historical literature and then to highlight the gathering values for the present society to make a awareness about the traditional ethical values.

References

1. Purnalingam Pillai, S. (1985). *Tamil Literature*, Thanjavur, Tamil University press
2. Pope. CW, and Eills, FW, (1963), *Naladiyar*, Madras. Apparachakam
3. Subramaniam, N. (1996). *The Tamils*. (Their history, Culture and Civilization), India. Institute of Asian
4. Shuhikoshak and G. John Samuel, (2002). *Tamil Social History*, Vol. I, Chani, Institute of Asian studies
5. Sundra Srinivasan, K. *Aalumai Mampaadu*
6. Subrahmanian, N. (1997). *Tamil Society history*. Vol. I, Chennai: Institute of Asian Studies
7. Sivathamby. K., (1986). *Literary history in Tamil*., India: Tamil University Press.
8. Varadarajan, MU, (1970). *A History of Tamil Literature*, New Delhi, Sahitya Academy.