

# THE CONCEPT OF PERSONALITY AS EXPOUNDED IN TAMIL LITERATURE (WITH SPECIAL REFERENCE TO THE SANKA PERIOD LITERATURE INNA NARPATHU AND INIYAVAI NARPATHU

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**ABSTRACT:** It is evident that all most all the Tamil literature itself consists a Philosophical back ground in this respect the concept of personality is one of the personality topics in Tamil literature. It is evident that the literature of the Chanka period not only reveals the social structure of the Tamil community but al so reflects the moral behavior, attitudes and the cultural values as well.

Since the modern world is not given adequate attention to the human values this paper strives to pose a gentle reminder to the mankind. That the modern technology and globalization should not paved a way to tarnish the moral values and attitudes of the humanity and should pay more attention to human moral values.

**KEYWORDS:** Attitudes, Humanity, Mankind, Tarnish

## I. INTRODUCTION

Generally speaking, literature is described as ‘social mirror’ which reflects the human life aspects of the society concerned. In this context if we trace back the Chanka period which clearly reflects the life pattern of the society which closely associated with nature and formalized their life patterns according to the uniqueness of the aspects of nature. Hence among all of their behavioral patterns morality or ethics had been interwoven of this period clearly reflected the moral behavior of the society concerned.

In this respect for the said two important literature of this period had been taken for the research these two literatures enunciate what mankind should followed and should not adopt in the life to attain Dharma, Aresa, Kama, and Moksa as well.

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 Sara, 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. (Subramaniam.N.,1997)<sup>1</sup> The poets, who had been composing poems on various aspects of human emotions like love, prowess and as well as the eternal beauty of nature in the sangam period(Ibid).<sup>2</sup> We 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 ethical literature.

It is said that during this period, the traditional rulers of the Tamil Nadu, the Sera, the Choler and the Pandyas 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.

**The Chanka period**

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 csankam scholars(Varadarajan.M.U.,1970).

Among the ethical works, Path-Nen-keel-Kanakku works were considered as 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:**

No	Title	Nature of work	Poems	Author
1.	Naladyar	Puram	400	Jaina Ascetics
2.	Nanmani Kkatikai	Puram	106	Vilami-Nakanar
3.	Iniyavai narpathu	Puram	40	putam chenthanar
4.	Inna narpathu	Puram	40	Kapilar
5.	Kar narpathu	Akam	40	Kannan Kotthanar
6.	Kalavali narpathu	Puram	40	Poikaiyar
7.	Aintinai-aimpathu-	Akam	50	Maran Porai yan
8.	Aintinai elupathu	Akam	70	Muvatiyar
9.	Tinaimoli aimpathu	Akam	50	Kannan Centanar
10.	Tinai Malai-nurraimbathu	Akam	150	Kani-Metaviyar
11.	Thirukkural	Akam & Puram	1330	TiiruValluvar
12.	ThiriKatukam	Puram	100	Nallathanar
13.	Acharakkovai	Puram	100	Peruvayin Mulliyar
14.	Palamoli nanuru	Puram	400	Munruraiaraiyar
15.	CirupanchaMulam	Puram	97	Kari Acan

16.	MuthumoliKanchi	Puram	100	Kutalur kilar
17.	Elati	Puram	80	Kanimetaviyar
18	Kainnilai or	Akam	60	Pullankatanar
	Innilai	Puram	45	Poykaiyar

(Shu Hikofhak andJohn Samuel.,1998) <sup>4</sup>

Of this eighteen, about one – third are by Jain authors. Some are by brahmins. 4-14, and a few nonbrahmins. Out of this eighteen works six of them are selected as sample for this research works. They are Naladyar, Tirukkural, Inna Narpathu, Iniyavai Narpatu, Acharakkovai, Aathichoodi, to expose how the holy poets of ancient days viewed the important of ethical and cultural ways of life characterised by virtue, wealth and love, to gather with goodness charity polity, and others as art of living based on Dharma sastrea with devotion to God. These aspect of philosophy and religious universality as attracted every thinkers, scholars, leaders and researches in the world. These literatures have absorbed the elements of eastern major religion and the ideal of life profounded by ancient holy and religious preachers and saints and seers to follow the system of truth(sathyam), Goodness(sivam), and beauty (Sunderam), for the welfare of mankind and for cultivating human spirit that constitute reason, heart and will. These literary pieces highlight the fundamental rights of eastern ancient culture emphasizing the dignity of man as man, the fundamental law of human rights, the hormany, the love of moral causation work out through individual and collective lives and the constan each verse consists of for lines. effort to reach the goal of integrity of human personality for the fullfillment of human nature.

**II. LITERATURE REVIEW**

In view of writing this article the following literature were reviewed and feed back of those reference have been highlighted in this article. Allpot. G.W, in his book “Personality A Psychological Interpretation” has enunciated the concept of personality, and both the environmental and genetics factors also influenced in personality. Further in his book, school environment, family also influenced in individual personality.

Clifford T. Morgan in his writing “An Introduction to Psychology” personality factors are influencing in human behavior. Further he emphasized the western personality theories. Further Subramaniam. A.A in his book “Tamil Society history” as attempted to illustrate the role of Tamil literature five kinds of nature lands and people who lived in those lands and then their cultural pattern as well.

Further Varadarajan, M.V in his book “A History of Tamil Literature” had strived to illustrate the relationship between culture and morality. And in primitive society the life was very happiness and possessed the quality of leadership.

John Samuel. G, in his book named” Tamil Social History” expounded that the history of chanka period, modes of social patterns were very meaningful.

Further according to Sokkalingam though “Inna Narpatu Inniyavi Narpatu” had enunciated that how should the mankind should adopt in their life patterns and shouldn’t adopt in their life pattern. Through this, the common behavioral pattern should be, and according to the said values the man will witness a highly moral valued and if not he would encounter multiple confusion.

**III. METHODOLOGY**

The study adopted a qualitative approach. Since the title carries an analysis of origin texts, the methodology primarily depended on the main texts, and as of the secondary data this article carries the interpretation made by the scholars pertain to the various aspects including the concept of personality as well.

**Inna Narpathu**

This literature simply enunciates that what a human being refrain from his life. Hence said literature Inna narpatu was written by Kapilar, born in Tiruvadavoor in the Pandya Kingdom. He was an intimate friend of Paarivallal. He bequeathed his life by sitting facing the northern direction, abstaining from food and water. In Iananarpathu, pains giving things, are dealt with in each stanza. Avoidance of these painful aspects will promote

peaceful life in this world and inculcate a good culture. Inna Narpathu is said to belong to the chankam period. It was included in the eighteen minor books. It was composed during the middle of the 5<sup>th</sup> century A.D.

For the betterment of human life the principle of Inna Narpathu stand as the limitation boundary of good and bad life. It is a philosophy of negative truth. For good life Inna Narpathu is a system of deduce - \_the unwanted behavior of mankind for promoting Dharma, Aretha, Kama and moksha. These are necessary elements of way of life, of an individual officers or king or others to avoid antisocial practices. In this Innanatpathu it is emphasized that the behavior of man should be kept away from the power of passion by nature. For this purpose the habits, attitudes or behavior could not be mixed with lust, anger, greed, infatuation, pride and jealousy. These features are mainly elaborated in Inna narpathu. For this analytical purpose some of the poems are dealt with below.

“Pakalpolu nansaththar panpenmai iyenna

Nakaiyaya nanpinar narinmai iyenna

Ecale nalunttava rodinna, enna

Nayamin mananthavar natpu.” (Verse- 8)

Torment is the unrefined and had behavior of one whose guile is a clear as day-light. Torment is the lifelessness of a friend who is outwardly jovial. Torment is the retreat of an army set to march to battle field, for waging a fight against the enemy troops. Torment is the attachment to the harsh – hearted (Sokkalin kam.S.N.,1998).

“Udampadillatha Manivi thol inna

Edanel ceriyarodiyantha nanpinna

Vidagaliyallar thodarpinna inna

kadanudiyar kannappukal.” (Verse - 11)

Painful it is to hear the words of a wife and join with her who does not conform to her husband’s predisposition. Painful it is to be friendly with the narrow- minded and mean - minded people, painful it is to be in companionship with the boozers who take swigs of lethal liquor. Painful it is for an indebted person to confront the money - lender before him. (Ibid.p.23)

“Vanaroli miyam palar vanceththa vinna

Thunnarthunku mavin padupala yenna

Punnarpavi yannar perivinna, inna

Vunarva kunnark cadi”. (Verse – 14)

Fallacious is the defrauding of their husbands by woman, of five-folded coiffured hairdo. Unpalatable is the tasting of the soiled and ripe mango fruit fallen on the ground. Agony is the separation from the lovely, statuesque beautiful wife. Fallacious is the lack of comprehension of those, able to grasp easily the implication.

“Janiyan mannarai Kandanani yenna

Uniththeen runaip parukkuthan munnina

Thanip pullippit suaijinna, inna

Kanya ridiyedda vur.” (Verse- 22)

This is Disdainful to behold a sovereign without a contingent of elephants in his army. It is Wrongful to feed flesh to the fleshy body. (sathriga Kunam) It is perilous is the taste of honey and ghee, turned sour uncomfortable for the dwellers of a village tucked in between two fast flowing Jungle rivulets (Ibid.p.27).

“Thannaithan potta tholukuthanan yenna

Munnai uriyar puramollit kuttinna

Nanmiyellalar thodarpinna agkeenna

Thonmaiudiyar kedil”. (Verse- 32)

It is wrongful for man who does not protect himself, from doing implement things to other or himself. It is wrongful for him to make accusation against one behind his back. It is wrongful to have association with those of low mind and inferior rank. Distressful it is to witness the decline and fall of the wealthy families of hoary tradition (Ibid.p.35).

These stanzas have shown the facts that personality integration should be very pure in qualities, because any mixture of negative elements will affect the holiness and saintliness of the person. through him to the community leading to the world society be spoiled. In other words, the negative elements of personality behavior will not serve the society to be healthy, happy, harmonious, system of life. It will result in hatred instead of love, competition instead of cooperation, conflict instead of peace, distraction instead of creation for the mankind to live with uncertainty of the following day's life. These behaviors should be kept in mind of all, because the basic of each man's truth is his nature considering taste, aptitude, capacities, temperament, and the whole content of his subconscious because individual nature of the basic of personality depending on religious, moral or educational disciplines.

### **Iniyavai Narpathu**

Iniyavai narpatu was written by Phutan Chentanar, belonged to the early period of C5 AD. This active work called Iniyavai narpatu contains 40 Venba, including the invocation Venba at the beginning of the work. The work forms one of the 'Eighteen minor books'. As the work deals with delicious and sweet precepts in 40 poems in venba matter is named as Iniyavai narpatu. under Pathinnee keel Kanakku treatise (Sokkalinakam.S.N.,1998).

These stanza are good guide and rules for improving human nature, to buildup an excellent personality to promote positive truth. It has continued to attract the rays of appreciation of the people, in the past and it does so even today in the face of fast changing habits of mankind due to the system of life, in the face of the application of new methods of livelihoods of man who is to possess goodness for peaceful and mutual understanding of man with others. charity for the poor people to live with compassion and sympathy of others, nonviolence to engage in carrying out duties and work for peaceful generation of earning income and unity among the people by welcoming the views of other people to ensure peace and unity instead of separation and anger. In this way in Iniyavai narpatu poems emphasis the spiritual, cultural ethical, social, values of life necessary in this world. Because individual gifts heredity. Social environment associates, education. Self-imposed discipline all have to play then part in producing the sum total of every mans nature. Which makes him what he is. For this purpose few of the stanzas are analyzed to verify and expose the validity of the contents and the spirit of the meaning of the poems.

“Cadamundu valamai Kandaventhe

Nerimanpel penderi neekealenithe

Manamanpillathari yanci yacara

lanimanpu thaininethu nanku”. (Verse. 11)

It is Pleasant to observe person not sustaining a living with debts. Pleasant is the relinquishment of conjugal rights with a spouse, who is unchaste and pleasant it is to stay away from person who are devoid of good character (Ibid.p.70).

“Kulavi peyenri valthalenithe

Calaro maliyanchan kalvienenithe

Mayarica allarai manpudiyarh ceroth

Theruvuth thervenralinethu”. (Verse. 13)

Enticing is the diseaseless life of a child, Enticing is the non-timidity of one to participate in the conclave of the scholars, with his learning. Enticing is the perpetual lodgment of wealth with men of wisdom free from delusions (Ibid.p.73).

“Piranmani pennokkap pedini thatta

Varallukkum pigkuluik vansor venithe

Maramannar thancadiyeen mamalipol yani

Mathamulanca kedda venithu”. (Verse. 16)

Euphonic is the non-coveting or even avoiding a side word glance of another’s wife. Euphoric is the cascading down pour of rain to give life to the withering crops. Euphoric is the hearing by the valorous princes of the clamoring din of their frenzied elephants of hill-like size in their fore-courts (Ibid.p.78).

“Kattarmut Kalviuiriththan migavenithe

Miccarih sarthan micamana munninethe,

Edduni yanu miravathu thanetha

laththniyu mattavenithu.” (Verse. 17)

Cherishable is the, exposition of one’s learned study before the audience of scholars. Cherishable is the companionship with persons of stature, standing and learning. Cherishable is the trait of being a liberal donor to those who ask for charity instead of being a seeker of beneficence from others (Ibid.p.81).

“Pirarkaiporul valavan valtalventile

Armpurinth thallavi nikkavenithe

Marantheu mana mayaricat sarath

Theratherinthu valthalenithu” (Verse. 21)

Charming is the no embezzling of the possessions of others, charming is the leading of a virtuous life, shunning all sinful deeds. charming it is to manage to distance oneself from the dolts.(Ibid.p.93)

“Valvathu vandi vakulatha nonpenethe

Olut thunyumon ruppan porijenethe

Ellathu kamut teranki yedarpadar

Cheivathu cheithal venithu”. (Verse. 24)

Gracious is the equanimity of one which in pursuit of success and who does not entertain feeling of annoyance gracious is the composure of one when he is beings to do what he has undertaken to the best of his abilities. It is gracious to avoid anguish and disappointment by longing for the unalienable. A person, who undertakes a justified work and accomplishes it, is gracious indeed.

“Olavith thalukka ruriyamai munnenethe

Cheiveyarach shettuch cenancadithu valvenethe,

Kalviththan Konduthan kandathu camuttu

Valvar vidulalinethu.” (Verse. 36)

Delectable is the non-utterance of offensive words, prompted by the green - eyed monster of jealousy. Delectable is the cultured mind which had discarded wrathful feelings. Delectable is the absence of a desire for looting and greedy grasp of the possessions of others (Ibid.p.95).

In the analysis made with the few selected verses taken in to consideration, it is understood clearly that man is a crown of creation and the scandal of it. so the poets having deep concern over the welfare and well being of mankind has nicely focused on the important pillars of anthropology, important for mankind to live peacefully, from the point of austerity, honor, caste, charity, and family deity, in order to guide the mankind to promote virtuous life. Truth is the only path to God and seers pursue this to rich him. Truth is always same as it was, is and will be.

#### **IV. DISCUSSION AND RECOMMENDATIONS**

In the modern period it is emphasized that moral values are to be sustained to human life. Since moral values and Psychological attitudes are being diminished, it may lead an unethical formation of the society and social justice as well.

The Psychological behavior of human being plays a pivotal role in social justice, it is high time to make a gentle reminder to the human beings ,that only moral values and Psychological attitudes make this world more friendly to us, Hence no human being. Refrain from attain spiritual, cultural, Ethical, Social, Values, by unwanted behavior through her or his life.

#### **V. LIMITATION AND FUTURE DIRECTION**

Even though the Tamil literature as expounded numerous information about the man kind, it is very limited exposure has been paid by the researcher. “As expressed by Socrates it is not philosophy about the world but about man”. More exposure to be given to being out human values and psychological attitudes of human being to ostrich a worth society. Globalization has set back the human values as secondary and the modern technology as primarily. It is high time to trace back to the traditional literature and exposure those human values to the world to create ‘a world with human values’.

#### **VI. CONCLUSION**

In this literature survey it is found that man has to understand how to move with the people, how to respect the helpers and elders, how to attract others attention, received good wishes to improve their life to maintain their social status to learn more and more about the society, and get knowledge for improving his livelihood and to sail on the life board to reach the heaven of happiness and peace moving with the people by means of virtue; goodness; charity; and way of life for salvation. Man should know that life is a drama souls are actors; world is the stage. The purpose of the life is God realization.

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