

Hermeneutics Of Iniyavai Naarpadhu And Inna Naarpadhu

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Abstract

The present state of affairs in the society reveals a striking trend of disaccord within- an individual, the close circle of family/ friends and the broader nation. Researches are increasingly probing into the various causes and solutions for the phenomenon of moral degradation especially among the youth of the nation (Bhakta & Dutta, 2017; Boruah, 2017; Parihar et al, 2018). One way to remedy the situation would be to reconnect with the morals of the past. Therefore, a need was identified to dig into the ancient texts of timeless wisdom and systematically bring it to the forefront, from which the society can re-imbibe the values. Previous research literatures on such ancient Indian texts have majorly focused on great epics like Ramayana and Mahabharata. Yet, deriving moral lessons from a text written by a common man, based on his experiences is far simpler for a common man to identify with, and replicate than from a text about the Supreme. The Sangam literature that flourished in the ancient South India is widely known for its eloquent texts on matters relating to both romance and didacticism, written by commoners. In the present study, the two post Sangam didactic texts of Iniyavai Naarpadhu (describing the most fruitful things in life, in 40 stanzas) and Inna Naarpadhu (describing the most fruitless things in life, in 40 stanzas) was studied using a hermeneutic approach. The different translations and commentaries along with the interaction with Tamil scholars and Psychology professors were used to gain a thorough understanding of the possible intended message of the texts. After analyzing the texts, it was observed that the two texts have touched upon certain specific aspects of human life in common. The stanzas were categorized into various clusters based on the commonalities in order to facilitate a deeper grasp of each cluster. The 9 core themes identified from the clusters were - Wisdom, Integrity and Honour, Giving and Accountability, Self-concept and Incongruence, Competence, Self-management, Close relationships and Affiliation, Social support and Community Well-being, Justice and Governance. The various lessons covered under these core themes have been discussed. It was observed that the core theme of 'Accountability and Giving' is stressed the most in both the texts of Iniyavai and Inna Naarpadhu. This theme brings out an individual's responsibilities towards himself and to those around him. The study may have implications in a person's subjective happiness; his interaction with his friends and colleagues as well as serve as a guide for himself, as a citizen.

Keywords: Pathinenkeezhkanakku, IniyavaiNaarpadhu, Inna Naarpadhu, Hermeneutics.

INTRODUCTION

விழுத்தகு நூலும் விழையாதார்க்கு இன்னா;

It is unfortunate to disregard a book that gives great lessons. (INN 34.2)

What Mother India represents today, as a nation, is the consequence of the profound experiences of great Seersthat she bore many thousand years ago. Their clarity of perception shaped the very way in which the society functioned. To ensure the smooth functioning of societies, certain tenets or dharma were laid down as its foundations.

Dharma is defined as that which supports or upholds the society (Lochtefeld, 2002). The most important aspect of dharma is performing one's duties with respect to one's position and social standing (Paranjpe, 2013). Dharmic literatures majorly consist of two, dharmasutras and dharmashastra. The dharmasutras (righteousness thread) are aphoristic statements ascribed to Vedic lineages (Davis, 2010), while dharmashastra (treatises on dharma) is a more elaborate text modelled on the dharmasutras (Lochtefeld, 2002). While the two texts contained the highest principles, they were understood only by the learned and was difficult for the common people to grasp. The two great epics of Ramayana and Mahabharata that came in later times remedied the gap and made the principles of dharma accessible to all.

Ramayana was the work of Valmiki, which has influenced and regulated the Indian way of life like a social and moral constitution. Presently, Ramayana has been studied for its example of transformational leadership style demonstrated by Sri Rama (Muniapan, 2007). It also provides valuable lessons about work motivation, dharmic management, principles of control and vigilance, humanism and equanimity to enhance the managerial effectiveness (Muniapan & Satpathy, 2010). Mahabharata too, is one of the oldest epics written by Sage V yasa in the 4th century C. E. Bhagavad Gita, included in Mahabharata, provides excellent management lessons like utilization of available resources, attitude towards work results, mental health of managers etc. (Bhattathiri, 2004). The concept of spiritual intelligence found in the Gita, can be adapted by the managers for enhancing their ability to face conflicting situations (Satpathy, 2010).

Another significant part in the corpus of dharmic literature includes ancient Tamil texts that flourished in South India. In the 3rd century B.C.E., great literary works emerged as a part of the extraordinary confluence, popularly known as the Sangam literature. Many didactic works were written during that period which guided the people by establishing different codes of conduct. The term 'Sangam' refers to an academy of learned people and was held under the Pandyan kings who were great patrons of art and literature (Kailasapathy, 1968). This voluntary

organization of poets produced literary works of high quality which are revered and cherished by people all over the world even today. The Sangam age lasted a chronological span of roughly about 600 years, from 300 B.C.E to 300 C.E. (Rangarajan, 2018). The entire corpus of this classical Sangam period was composed in ten volumes of longer poems, Pathuppattu (Ten Idylls) and eight volumes of short poems in Ettuthogai (Eight Anthologies), popularly called Pathinenmelkanakku (Eighteen Greater Texts). The classical Sangam Age came to an end during the middle of the third century C.E. The closing years of the Sangam Age (200 - 600 C.E.) was called the post-Sangam period. During this period literary works with didactic themes took precedence over art pour l'art or art for art's sake. The post-Sangam literature consists of Pathinenkeezhkanakku (Eighteen Lower Texts) and the twin-epics - Silappathikaram and Manimekalai.

The anthology of Pathinenkeezhkanakku has text related to the theme of virtuous behavior such as Naaladiyaar Iniyavai Naarpadhu, Inna Naarpathu, Naanmanikkadigai, Thirukural, Thirika-dugam, Aacharakkovai, Pazhamozhi Naanooru, Sirupanjamoolam, Mudhumozhikkaanji, Eladhi. Among these, considerable research has been done on Thirukural. Various management or administrative values that are encapsulated in it, have been widely studied (Naachimuthu & Kalaiselvan, 2012). Some of the elements of employee-employer relationship have also been uncovered from it (Jain, 2015).

All the didactic works discussed above were written with a view to remind people of the sensible ways to conduct themselves in order to attain peace in life. In the contemporary field of psychology, various psychologists have expressed their views about leading a moralistic life and the benefits reaped in the process and as a result. The sub-discipline of psychology which is the scientific study of optimal human functioning that aims to discover and promote the factors that allow individuals and communities to flourish, is called positive psychology (Seligman & Csikszentmihalyi, 2000). A few psychologists have delved into the process of moral development and attempted to theorize the same. Various biological theories, emphasizing on the

role of positive evolutionary functions (e.g. Ayala, 1987) and cognitive theories that have construed the development of morality in stages (Piaget, 1932; Kohlberg, 1958) have been proposed in the field of psychology. In the present study, an attempt has been made to systematically dive into two Aram books- Iniyavai Naarpadhu and Inna Naarpadhu.

Iniyavai Naarpadhu and Inna Naarpadhu - Iniyavainaarpadhu or “pleasant forty” is a Tamil poetic work of didactic nature belonging to the Pathinenkeezhkanakku anthology of Tamil literature (Rajaram, 1996). It is a collection of 40 poems written by the poet PuthamSerathanar describing the most desirable things in life. His work lays out in simple and succinct way the moral codes which are essential for the daily life of an individual and for the society.

Inna Naarpadhu or “unpleasant forty”, authored by Kapilaris also a Tamil poetic work of didactic nature belonging to the Pathinenkeezhkanakku anthology (Rajaram, 1996). It is a collection of 40 poems describing the most undesirable things that one should avoid, written in the Venpa meter. Inna Naarpadhu specifically says what a person should not do to others and also for himself to lead a genuine and hassle-free life.

Despite having an array of didactic texts, the significance of Iniyavai and Inna Naarpadhu lies in their simplicity and directness in the way they speak about how one must conduct their thoughts, words and deeds in order to attain peace within oneself. Iniyavai Naarpadhu, along with Inna Naarpadhu can be applied in all spheres of one’s life in relation to his/her subjective, individual and community well-being. These two texts can provide lessons to all the fields that are involved in studying human behaviour such as psychology, sociology and anthropology.

Previous research literature on moralistic ancient Indian texts has majorly focused on great epics like Ramayana and Mahabharata. Yet, deriving moral lessons from a text written by a common man, based on his experiences is far simpler for a common man to replicate than from a text about the Supreme. Therefore, the objective of the paper is to analyze the ancient Tamil literary texts of Iniyavai Naarpadhu and Inna Naarpadhu, with the view of deriving practical wisdom that can be

applied in one’s life.

Method

To gain an understanding of the two texts, secondary sources of Dr. DuraiRajaram’s (1996) commentary of “Pathinenkeezhkanakku” (part 1) and S. Gowmareeshwari’s (2009) translation and commentary, named “Pathinen Keezhkanakku Noolgal” were referred. An interpretive approach was used to analyze and understand the texts, which is popularly called Hermeneutics. By this qualitative research approach, a thorough reading of the original text and the various commentaries was done and discussed among the authors, pioneers in the field of Tamil literature as well as those having an expertise in the field of behavioral science. Based on the discussions and subjective interpretation of the authors, a common understanding of the possible intended meaning of these texts was arrived at. Clustering of the stanzas based on a few common premises was done. This was followed by assigning core themes to the stanzas to analyze it thematically.

Discussion

The bird eye view of the texts of Iniyavai Naarpadhu and Inna Naarpadhu emboss the importance of disciplinary and self-regulatory practices in one’s life. The ability to regulate one’s self has been viewed as a desirable quality that improves well-being (Elliot et al., 2011). Iniyavai and Inna Naarpadhu enshrines various individual and collective practices that would bring joy and sorrow, respectively.

Upon analysis of the two texts, the contents of Iniyavai and Inna Naarpadhu were observed to be woven around nine major themes. Although the whole text was categorized based on these nine core themes deduced, the themes assigned to each stanza are not mutually exclusive. There may be an overlapping of concepts between the themes due to variations in the subjective interpretation of the texts. Yet, an attempt has been made to demonstrate the distinctness of the selected themes and to present the most striking points under each theme, as follows:

I. Wisdom

Wisdom is defined in positive psychology as “knowledge hard fought for, and then used for good” (Peterson & Seligman, 2004, p 39). Mirroring the same definition, the very first stanza of Iniyavai Naarpadhu, states that getting educated even at the cost of begging is good (INI 1.1). The same stanza goes on to say that such an education becomes fruitful when it is used to support a good cause (INI 1.2). Gaining knowledge through the words of wisdom given by scholars (INI 32.1) and being in the company of such educated men (INI 16.2) is deemed to be fruitful. Inna Naarpadhu warns that ending relationship with wise men would be sorrowful (INN 26.1). Being amidst scholars provides us the opportunity to observe their behaviour. Highlighting the effect of social learning, research has revealed that participants’ likelihood to compromise their ethics can be predicted by their role model’s behaviours (Hanna et al., 2013).

பிச்சை புக்கு ஆயினும் கற்றல் மிக இனிதே;

நல் சபையில் கைக்கொடுத்தல் சாலவும் முன் இனிதே;
முத்து ஏர் முறுவலார் சொல் இனிது; ஆங்கு இனிதே,
தெற்றவும் மேலாயார்ச் சேர்வு. 1 (INI 1)

2. Integrity and Honour

Integrity is not only about speaking the truth but about living live in a genuine and authentic way (Seligman, 2002). Under the core theme of integrity, Iniyavai talks about the goodness in not resorting to unethical means to make a living (INI 11.2). A research demonstrates how being ethical in an organization acts as mechanism for mitigating work-related stress and promotes employee well-being (Schwepker et al., 2020). Along the lines of conscientiousness, Iniyavai speaks highly of the dutifulness of a warrior who goes to fight for his country, despite having a great bond with his family (INI 7.2). Iniyavai also makes certain claims pertaining to the inter-personal lives of people, stating that the authenticity of not looking at other’s wife (spouse) (INI 15.1) is good. A study has also confirmed that such sacrifices serve as a positive tool in romantic relationships and enhance personal as well as relationship satisfaction

(Impett et al., 2005). Substantiating further, Inna says that the life of those are lusty is detrimental (INN 24.3). In sum, research has revealed a strong correlation between integrity and wellbeing (Christopher Peterson et al., 2007) and a significant correlation between integrity and emotional stability (Ones & Viswesvaran, 2001).

அதர் சென்று வாழாமை ஆற்ற இனிதே;

குதர் சென்று கொள்ளாத கூர்மை இனிதே;

உயிர் சென்று தாம் படினும், உண்ணார் கைத்து உண்ணாப்
பெருமைபோல் பீடு உடையது இல். 11 (INI 11)

Honor is a high consideration or great respect bestowed upon people who are deemed to live a life of integrity. Iniyavai says that respecting those who have led a righteous life is good (INI 4.4).

3. Giving and Accountability

Making donations or engaging in charity is considered to be a pro-social, appropriate and humane behavior which is expounded in both Iniyavai and Inna. While Iniyavai propounds that helping others to our best is good (INI 6.1), Inna warns that giving those who are never satisfied with how much is given will never bring happiness (INN 21.1). Research shows that engaging in charity and volunteering work is associated with increased subjective well-being (Appau & Churchill, 2019). One can donate wisely only after knowing one’s income, so as to not drain out one’s own resources (INI 22.1). Echoing this point, Inna says that the generosity of a person who is himself in poverty is grievous (INN 39.1). It also states that receiving from one who doesn’t wish to give is sorrowful (INN 10.3).

வருவாய் அறிந்து வழங்கல் இனிதே;

ஒருவர் பங்கு ஆகாத ஊக்கம் இனிதே;

பெரு வகைத்து ஆயினும், பெட்டவை செய்யார்,
திரிபு இன்றி வாழ்தல் இனிது. 22 (INI 22)

Accountability refers to the implicit or explicit expectation that one may be called on to justify his/ her beliefs, feeling or actions to others (Lerner & Tetlock, 1999). The theme of accountability mostly revolves around having the foresight of the consequences of the activities one

engages in. Iniyavai maintains that fulfilling one's responsibilities promptly even if it may require one to borrow money from others (INI 31.2). Inna states that one invites sorrow by not taking care of one's mother (INN 17.4). Other situations of inviting trouble would be by fighting a mightier person (INN 4.4) and wandering during the night (INI 34.1).

4. Self-concept and Incongruence

According to Baumeister (1999), self-concept is, "the individual's belief about himself or herself, including the person's attributes and who and what the self is". Iniyavai Naarpadhu states that a person having an idealistic self-concept (INI 37.1), and rejects distractions is good (INI 37.3). About 6 stanzas from Inna Naarpadhu talk about a concept which is similar to the Rogerian concept called incongruence. The concept is related to one's self-concept, where one finds a discrepancy between one's real and ideal self (Rogers, 1961). The following examples of incongruence are mentioned in Inna Naarpadhuas being sorrowful: having no love, but posing a smiling face (INN 8.2), cowards speaking provoking words (INN 13.2), being uneducated while coming from a well-reputed family (INN 19.1). Such feelings of incongruence may possibly lead to anxiety, threat and psychological maladjustment (Rogers, 1959).

குலத்துப் பிறந்தவன் கல்லாமை இன்னா;

நிலத்து இட்ட நல் வித்து நாறாமை இன்னா;

நலத்தகையார் நாணாமை இன்னா; ஆங்கு இன்னா,

கலத்தல் குலம் இல் வழி. 19

5. Competence

According to the American Psychological Association, competence is defined (INN 19) as "the ability to exert control over one's life, to cope with specific problems effectively, and to make changes to one's behaviour and one's environment, as opposed to the mere ability to adjust or adapt to circumstances as they are." Regarding competence, Iniyavai states that agriculture being done using the proper resources, like plow and oxen is good (INI 3.3),

as opposed to plowing using a buffalo, which would prove inefficient (INN 20.4). Sorrowful is the state of an illiterate who is made to speak in a scholar's forum (INN 28.4) and a man who does snake charming without knowing the basics of snake behaviour (INN 29.1). The education of a person is considered to be virtuous only if he has the competence to speak in front of scholars, without getting intimidated (INI 12.2). Similarly, researches indicate that individuals who experience personal inadequacy at their work place are prone to organizational role stress. Personal Inadequacy arises when an individual does not possess necessary skills to perform tasks expected to function within their roles (Chauhan, 2014).

கல்லாதான் ஊரும் கலிமாப் பரிப்பு இன்னா;

வல்லாதான் சொல்லும் உரையின் பயன் இன்னா;

இல்லாதார் வாய்ச் சொல்லின் நயம் இன்னா ஆங்கு இன்னா,

கல்லாதான் கோட்டி கொளல். 28 (INN 28)

6. Self-management

Self-management, according to Daniel Goleman (1998), refers to managing one's internal states, impulses, and resources. Iniyavai expounds that the penance of one who has decided not to get angry for the sake of his betterment is good (INI 24.1). The quality of contentment is also touched upon in various places. For example, Iniyavai states that the quality of not losing one's morality and becoming excessively greedy is good (INI 39.3). Throwing light on self-restraint, Iniyavai states that controlling one's sensory desires is good (INI 25.1) and Inna states that consumption of the thing that was merely kept under one's safeguard causes much pain (INN 40.3). Even in the field of Psychology, self-control as a trait, has been heralded as having an evolutionary significance to ensure adaption and survival (Baumeister et al, 2007). Finally, realizing that nothing is permanent in this life is considered good (INI 28.2), highlighting that self-management is more important than managing one's materialistic possessions.

ஆற்றாணை, 'ஆற்று' என்று அலையாமை முன் இனிதே;
கூற்றம் வரவு உண்மை சிந்தித்து வாழ்வு இனிதே;
ஆக்கம் அழியினும், அல்லவை கூறாத

தேர்ச்சியில் தேர்வு இனியது இல். 28 (INI 28)

Non-attachment is defined as a flexible, balanced way of relating to one's experiences without clinging to or suppressing those (Sahdra, Ciarrochi, Parker, Marshall & Heaven, 2015). A rich man's generosity that reflects on his non-attachment to wealth is good (INI 2.1). Understanding the transient nature of things allows one to not be attached to property (INI 2.3).

7. Close relationships and Affiliation

The 'need for affiliation' describes a person's "need to feel a sense of involvement and belonging within a social group" (Cooper et al., 2013, p. 129). Inna Naarpadhu speaking about the importance of choosing the right partner/ friend says that, choosing a lusty or self-centred friend is grievous (INN 11.2 & INN 11.3). Research has shown that there is a significant contribution of peer pressure towards anti-social behavior (Adeoye et al., 2021). Inna also covers the topic of marital relationship, stating that the separation of couples who were intimate (INN 14.3), or a husband who leans on the shoulders of his indifferent wife (INN 11.1), lead to pain. Similarly, the beauty of a son without father (INN 1.2) to serve as a guiding light is sorrowful and so is the beauty of a house without relationships to make it a "home" (INN 1.1).

உடம்பாடு இல்லாத மனைவி தோள் இன்னா;

இடன் இல் சிறியாரோடு யாத்த நண்பு இன்னா;
இடங்கழியாளர் தொடர்பு இன்னா; இன்னா,
கடன் உடையார் காணப் புகல். 11 (INN 11)

8. Social support and community wellbeing

Social support is defined by Johnsen(2001) as "the provision or the exchange of emotional, instrumental, or informational resources by non-

professionals, in the context of a response to the perception that others need it." Several studies provide evidence that greater social ties have a protective effect on physical, mental and even cognitive health (Cohen & Janicki-Deverts, 2009; Su et al., 2022). Iniyavai deems making friends with those who don't have any friends (isolated/ neglected ones) to be good (INI 17.2). If a friend is found engaging in unhealthy behaviours (eg. gambling), isolating them as an introspective remedial measure for their betterment is good (INI 23.3). Finally, winning over the enmity with neighbours/ relatives which ensures peace and harmony is virtuous (INI 38.2)

Wiseman & Brasher (2008) define community well-being as, "a combination of social, economic, environmental, cultural, and political conditions identified by individuals and their communities as essential for them to flourish and fulfil their potential." While Iniyavai states that digging a public pond, along with a garden for people to use is good (INI 23.1), Inna states that polluting drinking water by washing clothes with it, is not (INN 23.2). It is virtuous to see the people around us living happily (INI 9.1).

காவோடு அறக் குளம் தொட்டல் மிக இனிதே;

ஆவோடு பொன் ஈதல் அந்தணர்க்கு முன் இனிதே;

பாவமும் அஞ்சாராய், பற்றும் தொழில் மொழிச்
குதரைச் சோர்தல் இனிது. 23 (INI 23)

9. Justice and governance:

The virtue of justice, according to Positive Psychology, can be manifested in a cluster of traits called "strengths" namely, citizenship, fairness and leadership (Peterson & Seligman, 2004). In the context of Iniyavai Naarpadhu, justice is simply about being right and fair. Governance is defined as "the exercise of power or authority by political leaders for the well-being of their country's citizens or subjects" (Tamayao, 2014). Justice and governance go hand in hand. It is stated that living under a dictator (INN 3.1) ruling in an unrighteous way (INN 5.3), neglecting people's rights (INN 27.2) is grievous. According to Iniyavai, the three characteristics of a virtuous king are – checking the spy with

another spy (vigilance), giving punishment only after analyzing the crime (justice) and treating all the lives equally (righteousness) (INI 35). A government should also be powerful enough to keep the country secure.

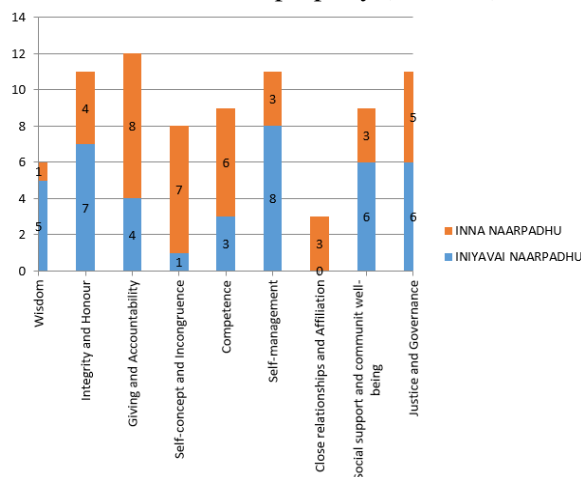
ஒற்றினான் ஒற்றிப் பொருள் தெரிதல் மாண்பு இனிதே;

முன்தான் தெரிந்து முறை செய்தல் முன் இனிதே;

பற்று இலனாய்ப் பல்லுயிர்க்கும் பார்த்து உற்றுப் பாங்கு அறிதல்

வெற்றி வேல் வேந்தர்க்கு இனிது. 35 (INI 35)

Resonating with a similar idea, Innastates that living under a weak king (who does not have an elephant army) is sorrowful (INN 22.1). Iniyavai states that it is good if a king stops a war between two powerful kings, foreseeing the consequences, such as loss of life and property (INI 33.3).



Conclusion and implications

From the analysis of Iniyavai and Inna Naarpadhu texts, it was observed that the core theme of Giving and Accountability is stressed and occurs the most number of times. The theme of Wisdom is expounded the most in IniyavaiNaarpadhu, while the theme of Close Relationships and affiliation is spoken about only in Inna Naarpadhu. Nevertheless, the two texts offer valuable lessons to be learnt in various domains, for people in all walks of life.

The wisdom excavated from Iniyavai and Inna Naarpadhu can be used in a wide range of areas. In the field of education, it can be incorporated into the moral education of children. A few selected verses can be used in premarital, marital

and family counselling to enable the creation of a healthy family. The various administrative and leadership values found in these texts can come in handy to those forming the government, who have the power to take the nation to greater heights.

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ANNEXURE 1 – Analysis of Iniyavai Naarpadhu

<i>Anya</i> code	Individual code	Translation	Individual themes	Specific theme	Broad theme
INI 1	INI 1.1	Getting educated even by begging	Importance of education	Education	Wisdom
	INI 1.2	Using the knowledge to support people	Knowledge Application		
	INI 1.3	The speech of ladies which is (pure) like pearl	Verbal clarity		
	INI 1.4	Being in the company of scholars	Good Companionship		
INI 2	INI 2.1	A rich man's generosity	Generosity	Non-attachment	Self-management
	INI 2.2	The married life of the couple who concur	Selfless matrimony		
	INI 2.3	Renouncing everything on understanding the transient nature of life	Renunciation		
INI 3	INI 3.1	Performing the commanded work, without any change	Obedience	Efficacy	Competence
	INI 3.2	Education without involving in the wrong	Work ethics		
	INI 3.3	Having a plough and an oxen, and doing agriculture with them	Resource Utilisation		
	INI 3.4	Making good-centred friends wherever one goes	Rationality		
INI 4	INI 4.1	A king having an elephant army	Power	Authenticity	Integrity and Honour
	INI 4.2	Not growing flesh by eating other's meat	Dignity		
	INI 4.3	A city located in the banks of <i>Amuni</i> land	Fertility/Richness		
	INI 4.4	Giving/ Having the respect of the deserved words	Respecting the words		
INI 5	INI 5.1	Not killing other living beings	Morality	Fairness	Justice Governance
	INI 5.2	A king when he isn't unjust	Justice		
	INI 5.3	A good king	Virtuous		
	INI 5.4	Not talking behind one's back	Straight-forwardness		
INI 6	INI 6.1	Helping others to our best	Service	Interdependence	Social support and Community Well-being
	INI 6.2	The words of wisdom from the scholars	Guidance		
	INI 6.3	Being friends with one who isn't naughty despite having the possibility to lead	Friendship		
INI 7	INI 7.1	Brahmins who live by the Vedas	Morality	Work ethics/ Duty	Integrity and Honour
	INI 7.2	The bravery of a warrior who has a great bonding with his family	Dutifulness		
	INI 7.3	Abstaining from doing evil activities, even if one is triggered by one's own father	Conscientiousness		
	INI 7.4	A warrior having a strong galling horse	Power		
INI 8	INI 8.1	A king who sees his angry elephants fighting his battle	Majesty	Potentiality	Competence
	INI 8.2	Restraint from asking biased questions to those who are affectionate	Impartiality		
	INI 8.3				
INI 9	INI 9.1	Seeing those around us living happily	Social interest	Social affinity	Social support and Community Well-being
	INI 9.2	Seeing the bright moon in the wide sky	(Metaphor for INI 9.1)		
	INI 9.3	Being supportive to everyone and abstaining from doing bad activities	Societal value		
INI 10	INI 10.1	Living a debt-free life	Self-regulation	Psychological maturity	Self-management
	INI 10.2	Leaving an undisciplined wife (spouse)	Self-discipline		
	INI 10.3	Leaving a person who has good intentions	Self-discipline		
	INI 10.4	Not leaving a wanderer's life	Self-discipline		
INI 11	INI 11.1	Not earning by wrong unethical means	Work ethics	Conscientiousness	Integrity and Honour
	INI 11.2	Preventing death over dining at a wrong-doer's	Prejudice		
	INI 11.3	Children living without any disease	Health		
	INI 11.4	The education of one who is not intimidated to speak in front of scholars in the court	Confidence		
INI 12	INI 12.1	The wealth of the well reputed person not leaving him	Resource sustenance	Optimal functioning	Competence
	INI 12.2	Not to live after one has lost his/her dignity	Prestige		
	INI 12.3	Living as <i>astute</i> without spending extravagantly	Frugality		
	INI 12.4	For the mankind, having sufficient wealth	Contentment		
INI 13	INI 13.1	Seeing the uncoordinated walk of infants	(Metaphor for INI 14.3)	Self-assurance	Self-management
	INI 13.2	Hearing infants babble	(Metaphor for INI 14.3)		
	INI 13.3				
INI 14	INI 14.1	The pride in not looking at other's wives	Authenticity	Courage	Integrity and Honour
	INI 14.2	Resistant for a visited plant	(Metaphor for INI 15.3)		
	INI 14.3	The sound of the elephant's trumpet from afar, for a brave king	Majesty		
	INI 14.4	Presenting one's education in front of scholars	Knowledge application		
INI 15	INI 15.1	Being in the company of scholars	Good companionship	Knowledge sharing	Wisdom
	INI 15.2	Even if it is a small amount, donating, rather than begging	Sharing		
	INI 15.3	Doing good to one's friends	Doing favours		
	INI 15.4	Making friends with those who don't have any friends	Open heartedness		
INI 16	INI 16.1	Having wealthy friends who would help when one is in need	Caring	Friendship	Social support and Community Well-being
	INI 16.2	Living in a city with knowledgeable people	Good Companionship		
	INI 16.3	The goodness of the sages who live as described in the great epics	Morality		
	INI 16.4	Worshipping one's parents in the morning	Respect		
INI 17	INI 17.1	Living without talking behind a friend's back	Straight-forwardness	Authenticity	Integrity and Honour
	INI 17.2	Protecting the truth and being polite	Diplomacy		
	INI 17.3	Donating hard-earned money to worthy people	Charity		
	INI 17.4	Avoiding bad people	Rationality		
INI 18	INI 18.1	Praising the words of scholars	Regard	Associating with the wise	Wisdom
	INI 18.2	All the lives of the world, living with rights	Equality		
	INI 18.3	Living without envious other's property	Un-greediness		
	INI 18.4	Removing one's sins by the practice of charity	Atonement		
INI 19	INI 19.1	Avoiding the ways of evil, bad people	Cautiousness	Prudence	Giving Accountability and
	INI 19.2	Donating after knowing how much one earns	Judiciousness		
	INI 19.3	Providing support in a unbiased manner	Reasonability		
	INI 19.4	A rich man not doing something without analysing and not moving away from his true self	Vigilance		
INI 20	INI 20.1	Constructing a pond and a garden for the public to use	Philanthropy	Communal harmony	Social support and Community Well-being
	INI 20.2	Giving gold along with cows to Vedic people	Generosity		
	INI 20.3	Facilitating the gambler who do not worry about fear sin	Facilitating introspection		
	INI 20.4	The presence of one who controls his anger for his betterment	Forbearance		
INI 21	INI 21.1	The patience of the person who has the capability to finish any work that she takes up	Persistence	Self-regulation	Self-management
	INI 21.2	Not craving for the things that one does not have	Contentment		
	INI 21.3	Controlling all the sensory desires	Restraint		
	INI 21.4	Ignoring the illiterates (ignorant) even if it is certain that they will give one something	Steadfastness		
INI 22	INI 22.1	Avoiding the person without stable mindlessness	Steadfastness	Self-control	Self-management
	INI 22.2				
	INI 22.3				
	INI 22.4				
INI 23	INI 23.1	The quality of one who does not disappoint those who ask something from him/her	Emotional self-preservation	Trust	Social support and Community Well-being
	INI 23.2	The motive that drives one to not be in a place where there is no self-respect	Sincerity		
	INI 23.3	No matter what, returning the thing belonging to others without forgetting	Hospitality		
	INI 23.4	The pride and valour of giving place to a refuge	Authenticity		
INI 24	INI 24.1	Dying after losing one's dignity	Cautiousness	Magnanimity	Integrity and Honour
	INI 24.2	Removing bad things and having only good things in one's life	Sensitivity		
	INI 24.3	Not compelling the one who doesn't have interest to do a work	Perceptivity		
	INI 24.4	Realizing the fact that nothing is permanent in life	Equanimity		
INI 25	INI 25.1	Not using sinful words despite losing all of one's wealth	Cautiousness	Self-regulation	Self-management
	INI 25.2	Living away from low (ignorant) people	Self-appraisal		
	INI 25.3	Being motivated by seeing one's own development	Indiscrimination		
	INI 25.4	Living proudly without discriminating poor people	Gratitude		
INI 26	INI 26.1	Living one's life by considering the usefulness of someone's help	Impartiality	Appreciation & Fairness	Justice Governance and
	INI 26.2	Not seizing the property that has been given to one to ensure the safety of	Sincerity		
	INI 26.3	Not hating the people who have come to one for protection	Dependability		
	INI 26.4	Fulfilling one's responsibilities even if it requires one to beg money	Dutifulness		
INI 27	INI 27.1	Despite being extremely knowledgeable, giving an answer only after proper analysis	Vigilance	Open-mindedness	Wisdom
	INI 27.2	The guidelines given by scholars who have read many books	Guidance		
	INI 27.3	Not living under a king who doesn't love his citizens	Perspective taking		
	INI 27.4	Not loving a person who blamed one without doing any analysis/ enquiry	Obedience		
INI 28	INI 28.1	The motivation to perform activities that have not been condemned by those around	Temperance	Leadership	Justice Governance and
	INI 28.2	The characteristic of a king who strives continuously without laziness	Thoughtfulness		
	INI 28.3	Adverting a war between two powerful kings	Non-retaliation		
	INI 28.4	Not wandering during the night	Discreetness		
INI 29	INI 29.1	Conveying something to someone without any mistakes	Vigilance	Prudence	Giving Accountability and
	INI 29.2	Not extending friendship with undeserved people even on compulsion	Thoughtfulness		
	INI 29.3	A king checking a spy with another spy	Thoughtfulness		
	INI 29.4	Giving punishment/ verdict only after analysing the crime	Fairness		

INI 35	INI 35.1	Treating all lives equally	Fairness	Self-discipline	Self-management
	INI 35.2	Not blurring out words out of envy	Equanimity		
	INI 35.3	Living the life by controlling anger, and without envy	Restraint		
	INI 35.4	Not wishing to own something that does not belong to one	Contentment		
INI 36	INI 36.1	Living by thinking that one is mature enough	Self-esteem	Self-efficacy	Self-concept and Incongruence
	INI 36.2	Hearing nice words from relatives, and it not leading to fear	Self-confidence		
	INI 36.3	Thinking that young women are dangerous (for men)	Tactic of self-restraint		
	INI 36.4	The characteristic of a young soldier with weapon	Love for one's nationalism		
INI 37	INI 37.1	The quality of winning over the enemy against the neighbours/ relatives	National security	Patriotism	Social support and Community Well-being
	INI 37.2	The feast given by a man who owns a calf and a cow that yields more milk	Fraternity		
	INI 37.3	The quality of not getting angry in a person who begs for food	Self-awareness		
	INI 37.4	Quality of a person who doesn't express his sorrow	Equanimity		
INI 38	INI 38.1	Not having too much greed that leads one to lose his moral values	Un-greediness	Contentment	Self-management
	INI 38.2	Living in the native even if that involves sacrifice a few conveniences	Gratitude		
	INI 38.3	Quality of not consuming the grains meant for sowing	Foresightfulness		
	INI 38.4	Reading very old books that have a good meaning	Seeking to evolve		

ANNEXURE 2 – Analysis of Inna Naarpadhu

Inna code	Individual codes	Translation	Individual themes	Specific theme	Broad theme
INN 1	INN 1.1	The beauty of the house, whose inmates do not have a healthy relationship	Emotional aloofness	Dysfunctional relationship	Affiliation
	INN 1.2	The beauty of a son, who does not have a father (role model)	Lack of anchor		
	INN 1.3	Eating from the house of a Brahmin (who, in those times, may not have had sufficient even to feed themselves)	Lack of empathy		
	INN 1.4	When words/ spells lose their power	Disloyalty		
INN 2	INN 2.1	When a hen and dog enter the house of a Brahmin (considered to be sacred those days)	Breach of orthodoxy	Threats to security	Justice and Governance
	INN 2.2	Married couples not having a congenial relationship	Dysfunctional household (Metaphor for INN 2.4)		
	INN 2.3	A sari which does not have folds (or is not long enough to cover the user)	Vulnerability		
	INN 2.4	A world without a protector	Subjugation (Metaphor for INN 3.1)		
INN 3	INN 3.1	Living under a dictator	Dictatorship	Justice and Governance	Justice and Governance
	INN 3.2	Swimming in a vast water body without support	Subjugation		
	INN 3.3	A relationship with those who use cruel words	Poor self-governance		
	INN 3.4	Living without a balance in one's mind	Poor maintenance		
INN 4	INN 4.1	When there is enough water, but no bull to plough the field	Lack of responsibility	Prudence	Giving Accountability and
	INN 4.2	Losing weapons in the battle field and fleeing	Recklessness		
	INN 4.3	Fighting a wealthier person	Recklessness		
	INN 4.4	Fighting a mightier person	Recklessness (Metaphor for INN 5.1)		
INN 5	INN 5.1	Safety of unfenced crops	Insecurity	Poor leadership	Justice and Governance
	INN 5.2	Living under thatched roofs	Unfairness		
	INN 5.3	Ruling in an unrighteous way	Immorality		
	INN 5.4	Doing work in a way it is not meant to be done	Indicating breach of moral code		
INN 6	INN 6.1	Harsh words from wise men	Social insensitivity	Social disharmony	Social support and Community Well-being
	INN 6.2	Snatching from those who don't have enough	Poor morale		
	INN 6.3	Soldiers sleeping in a war field	Social insensitivity		
	INN 6.4	Harsh words from those already in pain	Social insensitivity		
INN 7	INN 7.1	Team lead by an incompetent person	Ineptitude (Metaphor for INN 7.3)	Unsatisfactory performance	Competence
	INN 7.2	Flower without fragrance	Inefficiency		
	INN 7.3	Fighting without clear motives	Frivolousness		
	INN 7.4	Using words without knowing their impact	Frivolousness		
INN 8	INN 8.1	Having a bright face, with dark intentions	Cunningness	Lack of appropriateness	Self-concept and Incongruence
	INN 8.2	Having a smiling face but without love	Phoniness		
	INN 8.3	Running away because one was defamed	Phoniness		
	INN 8.4	Friendship with those who don't have any goodness	Hollowness		
INN 9	INN 9.1	Teaching someone to indulge in something who has never done it before	Misguidance	Uncharitable	Giving Accountability and
	INN 9.2	There not being anyone to give for those who want to receive	Absence of a giver		
	INN 9.3	Having no heart for sharing/ giving, but having good looks	Stinginess		
	INN 9.4	There being no soldiers to ride on the horses waiting to be ridden	(Metaphor for INN 9.2)		
INN 10	INN 10.1	Giving lecture in a forum where there is no one who can understand	Wastefulness	Meaninglessness	Giving Accountability and
	INN 10.2	Going alone in a dark narrow lane	Recklessness		
	INN 10.3	Receiving from one who doesn't wish to give	Receipt of parsimonious charity		
	INN 10.4	Donation by poor people	Parsimonious charity		
INN 11	INN 11.1	The shoulders of a wife who is not interested in her husband	Emotional aloofness	Lack of affection	Affiliation
	INN 11.2	Friendship with narrow hearted people	Insensitivity		
	INN 11.3	Being in a relationship with lusty people	Excessive physical passion		
	INN 11.4	Visiting insolvents	Helplessness		
INN 12	INN 12.1	Going to the forest at the risk of being beleahded	Poor decision-making	Self-concept and Incongruence	Self-concept and Incongruence
	INN 12.2	Pride of a hunter who relies on his net	Low self-reliance		
	INN 12.3	Eating meat for living	Loss of dignity		
	INN 12.4	The desire for femininity without having breasts	Low self-awareness		
INN 13	INN 13.1	A king riding on an elephant without a bell (without a signal)	Absence of warning	Lack of appropriateness	Self-concept and Incongruence
	INN 13.2	Brave words from a coward	Hollowness		
	INN 13.3	Respecting an undeserved king	Phoniness		
	INN 13.4	The house of the deceased	Absence of inherent existence		
INN 14	INN 14.1	When a woman attracts another man with her beauty	Breach of trust	Lack of mutuality	Affiliation
	INN 14.2	When a bunch of ripe mangoes fall down	(Metaphor for INN 14.3)		
	INN 14.3	The separation of couples who are intimate	Miscommunication		

INN 15	INN 14.4	Someone stops understanding who used to understand one well	Misunderstanding	Wrong-directedness	Self-concept and Incongruence
	INN 15.1	Riding a horse without a bell	Inconsiderateness		
	INN 15.2	Guidance given by illiterates	Lack of self awareness		
	INN 15.3	Poor people's desires	Lack of self awareness		
INN 16	INN 15.4	Being ashamed amidst a crowd	Humiliation	Meaningless/ Irresponsible	Giving and Accountability
	INN 16.1	Accumulating something even if one doesn't use it	Hoarding		
	INN 16.2	Joining someone despite knowing he is one's enemy	Impudence		
	INN 16.3	Beauty of a blind	(Metaphor for INN 16.1)		
INN 17	INN 16.4	Someone who doesn't know numbers, calculating	Fraudulence	Meaningless/ Irresponsible	Giving and Accountability
	INN 17.1	Entry of an illiterate in the forum of scholars	Folly		
	INN 17.2	Going out in a dark evening time	Recklessness		
	INN 17.3	Ritual done by someone who cannot control his mind	Futility		
INN 18	INN 17.4	Not taking care of one's mother	Negligence	Lack of appropriateness	Self-concept and Incongruence
	INN 18.1	When wise men get angry	Dissonant		
	INN 18.2	Acting brave in front of courageous men	Bravado		
	INN 18.3	Going alone inside a dense forest	Bravado		
INN 19	INN 18.4	Being around pessimistic/ narrow minded people	Impediment	Derailment	Self-concept and Incongruence
	INN 19.1	Not learning/ being uneducated despite coming from a reputed family	Straying behaviour		
	INN 19.2	When the seeds that were sown, doesn't sprout	(Metaphor for INN 19.1)		
	INN 19.3	Beautiful woman without shyness	Absence of inherent existence		
INN 20	INN 19.4	Marriage between different castes	Incompatibility	Counter-productivity	Competence
	INN 20.1	Cuckoo singing during rain	(Metaphor for INN 20.2)		
	INN 20.2	Harsh words from a coward	Ineffectiveness		
	INN 20.3	When it does not rain in the town	Resource risk		
INN 21	INN 20.4	Ploughing using a buffalo	Misfit for the job	Unfulfilling situations	Giving Accountability and
	INN 21.1	Giving those who are not satisfied with how much ever is given	Dissatisfaction		
	INN 21.2	Eating with people who don't share food	Self centeredness		
	INN 21.3	Disease in old people	Impediment		
INN 22	INN 21.4	Words of Brahmins who don't live by the Vedas	Breach of moral code	Risky	Justice Governance and
	INN 22.1	Seeing a king without an elephant army	Powerlessness		
	INN 22.2	Eating flesh and accumulating flesh	Injustice		
	INN 22.3	If the ghee and honey become sour	Poor management		
INN 23	INN 22.4	Village situated amidst a river in a forest	Vulnerability	Safeguarding/ Discipline	Social support and Community Well-being
	INN 23.1	Giving security only to the entrance	Unsuccessful		
INN 24	INN 23.2	Washing clothes and removing stains	Pollution	Power of bad	Integrity and Honour
	INN 23.3	Using hard/ loud words like the sound from the <u>gong</u> drum	Uncourteousness		
	INN 23.4	Meditation by a person who cannot control his senses	Non Restraint		
	INN 24.1	Residing in an ancient unprotected village	Being Unguarded		
INN 25	INN 24.2	Being in the midst of bad people	Bad companionship	Intractable conflicts	Integrity and honour
	INN 24.3	Life of those who have lust in its peak	Misconduct		
	INN 24.4	Friendship with egoistic people	Self-Centeredness		
	INN 25.1	Having to watch a friend suffer	Self-Centeredness		
INN 26	INN 25.2	One's enemy having an upper hand	Misfortune	Lack of awareness & perspective	Wisdom
	INN 25.3	Living in an ancient village which doesn't have anyone to enforce rules or anyone familiar	Lack of Protection		
	INN 25.4	Gambling with friends	Breach of moral code		
	INN 26.1	Ending a relationship with wise men	Loss of good companionship		
INN 27	INN 26.2	Giving word to do a task that one cannot do	Insincerity	Blocks to optimal functioning	Justice and Governance
	INN 26.3	Sharing one's sorrow with someone who does not bother	Apathy		
	INN 26.4	Doing evil things to wise people	Immorality		
	INN 27.1	Defaming honourable people	Slander		
INN 27	INN 27.2	Isolating/ neglecting someone who has rights	Injustice		
	INN 27.3	The beauty of unprosperous people	Stagnation		
	INN 27.4	When the youth start displaying old-age characteristics	Lethargy		

INN 28	INN 28.1	A fierce being ridden by a man who doesn't know how to ride it	Danger	Personal inadequacy	Competence
	INN 28.2	The words from an uneducated	Futility		
	INN 28.3	The superiority/ excellence of the words of the (intellectually) poor	Illusory superiority		
	INN 28.4	An illiterate speaking in a scholar's forum	Embarrassment		
INN 29	INN 29.1	One who does not know basic of snake behaviour trying to charm it	Danger	Overconfidence	Competence
	INN 29.2	Jumping into water without knowing its depth	Unpreparedness		
	INN 29.3	Giving birth to stupid children	Futility		
	INN 29.4	Secret told to those who cannot keep it	Mistrust		
INN 30	INN 30.1	Jumping from the height of a long branch of a tall tree	Thrill and adventure seeking	Sensation seeking	Self-management
	INN 30.2	Going in front of a fierce elephant	Experience seeking		
	INN 30.3	The house where the snake hides	Metaphor for 30.2		
	INN 30.4	The path where a ferocious tiger lives	Metaphor for 30.2		
INN 31	INN 31.1	Singing to a badly tuned harp	Purposelessness	Personal inadequacy	Competence
	INN 31.2	Asking a person who does not know astrology to pick a date	Purposelessness		
	INN 31.3	The sound from an improperly tuned drum	Metaphor for 31.2		
	INN 31.4	Enmity with bad people	Danger		
INN 32	INN 32.1	Being without self-esteem	Self doubt	Emotional competence	Self-management
	INN 32.2	Talking behind the back	Disloyalty		
	INN 32.3	Relationship with bad people	Cautiousness		
	INN 32.4	When reputed men deviate to bad	Derailment		
INN 33	INN 33.1	The preaching of an intoxicated person	Inappropriate Guidance	Social intelligence	Social support and Community Well-being
	INN 33.2	Walking in a forest of thorny plants	Metaphor for INN 33.1		
	INN 33.3	Killing animals that are fighting for life	Injustice		
	INN 33.4	Having a relationship with people with vengeance	Societal degeneration		
INN 34	INN 34.1	Talking about the greatness of a relationship with undisciplined people	Disregard	Apathy/ violation	Norm Integrity and Honour
	INN 34.2	A book that can give great lessons but with no one to show interest	Ignorance		
	INN 34.3	Friendship with people doing some shameful/ forbidden work	Disgraceful		
	INN 34.4	Roaming in a place forbidden by wise people	Rebelliousness		
INN 35	INN 35.1	When clouds do not pour rain	Metaphor of INN 35.3	Paradoxical situations	Self-concept and Incongruence
	INN 35.2	Sound of friction between wind and trees	Metaphor of INN 35.4		
	INN 35.3	Disease caused in children	Absence of inherent existence		
	INN 35.4	Beauty without maturity	Incompleteness		
INN 36	INN 36.1	The desire of poor people to help	Paradoxical clarity	Low psychological empowerment	Competence
	INN 36.2	Being empty handed in a big city	Metaphor of INN 36.4		
	INN 36.3	Depending on the host house for food	Over dependence		
	INN 36.4	Friendship with a person who will not help during hard times	Poverlessness		
INN 37	INN 37.1	Good flower but without fragrance	Metaphor of INN 37.3	Non-Restraint	Self-management
	INN 37.2	Getting into water without knowing its harbour	Unpreparedness		
	INN 37.3	Questioning an illiterate	Misfit		
	INN 37.4	Anger of grown-ups toward children	Emotional Immaturity		
INN 38	INN 38.1	Being ignorant that one covets other's spouse	Covetousness	Prudence	Giving and Accountability
	INN 38.2	Entering a battlefield without valour	Spinelessness		
	INN 38.3	Riding on a fast horse without blinkers	Ignorance		
	INN 38.4	Work of an unqualified person	Futility		
INN 39	INN 39.1	Generosity of the poor	Paradoxical charity	Insincere generosity	Giving and Accountability
	INN 39.2	Finding a stone in the beetel nut	Lack of Recognition		
	INN 39.3	Poet not given a gift	Lack of Recognition		
	INN 39.4	Discontinuing a song because one got stuck	Incompletion		
INN 40	INN 40.1	When a person who has controlled his sensed becomes arrogant	Non-Restraint	Forbearance	Self-management
	INN 40.2	Egoism for a person who doesn't even try	Over Confidence		
	INN 40.3	Using something that was kept under one's supervision	Dishonesty		
	INN 40.4	Words given to a person who does not have self-control	Non-Restraint		