



An Analytical Review Of Ulaganathar's Ulaganeethi W.S.R To Sadvritta Of Ayurveda

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Abstract: The world is nature's nest for human beings, animals, and birds. Nature is the best teacher for a wise human because she imparts knowledge more logically. Seeking knowledge is a never-ending process. Among the best outcomes of knowledge, the highest (virtue of humankind) is doing good for the needy, and here comes the codes of conduct. All the classical literature written in many languages from different streams will essentially be discussed with the utmost care and reliability. The rich heritage of Tamil and Sanskrit goes hand in hand with imparting codes of conduct to make life fruitful and healthy. This article discusses the codes of conduct described in Ulaganathar's Ulaganeethi and establishes the uniqueness of the same from the standpoint of the Ayurvedic concept of sadvritta which helps to achieve Sustainable Development Goals (SDG) by building a healthier individual and community.

Index Terms - Ulaganathar, Ulaganeethi, Tamil Literature, Sadvritta, Sustainable Development Goals.

I. INTRODUCTION

The eighteenth-century Tamil legal treatise Ulaganeethi explaining codes of conduct has thirteen verses written abiding "Asiriya Viruthapa" by Pandit Ulaganathar ^[1]. Each verse contains eight lines, totaling one hundred and six lines, with two lines dedicated to Shri Ganesha. Each Line explains one code of conduct with salutations to Lord Muruga, and each verse concludes. The 11th and 13th verses are different from the rest of the verses. Pandit Ulaganathar was inspired by Saiva Siddhanta, followed Shaivism, and was a Shiva and Muruga devotee. He was born in Thiruvarur District, Tamil Nadu, India, and composed this treatise to preach universal morality to mankind. Generally, advice is of two kinds. Giving good or bad advice positively is one thing, but delivering it negatively is entirely different. In this, Ulaganeethi's advice follows the second kind, i.e., negative about what not to do. (Eg: never let a day go by without reciting/reading). Hence, all advice is marked with the word "don't" in a negative manner for adhering to righteousness.



Figure 1: Pandit
Ulaganathar -
Author of
Ulaganeethi

II. MATERIALS AND METHODS:

The available resources from the book Ulaganeethi and Ayurvedic classical texts were compared with special reference to Sadvritta to establish the unique contribution of physical, mental, moral, ethical, and social codes of conduct to lead a healthy life and to showcase the rich socio-cultural heritage.

III. OUTCOME:

The way of conveying things gains importance in all aspects viz., social, cultural, religious, etc., by stressing to reach the content in the desired manner by the authors. This is a specific practice followed very intentionally. The knowledge of the grammar of the selective language and philosophy of the concerned subject plays a vital role in providing the desired reach and result. In the Tamil language grammar is the soul of the context which transforms the entire work into a powerful deliberation. Same with Sanskrit also. The components of the grammar are *vibhakthi*, *vachana*, *linga*, *purusha*, and *lakara*. Each has its importance in delivering the author's desired output, but the *lakas* play a significant part. There are eight *lakas*, out of which Acharyas of Ayurveda used *Ling lakara* (suggestive/informative) ^[2] kind of usage mostly and imperative mode wherever necessary. Acharyas are given the treasure key for the appropriate access wherever and however necessary by one individual by following all the proper baseline check cells cleared under fundamental principles. Here in *Ulaganeethi*, the author is handling such a mode of usage of words/phrases in achieving his moral responsibility of regulating the minds of people to lead in a morally constructive and socially productive manner. The entire work of *Ulaganathar* is presented below after being critically reviewed with the most suitable Ayurvedic references under sub-themes viz., *Manasika* - Mental (Table 1), *Dharmika* - Ethical (Table 2), *Samajika* - Social (Table 3), *Vyavaharika* – Physical and cultural (Table 4) and some exclusive contents from *Ulaganeethi* is represented in table 5. For easy understanding of the article Abbreviations (Abbrev.) are used in the table; where U represents *Ulaganeethi*, A represents *sadvritta slokas* taken from Ayurvedic classics: C.S.Su. – *Caraka Samhita Sutrasthana* ^[3]; C.S.Chi. – *Caraka Samhita Chikitsasthana*; A.H.Su. – *Astanga Hridaya Sutrasthana* ^[4] and E.T. represent English translations of the above two verses to convey the meaning in precise.

3.1. Table 1: *Manasika* – Code of conduct on Mental ground

S. No.	Abbrev.,	Content
1.	U	<i>odhāmal orunālum irughgha veṇḍhām</i>
	A	<i>satatādhyayanam vādaḥ paratantrāvalokanam tadvidyācāryasevā ca buddhimedhākaro gu(ga)ṇaḥ C.S.Su.8/27</i>
	E. T.	Never be without reading for even a day
2.	U	<i>oruvarayum pollāṅku colla veṇṭām</i>
	A	<i>na sato na gurūn parivadet C.S.Su.8/23</i>
	E. T.	Avoid speaking badly about others
3.	U	<i>pokaviṭṭup puṛam collit tiriya veṇṭām</i>
	A	<i>paruṣasyātimātrasya sūcakasyānṛtasya ca vākyasyākālayuktasya dhārayedvegamutthitam C.S.Su.7/28</i>
	E. T.	Do not criticize someone when they are not present
4.	U	<i>nañcuṭaṇe orunālum paḷaka veṇṭām</i>
	A	<i>pāpavṛttavacaḥsattvāḥ sūcakāḥ kalahapriyāḥ marmopahāsino lubdhāḥ paravṛddhidviṣaḥ śaṭhāḥ parāpavādaratayaścapalā ripusevinaḥ nirghṛṇāstyaktadharmāṇaḥ parivarjyā narādhamāḥ C.S.Su.7/56-57 yogādapi viṣaṃ tīkṣṇamuttamaṃ bheṣajaṃ bhavet bheṣajaṃ cāpi duryuktaṃ tīkṣṇaṃ sampadyate viṣaṃ C.S.Su.1/126</i>

	E. T.	Stay away from people with a toxic mindset
5.	U	<i>aṭuttavarai oru nālum keṭukka veṅṭām</i>
	A	<i>nāṭisamayam jahyāt, na niyamaṁ bhindyāt, na naktam nādēśē carēt</i> C.S.Su.8/25
	E. T.	Do not cause other's downfall
6.	U	<i>kaṙṙavarai orunālum paḷikka veṅṭām</i>
	A	<i>Siddhācāryānarcayet </i> C.S.Su.8/18 <i>na caityadhvajagurupūjyāśastacchāyāmākrāmet </i> C.S.Su.8/19 <i>na sato na gurūn parivadet</i> <i>nāśucirabhicārakarmacaityapūjyapūjādhyayanamabhinirvartayet </i> C.S.Su.8/23
	E. T.	Do not degrade the learned.
7.	U	<i>vārttai colvār vāy pārṭtut tiriya veṅṭām</i>
	A	<i>nādhārmikairna narendradviṣṭaiḥ sahāśīta</i> <i>nonmattairna patitairna bhrūṇahanṭṛbhirna kṣudrairna duṣṭaiḥ </i> C.S.Su.8/19
	E. T.	Do not follow those who are foul-mouthed
8.	U	<i>ūroṭum kuṇṭuṇiyāyt tiriya veṅṭām</i>
	A	<i>na jihmaṁ rocayet, nānāryamāśrayet, na bhayamutpādayet </i> C.S.Su.8/19
	E. T.	Do not go about telling tales
9.	U	<i>punṇaṭave vārttaikaḷaic colla veṅṭām</i>
	A	<i>paruṣasyātimātrasya sūcakasyānṛtasya ca </i> <i>vākyasyākālayuktasya dhārayedvegamutthitam </i> C.S.Su.7/28
	E. T.	Do not use words to hurt others
10.	U	<i>puṙam collit tirivāroṭu iṇaṅka veṅṭām</i>
	A	<i>pāpavṛttavacaḥsattvāḥ sūcakāḥ kalahapriyāḥ </i> <i>marmopahāsino lubdhāḥ paravṛddhidviṣaḥ śaṭhāḥ </i> <i>parāpavādaratayaścapalā ripusevinaḥ </i> <i>nirghṛṇāstyaktadharmāṇaḥ parivarjyā narādhamāḥ </i> C.S.Su.7/56-57
	E. T.	Do not associate with those who backbite
11.	U	<i>maram pecit tirivāroṭu iṇaṅka veṅṭām</i>
	A	<i>pāpavṛttavacaḥsattvāḥ sūcakāḥ kalahapriyāḥ </i> <i>marmopahāsino lubdhāḥ paravṛddhidviṣaḥ śaṭhāḥ </i> <i>parāpavādaratayaścapalā ripusevinaḥ </i> <i>nirghṛṇāstyaktadharmāṇaḥ parivarjyā narādhamāḥ </i>

		C.S.Su.7/56-57
	E. T.	Do not associate with immoral men.

3.2. Table 2: Dharmika - Code of conduct on Ethical ground

S. No.	Abbry.,	Content
1.	U	<i>vañcaṇaikaḷ ceyvāroṭu inaṅka veṅṭām</i>
	A	<i>nādhārmikairna narendradviṣṭaiḥ sahāsīta nonmattairna patitairna bhrūṇahanṭṛbhirna kṣudrainaduṣṭaiḥ </i> C.S.Su.8/19
	E. T.	Do not befriend devious people.
2.	U	<i>neñcārap poy tannaic colla veṅṭām</i>
	A	<i>nānṛtaṃ brūyāt </i> C.S.Su.8/19
	E. T.	Do not utter lies knowingly.
3.	U	<i>nal inaṅkam illāroṭu inaṅka veṅṭām</i>
	A	<i>nādhārmikairna narendradviṣṭaiḥ sahāsīta nonmattairna patitairna bhrūṇahanṭṛbhirna kṣudrainaduṣṭaiḥ brūyāt </i> C.S.Su.8/19
	E. T.	Do not befriend people with different ideals.
4.	U	<i>kuṛram oṅṛum pārāṭṭit tiriya veṅṭām</i>
	A	<i>paruṣasyātimātrasya sūcakasyānṛtasya ca vākyasyākālayuktasya dhārayedvegamutthitam </i> C.S.Su.7/28
	E. T.	Do not always criticize others.
5.	U	<i>kolai kaḷavu ceyvarōṭu inaṅka veṅṭām</i>
	A	<i>nādhārmikairna narendradviṣṭaiḥ sahāsīta nonmattairna patitairna bhrūṇahanṭṛbhirna kṣudrainaduṣṭaiḥ brūyāt </i> C.S.Su.8/19
	E. T.	Do not associate with robbers and murderers.
6.	U	<i>kaṛpuṭaiya maṅkaiyaraik karuta veṅṭām</i>
	A	<i>nānyastriyamabhilaṣe </i> C.S.Su.8/19
	E. T.	One should not think about any woman other than his wife
7.	U	<i>maṅaiyāḷai kuṛram oṅṛum colla veṅṭām</i>
	A	<i>na striyamavajānīta </i> C.S.Su.8/22
	E. T.	Do not castigate your wife.

8.	U	<i>mūttor col vārttaikaḷai maṛakka veṅṅām</i>
	A	<i>upāsītāraṃ vṛddhānāmāstikānām jītātmanām </i> C.S.Chi.1[4]/30 <i>sadvacanamanuṣṭheyānām </i> C.S.Su.25/40
	E. T.	Do not forget the advice of the elderly.
9.	U	<i>irutāram orunāḷum teṭa veṅṅām</i>
	A	<i>nānyastriyaṃ </i> C.S.Su.8/22
	E. T.	Do not wish for two wives
10.	U	<i>teyvattai orunāḷum maṛakka veṅṅām</i>
	A	<i>na brāhmaṇān parivadet, na gavāṃ daṇḍamudyacchet </i> <i>navṛddhānna gurūnna gaṇānna nṛpān vā'dhikṣipet </i> C.S.Su.8/25
	E. T.	Do not forget the divine
11.	U	<i>irantālum poytaṅṅaic colla veṅṅām</i>
	A	<i>nānṛtaṃ brūyāt </i> C.S.Su.8/19
	E. T.	Do not tell lies even when faced with death.
12.	U	<i>turccaṅarāy tirivāroṭu iṅaṅka veṅṅām</i>
	A	<i>pāpavṛttavacaḥsattvāḥ sūcakāḥ kalahapriyāḥ </i> <i>marmopahāsino lubdhāḥ paravṛddhidviṣaḥ śaṭhāḥ </i> <i>parāpavādaratayaścapalā ripusevinaḥ </i> <i>nirghṛṇāstyaktadharmāṅḥ parivarjyā narādhamāḥ </i> C.S.Su.7/56-57
	E. T.	Do not befriend men of vicious nature
13.	U	<i>vīrāṅa teyvattai ikaḷa veṅṅām</i>
	A	<i>na brāhmaṇān parivadet, na gavāṃ daṇḍamudyacchet </i> <i>navṛddhānna gurūnna gaṇānna nṛpān vā'dhikṣipet </i> C.S.Su.8/25
	E. T.	Do not belittle the almighty
14.	U	<i>verriyuḷḷa periyārai verukka veṅṅām</i>
	A	<i>na brāhmaṇān parivadet, na gavāṃ daṇḍamudyacchet </i> <i>navṛddhānna gurūnna gaṇānna nṛpān vā'dhikṣipet </i> C.S.Su.8/25
	E. T.	Do not despise a successful person.
15.	U	<i>vīlāta paṭukūḷiyil vīla veṅṅām</i>
	A	<i>na kuryāt pāpaṃ, na pāpe'pi pāpī syāt </i> C.S.Su.8/19

	E. T.	Do not commit a sinful act
16.	U	<i>koyil illā ūril kuṭi irukka veṅṭām</i>
	A	<i>devagobrāhmaṇācāryaguruvṛddhārcane ratam </i> C.S.Chi.1[4]/33
	E. T.	Do not live in areas that lack a place of worship.
17.	U	<i>kaṇakku aḷivai orunāḷum peca veṅṭām</i>
	A	<i>avṛttivyādhisokārtānanuvarteta śaktitah </i> A.H.Su.2/23
	E. T.	Do not offer false account
18.	U	<i>urrārai utāciṇaṅkaḷ colla veṅṭām</i>
	A	<i>sukhārthāḥ sarvabhūtānāṃ matāḥ sarvāḥ pravṛttayah </i> <i>sukhaṃ ca na vinā dharmāttasmāddharmaparo bhavet </i> A.H.Su.2/20
	E. T.	Do not ignore those who trust you
19.	U	<i>maṅ niṅru maṅ oram colla veṅṭām</i>
	A	<i>deśakālapramāṇajñaṃ yuktijñamanahaṅkṛtam </i> C.S.Chi.1[4]/33
	E. T.	Do not condemn the land you are standing on.
20.	U	<i>maṅam calittu cilikkiṭṭut tiriya veṅṭām</i>
	A	<i>paruṣasyātimātrasya sūcakasyāṅṛtasya ca </i> <i>vākyasyākālayuktasya dhārayedvegamutthitam </i> C.S.Su.7/28
	E. T.	Do not quarrel with everyone due to frustration

3.3. Table 3: Samajika - Code of conduct on social ground

S. No.	Abbrv.,	Content
1.	U	<i>pokāta iṭantaṇile poka veṇṭām</i>
	A	<i>Nakṣapāsvamarasadanacaityacatvaracatuspatho -pavanaśmaśānāghātanānyāseveta C.S.Su.8/19 .. na catvaracaityāntaścatuspathasurālayān sūnāṭavīśūnyagrhaśmaśānāni divā'pi na A.H.Su.2/38</i>
	E. T.	Do not visit places of ill repute.
2.	U	<i>añcāmal taṇivaliye poka veṇṭām</i>
	A	<i>na kulacchāyāmupāsīta, nāgnyutpātambhitaścaret C.S.Su.8/19</i>
	E. T.	Do not venture alone into lonely places
3.	U	<i>tarumattai orunāḷum keṭukka veṇṭām</i>
	A	<i>brahmacaryajñānadānamaitrīkārūṇya harṣopekṣāpraśamaparaśca syāditi C.S.Su.8/29</i>
	E. T.	Do not forget to perform charity
4.	U	<i>korraṇaṇoṭu etirmāru peca veṇṭām</i>
	A	<i>Nottamairvirudhyeta C.S.Su.8/19</i>
	E. T.	Do not antagonise those in power.
5.	U	<i>tālvāṇa kulattuṭaṇe cera veṇṭām</i>
	A	<i>Nāvarānupāsīta C.S.Su.8/19</i>
	E. T.	Do not join with people of low ideals.
6.	U	<i>tāḷantavaraip pollāṅku colla veṇṭām</i>
	A	<i>Nakañcidavajānīyāt C.S.Su.8/25</i>
	E. T.	Do not insult those fallen on hard times.
7.	U	<i>muṅkopak kāraṇoṭu iṇaṅka veṇṭām</i>
	A	<i>Kruddhānāmanunetā C.S.Su.8/18 nādhārmikairna narendradviṣṭaiḥ sahāsīta nonmattairna patitairna bhrūṇahanṭr̥bhirna kṣudrairnaduṣṭaiḥ C.S.Su.8/19</i>
	E. T.	Do not associate with those with a short temper

8.	U	<i>vaḷiṇarittut tirivāroṭu iṇaṅka veṇṭām</i>
	A	<i>na pāpe'pi pāpī syāt </i> C.S.Su.8/19
	E. T.	Do not associate with robbers.
9.	U	<i>eḷiyorai etiriṭṭuk koḷḷa veṇṭām</i>
	A	<i>Nāvarānupāsīta </i> C.S.Su.8/19
	E. T.	Do not develop enmity with the weak.
10.	U	<i>cerāta iṭam taṇile cera veṇṭām</i>
	A	<i>nānāstīrṇamanupahitamaviśālamasamaṃ</i> <i>vā śayanam prapadyeta, na giriviṣamamastakeṣvanucaret,</i> <i>na drumamārohet,</i> <i>na jalogravegamavagāheta, na kulacchāyāmupāsīta,</i> <i>nāgnyutpātamabhitaścaret </i> C.S.Su.8/19
	E. T.	Do not befriend people not fit to be seen with.
11.	U	<i>mārrāṇai uravu eṇru nampa veṇṭām</i>
	A	<i>nabālavṛddhalubdhamūrkhaḷiṣṭaklībaiḥ saha sakhyam kuryāt </i> C.S.Su.8/25
	E. T.	Do not trust a stranger as a relative.
12.	U	<i>matiyātār talaivācal mitikka veṇṭām</i>
	A	<i>na kañcidātmanah śatruṃ nātmānaṃ kasyacidripum </i> <i>prakāśayennāpamānaṃ na ca niḥsnehatām prabhoh </i> A.H.Su.2/27
	E. T.	Do not visit the homes of those who do not value you
13.	U	<i>kāṇāta vārttaiyai kaṭṭuraikka veṇṭām</i>
	A	<i>dr̥gviparyayam </i> <i>pāpam karmeti daśadhā kāyavānmanasaistyajet </i> A.H.Su.2/22
	E. T.	Do not bear false witness

3.4. Table 4: Vyavaharika - Code of conduct on Physical and cultural ground

S. No.	Abbrv.,	Content
1.	U	<i>nilaiyillāk kāriyattai niṛutta veṅṭām</i>
	A	<i>nāparīkṣitamabhiniviśet </i> C.S.Su.8/27
	E. T.	Do not establish transient actions.
2.	U	<i>maṇampona pokku ellām poka veṅṭām</i>
	A	<i>na cañcalaṃ mano'nubhrāmayet </i> C.S.Su.8/27
	E. T.	Do not give in to your desires
3.	U	<i>ciṇam teṭi allalaiyum teṭa veṅṭām</i>
	A	<i>kaḷim nārabheta </i> C.S.Su.8/19
	E. T.	Do not attract trouble by being angry.
4.	U	<i>karutāmal karumaṅkaḷ muṭikka veṅṭām</i>
	A	<i>āptopadeśaprajñānaṃ pratipattiśca kāraṇam </i> <i>vikārāṇāmanutpattāvutpannānām ca śāntaye </i> C.S.Su.7/55 <i>nāparīkṣitamabhiniviśet </i> C.S.Su.8/27 <i>rogamādaḥ parīkṣeta tato'nantaramauśadham </i> <i>tataḥ karma bhiṣak paścājjñānapūrvam samācaret </i> C.S.Su.20/20
	E. T.	Investigate before engaging
5.	U	<i>poruvār tam porkkaḷattil poka veṅṭām</i>
	A	<i>na bhayamutpādayet </i> C.S.Su.8/19 <i>ye bhūta viśa vāyvagnisamprahārādi sambhavāḥ </i> <i>nṛṇāmāgantavo rogāḥ prajñā teṣvaparādhyati </i> C.S.Su.7/51
	E. T.	Do not get involved in your enemy's war
6.	U	<i>potu nilattil orunālum irukka veṅṭām</i>
	A	<i>Nakṣapāsvamarasadanacaityacatvaracatuṣpatho-</i> <i>-pavanaśmaśānāghātanānyāseveta,</i> <i>naikaḥśūnyagrhaṃ na cātavīmanupraviśet </i> C.S.Su.8/19
	E. T.	Do not live in an area of common ownership
7.	U	<i>perāṇa kāriyattait tavirkka veṅṭām</i>
	A	<i>śastācāramasaṅkīrṇamadhyātmapravaṇendriyam </i> C.S.Chi.1[4]/33
	E. T.	Do not abandon noble acts
8.	U	<i>tīram pecik kalakamiṭṭut tiriya veṅṭām</i>
	A	<i>na bāndhavānuraktakṛcchradvītyaguhyajñān bahiṣkuryāt </i> C.S.Su.8/25
	E. T.	Do not threaten to show off your strength.
9.	U	<i>piṇaipattut tunai pokit tiriya veṅṭām</i>
	A	<i>nādhārmikairna narendradviṣṭaiḥ sahāśīta nonmattairna</i> <i>patitairna bhrūṇahantṛbhirna kṣudrairnaduṣṭaiḥ </i> C.S.Su.8/19
	E. T.	Do not be a slave to those who cause trouble
10.	U	<i>koṅṭaimel pūtteṭi muṭikka veṅṭām</i>
	A	<i>Nānyasvamādādīta </i> C.S.Su.8/19 <i>nāvarānupāsīta, na jihmaṃ rocayet </i>

		C.S.Su.8/19
	E. T.	Do not take a flower that does not belong to you
11.	U	<i>taṇam teṭi uṇṇāmal putaiikka veṇṭām</i>
	A	<i>nairlajjyersyātirāgāṇāmbhidhyāyāśca buddhimān </i> C.S.Su.7/27
	E. T.	Do not bury your wealth without enjoying its fruits.
12.	U	<i>ceyta nanri orunālum maṛakka veṇṭām</i>
	A	<i>upakārapradhānaḥ syādapakārapare'pyarau </i> <i>sampadvipatsvekamanā, hetāvīrṣyetphale na tu </i> A.H.Su.2/25
	E. T.	Do not forget those who have helped you.
13.	U	<i>kūrākki oru kuṭiyaik keṭukka veṇṭām</i>
	A	<i>sambhinnālāpaṃ ...pāpaṃ karmeti daśadhā kāyavānmanasaistyajet </i> A.H.Su.2/22
	E. T.	Do not cause separation of families

3.5. Table 5: Exclusive contribution from Ulaganeethi

S. No.	Abbrv.,	Content
1.	U	<i>mātāvai orunālum maṛakka veṇṭām</i>
	E. T.	Do not ever forget your mother.
2.	U	<i>vālāmal penṇai vaittut tiriya veṇṭām</i>
	E. T.	Do not abandon the woman you married
3.	U	<i>ciṇantu iruntār vācal vaḷic cera veṇṭām</i>
	E. T.	Do not visit those who cannot control anger
4.	U	<i>kaṇ aḷivu ceytu tuyar kāṭṭa veṇṭām</i>
	E. T.	Do not hurt others by losing kindness.
5.	U	<i>ecaliṭṭa urrārai natta veṇṭām</i>
	E. T.	Do not visit relatives who don't respect you.
6.	U	<i>añcu per kūliyaik kaikkolḷa veṇṭām</i> <i>atu etu inku eṇṇil collak keḷāy</i> <i>tañcamuṭaṇ vaṇṇāṇ nāvitaṇ taṇ kūli</i> <i>cakala kalai otuvitta vāttiyār kūli</i> <i>vañcamara nañcu arutta maruttuvacci kūli</i> <i>makā novutaṇait tīrtta maruttuvaṇ kūli</i>
	E. T.	Do not deprive the wages of five groups of people The wages of washermen and hairdressers. The wages of the teacher who taught you all. The wages of the midwife who cut the umbilical cord. The wages of the physician who saved you from pain.
7.	U	<i>vātāṭi vaḷakku aḷivu collai veṇṭām</i>
	E. T.	Do not argue to maintain lies.
	U	<i>veñcamaril puṛam koṭuttu mīḷa veṇṭām</i>

8.	E. T.	Do not turn your tail on a battlefield.
9.	U	<i>tūrākkīṭ talaiyiṭṭut tiriya veṅṭām</i>
	E. T.	Do not interfere with malicious intent
10.	U	<i>vāttiyār kūliyai vaittirukka veṅṭām</i>
	E. T.	Do not hold back your teacher's due

IV. DISCUSSION:

This article bridges both the schools of thought i.e., Ayurveda (1st millennium BCE) and Ulaganeeti (18th century); based on the moral, ethical, physical, mental, and social codes of conduct.^[5] The ultimate aim of mankind is non-maleficence and to increase beneficence (towards others), which are important ethical considerations in nowadays research. As the Rig Veda expresses, "Let the acquisition be shared; let the purpose be shared," and always be connected by the commitment to serve humanity with the pure, unaltered wisdom of well-being. Here comes the substratum for comparison of the authors^[6] of both Ayurveda and Ulaganeethi. Pandit Ulaganathar is known for his writings on philosophy, ethics, and morality. His works cover important topics like universal ethics, justice, and how people should behave. The book Ulaganeeti serves as a framework for making decisions and actions that align with life values and principles of desired action. Hence, it is considered a treasure trove of wisdom and was written to promote a positive environment for societal development and well-being. The ulaganeeti book focuses on knowledge and wisdom and can be termed as *gnaana nool* (books address the concepts of righteousness, and proper code of conduct, provide a foundation for critical thinking, and can guide effectively in personal growth). The advice on how to live a good and meaningful life while *dharma*, *artha*, *kama*, and *moksha* are the foundation stones, the ayurvedic way of learning, and living is ensured. The Gentle process of shifting people from the state of existing to the living is the key responsibility of both the epic texts concerned. Wider in the expansion of spiritual and cultural guidance, connecting the self with the universe is beautifully articulated. The *dharmika*, *manasika*, *samajika*, and *vyavaharika* spectrum of instructions are tabulated for a brief understanding. [Table 1-4] These codes of conduct will ultimately lead to a disciplined, proficient, and healthy society^[7]. The Sustainable Development Goals (SDG) represent a global effort to eliminate poverty, safeguard the environment, and enhance the lives and futures of all people worldwide. The 17 Goals^[8] (No poverty, Zero hunger, Good health and well-being, Quality Education, Gender equality, Clean water and sanitation, Affordable and clean energy, Decent work and economic growth, Industry, innovation and infrastructure, Reduced inequalities, Sustainable cities and economies; Responsible consumption and production; Climate action; Life below water; Life on land; Peace, justice and strong institutions; Partnership for the goals) [Figure 1] are interconnected, apply to all countries, and need to be carried out by all stakeholders viz., governments, the private sector, civil society, the United Nations system and others in a collaborative partnership. The rich moral blended learnings from both texts help in achieving the SDG in terms of directly and indirectly. Thus, the interrelationship between subjective well-being and health is well-appreciated in the sadvritta concept of Ayurveda and Ulaganeethi.



Figure 1: 17 Sustainable Development Goals ©Department of Economic and Social Affairs, Sustainable Development, United Nations

V. Conclusion

The replenishable dissemination of the complex and multi-variate thoughts of two epics with special reference to codes of conduct on multiple grounds viz., moral, ethical, physical, mental, and social codes of conduct. This categorical representation aids in preserving and transmitting cultural values, shaping sustainable developmental goals and holistically imparting knowledge of meaningful life to individuals and society.

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