



Timeless Teachings: Spiritual and Ethical Insights from the Bhagavad Gita and Thirukkural

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Abstract: Two Indian scriptures, the Bhagavad Gita, written about 5,000 years ago, and the Thirukkural, composed around 2,000 years ago, offer profound revelation into human self-realization and societal elevation from slightly different perspectives. Both texts highlight the main themes such as God, the human soul, material nature, time, and action, which cultivate the four goals of human life (Purusharthas): Dharma (righteousness), Artha (wealth), Kama (pleasure), and Moksha (liberation). Bhagavad Gita elevates these themes with spiritual perception. At the same time, the Thirukkural provides practical guidance on ethical and moral living that aligns with these spiritual principles explored and combined to uplift of mankind for present living.

Keywords: Bhagavad Gita, Thirukkural, Ishvara, Jiva, Prakriti, Kala, Karma, Purusharthas.

Introduction

The **Bhagavad Gita (Gita)**, [1] written in Sanskrit is a 700-verse Hindu scripture that is part of the Indian epic Mahabharata. It is a conversation between Prince Arjuna and Lord Krishna, who serves as his charioteer and divine guide. The Gita presents the essence of Hindu philosophy and spirituality, addressing the ethical and moral dilemmas faced by Arjuna on the battlefield of Kurukshetra.

Thirukkural, [2] written in the Tamil language is a Tamil classic consisting of 1,330 couplets (kurals) divided into 133 chapters. It is believed to have been written by the ancient Tamil poet

Thiruvalluvar (Valluvar). Kural is a secular ethical treatise that delves into the virtues and values essential for leading a righteous and fulfilling life. It covers a wide range of topics, including ethics, politics, economics, love, and spirituality. The work is not explicitly religious but is rooted in principles of universal morality.

Both the Bhagavad Gita and the Thirukkural emphasize the importance of human and societal elevation, though they approach it from different perspectives.

In general view, the Spiritually in the Bhagavad Gita may be classified in short as follows

- **Realization of Self (Atman):** The Bhagavad Gita emphasizes self-realization (Atma-jnana) as the ultimate goal of human life. Understanding the true nature of the self (Atman) leads to liberation (Moksha) from the cycle of birth and death (BG 13.28).
- **Path of Devotion (Bhakti Yoga):** Devotion to Ishvara (God) is seen as a direct path to spiritual elevation. Bhakti Yoga teaches unconditional love and surrender to the divine, leading to union with the ultimate reality (BG 9.34).
- **Dharma and Duty (Karma Yoga):** Performing one's duty (Dharma) selflessly, without attachment to results, purifies the mind and elevates consciousness (BG 2.47).
- **Knowledge and Wisdom (Jnana Yoga):** Acquiring spiritual knowledge and wisdom (Jnana) helps in understanding the transient nature of material existence and the eternal nature of the self (BG Chap 7).

Similarly, Ethical aspects in the Thirukkural may broadly be considered as given below.

- **Virtue and Ethics:** The Thirukkural focuses on ethical conduct (Arathupal) as the foundation of individual and societal well-being, emphasizing virtues such as righteousness, truthfulness, and compassion (Kural 56).
- **Justice and Fairness:** Upholding justice (Arattupal) and fairness in all dealings is crucial for maintaining social harmony and order (Kural 318).
- **Compassion and Non-Violence:** Compassion (Inbam) towards all beings and practising non-violence (Veetuku Viliyum) are central to ethical living in the Thirukkural (Kural 131).
- **Education and Wisdom:** The acquisition of knowledge (Kalvi) and wisdom is essential for ethical decision-making and personal growth (Kural 391).

In this article, it is attempted that by integrating the teachings of both texts, individuals can strive for both spiritual enlightenment and ethical excellence, contributing to their elevation and the betterment of society as a whole. The analysis of spiritual elevation and ethical conduct, with references to specific verses from both scriptures, highlights the essential teachings for uplifting human life amidst chaos.

The Bhagavad Gita's five themes—God (Ishvara), Individual Soul (Jiva), Nature (Prakriti), Time (Kala), and Action (Karma) [3]; provide a spiritual framework that aligns with the four goals of human life: Dharma, Artha, Kama, and Moksha (Purusharthas), [4]. Recognizing Ishvara and the eternal nature of Jiva fosters spiritual awareness and ethical behaviour (Dharma). Understanding Prakriti's transient nature and the role of Time (Kala) helps balance material pursuits (Artha and Kama) with spiritual goals. Emphasizing Dharma and Karma ensures actions are performed ethically

and selflessly, ultimately guiding individuals towards spiritual liberation (Moksha).

On the other hand, the Thirukkural's focus on virtue (Aram), wealth (Porul), love (Inbam), and spiritual bliss (Vidu) complements these aims by advocating for a life of integrity, prosperity through ethical means, fulfilment within moral bounds, and the pursuit of inner peace. Together, these teachings create a holistic framework for living a righteous and balanced life, integrating material success, personal happiness, ethical conduct, and spiritual growth. Henceforth, the five themes are focussed from both scriptures on similar concepts. From this analysis with the relevant verses, the goal for the objective is summarized.

Analysis of the themes

There are many concepts on each theme that may be considered for the righteous and peaceful living of Humans on earth. However, some of the basic concepts highlighted in both the Gita and Kural are identified through the appropriate verses.

God (Ishvara) -In both the Bhagavad Gita (BG) and the Thirukkural (Kural), God is portrayed as a protector and sustainer, guide and mentor, liberator from suffering, source of strength and courage, and forgiver of sins. These qualities highlight the compassionate and supportive nature of God, providing immense benefits to devotees who seek His grace and guidance.

Protector and Sustainer

According to the Bhagavad Gita, God ensures the well-being of those who worship Him with exclusive devotion, providing what they lack preserving what they have and the preservation of their virtues (BG 9.22). By surrendering to God completely,

one can attain transcendental peace and reach the supreme, eternal abode by His grace (BG 18.62)

Thiruvalluvar speaks of God as the Protector and Sustainer in several of his verses. He mentions that those who delight in the true praise of God are protected from the two-fold deeds of darkness (Kural 5). God is eternal and primary, much like the letter 'A' is the first of all letters (Kural 1). Only those united with God's feet can navigate the sea of births (Kural 10). Additionally, rain, which keeps the world thriving, is seen as a kind of nectar, representing divine nourishment. (Kural 11)

Guide and Mentor

The following verses from the Bhagavad Gita highlight God's role as a guide and mentor for human and societal elevation. God embodies the essence of creation and communication, representing eternal principles that underpin societal growth (BG 10.33). By nurturing devotion and love, God imparts wisdom, leading individuals toward higher understanding and fulfilment (BG 10.10). The pursuit of truth through spiritual masters enriches society, as enlightened individuals share their insights to uplift others (BG 4.34).

Thiruvalluvar presents God as a Guide and Mentor in several of his teachings. He states that as the eternal God is primary, He serves as the initial guide much like the letter 'A' is the first of all letters (Kural 1). Those devoted to the true praise of God are guided away from deeds borne of darkness (Kural 5). Union with God is essential for navigating the trials of life, akin to crossing the sea of births (Kural 10). Additionally, God's guidance is seen in aiding those devoted to uplifting their families, indicating divine mentorship (Kural 1023).

Liberator from Suffering

As per the Bhagavad Gita, by surrendering completely to God, one is liberated from all sinful reactions and need not fear (BG 18.66). The divine qualities of fearlessness, purity, spiritual knowledge, compassion, and other virtues are bestowed by God, leading to liberation from suffering (BG 16.1-3)

Thiruvalluvar highlights God as a Liberator from Suffering through multiple teachings. He emphasizes that those who live to know God and abandon all desires will be freed from evils (Kural 359). Devotion to the true praise of God protects one from the deeds that arise from darkness (Kural 5). The foundation of religious discipline involves enduring personal suffering without inflicting pain on others (Kural 261). Additionally, anxiety of mind can only be alleviated for those united with the feet of the incomparable God (Kural 7)

Source of Strength and Courage

Bhagavad Gita pronounces God is the source of all spiritual and material worlds, and all opulent, beautiful, and glorious creations are but a spark of His splendour. Those who understand this engage in His devotional service, finding strength and courage in their worship (Bhagavad Gita 10.41, 10.8)

Thiruvalluvar portrays God as a Source of Strength and Courage in multiple verses. He indicates that the strong-minded will remain steadfast even in adversity, much like an elephant standing firm despite being wounded (Kural 597). Those who delight in the true praise of God are protected from negative deeds (Kural 5). The strength of those who have subdued their senses is proven by Indra, the king of heaven (Kural 25).

Human soul (Jiva) The Bhagavad Gita and the Thirukkural, though from different cultural and philosophical backgrounds, share some common properties regarding the human soul, [5]. Here are the properties of the human soul that are echoed in both texts.

Indestructibility and Eternity

The Bhagavad Gita verses emphasize the indestructible and eternal nature of the soul, teaching that it cannot be harmed by any physical means (BG 2.23) and remains everlasting, unchangeable, and omnipresent (BG 2.20, 2.24). This understanding encourages individuals to focus on inner strength and resilience, fostering a sense of peace and stability that benefits both personal well-being and societal harmony [6].

These Thirukkural verses highlight the eternal nature of the soul, offering insights for human upliftment [7]. The soul's temporary connection to the body is likened to a bird that eventually leaves its egg, reminding us of the soul's independence from physical constraints (Kural 338). The soul resides in the body only temporarily, signifying that it is yet to find its true home (Kural 340). The wise rise above bodily troubles, understanding that the soul transcends physical suffering, inspiring resilience and spiritual growth (Kural 627).

Beyond Physical Senses

The Bhagavad Gita teaches that the soul is the highest part of our being, surpassing even intelligence, mind, and senses, emphasizing the importance of self-awareness and inner growth for human benefit (BG 3.42). It also lists divine qualities such as fearlessness, purity, self-control, nonviolence, truthfulness, compassion, and forgiveness,

which, when cultivated, lead to a harmonious and virtuous life that benefits both individuals and society (BG 16.1-3)

The Thirukkural highlights the importance of understanding beyond mere sensory perception, suggesting that true nature transcends physical senses (Kural 80). Thiruvalluvar draws a parallel between the body and soul with modesty and perfection, reinforcing the idea that the soul and its virtues are more profound than what can be perceived through the senses (Kural 73, 1013). This underscores the notion that the soul's essence and qualities extend beyond the physical realm.

Transcendence and Divinity

The Bhagavad Gita teaches that living beings are eternal fragments of the Divine, struggling with the senses and mind in conditioned life (BG 15.7). Through the practice of yoga and attaining the stage of samadhi, one restrains the mind, realizes the Self, and experiences boundless transcendental happiness, leading to unwavering stability and freedom from material miseries (BG 6.20-23) [8].

The Thirukkural emphasizes the divine nature and moral responsibilities of individuals, suggesting that the soul, when united with love and virtue, transcends mere physical existence (Kural 73). It also indicates that those who achieve mastery over their souls are highly esteemed by others, highlighting the divine aspect of the human soul and its elevated status (Kural 268, 80). This reflects the notion that true greatness and reverence arise from inner spiritual achievements and ethical living [9].

Joy seeking

Krishna in the Bhagavad Gita explains that understanding the three types of happiness can lead to enjoyment and the alleviation of distress (BG 18.36) while recognizing the rise of

passion through attachment, fruitive activities, intense effort, and uncontrollable desires helps manage restlessness and dissatisfaction (BG 14.12)

Thiruvalluvar addresses the concept of the human soul as joy-seeking in several verses. In Kural 1105, he mentions that each varied form of joy the soul can wish is found. Additionally, Kural 369 highlights that joy will never depart from the mind once the desire, which is considered the sorrow of sorrows, is destroyed. These teachings emphasize the inherent inclination of the human soul towards seeking joy.

While the Thirukkural focuses more on practical wisdom and ethics, and the Bhagavad Gita provides a detailed metaphysical and spiritual framework, both texts underscore the importance of the soul's eternal nature, the significance of virtuous living, and the understanding that the essence of a person transcends the physical body.

Material nature (Prakriti) The Bhagavad Gita and the Thirukkural both address aspects of material nature, albeit from different perspectives [10].

Impermanence and Changeability

The Bhagavad Gita teaches that happiness and distress are temporary and arise from sensory perceptions, much like the changing seasons, and one must learn to tolerate them without disturbance for inner peace (BG 2.14). It also explains that both material nature and living entities are beginningless, with their transformations and modes being products of material nature, encouraging a deeper understanding of the eternal interplay between spirit and matter (BG 13.20).

The Thirukkural reflects on the impermanence and changeability of material nature, as highlighted in Kural 370, which compares the world to a stage where understanding its transient nature is key. Valluvar emphasizes that desire is

insatiable, and overcoming it leads to an unchanging state of contentment (Kural 23). Those who recognize the fleeting nature of worldly things and choose renunciation to attain true greatness (Kural 11). Additionally, Kural 370 underscores the cyclical and dependent nature of existence by illustrating how rain, as divine sustenance, preserves the world.

Detachment and Contentment

The Bhagavad Gita teaches that one should perform their duties without attachment to the results, recognizing that they are not the cause of the outcomes and should not shirk responsibilities (BG 2.47) [11]. It also explains that material nature operates under divine direction, continuously creating and dissolving all beings, fostering an understanding of the cyclical nature of existence and the divine orchestration behind it (BG 9.10)

The Thirukkural extensively addresses detachment and contentment, highlighting that removing insatiable desire leads to a stable and contented state (Kural 370). It emphasizes the importance of purity of mind, achieved through truthfulness, and of the body, obtained through water (Kural 298). Additionally, it notes that even after renouncing material possessions, simple pleasures remain in life, suggesting a balanced approach to detachment and contentment (Kural 342).

Nature's Limitations

The Bhagavad Gita teaches that the entire cosmic order operates under divine will, being created and destroyed according to this higher power (BG 9.8). It also explains that the soul, misled by false ego, mistakenly believes it is the doer of actions, which are governed by the three modes of material

nature, emphasizing the importance of understanding the true nature of self and action (BG 3.27)

Thiruvalluvar addresses the concept of nature's limitations in several Kural. He illustrates that even the vast wealth of the sea would diminish if clouds do not return the water they've taken, showcasing the balance and interdependence in nature (Kural 17). Additionally, he highlights that while physical purity can be achieved through water, true mental purity comes from truthfulness, indicating the limitations of physical means in achieving inner purity (Kural 298). These teachings underscore the idea that nature has its balances and constraints that must be respected.

Full of misery

The following Bhagavad Gita verses highlight the inherent misery of material existence. Great souls who attain divine perfection in devotion transcend the temporary world, escaping its cycle of birth and death and its inherent suffering (BG 8.15). The entire material world, from its highest to its lowest realms, is marked by suffering, but reaching the divine abode frees one from the cycle of rebirth (BG 8.16).

Thiruvalluvar reflects on the inherent misery associated with material existence in several verses. In Kural 1042, he states that cruel poverty strips away both present and future bliss, pointing to the suffering tied to material deficiencies. Additionally, Kural 1003 mentions that men obsessed with acquiring riches and not true fame are a burden to the earth, emphasizing the misery and futility associated with material greed.

Material nature as mother

The following Bhagavad Gita verses describe material nature as a nurturing mother, emphasizing its role in the creation of

life for human and societal benefit. The total material substance, Brahman, serves as the source of all births (BG 14.3), providing the environment for all species of life, while God acts as the seed-giving father (BG 14.4), highlighting the harmonious relationship between the divine and material nature in fostering life and societal growth.

Thiruvalluvar acknowledges the nurturing and essential role of nature in sustaining life. In Kural 11, he states that the continuance of rain preserves the world, which makes it worthy to be called ambrosia. This highlights how nature, like a mother, supports and nurtures human life. Furthermore, Kural 15, states that rain can be ruined by its absence and restored by its presence, highlighting its essential, life-sustaining service to humanity.

These common properties illustrate that both the Bhagavad Gita and the Thirukkural recognize the transient, binding, and sometimes illusory nature of material existence. They both advocate for a focus on virtue, wisdom, and detachment to navigate the challenges of life effectively.

Time (Kala) The concept of time (kala) is pivotal in both the Bhagavad Gita and the Thirukkural, offering insights into how individuals can approach life and their actions for human uplift [12].

Inevitability and Irreversibility

The Bhagavad Gita teaches that time, as the great destroyer of worlds, inevitably leads to the destruction of all beings except the Pandavas, highlighting the impermanence of life and the inevitability of change (BG 11.32). It also emphasizes that since birth is followed by death and rebirth, one should fulfil their duties without lamentation, accepting the natural cycle of existence (BG 2.27).

Thiruvalluvar touches upon the inevitability and irreversibility of time in several Kurals. He illustrates that time can deceptively appear real to the ignorant but is essentially a force that gradually diminishes life, akin to a saw (Kural 334). The concept of fate interwoven with time is also highlighted, where destiny determines the possession or loss of things regardless of human effort (Kural 376). These insights reflect the understanding that time and fate are forces beyond human control, emphasizing their inevitable and irreversible nature.

Timeliness of Actions

The Bhagavad Gita teaches that performing one's prescribed duties is essential and preferable to inactivity, as work is necessary for sustaining life (BG 3.8). It also emphasizes that living a spiritually disciplined life leads to clarity and stability, ensuring that one remains steadfast even at the time of death and can attain the divine realm (BG 8.72) [13].

Thiruvalluvar stresses the importance of seizing the right moment to act in many Kurals. He highlights that even ambitious goals, like conquering the world, can be achieved if one acts at the right time and place (Kural 484). The rarity of certain opportunities demands immediate action to accomplish rare deeds (Kural 489). Acting at the right season is likened to an unbreakable cord that binds success (Kural 482). Lastly, understanding the right time and the disposition of superiors is crucial for suggesting plans in a manner that is both desirable and pleasing (Kural 696)

Transience and Value of Time

The Bhagavad Gita illustrates the vast cycles of creation and destruction governed by cosmic time, with Brahmā's day and night spanning thousands of ages, reflecting the immense duration of the universe's cycles (BG 8.17-19). This

understanding encourages humans to appreciate the temporal nature of existence and to focus on spiritual growth, which transcends these cycles of manifestation and dissolution.

Thiruvalluvar addresses the transience and value of time in various Kurals. He compares time to a saw that cuts down life, emphasizing the inevitable passage and transience of time (Kural 334). Wealth is also transient, and Thiruvalluvar advises using it to practice everlasting virtues (Kural 333). He urges not to delay virtuous actions, as virtue will be an undying friend at the end of life (Kural 36). Emphasizes the ephemeral nature of life and the importance of valuing time [14]. These insights underscore the fleeting nature of time and the importance of using it wisely to achieve lasting value.

Cycles and Repetition

The Bhagavad Gita teaches that all material manifestations merge into the Divine at the end of a millennium and are recreated by divine will at the beginning of a new one, illustrating the cyclical nature of the universe under divine control (BG 9.7-8). This perspective encourages acceptance of the impermanence of material life and inspires focus on spiritual growth, which transcends these cosmic cycles.

Thiruvalluvar touches on the cyclic nature of time and existence in several ways. He explains that desire is the seed causing continuous cycles of births and rebirths for all creatures (Kural 361). The importance of rain for the ongoing existence of the world symbolizes the cyclical nature of natural phenomena (Kural 11). Time is depicted as a saw continually cutting down life, signalling the ongoing passage and cycle of time (Kural 334). Finally, he advises that to attain freedom from the cycle of rebirths, one must eliminate desire (Kural 362).

Both texts encourage an understanding of time that promotes timely actions, recognizing the fleeting nature of life, and valuing the cyclical and inevitable aspects of time. This perspective helps individuals focus on their duties, seize opportunities, and pursue spiritual and ethical upliftment

Action (karma) The Bhagavad Gita and the Thirukkural both emphasize the importance of action (karma) and guide how to perform actions for human benefit [15].

Duty and Righteousness

The Bhagavad Gita teaches that one should focus on performing their prescribed duties without attachment to the results and not be deterred by imperfections, as it is better to engage in one's natural duties imperfectly than to excel in someone else's role (BG 2.47; 3.35). This approach fosters personal responsibility and authenticity, promoting growth and integrity without the burden of expectation or comparison [16].

Thiruvalluvar highlights the importance of performing one's duty and the virtues of righteous action in several Kurals. A king who performs his duties and protects his subjects is esteemed as a God among men (Kural 388). He asserts that those who understand and discharge their duties truly live, while those who do not are as good as dead (Kural 214). True duty includes performing austerities, and those who neglect this for desires ultimately lead to their destruction (Kural 266). Furthermore, individuals who weigh both good and evil before acting and choose righteousness are fit to be employed in positions of responsibility (Kural 511)

Selflessness and Detachment

The Bhagavad Gita teaches that acting without attachment to the fruits of activities allows one to attain the Supreme,

emphasizing selfless duty (BG 3.19). It also advises recognizing oneself as beyond the material senses, mind, and intelligence, and using spiritual intelligence to steady the mind and overcome the enemy of lust, promoting inner strength and self-mastery (BG 3.43) [11].

Thiruvalluvar insists on detachment from selfish desires and the benefits of selfless actions in his teachings. He mentions that the removal of insatiable desire will confer an immutable nature (Kural 370). Living a life of detachment from desires and knowing the support of all things frees one from evil (Kural 359). Freedom from desire is described as unparalleled excellence in both this world and the next (Kural 363). Additionally, purity of mind is achieved through the absence of desire, which is a result of loving the truth (Kural 364)

Consistency and Perseverance

The Bhagavad Gita emphasizes the importance of performing one's prescribed duties, as work is essential for maintaining physical well-being (BG 3.8). It also highlights that through the practice of yoga and achieving samādhi, one can attain a state of pure mind, experiencing boundless transcendental happiness and unwavering stability, free from material miseries (BG 6.20-23).

Thiruvalluvar stresses the need for consistent and persistent efforts to achieve success. He states that nothing is too difficult to accomplish if one endeavors with unflinching effort (Kural 537). Yielding to the notion that a task is too difficult should be avoided, as continuous effort brings greatness (Kural 611). It is crucial not to give up exertion midway through a task, as the world will abandon those who leave their work unfinished (Kural 612). Finally, even if fate seems against attainment, persistent effort with bodily exertion will eventually yield rewards (Kural 619).

Moral and Ethical Conduct

The Bhagavad Gita encourages cultivating divine qualities such as fearlessness, self-control, compassion, and truthfulness for personal and societal upliftment (BG 16.1-3) [17]. It also teaches the importance of performing one's prescribed duties without attachment to the results, maintaining equanimity in success and failure, and practising devotion to achieve inner peace and avoid selfish actions (BG 2.47-49).

Thiruvalluvar points out the importance of ethical conduct and virtue in all actions. He advises that humility is commendable in everyone, especially among the rich as it represents higher excellence (Kural 125). Virtuous actions should be practised as much as possible and incessantly (Kural 33). The highest virtue is not to knowingly harm anyone in any degree or at any time (Kural 317). Additionally, virtue will find its way to one who possesses learning, self-control, and guards against anger (Kural 130)

Karma is intricate

These Bhagavad Gita verses highlight the complexity of action (karma) and its significance for human and societal benefit. Even the intelligent may struggle to discern action from inaction, but understanding this distinction can lead to liberation from misfortune (BG 4.16). The intricacies of action require one to differentiate between rightful action, forbidden action, and inaction (BG 4.17). True intelligence lies in recognizing inaction within action and action within inaction, allowing one to attain a transcendental position while engaging in various activities (BG 4.18).

Thiruvalluvar emphasizes the intricate nature of actions (karma) in several verses. In Kural 471, he advises that one

should weigh the strength of the deed, personal strength, the strength of the enemy, and that of allies before acting. This highlights the complexity and multiple factors that need to be considered in any action. Similarly, Kural 482 elaborates on the importance of timing, indicating that acting at the right season is crucial for success.

Benefit to Society:

The Bhagavad Gita teaches that the wise should perform their duties without attachment to results, setting an example for others to follow the right path (BG 3.25). It also advises recognizing oneself as transcendental to the material senses, mind, and intelligence, and using spiritual strength to conquer desires, promoting self-mastery and inner peace (BG 3.43).

Thiruvalluvar highlights the importance of actions that benefit society and uphold social order. He asserts that true manliness is making oneself a benefactor of one's family (Kural 1026). Righteous governance ensures the enduring fame of kings, emphasizing the societal benefits of just rule (Kural 556). Those who are conscious of their duties and behave with perfect goodness inherently uphold all that is good (Kural 981) [18]. Proper conduct serves as the foundation for virtue and benefits society, while improper conduct leads to sorrow (Kural 138).

Impact of Actions on the Future

The Bhagavad Gita emphasizes the importance of understanding the complexities of action, inaction, and forbidden action to act wisely and ethically (BG 4.17). It also advocates for cultivating divine qualities such as fearlessness, self-control, compassion, truthfulness, and nonviolence, which lead to personal and societal upliftment (BG 16.1-3).

Thiruvalluvar emphasizes the consequences of one's actions and their impact on future outcomes. He advises reflecting on what will be lost, gained, and the ultimate benefit before acting (Kural 461). Future bliss is the result of goodness of mind, and this is strengthened by the company of the good (Kural 459). Observing and doing actions praised by the wise ensures happiness while neglecting them brings unhappiness across lifetimes (Kural 538). Additionally, adverse fate can lead to folly, while prosperous fate enhances knowledge (Kural 372)

Both the Bhagavad Gita and the Thirukkural provide profound insights into the nature of actions and their implications. They emphasize the importance of performing one's duty righteously, selflessly, and with perseverance while upholding ethical standards and contributing to the welfare of society. These principles, when followed, can lead to human uplift and spiritual progress. The themes, concepts and relevant verses are tabulated in Table 1 for better insight.

According to the Bhagavad Gita, to understand Krishna means to understand the whole cosmic manifestation, God, the material nature, the time factor, the living entities, their respective relationship, and everything [19]. Thus the concepts were understood as follows. These were also tabulated with relevant verses in Table 2 for general understanding.

Conclusion

The Bhagavad Gita and the Thirukkural both have addressed profound spiritual and ethical concepts that are crucial for human society, (**Manickam, Ramachandran, & Ramachandran Sharma, Bhavna**, 2015). Hence, spiritual importance in the Bhagavad Gita and ethical importance in the Thirukkural views from the analysis are concluded on each theme [20].

God

The Bhagavad Gita emphasizes that God (Ishvara) is the ultimate reality, the creator, sustainer, and destroyer of the universe. Recognizing God's omnipresence fosters humility, devotion, and surrender, leading to spiritual growth and enlightenment. Devotion to God (Bhakti) and understanding His true nature are central to attaining Moksha (liberation from the cycle of birth and death). Similarly, the Thirukkural states that the acknowledgement of a supreme divine being provides a moral anchor and foundation for ethical living, emphasizing the importance of righteousness and moral conduct. Devotion to God inspires individuals to cultivate virtues like compassion, truthfulness, and integrity, reflecting divine qualities in their actions.

Human soul (Jiva)

The Bhagavad Gita teaches that the Atman (soul) is eternal, indestructible, and a fragment of the divine. This understanding promotes self-realization and detachment from material possessions. Realizing the true nature of the soul encourages a life focused on spiritual goals rather than temporary material gains. Similarly, the Thirukkural emphasizes recognizing the divine essence within every individual, which promotes respect, equality, and compassion, encouraging ethical treatment of others. Understanding the soul's higher purpose motivates individuals to lead disciplined lives, adhering to ethical principles and resisting negative temptations.

Material nature (Prakriti)

The Bhagavad Gita highlights that material nature is temporary and constantly changing. This awareness helps

individuals detach from materialism and focus on spiritual development. Prakriti provides the context in which the soul engages in action (karma), facilitating learning and growth through experiences. Similarly, the Thirukkural values simplicity and contentment over material wealth, aligning with ethical living, reducing greed, and fostering a balanced life. Ethical treatment of material nature promotes environmental stewardship and sustainable living, ensuring the well-being of future generations.

Time (kala)

The Bhagavad Gita views time as cyclical, with creation, preservation, and destruction happening in endless cycles. Understanding this fosters patience, acceptance, and a long-term perspective on life. Time is seen as a divine tool for the soul's evolution, offering opportunities for learning and spiritual progress. Similarly, the Thirukkural emphasizes the preciousness of time, encouraging individuals to use it wisely by focusing on meaningful and productive activities. Acting at the right time and understanding the importance of timing in ethical decision-making are key principles in the Thirukkural.

Action (Karma)

The Bhagavad Gita emphasizes the Law of Karma, where actions have consequences, encouraging individuals to act righteously. Selfless action (Karma Yoga) is a path to spiritual liberation. Performing one's duty without attachment to the results leads to inner peace and spiritual growth. Similarly, the Thirukkural focuses on righteous action, stressing the importance of integrity, justice, and ethical conduct. Recognizing the impact of one's actions on others promotes social responsibility and community welfare, fostering a harmonious society.

Both the Bhagavad Gita and the Thirukkural emphasize the importance of devotion to a supreme divine being for spiritual growth and ethical living. They highlight the eternal nature of the soul, promoting self-realization, ethical conduct, and disciplined living. The Gita's focus on the transient nature of material life and the Thirukkural's emphasis on simplicity foster spiritual development and sustainable living. Understanding time as cyclical in the Gita and its preciousness in the Thirukkural encourages patience, acceptance, and wise, timely actions. Additionally, both scriptures underline the importance of righteous actions, social responsibility, and ethical conduct for spiritual and societal harmony.

To summarize in the integration for human society: Understanding the themes from both the Bhagavad Gita and the Thirukkural promotes a deeper spiritual awareness, guiding individuals toward a life of purpose and meaning. The ethical teachings from the Thirukkural provide a solid foundation for moral conduct, encouraging behaviours that benefit individuals and society as a whole. The spiritual insights from the Bhagavad Gita and the ethical principles from the Thirukkural complement each other, offering a comprehensive guide for living a balanced and fulfilling life. By integrating these teachings, individuals can achieve personal growth, contribute to societal harmony, and attain spiritual liberation. The Gita emphasizes spiritual practices such as self-realization, devotion, righteous action, and knowledge as pathways to transcendence and union with the divine. The Thirukkural underscores the importance of ethical virtues, justice, compassion, and wisdom for fostering personal integrity, societal harmony, and moral upliftment. Thus, integrating the teachings of both texts helps individuals strive for both spiritual enlightenment and ethical excellence (Fig.1), contributing to their elevation and the betterment of society, even in the present scenario.

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