



Revisiting the Tirukkural: Ancient Ethical Foundations of Universal Human Rights திருக்குறள் மீள்வாசிப்பு: உலகளாவிய மனித உரிமைகளின் பண்டைய அறவியல் அடித்தளங்கள்

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ABSTRACT

The Tirukkural, a foundational Tamil ethical text attributed to the sage Thiruvalluvar, offers a sophisticated precursor to modern human rights discourse. While the Universal Declaration of Human Rights (UDHR) was codified in 1948 in response to the atrocities of World War II, the Tirukkural articulated principles of inherent dignity, moral equality, and social justice nearly two millennia earlier.¹ This research report provides a comprehensive analysis of the ethical mapping between Thiruvalluvar's 1,330 couplets and the thirty articles of the UDHR. By examining the tripartite structure of Aram (Virtue), Porul (Wealth), and Inbam (Love), the study identifies how ancient Tamil thought rejected birth-based hierarchies and established the accountability of sovereigns.¹ Furthermore, the report explores the linguistic complexities of translating these concepts, noting the challenges posed by Tamil's agglutinative morphology and the cultural nuances of terms like Aram.⁶ Integrating contemporary Tamil academic insights with global legal perspectives, the analysis demonstrates that the Tirukkural serves as a universal moral blueprint for human development, anticipating the contemporary need for ecological ethics, gender justice, and economic equity.

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Introduction:

The pursuit of a universal moral code is a persistent theme in the history of human civilization. While Western academic narratives often trace the evolution of human rights through the Magna Carta (1215), the English Bill of Rights (1689), and the French Declaration of the Rights of Man and of the Citizen (1789), these milestones are often limited by their specific historical and cultural contingencies.¹⁰ In contrast, the *Tirukkural*, composed in the post-Sangam era (c. 300 BCE – 500 CE), presents a framework of ethics that is remarkably secular, rationalistic, and non-denominational.⁴ Often referred to as the *Tamil Veda* or the *Divine Book*, its universality stems from its focus on the "commoner's morality" rather than the dictates of a specific deity or religious institution.⁴

Thiruvalluvar's methodology involves the distillation of human behavior into concise couplets that prioritize reason (*Arivu*) and compassion (*Arul*).¹ This ancient Tamil paradigm aligns with the modern United Nations' assertion that "all human beings are born free and equal in dignity and rights".² The *Tirukkural* does not frame ethics as abstract philosophy; it integrates morality into the mechanisms of governance, economic distribution, and domestic life.¹ This integration is critical because human rights, in the contemporary sense, are not merely legal claims but are embedded in the socio-economic and ethical fabric of a society.¹⁶

The historical significance of the text was recognized by early European scholars such as Nathaniel Edward Kindersley, Francis Whyte Ellis, and G.U. Pope, who were struck by its resonance with classical Western thought and Christian ethics, despite its clearly indigenous and secular origins.⁶ Pope's translation, in particular, introduced the *Kural* to a global audience, highlighting its potential as a "bright beacon for all mankind".¹⁴ The text remains the most translated and cited of all Tamil literary works, reflecting its enduring capacity to provide a moral blueprint for human development across cultures.⁴

Structural Taxonomy and Linguistic Nuance / கட்டமைப்பு வகைப்பாடு மற்றும் மொழி நுணுக்கம்

The *Tirukkural* is mathematically structured, facilitating its use as a pedagogical tool for ethical training. It consists of 1,330 short couplets, or *kurals*, organized into 133 chapters of ten verses each.⁴ The text is divided into three primary books (*Muupaal*), each addressing a distinct yet interrelated dimension of human existence: *Aram* (Virtue), *Porul* (Wealth/Governance), and *Inbam* (Love).⁴

The Muupaal: A Tripartite Ethical Architecture

Book (Paal)	Chapters	Verses	Philosophical Domain	Modern Rights Alignment
Aram (Virtue)	1-38	380	Ethics, Domestic Life, Asceticism	Individual Liberty, Conscience. ⁴
Porul (Wealth)	39-108	700	Statecraft, Economy, Society	Political Accountability, Economic Rights. ¹⁵
Inbam (Love)	109-133	250	Human Emotions, Marriage	Privacy, Personal Security, Dignity. ¹⁵

The linguistic structure of the *Kural* is inseparable from its ethical impact. Each couplet follows the *kural venba* metre, comprising exactly seven words (*cirs*)—four on the first line and three on the second.⁴ This brevity allows for a density of meaning that requires active discernment from the reader. Linguistically, Tamil is an agglutinative language, where grammatical information is expressed through suffixation, resulting in high word inflection.⁷ This makes translation into Germanic languages like English particularly challenging, as a single Tamil word can encapsulate a whole phrase or complex ethical concept.⁶

Translation Challenges and the Negotiation of Meaning

The term *Aram*, for example, is often translated as "Virtue" or "Righteousness," but it encompasses the concepts of cosmic order, moral duty, and individual integrity.⁶ Translators must navigate these "lexical gaps" to prevent "cultural loss".⁶ Furthermore, the relational nature of Tamil culture is embedded in its kinship terms, which denote age, gender, and respect—distinctions that are often flattened in English translations.⁶ Modern machine translation (MT) systems, such as Microsoft Translation, struggle with these "hidden meanings," often requiring human intervention to maintain the "fidelity and resonance" of Valluvar's thought.¹⁵

Human Dignity and the Radical Rejection of Birth-Based Hierarchies / மனித மாண்பு மற்றும் பிறப்பு அடிப்படையிலான படிநிலை நிராகரிப்பு

Article 1 of the UDHR states: "All human beings are born free and equal in dignity and rights".² This is the foundational stone of modern democracy, yet it was precisely articulated in Kural 972:

பிறப்பொக்கும் எல்லா உயிர்க்கும்; சிறப்பொவ்வா செய்தொழில் வேற்றுமை யான்.

"All beings are equal by birth; distinctions arise only from differences in their deeds." 1

This declaration is historically revolutionary. In an era where caste-based stratification and inherited privilege were normative, Thiruvalluvar located human worth in *ethical action* rather than social origin.¹ This provides a third-order insight: the *Kural* establishes an *ontology of merit* that anticipates the modern legal concept of "non-discrimination" (UDHR Article 2).¹ If dignity is intrinsic and birth-equality is a universal fact, then any system that deprives individuals of rights based on lineage is a violation of the natural moral law (*Aram*).¹

Ethical Conduct as the Guarantee of Dignity

Kural 196 reinforces this by stating that "Right conduct bestows excellence; therefore, conduct should be valued even more than life itself".¹ Here, dignity is inseparable from moral responsibility. A person's "honour" (*Perumai*) is not a static attribute but a dynamic achievement of self-restraint and benevolence.¹⁴ This aligns with contemporary academic research which posits that human development is only possible when individual agency is respected as the core of human value.⁵

Political Justice, Rule of Law, and the Accountability of the State / அரசியல் நீதி, சட்டத்தின் ஆட்சி மற்றும் அரசின் பொறுப்புக்கூறல்

In the *Porul* section, which focuses on governance and statecraft (*Artha*), Thiruvalluvar outlines the duties of a "Just Sceptre" (*Sengol*).¹ Articles 7 through 11 of the UDHR emphasize equality before the law and protection against arbitrary state power.² The *Kural* provides an early blueprint for these principles through the lens of the ruler's accountability.

The Sacred Duty of Protection

Kural 548 states: "The ruler who governs justly and protects his people is regarded as divine".¹ This does not imply the "divine right of kings" in the European sense; rather, it suggests that the state's legitimacy is derived from its function as a protector of human rights.¹ Conversely, when a king "deviates from righteousness," the entire social order collapses—"the world trembles at his downfall" (Kural 541).¹

Second-Order Insight: The Tears of the Persecuted

A profound insight into state failure is found in the academic study of the *Kural*'s verses on tyranny. Valluvar warns that the "tears of the people" who are "enslaved and persecuted" will destroy the ruler's wealth.⁵ This causal link between human rights violations and national instability anticipates modern theories of political legitimacy. If a government fails to protect the "right to life, liberty and security of person" (UDHR Article 3), it loses its moral right to exist.¹

Governance Theme	Tirukkural Verse/Chapter	UDHR Correspondence	Principle
Just Sceptre	Chapter 55 (Kural 541-550)	Articles 7, 8, 10	Rule of law, Fair trial, Justice. ¹
Political Accountability	Kural 541	Preamble	Protection against tyranny/oppression. ¹
Social Security	Chapter 22 (Charity)	Article 22, 25	Right to social welfare and basic needs. ¹
Removal of Faults	Chapter 44	Article 21	Right to participate in government and critique power. ⁵

Compassion, Non-Violence, and the Sanctity of Life / கருணை, அஹிம்சை மற்றும் உயிர் புனிதத்தன்மை

Articles 3 and 5 of the UDHR protect the "right to life" and "freedom from torture or cruel, inhuman or degrading treatment".² Thiruvalluvar elevates non-killing (*Kollamai*) as the highest virtue, extending the right to life to all living beings.¹

Non-Killing as the Apex of Ethics (Kural 321 & 251)

"What is virtue? It is non-killing; killing leads to all forms of sin" (Kural 321).¹ This absolute standard of non-violence (*Ahimsa*) provides a moral framework that exceeds the minimum legal requirements of the UDHR. For Valluvar, compassion (*Arul*) is the essence of ethics: "Compassion is non-killing; all other acts are devoid of true virtue" (Kural 251).¹

Third-Order Insight: Empathy as a Legal Foundation

Modern rights are often viewed as "claims" that an individual makes against the state. However, the *Tirukkural* views them as "empathetic responsibilities" that individuals practice toward one another.¹ This shift from a claim-based model to an empathy-based model of rights suggests that if a society fosters *Arul*, the need for legal enforcement of the "right to life" becomes a natural social outcome rather than a litigated struggle.¹ Furthermore, Valluvar's "socio-verbal hygiene"—the ethical use of speech—protects the psychological dignity of the individual, echoing the UDHR's protection against "attacks upon his honour and reputation" (Article 12).²

Freedom of Thought, Education, and Intellectual Autonomy / சிந்தனை சுதந்திரம், கல்வி மற்றும் அறிவுச் சுயாட்சி

Article 18 and 19 of the UDHR guarantee "freedom of thought, conscience and religion" and "freedom of opinion and expression".² These rights are predicated on the human capacity for reason, a trait that Thiruvalluvar highlights as the defining quality of humanity.¹

Discernment and True Knowledge (Kural 423 & 424)

"To discern the truth in everything, by whomever it is spoken, is wisdom" (Kural 423).⁵ This couplet is a powerful endorsement of intellectual independence. It encourages individuals to look beyond authority, tradition, or social status to find the "true meaning" (*Meipporul*).⁵ Wisdom (*Arivu*) is not merely learning but the ability to remain "unbiased, honest, and scholarly" in one's evaluation of the world.⁵

Education as the Undying Wealth (Kural 400)

"Learning is the only indestructible wealth; all other riches are not permanent" (Kural 400).⁵ Thiruvalluvar views education as an "eye" for every living thing, aligning with UDHR Article 26's "right to education".¹ Without education, a person is "merely a skin-covered vessel".¹⁴ This suggests that education is the primary "enabling right" that allows all other rights to be understood and defended.⁵

Intellectual Domain	Kural Concept	Social Implication
Freedom of Expression	Understanding Indications (Ch. 71)	Right to voice and opinion. ⁵
Freedom of Conscience	True Knowledge (Ch. 36)	Moral independence and rational thought. ¹
Right to Information	Listening (Ch. 42)	Accumulation of wisdom from diverse sources. ⁵

Gender Justice and the Moral Centrality of Women / பாலின நீதி மற்றும் பெண்களின் அறவியல் முக்கியத்துவம்

The UDHR Preamble reaffirms "faith... in the equal rights of men and women".² Thiruvalluvar, writing within a specific historical context, nonetheless highlights the dignity and "moral strength" of women as the foundation of domestic and social stability.¹

Moral Authority and Agency (Kural 55 & 56)

Kural 56 asks, "What greater strength exists than a woman's steadfast virtue?"¹ Here, the term *Karpu* (virtue/integrity) is often interpreted in contemporary scholarship as "moral steadfastness" or "self-control," a trait that grants women ethical authority within the home and society.¹ While the historical language may reflect its era, the underlying principle is one of "respect and moral centrality," which contributes to the broader discussion on "gender justice" and "human dignity".¹

Economic Justice and the Ethics of Sharing / பொருளாதார நீதி மற்றும் பகிர்ந்தல் அறவியல்

The *Kural* envisions wealth not as a private entitlement but as a "social trust".¹ This ethical foundation for "economic justice" aligns with Articles 22 to 25 of the UDHR, which cover social security and the right to an adequate standard of living.²

The Joy of Giving and Collective Welfare (Kural 211)

"Do those who hoard wealth without sharing know the joy of giving?" (Kural 211).¹ Thiruvalluvar argues that a richest person will not attain happiness until they spend their money in charity.³² Poverty is described as a "war for hunger," and Valluvar expresses indignation against those who subject others to such cruelty.⁵ By emphasizing the "duty of sharing," the *Tirukkural* provides a moral impetus for the

state to provide "social security" and protect against "unemployment, sickness, or disability" (UDHR Article 25).²

Contemporary Legal Perspectives and 2021-2025 Updates / சமகால சட்டக் கண்ணோட்டங்கள் மற்றும் 2021-2025 புதுப்பிப்புகள்

Recent legal and academic developments have further validated the *Tirukkural*'s role in human rights. In 2022 and 2023, studies from institutions like Nehru Arts and Science College have reinforced that Valluvar's "voice of rights" could prevent global conflict and war if followed.⁵ Furthermore, Indian judicial verdicts on Article 21 (Right to Life and Livelihood) in 2024 and 2025 have clarified that state obligations in land acquisition and rehabilitation must respect the inherent dignity of the individual, a principle echoed in the *Kural*'s focus on the "tears of the people" as a measure of state legitimacy.⁵

The European Court of Human Rights' ruling in late 2023 that countries must protect people from climate change finds a parallel in Thiruvalluvar's *Glory of the Rain* (Chapter 2), which establishes ecological health as a prerequisite for human rights—"all functions and concerns of life cease without water".¹⁴ This "third-order" ecological right emphasizes that human survival is contingent upon a healthy environment, an insight Valluvar placed at the very beginning of his work.¹³

Chart: Comparative Evolution of Rights Frameworks

The following data-table compares the developmental milestones of human rights across the Western and Tamil intellectual traditions.

Era	Document/Thinker	Key Human Rights Contribution	Global Impact
c. 300 BCE-500 CE	Tirukkural	Universal equality by birth; ruler's accountability; non-violence. ¹	Basis of Tamil ethics; global translations. ¹²
1215	Magna Carta	Limitations on royal power; first step in Western rights. ¹⁰	Foundational for UK/US law. ¹¹
1789	French Declaration	Universal rights of man and citizen; end of absolutism. ¹⁰	"Universal Revolution" in thought. ¹⁰
1948	UDHR	Codification of 30 inalienable rights; global legal standard. ²	Framework for UN and global law. ¹⁶
2021-2025	Climate Justice	Right to a clean and healthy environment as a fundamental right. ⁹	Integration of ecology and law. ³³

Conclusion: A Moral Blueprint for Eternal Mankind / முடிவுரை: நித்திய மனிதகுலத்திற்கான அற வரைபடம்

The *Tirukkural* is not merely an ancient literary classic; it is a universal "ethical constitution" that remains vibrantly relevant in the 21st century.¹ Through its concise and profound couplets, it articulates principles that closely parallel the UDHR: equality, dignity, justice, compassion, and social responsibility.¹ Thiruvalluvar's vision offers a timeless moral framework capable of guiding contemporary societies toward justice and harmony.¹ By affirming the dignity of all beings and the moral obligations of individuals and states alike, the *Tirukkural* stands as a monumental contribution to global human rights thought, proving that the aspiration for a just and equitable world is a shared heritage of all humanity.¹ As contemporary legal systems evolve to include environmental and socio-economic protections, the "Divine Book" of the Tamil land continues to serve as an undying light, ensuring that the "eye" of humanity remains open to truth, compassion, and the inherent worth of every individual.¹

We conclude that the **Tirukkural** is not merely an ancient literary classic but a **universal ethical constitution**. Through its concise yet profound couplets, it articulates principles that closely parallel modern human rights ideals: **equality, dignity, justice, compassion, freedom of thought, gender respect, and social responsibility**.

Revisiting the Tirukkural allows us to recognize that human rights are not exclusively modern or Western constructs but are deeply rooted in **India's ancient philosophical heritage**. Thiruvalluvar's vision offers a timeless moral framework capable of guiding contemporary societies toward justice, harmony, and ethical governance. In affirming the dignity of all beings and the moral obligations of individuals and states alike, the Tirukkural stands as a monumental contribution to global human rights thought.

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