Chapter III

Leadership as Propounded in *Tirukkural*

Introduction

Section 1: The Structure of *Tirukkural*

Section 2: *Tirukkural’s* Directives to Leadership

Section 3: The Man Behind the Leader – *Kural’s* Edicts

Summary of Chapter III

Works Cited
Introduction to Chapter III

Leadership as Propounded in *Tirukkural*

This Chapter on *Tirukkural* presents in three sections (i) The text’s structure, (ii) Each of the 108 Chapters as a directive to leadership and (iii) Interpretation of the couplets of the 108 Chapters as bearings on the quotients of leadership.

The thematic unity is that a good man makes a good leader. For that purpose the 108 Chapters of the first two books - *Aram* and *Porul* are divided into *Qualities* and *Functions* which are subdivided into Qualities of the *Heart* and Qualities of the *Head*; the Functions are subdivided into *Transparent* and *Discreet*.

The quotients of leadership are discussed by interpreting the couplets under five major divisions *Qualities* - cultivable and eschewable, *Functions* - cultivable and eschewable and the *Communication* components. By amalgamating the key quotients along with the traditional Indian divisions of personality components – *Thought*, *Word* and *Deed* the profile of an ideal leader is constructed.

American Hindu monk Sivaya Subramuniaswami did not translate the third book *Love Life*; understandable in that he was a monk. But even C. Rajagopalachari a householder, despite ascetic disposition, did not translate any couplet from the third book. Writers and speakers who occasionally make superficial statements on the management lessons in *Tirukkural* quote a few couplets from the second Book Wealth do not refer to the third book Love Life with the same verve. They are eager to laud it as an exquisite piece of romance. So it is; but it also inculcates a personal quotient of leadership binding a leader, as a spouse, to be loving, loyal and dutiful.

Though only the first two books of *Tirukkural* Virtue and Wealth are analysed here to trace the components of leadership, the researcher places on record that the third book also wields a pertinent, though indirect influence on shaping a leader’s personality by honing sensibilities as a spouse of marital fidelity; the lack of which leads to infamy - that has been the focal point of legends, myths, epics and history.
Chapter III  Section 1
The Structure of *Tirukkural*

The 1330 couplets of *Tirukkural* are set in three books, Virtue, Wealth and Love; each book has its subdivisions; the chapters are 133, each chapter has ten couplets.

"The occurrence of political ideas in the Porutpal (Book II Wealth) and the mention of the eternal duties of man as a householder and as an ascetic in the Arattuppal (Book I Virtue) are complementary and provide a complete code of ideal behaviour, personal as well as ...social and public," authors of a Concordance to *Tirukkural* N. Subrahmanian and R. Rajalakshmi point out.

That leadership is elucidated only in the first two books of *Tirukkural* is a limited reading of the text. Sivaya Subramuniyaswami, being a monk, did not translate the third book of *Tirukkural*. It is unfortunate that even C. Rajagopalachari, (Rajaji) who was a householder omitted the book altogether when he translated over 500 couplets into English. The third book should not be relegated because it deals with just love life, a personal quotient. It has its bearings on leadership. To be reckoned is the third book, as the leader is expected to cultivate abiding love and affection to the spouse. Ideological conundrums apart, be it noted that modern perception wants a leader to be a man first, biding within moral codes. The morals cover his marital life also.

Valluvar and Vyasa forbid extra-marital links. As the Tamil words *Kaamam* and *Inbam* came to acquire erotic connotations due to the quirks of semantics over a passage of time the third book of *Tirukkural* has not been interpreted properly. By *Kaamam* Valluvar meant love, pure love. Clandestine relationships have spoilt the name of some leaders, who had otherwise been achievers. If only they had been so stuck to the spouse by such bonds of love and affection as portrayed by Valluvar in his third book, none would err.

The cementing love life between man and woman is discussed when a leader is profiled by Valluvar's norms at the end of this chapter. Misunderstanding with the spouse, irritable temper displayed at home and office out of that, the tendency to outstrip the marital confines, the disrepute born of it are to be avoided.
Chapter divisions in *Tirukkural*

**Book I: Virtue - Section I Aram**

*Aram* opens with four chapters: Praising God, Importance of Rain, Greatness of Renunciation and Asserting Virtue’s Power.

**Section II Illaraviyal** (Domestic life) has 20 chapters:

Family life, The good wife, Children, Love, Hospitality, Pleasant words, Gratitude, Impartiality, Self-control, Virtuous conduct, Not coveting another man’s wife, Forbearance, Avoiding Envy, Covetousness, Back-biting, Vain talk, Dread of guilt, Understanding the duty to give, Charity and Glory.

**Section III Thuravaraviyal** The Way of Renunciation

This section *Thuravaraviyal* (Renunciation) has 13 chapters. Compassion, Abstaining from meat, Austerity, Deceptive conduct, Avoiding Fraudulence, Anger, Injuring others, Non-killing - Truthfulness, Impermanence of things, Renunciation, Knowledge of truth and Eradication of desire.

**Section IV: Oozh** Destiny

This section has its lone chapter *Oozh* (Destiny) to imply the weight and import of the subject. However the poet is of opinion that daring and devoted human efforts can prevail over destiny. Leaders facing crises should note this.

**Book II: Wealth - Section V: Royalty**

This section has 25 Chapters: Merits of the king, Learning, Neglect of learning, Learning by listening, Wisdom, Guarding against faults, Gaining support from the great, Avoidance of base company, Deliberating before acting, Understanding strength, Understanding the time factor, Understanding the right place, Testing and trusting men, Testing and employing men, Fellowship of kindred, Avoiding forgetfulness, Just reign, Unjust reign, Avoidance of tyranny, Compassion, Espionage, Industriousness, Avoidance of laziness, Perseverance and Being undaunted by troubles.
Section VI: Ministers

The ten adjuncts of a government and ways of handling them as discussed here are: Ministers, Eloquence, Purity of action, Resoluteness of action, Modes of action, Envoys, Associating with monarchs, Discerning unspoken thoughts, Judging the audience and Not dreading the audience.

Section VII: Defence

A country’s nature and security are discussed in this section, called Araniyal in Tamil. They are: The Nation and The Fortress.

Section VIII: Creation of Wealth

Called Koozhiyal this section has its solitary chapter on creation of wealth - The ways of acquiring wealth.

Section IX: The Brigade

This section on military prowess deals with security matters - Merits of the Army and Martial pride.

Section X: Friendliness

The section natpiyal provides in 17 chapters: Friendship, Testing fitness of friendship, Taking liberties, Harmful friendship, False friendship, Folly, Ignorance, Hatred, Merits of enmity, Understanding the nature of enmity, Internal enmity, Not offending the great, Being led by women, Avoiding harlots, Avoiding liquor, Gambling and Medicine.

Section XI: Qualities of a Leader

The concluding section Kudiyiyal (citizenry) implies that a leader cannot be different from his citizens and that he does not enjoy special privileges, though he occupies an exalted position. The 13 Chapters are: Nobility, Honor, Greatness, Perfect goodness, Possession of courtesy, Wealth that benefits no one, Possession of modesty, Advancing the community, Farming, Poverty, Begging, Dread of begging and Baseness.
Book III Love

“The second division is nearly twice as much as the first, perhaps because of the author’s desire to apply the principles of ethics as structured by him to the secular concerns of the man. This is further reinforced by the subdivision on the householder far exceeding in number of verses that on the recluse.”

The third book of Love Life has 25 chapters. In the recent past the Tamil words Kaamam and Inbam have acquired despicable connotations. But Valluvar did not mean anything mean as the two words connote now. They are not covered here individually. But the sum total deserves consideration. “Within the third division the subdivision on wedded life far exceeds that on premarital love.”

The third book’s couplets assay the intimacy between the lad and the lass - how one waits for the other; how one longs to see the other; how one foregoes food upon separation, how one interprets the other’s words, the silence and even the sneeze.

Indian psyche takes sneeze a telepathic signal. The lad sneezes, just to draw her; the lass asks, ‘Who is behind the sneeze, when I’m right before you?’ (Kural 1317)

And there are other couplets too, portraying the intimacy between the couple. The lad says, he remembered her; the lass retorts, “When did you forget?” (Kural 1316)

The lass says she does not take anything hot, as it might hurt the lad within. The lass wonders, “He on my shoulders while asleep (in dream) now that I’m awake he has gone into my heart.” (Kural 1218)

The lad too exclaims, “From whence did she get the fire, that scorches me when I’m farther; that comforts me in proximity.” (Kural 1104)

If matrimony could be a magic in one’s life as in the third book, one would naturally respect the two taboos of the primary sources, not to covet another’s wife and hunting for harlots. That depends upon the leader’s bonds of love with the spouse. The other Indian epic Ramayana, which is beyond the purview of this research succinctly puts it - king Ravana, for all his prowess and exquisite mastery over music fell by that one vice – the lust for Rama’s wife – Sita.
Chapter III

Section 2: Tirukkural: Directives to Leadership

The 108 chapters of Aram and Porul are divided as: Qualities of Heart 25, Qualities of Head 48, Transparent Functions - 25, and Discreet Functions - 10.

Qualities of Heart

The following 25 chapters refer to cultivable qualities of Heart, presented here as directives and explained further. (Numbers in brackets refer to chapters of Tirukkural)

1. Lead a clean married life. (5)
2. Be a good spouse. (6)
3. Be blessed with children and bring them up well. (7)
4. Be an embodiment of love. (8)
5. Be hospitable. (9)
6. Always speak pleasantly. (10)
7. Ever be grateful. (11)
8. Be impartial to everybody. (12)
9. Be modest. (13)
10. Conduct yourself in an ideal manner. (14)
11. One with extra-marital links sets a bad example. (15)
12. Forbearance elicits regrets, not retaliation. (16)
13. Envy ruins the one who harbours it. (17)
14. To give others whatever possible is one’s duty. (22)
15. Compassionate man has harmony and understanding. (25)
16. Be vegetarian and revere the animal kingdom. (26)
17. Foster the kith and kin (don’t be nepotistic). (53)
18. Be compassionate. (58)
19. Friendliness matters most. (79)
20. Never hate anybody; hatred is a disease. (86)
21. Never lose thyself to any feminine charm. (91)
22. Keep away from harlots. (92)
23. Be honourable under all circumstances. (97)
24. Be courteous at any stage. (100)
23. Be modest; the humble inherit everything. (102)

Qualities of Head

The 48 chapters, on the qualities of head, are listed here as directives.
1. Realise God and be submissive, first of all. (1)
2. Help get due rainfall to sustain economic growth. (2)
3. Cultivate detachment and impart it to others. (3)
4. Follow the path of virtue. (4)
5. Control temper for positive response from others. (13)
6. To covet is to invite canker and ruin. (18)
7. One who does backbiting could as well be its own victim. (19)
8. One should be wary of doing anything sinful. (21)
9. Never try to rob somebody’s wealth. (29)
10. Truthfulness ensures other virtues; gains respect. (30)
11. An angry man loses much in life; besides the goodwill of others. (31)
12. Realise the transient nature of life; remain modest. (34)
13. Detachment is not renunciation of action, but renunciation in action. (35)
14. A leader should be a seeker of truth. (36)
15. A leader should eschew desires that destroy. (37)
16. A leader who dares destiny wins. (38)
17. A leader must learn; there is no end to it. (40)
18. Stopping learning leaves one’s growth stunted. (41)
19. Listening helps learning; let it be cultivated. (42)
20. To be wise is the profit of all learning. (43)
21. Know your strength, exactly to its capacity. (48)
22. Strike at the opportune time; never be hasty. (49)
23. Choose the place to strike; never get caught. (50)
24. Keep a retentive memory. (54)
25. Be industrious. (60)
26. Never be lazy. (61)
27. Perseverance pays. (62)
28. Brave the troubles. (63)
29. Be eloquent. (65)
30. Know how to move with rulers. (70)
31. Be alacritous to discern intents from the faces and moves. (71)
32. Judge the audience before you face them. (72)
33. Never dread the audience; be prepared. (73)
34. Evaluate before befriending any. (80)
35. Don’t take undue liberties even with familiar ones. (81)
36. Beware of harmful friendship. (82)
37. Avoid unbecoming friendship. (83)
38. Practice what you preach. (84)
39. Ignorance is penury. (85)
40. Assess the full strength of enemies. (87)
41. Try to go at the root of hostility. (88)
42. Beware of the enemies within. (89)
43. Never gamble. (94)
44. Be health conscious. (95)
45. Foster citizens (96)
46. Be a man of just pride. (98)
47. Be erudite. (99)
48. Differentiate good people from the bad who look alike. (108)

**Transparent Functions**

Where a leader shall be transparent are listed hereunder:

1. Charitable mind and charitable hand help the society grow. (23)
2. One who wants a glorious life will not resort to anything mean. (24)
3. Simple living gains respect; do not be ostentatious. (27)
4. Be straightforward; never be conceited. (28)
5. Don’t cause injury, mental or physical, except in penal action. (32)
6. Non-violence is a virtue with leadership. (33)
7. Sovereignty, the rule of law, must be respected. (39)
8. A leader should behave without being faulted. (44)
9. To be guided by elders would be gainful. (45)
10. The company matters; avoid base people. (46)
11. Be just in all your activities. (55)
12. Never be unjust in your administration (56)
13. Discriminate the good and bad in what you rule. (57)
14. Keep the right minister for wise counsel. (64)
15. Be pure in what you do. (66)
16. The country is what the ruler makes it. (74)
17. Gain wealth by the right means. (76)
18. Never offend the great. (90)
19. Do not take liquor; it unsettles. (93)
20. Find the right uses for wealth. (101)
21. Work for the growth of the society. (103)
22. Attend to the basic need of man – food. (104)
23. Alleviate poverty. (105)
24. Eradicate begging altogether. (106)
25. The leader shall dread the plight of citizens driven to begging. (107)

**Discreet Functions**

The ten chapters on discreet the functions of a leader are listed here.

1. Never plunge into action without pondering over. (47)
2. Test the persons before you deploy them. (51)
3. Deliberate before acting. (52)
4. Gather intelligence through spies. (59)
5. Be resolute in whatever you do. (67)
6. Know how to perform; the methods are important. (68)
7. Employ the right type of envoys and stand to gain. (69)
8. Be fortified, externally and internally. (75)
9. Maintain the army’s majesty. (77)
10. The command strength is the matter of pride. (78)
Tiruvalluvar's directives for leaders are discussed in the subsequent sections. The listed quotients are grouped into the following manner: (i) Qualities, cultivable, (ii) Qualities eschewable, (iii) Functions, cultivable (iv) Functions, eschewable, besides (v) Communication quotients

(i) Cultivable Qualities (Thought-based)

1. Be a worthy father and a worthy son
2. Be the right spouse
3. Be an embodiment of love
4. Foster kith and kin
5. Be health conscious
6. Have a pure mind
7. Curb your desires
8. Control yourself
9. Control the five senses
10. Have good demeanour
11. Have patience
12. Identify with all around
13. Be compassionate
14. Be resolute
15. Be wise
16. Preserve honour
17. Beware of being caught by shame
18. Set your targets high
19. May your learning stand by you
20. Let not anyone around you neglect learning
21. Be truthful in thought, word and deed
22. Think before you act
23. Note what to avoid
24. Evaluate and cultivate friendship
25. Don't incur the wrath of great men
26. Know the etiquette
27. Read the mind on the face
28. Assess your friends
29. Know your strength
30. Give no room for folly, within or around
31. Be fortified internally to tackle enemies
32. Understand the nature of enmity
33. Hitch your wagon to glory
34. Focus, meditate and envision
35. Know your duties
36. Be eco-conscious for the common good
37. Beware of the enemy within
38. Don’t be deluded by illusions
39. Realise the transient nature of the world
40. Dare destiny

(ii) Eschewable Qualities (Thought-based)

1. Don’t be ego-conscious
2. Cast away all desires
3. Avoid jealousy
4. Eschew hatred
5. Never be angry
6. Don’t entertain even the thought of thieving
7. Don’t covet somebody’s wife
8. Don’t be led by women (?)
9. Keep away from harlots

Cultivable Deeds (thought-based)

1. Be kindly disposed to everyone
2. Be courteous
3. Be sensitive to the nuances of hospitality
4. Be grateful
5. Gain support of the great
6. To be good is to be dutiful
7. May you ever be noble
8. Be an impartial judge
9. Know the goals
10. Aim anything big and gain
11. Be just in your administration
12. Be alacritous
13. Be pro-active
14. Be pure in action
15. Be methodical
16. Be alive to the time factor
17. Don’t procrastinate
18. Be enthusiastic
19. Persevere
20. Stay within limits
21. Be generous, but note the limits
22. Boulders do not a fort make
23. Imbibe the spirit of a warrior
24. Note the importance of the location
25. In recruiting look into the antecedents, investigate
26. Deploy upon merits
27. Protect the personnel, by being idealistic
28. Empower the staff
29. Don’t interfere
30. Don’t be confounded by appearances/first impressions
31. Don’t be carried away by pretenders
32. Let not familiarity prompt you to take undue liberties
33. Dare distress
34. Never say no
35. Know what a country is made of
36. Gather intelligence
37. Know the nuances of diplomacy
38. Know the ways of acquiring wealth
39. Be generous in apportioning wealth
40. Strive for society’s progress

(iv) Eshewables Deeds (Thought-based)
1. Don’t be indolent
2. Dread evil deeds
3. Don’t perpetrate evil
4. Don’t offend the great
5. Keep ignoramuses away
6. Beware of bad friends
7. Avoid improper conduct
8. Guard against faults
9. Never gamble
10. Avoid liquor
11. Avoid base company
12. Avoid slander
13. Don’t kill any, for any gain
14. Abstain from eating meat
15. Don’t terrorise
16. Don’t amass wealth that benefits none
17. Never be unjust

(v) Communication Quotients (Word-based)
1. May your expressions reveal you
2. Be sweet-tongued
3. Be eloquent
4. Judge the audience
5. Don’t dread the audience
6. Scan the information and respond
7. Be an avid listener
Chapter III

Section 3: The Man Behind the Leader: Kural’s Edicts

Quotients under Qualities-Head and Heart, Functions - Open and Discreet contribute to the thought process and lend meaning to life. The then Indian tradition enjoined on the householder, head of the family, leader-micro, the responsibility to acquire wealth by right means and to spend it on self and others including bachelors (students) outside the family fold also and ascetics.

Noteworthy is the sequence of topics in the book Aram on the stages in a man’s life, where he is advised to lead a good family life, be blessed with good wife and good children. He is expected to love them, love others, be hospitable, speak pleasantly, be grateful, be impartial, have self-control, be virtuous, be faithful to the spouse, have forbearance, avoid envy, avoid covetousness, avoid back-biting and avoid pointless speech, to dread guilt, to cultivate charity and to obtain glory.

Family’s influence

Valluvar addresses the individuals as he opens his work. His starting point is home. He asserts that leadership starts at home.

Across the world and closer home many examples prove that behind the success of every leader is a woman; could be mother, could be sister, could be wife. In rare instances men are found to be behind the success of women. During his formative stages man’s family atmosphere forms his frame of mind. Thought process and the ways of expressions and actions conform to one’s family background. The family is expected to provide wards a congenial atmosphere for proper growth. It all starts with one being a good man, a good husband and a good father.

1. Be a worthy father and a worthy son

“The father’s duty is to project his son as prima donna in assemblies.” (67)

Of all his ordained duties, the father is obliged to be a mentor to his son, to groom him to be fit to emerge as the first in learned assemblies. The father’s role is more than filial; it is one of mentoring. If an institution is considered a close-knit unit, like a household, the leader has to discharge his duties to equip the emerging generation
fit enough to occupy signal positions. This bears comparison with another couplet in the same chapter (68) where the father is advised to equip the rising generations better endowed than that of his, in the society’s wider interests. Fred A. Manske Jr., modern writer, quoted by Peter J. Reed says,

“The ultimate leader is one who is willing to develop people to the point that they eventually surpass him or her in knowledge and ability.”

This is what Valluvar has said ‘take care of the next generation.’ Modern political leaders seem to have understood this in their own way.

2. Be the right spouse

“What does a house lack if the wife is full of virtues? And, what shall a house have when the wife lacks virtues?”

If the word wife is replaced with leader and the word house with corporate house, what Valluvar implies could be sensed better. The wife runs the household; she is responsible for it, though financial management is traditionally vested with the husband. In the corporate sector the managing director/executive director or finance head might handle and distribute the fiscal assets. Yet, directions normally come from the Chairman, the leader. The combined role of Chairman-cum-Managing Director in many units is to vest corporate growth and creation and distribution of wealth with one leader. If the CMD - leader - is wise, the unit, the corporate house, will not lack anything. If the leader lacks virtues, nothing remains. Most households are known to dip in debts and poverty because of the greed or the vices of the life-partner. Most corporate houses also end up in financial fiasco with unmerited leaders, lacking virtues, taking the saddle.

3. Be an embodiment of love

“Those who love others give themselves to their very bones; the unloving belong solely to themselves.”

Love is a fundamental trait with leadership. One who loves himself sets a bad example in life and leadership. He is called a megalomaniac.

“Out of love flows kindness and priceless friendship.”

“The ignorant say that kindness is virtue’s ally. it is valour’s lieutenant too.”
4. Foster kith and kin

The chapter, *Fostering the Kindred*, tells how a man should treat his kith and kin. Blood is one thing; the bread is another. Still, leadership can take cue from the concluding couplet:

“When the estranged return with justifying reasons, the ruler may, after careful consideration, take them back.” (530)

Those fired are not normally re-hired. This suits the corporate manager and employees. But a courtier’s position is different. The leader can take back his former companion, should he offer justifiable reasons for having stayed away. The leader’s mind should be free from prejudices in accepting his erstwhile companions/deputies. He should ponder over the circumstances with an open mind. A stubborn mind, resisting justifiable explanations, is not leadership. It is a different matter if the rejoining one is not accepted after due consideration of the explanation given. Hence Valluvar employs the term ‘*Ennik Kolal’*- considered acceptance.

5. Be health conscious

This chapter on healthcare by dietary control is helpful to leaders on extensive and tight travel schedules to meet the agenda. They eat various types of food and skip their routine. The fact that HR departments run more courses on stress and hypertension is an indication of the plight of the modern managers who swing between schedules. Valluvar says:

“No need for therapy if food is taken after digesting.” (942)
“Avoid frequent in-take. “(943 - 944)
“Don’t be tempted to take food that you are not used to.” (945)
“Those on diet control could be happy; gluttons become sick.” (946)
“Diseases are caused by untimely, tasty but harmful food.” (947)

Another couplet is a prescription for doctors.

“The apothecary shall consider the endurance of the patient, magnitude of the illness and the timing for the medication.” (949)
The medical context of previous couplet on diagnosis could also be applied to the management realm.

"Before treating a patient, diagnose the disease, probe the causes and then prescribe medicine." (948)

To the manager or the leader, this couplet could mean, "When people bring you problems, keep the individual/s away, probe the root cause of the problems and then explore the means to resolve them." *Go to the root* is a lesson for all leaders.

6. **Have a pure mind**

"Keep the mind free from impurity; that is everything of virtue; all else is nothing." (34)

Without a pure mind other accomplishments are brought to naught. Hence Valluvar expects leaders to have a pure mind. How does a man become good? By keeping his mind pure, says Valluvar. That is everything; the rest is of no consequence. Nearly thirty chapters later he reiterates it other words.

"Don’t go against your conscience. If you do, it would scorch you." (293)

7. **Curb your desires**

One need not be a saint to quell worries. Like a saint could a leader cannot keep away from worries; he has to shoulder responsibilities. Even then a leader can stay clear of affliction of worries. This is what Indian philosophy calls ‘renunciation in action and not renunciation of action.’ This demands a high level of maturity. The two couplets in this chapter, 341 & 343, compel comparison with the Gita’s concept of keeping a quiet mind.

"No agony from those things a man keeps away from." (341)

"The determined mind controls the five senses and gains what all it wants."

(343)

8. **Control yourself**

For all learning and wealth one is expected to be controlled and guarded in his speech and temper. This chapter defines the virtues of self-control and points out what could be the gain or loss in following or not following the tenet - self-control.
“Those who control themselves and behave wisely gain distinction.” (123)

“Loftier than a mountain is the greatness of the self-controlled.” (124)

“Humility is a virtue with everyone; it is added wealth to the rich.” (125)

“Hold your tongue, even if you do not control anything else; unguarded words lead to troubles.” (127)

“A lone harsh word can undo all the gains.” (128)

“Fire-burns heal, not the scars of verbal attacks.” (129)

9. Control the five senses

“Determination goads for good the course of the five senses.” (24)

Reading the other part of this couplet commentators hold that a control over senses is to make advance booking for a berth in heaven. The other world apart, even in this world the mind should goad senses. The employing of the term goad with the implied elephantine course of senses matters much. The same is the imagery in the Bhagavad Gita.

“The world is his who knows the ways of the five faculties, touch, taste, sight, smell and hearing.” (27)

10. Have good demeanour

It is well-nigh difficult to find an English equivalent for the Tamil word Ozhukkam even as it is difficult to find a match for the Sanskrit word Dharma. Valluvar calls it one’s behavioural response to others. Extolling demeanour’s virtues he hints that a good conduct has its internal and external implications. Tomes of books define what good conduct is; but only a kind heart can pick it up and practice the same, not that it earns one a good name, but that it gives others the pleasure of having moved with a desirable person.

“The virtuous would not utter harmful words even by slip.” (139)

“Education means little if one is not attuned to the world.” (140)
The concluding couplet tells that mere learning amounts to nothing unless one sees the ways of the world around. Leaders of demeanour, through their cultivated conduct, leave such an impression that others long to continue their acquaintance. They command virtues, not those without it.

11. Have patience

Patience is easier advised than adhered. An ordinary man can afford to be impatient, not a leader. How does patience help one? Patience is the virtue of virtues, in the sense that it guards one from vices such as anger and prevents him from doing anything regretful. Not just that, patience also binds one to bear harmful words and harmful deeds of others.

“One should be as patient as the earth that bears all digging.” (151)

“To bear harms of others is good, better still to forget them.” (152)

“To be wholesome forever is to follow the virtue of patience.” (154)

“To punish the perpetrator of wrongs is pleasure for a day; to forbear is to remain glorious all through.” (156)

“To bear the words of the vainglorious is more than saintly.” (159)

12. Congeniality

As mind prompts the hand to give, Valluvar places the charitable mind ahead of the charitable deed. (Charitable mind is covered here and charitable hand in the ‘Functions’ division.) Commentators and translators differ in fixing the meaning of the Tamil word Oppuravu Arithal, which has no synonym. To Ramachandra Dikshitar it is ‘Decorum.’ For V.V.S. Aiyar it is Complaisance. To Rev. Drew and Lazarus, it is Benevolence. Monk Sivaya Subramuniaswami calls it ‘Understanding one’s duty to give.’ The term’s subtlety points to togetherness and generosity. It is the feeling of congeniality. Valluvar employs impressive metaphors for the giving mind: The generous mind is like rain-bearing clouds (211) A lake serving the public, (215) A fruit-bearing tree of common reach (216) and, a herb with healing properties. (217).
“Those with a heart to help the poor will not mind their own indigent circumstances.” (218)

“The one caught in a plight of being unhelpful, would consider himself impoverished.” (219)

“Some could even pledge themselves to be able to give.” (220)

13. Be compassionate

Valluvar commends compassion as a leadership trait like charity, as it lends meaning and glory. Glorious leaders are liberal and compassionate.

“Compassion is the wealth of all wealth. Even the low possess the material wealth.” (241)

“Those who care the life of others need not fear death.” (244)

“Natural for one to harass those weaker; let him recall that he too stood once as a weakling before others.” (250)

14. Be resolute

When the times are hard, leaders are expected to be resolute. The resolve spurs them into action. Here is what Valluvar says on being resolute.

“A resolute mind is everything. The rest matter little.” (661)

“An erudite advise: Avoid what might end up in a fiasco; having done it, stay unruffled.” (662)

“Be discreet about the on-going task till it is completed; midway disclosure would cause misery.” (663)

“The strong mind gets things done, as willed.” (666)

“Don’t ridicule men by their stature; they are like axle-pin upon which mighty wheels of a chariot spin.” (667)

“Be bold; don’t brook delay in what has been deliberated.” (668)

“Dare initial troubles; forge ahead with what would end up in joy.” (669)

“Other assets don’t count without resoluteness.” (670)
Resoluteness is a virtue. But the moot questions are - when, where and how to be resolute? The righteous people are guided by right resolves. Here are two examples; from Shakespeare and Vyasa. To her dithering husband, Gen. Macbeth (the dithering for the good, with second thoughts over killing his king) tells Lady Macbeth:

“I have given suck and know how tender ‘tis to love the babe that milks me. I would, while, it was smiling in my face, have plucked my nipple from his boneless gums, and dashed the brains out, had I so sworn.” 5

What a resolute motherliness! Lady Macbeth apart, here is the morally fortified resolve of a son in the Mahabharata, who dares his mother’s mandate. Told by his mother Satyavati to have conjugal relations with the wives of his dead brothers, in the interest of progeny for the royal dynasty, Bhishma who had already taken the vow to be a celibate, responded:

“Mother, ...at no cost can I violate my own vow of celibacy. Truth is supreme to me. Nothing can divert me from the path of truth. Accepting the throne or leading a married life amounts to abandoning truth and I just cannot do that. I am firm in my resolve. It is impolite to defy you; yet my decision is final.” 6

For a person like Bhishma, a vow is a vow. His virtue is not tempted either by carnal pleasures or a desire for the crown. In fact, it was his mother who wanted him to be a celibate; again it was she who pleaded for revoking it. Still Bhishma did not yield. That is Resoluteness. In fact, the name Bhishma means Mr. Resoluteness, which he came to have because of that quality; his original name was Devavrata.

15. Be wise

Wisdom obtained by learning and listening and pondering is another key component of leadership. Even then the process of pondering is facilitated by the other two sources. Still wisdom is different from learning and listening. The ways to gain and use wisdom, and what kind of wisdom, are explained by Valluvar in Chapter 43 Possession of Wisdom. Valluvar employs war imagery in the opening couplet insisting that wisdom guards one who possesses it.
“Wisdom is a weapon that guards against onslaughts. It is a fortress within, that no enemy can destroy.” (421)

“Wisdom will harness the mind, diverting one from the wrong path and directing him toward the right.” (422)

In the other couplets Valluvar points out what wisdom is:

“Sources apart, the wise discern the meaning of what is told.” (423)

“The wise will foresee. The unwise will not.” (427)

“The wise fear what is to be feared; not the unwise.” (428)

“Foresighted wise stand guarded. Not the unwise.” (429)

“The wise possess everything. No possession amounts to anything to the unwise.” (430)

Wisdom should be a weapon to ward off destruction, a fortress to protect from external assaults, a harness of the mind toward good things, helping him delve deep to detect truth in what is being told; help speak clearly; to listen subtly; to befriend the wise; to abide by the ways of the world; to foresee future; to know what to dread and be forearmed. Course directors can interpret the couplets; as Valluvar has advocated 2100 years ago, wisdom is to stay clear of misunderstanding, to avoid failures.

16. Preserve honour

The fear of losing prestige binds even ordinary men to behave carefully. It is, therefore, incumbent on leaders that they keep to their high status by not doing anything that mars their prestige.

“Shun deeds that diminish honour, even if they are vital for life.” (961)

“Be modest in prosperity and dignified in adversity.” (963)

“I honourable men, fallen from status, are like fallen hair.” (964)

“Even a jot of fault lowers the prestige of the great.” (965)

“When honour is at stake, the great lay down their life.” (969)
17. Beware of being caught by shame

As is elsewhere the Tamil term Naann has not been translated properly. Most translators call it ‘modesty.’ Naann is a term that covers modesty too; but not just that. It is a coyness that is creative, different from shyness; a daring with a concern for bashfulness. Pride prompts one to be foolhardy whereas leaders avoid vain pride since modesty is inherent in them. That is what Valluvar calls Naann.

“Food, dress, et al, are common for all; being sensitive to a blot of shame distinguishes the good from the rest.” (1012)

“Persons sensitive to the factor of shame do not court it, nor do they cause it in others.” (1015)

“Dame Virtue would be ashamed, seeing the shameless.” (1018)

“The shameless destroy everything.” (1019)

18. Set your targets high

“The great perform rare deeds; the lowly cannot.” (26)

Leaders perform great deeds, not just the ordinary. They are obliged to set their targets high. An easy reach of high targets is possible through high thinking, methodical planning and matching efforts.

19. May your learning stand by you

The chapter on Learning answers the questions: How does a ruler/leader know the truth behind everything? How does he keep his mind pure to decide on matters? Tirukkural’s Leadership traits are paraphrased here as directives with their loaded import. (The Kural numbers are in brackets)

“Learn perfectly and stand up to your learning.” (391)

Half-hearted, imperfect, insufficient attempt is not learning. Education should mould one’s conduct and character. Any dichotomy is not virtue.

“Numbers and Letters are the eyes of one.” (392)
Skills in mathematics and languages are essential. It is a misnomer that they are required only for teachers, traders and students of science. Subjects under humanities also call for skills in numbers. It is fallacious to hold that only teachers or writers need language skills. Executives, politicians, who aspire to be leaders, know for certain the importance of communication skills, which Valluvar elucidates in other chapters. In fact his contribution to the subtleties of communication could form a separate research project.

“So do the learned behave that the visitors long to see them and feel the pangs while parting with them.” (394)

Erudition in itself is no asset. The learned one, the ruler, the counselor, the leader in short, should be affable to his visitors, listen to them patiently, express genuine concern. That alone will make the leader as a person sought after and respected.

“The learned shall stay humble, as have-not before the have.” (395)

Modesty is a virtue. While the learned tend to be haughty and conceited, learned leaders, with modesty, are always hailed.

“Any place is his; any country is his – to the one who keeps learning.
Why doesn’t one learn all through?” (397)

As the world has shrunk into a global village, with its shared wealth, multinationals, the CEOs are to be polyglots. Needless to say that learning is a continuous process for them.

20. Let not anyone around you neglect learning

The chapter, *Neglect of Learning*, provides cues to leaders. Political leaders should ensure that all citizens get educated. Corporate leaders shall train and develop the personnel for gains. That is an essential leadership trait.

21. Be truthful in thought, word and deed

Thought provokes deeds. Hence Valluvar calls for truthfulness and its manifestation in word or deed.

“Truthfulness is avoiding harmful words.” (291)
Leaders should note this. Who are leaders? Those enshrined in the heart of people. What is the way for it? Valluvar says:

“The truthful in heart are enshrined in the hearts of people.” (294)

How to observe truth in heart?

“Don’t go against your conscience. If you do, it would scorch you.” (293)

22. Think before you act

“Weigh the pros and cons, loss and gain, ere you embark on anything.” (461)

“Nothing is unattainable to the one who deliberates and takes the counsel of known friends.” (462)

“The wise never encourage enterprises that eat away the capital.” (463)

“Those who dread disgrace of ridicule will not commence any task that is unclear.” (464)

A leader should have forethought on how his actions would be perceived by others. Dreading ridicule or disgrace cautions him in his deeds. But this does not mean that he should not dare; he should; still he should be careful; his actions should not put him in disgrace or ridicule.

“To pursue an ill-conceived plan is to augment the enemy’s strength.” (465)

One’s folly is another’s strength. If one loses in unplanned endeavours he strengthens his enemy. Valluvar looks at the consequences from the other side. If advised ‘plan and prosper’, one might not pay serious attention to it. If cautioned that one’s follies strengthen his enemy, one takes cues aptly. Hence Valluvar’s corollary perspective is to be noted and commended.

“Doing what shouldn’t be done will bring ruin, and not doing what should be done will also bring ruin.” (466)

This oft-quoted couplet says judgement is needed to decide on actions, to be done and not to be done. Leaders with judgement never face dilemma; they will not fumble.

“Ponder over before you act; hindsight is disgrace.” (467)
Whatever be the exigency, one should not just plunge into action before giving a thought on what is to be done. An afterthought could always be a matter of regret. Leaders do not resort to any hurried action. They think wise; they think twice.

23. **Note what to avoid**

"Virtue is to avoid envy, anger, greed and unsavoury speech."

Valluvar is categorical about these four *don'ts* for a leader; he explains the consequences of each at length in later chapters.

24. **Evaluate and cultivate friendship**

Valluvar describes friendship in five chapters: Friendship, Choosing the Right Friends, Sustaining Friendship, Bad Friends and Forbidden Friendship. The first is a matter of the heart; the rest revolve on a sound mind.

"Friendship is a gift; it fights against foes." (781)

"Friendship with the wise leads to light; that with the unwise leads to darkness." (782)

"Friendship with the cultured is engrossing education." (783)

"Friendship is not just for cheering up; but to reprimand while one goes astray." (784)

"Friendship wards off distress with such an alacrity like a hand that hurries to the slipping garment." (788)

25. **Don't incur the wrath of great men**

"The wrath of those who have scaled the hill of Virtue is not bearable even for a brief moment." (29)

Leaders are not prone to anger; they are expected to give up anger, under provocation. If they do, probably irked by the activities of others, the vent is unbearable. This is a lesson to those who interact with leaders, as to not to provoke them.
26. **Know the etiquette**

To be courtier in home country is more delicate than being an envoy in a host country. How to get along with one's own king? Valluvar's tips on courtly manners:

"Moving with the king is abiding by the hearth, one should not be too close or too far." (691)

"Never harbour desires on par with the king. If you don't desire so, the king would confer substantial riches." (692)

"Be guarded. Indiscretion leads to irrevocable suspicion." (693)

"In the presence of elders do not whisper unto others; don't signal anything by sly smiles." (694)

"When the king is in parleys, don't butt in; don't over-hear. Wait till he chooses to tell you the matter." (695)

"What should be conveyed be conveyed to the king; but wait for the right moment; know his receptivity moment." (696)

"Tell only what the king would hear willingly. Don't tell useless things, even when asked for." (697)

"The sovereignty should be respected, be the king younger or in kinship." (698)

"The wise will not do anything infradig, assuming their hold." (699)

"Harmful it is to behave in an undignified manner or cause breach of protocol upon long-term familiarity." (700)

The hearth imagery, subtleties in courtly manners, not taking undue advantages of kinship or familiarity are qualities that a manager shall choose to cultivate in moving with leaders.

27. **Read the mind on the face**

One's countenance is more expressive than his tongue. The clever read thoughts from the face, part of what is called body language. A leader can read another's heart
from his face. Valluvar, who calls face as the mirror of the mind, says the use of the
eyes is to read the face as the face reflects cordiality or hostility. Valluvar says,

"Engage the one who reads faces, however much the hiring costs." (703)

Negotiating leaders or leaders' negotiators, will gain much in this chapter, which
tells, in different words, that face-reading is mind-reading and eyes are unequivocal
indicators of the mind.

28. Assess your friends

Valluvar who hails friendship wants it to be rated before cultivated:

"Nothing is more pernicious than an unrated friendship." (791)

"The worth of friendship is measured in times of distress." (796)

"Cling on to good friends; cast away the rest." (800)

29. Know your strength

A leader of a country, or a corporate unit, should realise his strength. Wars had
been lost by incorrect assessments, over-estimating one's strength and underesti-
mating the valiance of the rivals. Kural is specific about right assessment of strength.

"One should weigh the demands of the deed, his strength and the
strength of his allies and rivals." (471)

Assessment of strength is vital. Normally leaders fail in one or the other of these
factors. Any error would prove fatal. Valluvar proceeds further:

"Nothing is impossible to those who judge the nature and means of
their task and proceed with determination." (472)

Three factors that make things possible: assessment of the nature of the task
ahead, potential of the means and the determination to employ those means.

"A wrong assessment of one's strength plunges him jealously into projects
and miscarries him midway." (473)
“One shall assess his strength exactly. Venturing without realistic assessment of strength would cause midway mishaps.” (473)

“Those who do not live in peace with the neighbourhood, but praise themselves on their own assumed strength would perish.” (474)

“Even peacock’s feathers break axles when overloaded.” (475)

30. Give no room for folly, within or around

Valluvar says: *Folly* does everything improperly. It retains the bad, gives up the good. It takes up the forbidden and is unabashed over shameful things. The fool does not follow what he preaches. He is unable to preserve the riches. Intoxicated with wealth, the stupid are happy with friendship that can break away anytime. No leader with a trace of folly is worth his title. What relevance does this chapter have then? Leaders are given clues on stupidity’s marks, so that the stupid could be kept away.

31. Be fortified internally to tackle enemies

Winning depends upon sizing up the enemy. But Valluvar’s advice to leaders, to conquer enemies, is different. Says he, “Be righteous, conquer your anger, lust; devise strategy, seize the opportunities. Never get your weaknesses as other’s exploits.” Each couplet offers a valuable hint.

“Dare the strong, not the weak.” (861)

“The unloving and unaiding around, how can one dare enemies? “ (862)

“The cowardly, ignorant, restless and the ungenerous is an easy prey to enmity.” (863)

“The angry and the immature can easily be won over by anybody, anywhere, anytime.” (864)

“The one not considering the means, not seizing opportunities, not sensitive to shame, not cultured would be won over happily.” (865)

“The excessively angry and lusty persons be cast aside.” (866)
Couplet 867 has baffled many commentators and translators. Some fumble to read the poet’s mind. \textit{Pay for and earn the enmity of ... } That is the crux. S.M. Diaz seems to get closer than others, but strays out. The couplet’s import could be rendered thus:

“Incur, at any cost, the enmity of the one who plays a double game.” (867)

Possibly what Diaz says does not mean the poet’s perspective. The two mystifying Tamil words are – \textit{Aduthirunthu - Maanatha}. The first word means \textit{abiding close by}. The second: \textit{the un-virtuous}.

If one close by is un-virtuous, provoke him and earn his enmity. He cannot be your friend anymore. Spot him and put him in the list of your enemies. If he is inimical, you can tackle him properly. On the other hand, if pretentious relationship continues, you are the loser. Severing him might cause initially some loss. Bear it; pay the price and gain ultimately. Commentators and translators have not delved deep into the poet’s mind because they were naïve scholars, not exposed to crafty situations.

Modern political and corporate leaders have understood this phenomenon better. They are sensitive to and secretive about the enmity in proximity, in the guise of friendship. That is why they cannot treat their deputies as friends. In the coalition politics of these days, chiefs of political parties worry more about their own allies than about opposition parties. His clue is very helpful to modern political leaders. Valluvar says:

“The two help enemies: not to be endowed with virtues, but vices, and to stay unsupported by one’s own clan.” (868)

“Blissful is he who is blessed with wicked and dreading enemies.” (869)

“Glory shall never be his who never learns, who is angry and who is incapable of doing even small things.” (870)

This chapter implores harmony, expects the leader to be at peace with himself before he sets out to tackle his enemies. That is why Valluvar tags the adjective \textit{Maatchi} (greatness) to \textit{Pahai}, (enmity) even as he has linked it to \textit{Irai} - God/King, implying that enmity is awesome and cannot be underrated.
32. Understand the nature of enmity

Tackling enmity is as important as cultivating friendship. Valluvar has given many useful tips in this regard. They are:

“There shall be no hostility even for jest.” (871)

“Incur the enmity of the soldiers, not orators.” (872)

“To be lonely and hostile to everyone is worse than lunacy.” (873)

“The world goes by kings who befriend even their foes.” (874)

“Never reveal your weaknesses to your enemies.” (877)

“Undo enmity at its infancy, as uprooting a briery plant.” (879)

One who takes cues is bound to win over his enemies. It is incumbent on a leader to cultivate each trait for his good.

33. Hitch your wagon to glory

It is natural to be jealous of the popular. However, it would be rewarding to know how to become glorious. Leaders and leader-aspirants can learn much from this chapter. Valluvar continues the subject of the previous two chapters and avers that those who hitch their wagon to glory shall be charitable; they do not attach importance to things transient.

“Be charitable and live praiseworthily.” (231-232)

“In life other things are transient, not glory.” (233)

“To be born is to live gloriously.” (236)

“Without regretting for not living gloriously, why should one blame others?” (237)

The last-mentioned couplet points out lack of leadership and its spillover.

34. Focus, meditate and envision

Penance is what one finds only in lexicons and the legends, not in the real-life situation of this millennium, if the word is to be taken as a sage in yoga for years,
seeking a boon. In the current context the word could refer to meditation, single-minded devotion, steadfastness, focus, passion and vision in the political and corporate contexts. Modern corporate leaders identify the aforesaid qualities as components of leadership.

"Penance is to alleviate sufferings, not to harm." (261)

"Penance helps patronise friends and vanquish foes." (264)

"The strong-willed shine through hardships as gold out of smithy." (267)

35. Know your duties

A minister too is a leader in his own way, although he works for another leader, the king. The relationship between the two, in the modern context could be that of the leader and the manager. The manager should also possess leadership qualities; he is not less of a leader because he works for another leader, ie, the king. Here are the prescriptions for the minister/manager.

"Minister is one who is an adept in choosing the task, the time and the means."

"Care for the citizens, learning, wisdom, determination and perseverance are the five traits of a minister." (632)

"A minister shall keep apart those to be sundered, unite those to be brought together and reconcile those who parted ways." (633)

"The minister is one who contemplates over the deeds to be done, employs the right persons and gets things done." (634)

"A minister is one who knows ethical codes, employs wise words and enjoys the support of the highly erudite company." (635)

"Who dares one of vast learning and sharp intellect?" (636)

"What matters is not expertise in execution but biding by the way of the world." (637)

"Ability is not planning, but execution." (640)
36. **Be eco-conscious for the common good**

No poetic work has voiced the gifts of rain so precisely and poignantly. The intent here is not to praise nature, but to exhort man to live in tune with nature. Valluvar points out the economic and ecological gains by rains and the loss otherwise. When water sets fire the politics of the day, when leaders, caught in a militant mire to deny water to the needy, when a government floats funds for drought relief as well as flood relief in different parts of the country simultaneously, these couplets bear relevance to political leaders, incumbent and aspirant. Without fear or favour, all leaders are supposed to attune to society, to be eco-conscious and foster factors that bring in copious rainfall, as the world cannot survive without adequate water resources.

37. **Beware of the enemy within**

“Beware of enemies cloaked in a bond of relationship.” (882)

Other couplets explain various aspects of hidden enmity among relatives. One should detect it. Leaders are capable of it.

38. **Don’t be deluded by illusions**

Valluvar says purity is detachment from anger, lust and illusion. One sincere in pursuit of truth distinguishes the unreal from the real, be it information furnished or image created. Five couplets have a bearing on decision-making based on one’s capacity to detect illusions from the reality. They are:

- “Discriminate the real from the unreal, myth from truth.” (351)
- “Those not deluded by ignorance and illusion will be happy.” (352)
- “Without wise perception, the five senses are of no avail.” (354)
- “Whatever be the nature of things, know the core of it.” (355)
- “Exterminate desires, hatred and illusion.” (360)

39. **Realise the transient nature of the world**

Many philosophers have been telling time and again that life is transient. Impermanence is the only permanent fact of life. Valluvar who goes by the same
tenets, explains the fleeting nature of life in different images and offers poignant advice, which would benefit the world, if leaders could take it.

“Wealth is fleeting; channel it by charities to arrest it.” (333)

Fortunately whether Ford, Rockefeller, Bill Gates, Tatas and Birlas have read *Kural* or not, they have given permanence to their wealth by incepting charitable trusts. It does inspire others.

40. Dare destiny

Destiny has been vividly portrayed in legends across the world. They have pictured men both as victims and challengers. Valluvar, writing a didactic work, taking the pithy form of couplet, does not have the luxury of a wide canvas to pitch man against destiny in any form of encounter. Nonetheless, he has deftly balanced fate and endeavour. Whether he endorsed the domination of destiny, or pit the man against it, is still a matter of interesting debate. He has not underplayed the hold of destiny; at the same time, he has coaxed the man to brave it with all his might and perseverance. He is not a fatalist in any pessimistic sense of the term. He encourages mankind to brave destiny with guts and perseverance in chapters – 60, 61, 62 and 63.

The following are the nine thought-based eschewable qualities:

1. Don’t be ego-conscious

Even the invocation couplet implies personality development and leader-ship. This couplet is acceptable by people of any faith:

“The one who draws himself to the feet of Him Who is free from prejudices shall suffer no miseries.” (4)

Theist or not, this should enthuse man/leader to be free from likes and dislikes and to follow the one who has no prejudices.

2. Cast away all desires

Chapter 37 implies spiritual aspects that fit ascetics. It is also relevant for leaders. It is akin to the message of the *Bhagavad Gita*, - to stay unattached. What Valluvar calls *passion* here is different from its Western meaning. What the modern Western
writers mean by *Passion* is *Ookamudaimai* (enthusiasm) in Tamil. By *Passion,* *Kural* refers only to sensuous pleasures. Leaders are expected to eschew that sort of passion. Valluvar explains it in different ways in the ten couplets of this chapter, as base desires entertained by leaders ruin them, those around them and even the institutions they lead.

3. **Avoid jealousy**

Jealousy is the basest of vices, plunging one into other vices. One who avoids jealousy, does not fall into the clutches of other vices. The tyrant leaders of history are those who have been envious of others. Good leadership and envy do not go together. That is what Valluvar imparts here:

“To have an unenvious mind is to be on the path of virtue.” (161)

“One knows the shameful outcome will not be jealous.” (164)

“There could be no enemy for one’s ruin except envy.” (165)

“The envious never rise up, the unenvious never fall.” (170)

4. **Eschew hatred**

Leaders shall not hate any. Not loving does not mean hating. To note the difference between the two is wisdom. Hatred is a mental disorder. It paves way for other undesirable qualities in mind. It presages fall, says Valluvar.

“Hatred is a disease that cankers in one’s culture.” (851)

“Do not hate and harm even those who have harmed you.” (852)

“He who has no hatred for others shall he happy forever.” (854)

“Hatred saps wealth. Hence it should be given up.” (858)

5. **Never be angry**

Anger has earned more notoriety for leaders than any other trait. An affable leader is likeable any day, anywhere. Angry leaders are obeyed, but not respected. If biographies had not glossed over the faults of leaders, many of them would have been shown as men of anger. Valluvar presents anger’s menacing dimensions. One is
normally prone to burst out in anger with the weak or those down the line. As a shrewd psychologist, Valluvar wants men to avoid anger against the unbearable and the meek.

"Why should one be angry at the weak who cannot rebut?
Those who can rebut do not care anger.  (301)

"Uncontrolled anger causes havoc later. (303)

"Anger spoils one's pleasant disposition. (304)

"Guarding means, guarding from anger; anger will destroy. (305)

"Anger is a fire; it does not discriminate the near and dear. (306)

"Even when one is harmed, better he gives no room for anger. (308)

"One shall gain anything, if he can give up anger. (309)

6. Do not entertain even the thought of thieving

Theft is of different types. Objects entice the weak-minded; thieving is born in mind. Valluvar proscribes thieving. Does thieving have relevance to leadership? Are leaders thieves? In petty sense, no. If a leader indulges in theft of any kind for any reason, his followers will also do so. Business world may have venues bordering on theft. Still leaders should desist from it. Hence Valluvar says the mind should not harbour thieving.

"One who does not want to be despised, should guard his mind from any thought on thieving." (281, 282)

"What is gained by thievery would seem to grow, but would vanish." (283)

7. Don't covet somebody's wife

The lust for spouses of others has ruined many from epic times to these days. Still, there is a need to reiterate this, as the weak human nature remains much the same. The extramarital links of ordinary men go unnoticed; they evoke little criticism. Valluvar has not exempted in this respect even the common man. Yet leaders have to keep themselves above carnal cravings, as they have to set example for others to
follow suit. A leader is expected to be exemplary in anything, even in his marital life. Valluvar says:

“All good things in a man would be set to naught if he be enamoured of somebody’s wife.” (144)

“To the erudite, staying within marital confines is not simply a matter of behaviour, but virtuousness.” (148)

“Even the one prone to all vices, shall keep himself away from coveting another man’s wife.” (150)

8. Don’t be led by women (?)

Ancient texts reflected the male-chauvinistic society of the times. This chapter should be understood in that milieu. Now many leaders, especially in the corporate sector, have acknowledged their success to women. When education was denied to women in the ancient society, they were treated as vanity personified. Hence Valluvar advised men not to be led by women.

9. Keep away from harlots

Leaders, expected to be models are advised to avoid extra-marital relationship, as that would turn esteem into despise. Hence harlots be avoided.

The cultivable Functions

Valluvar lists the following 40 cultivable functions as thought-prompted:

1. Be kindly disposed to everyone

Some times kindness leads to misplaced faith; but it does it never land one in irretrievable misery. That is why ancient texts prescribe kindness as a trait for leaders. Why should kindness be cultivated and expressed? Valluvar says:

“Kindness sustains the world.” (571)

“The unkind are a burden to the planet.” (572)

“If eyes do not show kindness, what is the use in having them?”
(Never cast stern looks on any) (574)
“The world belongs to the compassionate.” (578)

“To be compassionate even to those who cause harm is virtue.” (579)

“The compassionate can stomach even poison as nectar.” (580)

2. Be courteous

The following edicts on courtesy provide guidelines to leaders.

“Easy accessibility is a mark of courtesy.” (991)

“Love and noble descent beget courtesy.” (992)

“Men resemble physically, not in the courtesy component.” (993)

“No disparaging, even for kidding. It is not courtesy.” (995)

“The world revolves by the courteous; but for them, it would have been ruined.” (996)

“Those who lack courtesy are wooden, even if their intellect is as sharp as a rasp.” (997)

“It ill-behoves one to be discourteous even to the unfriendly and the harmful.” (998)

“Those who lack cheers spell darkness even at noon.” (999)

“Wealth with the discourteous is milk curdled by an unclean vessel.” (1000)

3. Be sensitive to the nuances of hospitality

Speaking of body language, Valluvar employs a sensitive simile to drive home the point that the genuinely welcome looks of the host towards the guest matters most.

“The anicham flower withers at the very smelling. So do guests wither away at the cold looks of the host.” (90)

Cold looks drive guests away, even as the touchy anicham flower that withers at being smelt. Transferred to the current context of the corporate rituals of receptions,
luncheons and dinners, the couplet has a bearing on etiquette. Hotel industry, a paid service, is euphemistically called the hospitality industry. Those who stay and pay in hotels, are, ironically, called guests, though they should be called customers or patrons. Even then the looks of the host matters more than the dishes.

4. Be grateful

The chapter on Gratitude depicts its dimensions from the angle and quantum of benefits, beneficiary’s disposition to benefactor and reciprocity. The three that bear direct relevance to the functions of leadership are:

“The help is rated not in itself but by the worth of the recipient.” (105)

“Never forget the friendship of the pure; never give up that of those who helped in distress.” (106)

“The gesture of recalling the sole good deed jettisons even the deadly harms perpetrated by one.” (109)

5. Gain support of the Great

This chapter is a distant predecessor to what is presented in modern management as a concept - mentoring. As counsels, the sages were no yes men. They were leaders of leaders. They did not fail to admonish the king/leader who took wrong steps.

In ancient India, as Prof. G. D. Sharma points out,

“All kings without exception had a prohitt/acharya close to them. These conscience-keepers were wise men and served as philosophers and guides to kings. They commanded great reverence and enjoyed a very high status in the court as well as in the general public.”

Much the same is postulated here and it is relevant even now.

“Gain the counsel of great men who allay today’s ills and ward off tomorrow’s troubles.” (442)

“One’s strength is to merit the friendship of those greater.” (444)

“Counsels being his eyes, may the king choose them carefully.” (445)
* Who could destroy the one who has aides to reprimand? (447)
* No investment, no profit. No support, no stability. (448)

6. To be good is to be dutiful

Ethical texts insist performance of duties. It should be stressed more than ever now when clamour for rights and privileges drown one’s obligation to discharge his duties, personal, professional and social. Here is what Valluvar says on duties:

“The virtuous is one who knows and discharges his duties.” (981)
“To the great, nothing is as important as character.” (982)
“The five pillars that support character are love, bashfulness, universality, compassion and honesty.” (983)
“Penance is not to kill; nobility is not to slander.” (984)
“Humility is strength of the great; with the erudite, it disarms a foe.” (985)
“Nobility’s touchstone is to concede defeat even to the unmatched.” (986)
“What use is of nobility, if it cannot return good even to those who have done harm?” (987)
“The noble do not hold even poverty a disgrace.” (988)
“At the deluge, oceans may be boisterous, not the noble.” (989)
“Earth cannot hold its burden, if the noble’s nobility sinks.” (990)

These couplets are general observations of life and not specific-type tips. Still bearing in mind the import of each couplet would help the leader of any level to respond positively to what is expected of him/her. Success with renown is assured to the practitioners.

7. May you ever be noble

Leaders are distinguished by their nobility. How to be noble? What the traits going with nobility? Valluvar answers:
“Aspiring for glory is light. Not seeking it is blight.” (971)

“All are born equal; they differ by their performance.” (972)

“To be high or low depends not on position but conduct.” (973)

“Greatness is performing rare deeds ably.” (975)

“The low never think of gaining by the great.” (976)

“Parochial ones, taking high positions, turn arrogant.” (977)

“The great behave modestly; the low brag about them.” (978)

“Greatness quells the ego; pettiness flaunts haughtiness.” (979)

“The great gloss over the faults of others; the lowly hasten to expose them.” (980)

Those who assume high positions shall take these lessons that will make them leaders of eminence through nobility.

8. Be an impartial judge

Judgement should precede actions. Leaders should be impartial is hailed virtuous. The lack of it harms. An individual’s partiality helps him or harms him; at worst, it could harm only a limited circle. But a leader’s partiality could harm a generation, institutions and even the nation. Valluvar rules:

“Impartiality in meting out justice does not weigh extraneous factors.” (111)

“Anon give up the wealth from swerving justice, even if it brings in good “

“The fit and the unfit are known by their legacy.” (114)

“If you swerve from justice, be sure, you are done with.” (116)

“The just shall be like the pointer of a balance, upright when weighing.”

“Words could be straight if the weighing mind is right.” (119)

“Let traders weigh interests of others as of their own.” (120)
9. **Know the goals**

The next four chapters, *Farming, Poverty, Begging* and *Dread of Begging* set goals for leaders. Farming contributes to the GDP. Poverty should be alleviated through proper creation of wealth, which is the duty of leaders. The result of poverty is begging. A leader should not leave his people wallow in poverty. Valluvar curses such leaders who reduce their citizens to beggars and advises that only those are leaders who dread beggary. The couplets have a pertinent plea to leaders on creating and distributing wealth.

10. **Aim anything big and gain it**

Any one can perform small deeds. Leaders are not needed for that. A leader should set his aims high and strive to achieve them. Otherwise he is not worth his salt.

> “Better folow an elephant that skips the spear than the rabbit that falls by the arrow.” (772)

> “To be considerate to the defeated is also part of valour.” (773)

Winning matters. Valour that wins causes pride. Yet, if the winner is considerate toward the defeated it raises his stature.

11. **Be just in your administration**

This chapter is apparently meant for kings. What has it to do with modern corporate leaders? According to G. D. Sharma, the term *rajiya* in ancient political literature meant the State, which had the following seven constituents. Its modern corporate equivalents are as given in the brackets.

1. Raja (The leader)
2. Amatya/mantri (The Board of Directors)
3. Surhit, the friendly neighbouring state (parent company or business partner.)
4. Kosh (Finances)
5. Danda (Administrative system endorsing punishments)
6. Durg (The security system)
7. Bal (The work force)
Valluvar also addresses these seven segments, speaking kings/leaders good and bad. A king, a leader, because of his position, is to administer justice; that obliges to conduct himself just. What are the quotients of a just leader? He lists the following in the opening couplet of Chapter 55, *Just Rule*:

(i) A thorough investigation issues brought in;
(ii) an unbiased disposition;
(iii) impartiality to the parties;
(iv) and observing the code of law. (541)

"The king is duty-bound to punish the wrong-doers." (549)

The act of punishing is just weeding out the guilty in the society. Even in the corporate world, the leader can take to these mandates, without offending any or transgressing his powers. Of course, ‘Reward and Punishment’ is part of management, then and now, whatever is the area of activity.

12. Be alacritous

Translators employ different terms for the Tamil word *Pochavamai*, title of Chapter No: 54. To V.R. Ramachandra Dikshitar it is *Against Forgetfulness*; For V.V.S Aiyar it is ‘Guarding against Insouciance. Sivaya Subramuniyaswami calls it as ‘Against Unmindfulness’, whereas the import of the word, as sensed from the ten couplets, could be *Not having an alert mind*, or *Lacking alacrity*. Hence this chapter can be taken to express the following on Alacrity a vital trait of leadership. Borne in mind, the last two couplets would embolden leaders to be exceptional achievers against odds. Valluvar implies that the will and perseverance can win over anything.

"Mad joy is worse than wild outburst of anger in causing harm." (31)

Leaders should not lose themselves in rejoicing. Excessive indulgence, joy or anger, causes harm.

“As penury saps faculties, absent-mindedness mars one’s glory.” (532)

“The wise say, renown will not be his who is not alacritous.” (533)

“Forts do not guard the cowards, nor riches the unalacritous.” (534)
“One not guided by foresight will have to repent what befalls.” (535)

“Nonpareil is the unslippery vigilant mind over everyone.” (536)

“Nothing is impossible to the ever vigilant.” (537)

“Remember during the moments of joy the plight of the forgetful.” (539)

All these couplets bring to the fore the importance of having an alert mind, which is an essential quality for leaders.

13. **Be pro-active**

A leader’s resolve is not expressed verbally. Strong resolves are reflected in his actions. How to act? Valluvar guides:

“Once the deliberation is over, start action; it is improper to tarry. (671)

“There should be no delay in what should not be delayed, what can wait, shall wait. (672)

“Prompt action is good; where it is not feasible, choose the appropriate alternative to succeed. (673)

“Unfinished action and unvanquished enemies stay as embers to blow up later. (674)

“Five factors to be looked into before taking up action: funds, means, time, place, and the contemplated action. (675)

“To be considered in acting upon are: the result, the impediments and the consequences. (676)

“To be prenticed under an expert is to learn the nuances. (677)

“Set an elephant to trap an elephant; screw a deed for a deed. (678)

“Before helping friends, befriend anon those who left the fold of friendship (679)

“Minor rulers pay obeisance and befriend the mighty ones in the interest of their shuddering citizens. (670)
The above couplets, meant for rulers in monarchic regime are relevant to the modern corporate realm as well as they offer appropriate methodologies.

14. Be pure in action

Leaders who know nuances of communication attract crowds; still they are judged not by their words, but by their action, pure action. How to be pure in action? Here are *Kural*’s mandates:

“Aides bring in wealth; still initiative fulfils aspirations.” (651)

“Take up only virtuous and fame-ensuring deeds.” (652, 653)

“The perfect shall not swerve from virtue even in adversity.” (654)

“Never do anything that you may have to repent later; if you had done that, may you not do it again.” (655)

“Even if thy mother is starving, don’t do anything that the erudite would despise.” (656)

“Great men’s poverty is greater than the wealth of sinners.” (657)

“Doing the forbidden might pay off initially, not all through.” (658)

“Heaping ill-gotten wealth is storing water in an unkilned pot.” (660)

15. Be methodical

“Many might support; still immethodical acts go awry.” (468)

A leader shall think and act methodically. Immethodical deeds turn awry, despite initial euphoria. Leaders shall note that mass support is no yardstick for probity.

“One might err even in doing good, if the recipient’s deserts are not considered.” (469)

This couplet points out that a leader, while doing good to others, shall weigh the deserts of the beneficiary. What is sauce for the goose could be the sauce for the gander, but not always, not everywhere, not for all the ganders. Taking the
beneficiary's merits into account is good leadership. May those in government, showering goodies on citizens, note that distributing undeserving gifts is to subsidise, not commodities, but the citizenry.

“A leader shall act without giving room for blame. People will not accept anything that cannot be accepted.” (470)

A leader should function without giving room for blemish. He should always uphold the dignity of himself and his office.

16. Be alive to the time factor

Time, a crucial factor, matters as much as money. Valluvar who starts with crows and owls ends the chapter with herons, prompting man to learn from nature.

“May the king choose the time to win; a crow can overpower an owl during daytime.” (481)

Valluvar is right; history reveals ill-timed wars were lost. That is true even now. This simile could be extended to the corporate den too. Everyone has his comfort time zones. There are crows and owls among people - those who work well during daytime and those in nights. In these days of outsourcing and call centers, a leader should be shrewd enough to spot the owls and the crows for proper deployment. This is a leadership trait.

“Right time coupled with the right means ensures victory. (483)

“Right time going along with right place ensures victory. (484)

“Strike at the right time and place to win the world. (485)

“Patient restraint of the enthusiastic is not weakness but tactics. (486)

“The clear minded hold forth for the opportune moment. (487)

“Seize the rare opportunities; accomplish feats. (489)

“Wait patiently for the right moment and pitchfork like a heron. (490)
17. Don’t procrastinate

“If you can do good, do it today. Don’t postpone it for morrow.” (36)

Time management is elucidated in depth later. Suffice here to know that Valluvar insists on doing things promptly.

18. Be enthusiastic

A leader may draw assistance from several quarters. Still he should be active himself. What matters is his enthusiasm. Valluvar has extolled the virtues of will power, courage and swinging into action in as many ways as possible. Here is a paraphrase of the chapter on energy and enthusiasm.

“Only the pro-active possess anything, not the rest.” (591)

“Enthusiasm is wealth that stays, not the material one.” (592)

“The persevering shall never brood over losses.” (593)

“One with undaunted will is on the trail of wealth.” (594)

“A man’s grasp is as high as his mind’s reach.” (595)

“Entertain high thoughts. Eschew the rest.” (596)

“Amidst an ambush of arrows, an elephant stands stubborn; so are the strong-willed amidst attacks.” (597)

“The world is not for those who lack will power.” (598)

“For all its girth and tusks, the elephant shudders at the courageous attack of a tiger. Size matters little.” (599)

“Courage propels one into action; one who lacks courage is no different from a tree.” (600)

As mind prompts action, Valluvar accords priority to mental energy as the spur to action. In short, he says energetic people inherit the earth. As a pro-active leader leads by his example, he spreads energy waves everywhere; there will not be any trace of sloth with those around him.
19. Persevere

Advising people to avoid sloth, Valluvar extols the gains of perseverance.

“Never consider any task difficult. Perseverance helps you do it.” (611)

“Never give up tasks; the world abandons deserters.” (612)

“The persevering alone could be proud philanthropists.” (613)

“Misfortune is no disgrace; not exerting is disgrace.” (618)

“Even tasks above divine caprice could be accomplished by those who exert themselves.” (619)

“The persevering shall turn destiny aside.” (620)

The last two couplets embolden leaders to be exceptional achievers against all odds. Valluvar implies that the will and perseverance born of it can win everything.

20. Stay within limits

Valluvar cautions: There are tethers even for feathers. Don’t stretch anything beyond its optimum capacity. This is a lesson for those who are prone to flog men or machines to their detriment.

“On climbing a tree note the tethers, beyond that, it is sure death.” (476)

Like things external, ambitions and exertions also have their limits. Driving one to an extreme in anything would cause fall. The couplet implies that a leader should have propriety, judgment and reticence in whatever he does. A vaulting ambition might ruin him. The is another important couplet in this chapter providing cues to the nuances of financial management.

“Know your capacity to give and then give accordingly, to preserve your wealth.” (477)

21. Be generous, but note the limits

No matter the income, keep expenditure within limits. One should mind the accrual, whatever be the quantum on hand.
“No harm even with measly accruals, if the expenditure does not exceed
income.” (478)

“The one who lives beyond his means perishes like his illusory plenty.”
(479)

“An inconsiderate generosity saps the giver and the stock.” (480)

22. Boulders do not a fort make

Defense is a strategic area of rule. To that end forts help; but not these days. Territorial aggression mattered only in the past. Now the developed countries raise the invisible economic forts. Still, the spirit of defense remains and leaders have to take note of it. In the first nine couplets Valluvar describes the physical properties of forts. In the concluding couplet he says:

“Whatsoever be the excellence of a fortress, it is just nothing without men of great action.” (750)

Men matter, not matter. A CEO or a leader is made to understand that all the physical assets of an institution would not amount to anything, without a strong and properly deployed human resource. Bravery counts far more than boulders. If anything, leadership is bravery.

23. Imbibe the spirit of a warrior

In a war-torn world all countries have a concern for spending for the army to augment weaponry. The defense budget is on the increase everywhere. At this juncture, it would be worthwhile to learn from Valluvar what are the quotients of *The Army Power* and *The Martial Pride*. As business is akin to war with regard to combating rivalry, military lessons hold good to the corporate sector too. Some of the postulates merit consideration when we discuss leadership, especially the last couplet of the Chapter *The Army power* which implies that leadership is strategically vital.

“What better have a cobra by your side than a band of rats. Number alone does not count.” (763)
“Sense the opponents and lead the brigade to win wars.” (767)

“The army will win if it is free from humiliation, disintegration and empty stomach.” (769)

“Battalions may be many; but without leadership, they amount to nothing.” (770)

24. Note the importance of the location

Valluvar who cited crow, owl and the heron earlier, to stress the importance of time, mentions here crocodile, chariot, elephant and jackal to underscore the importance of the vantage locations in encounters. However strong one is, he should sense the strategic importance of the location. That is what called home turf in the sports idiom. The chapter opens thus:

“Don’t ridicule the opposition; don’t start the offensive until you had chosen the right spot.” (491)

Its explanation comes forth in the next couplet.

“Even to the strong, fortification has its own advantages.” (492)

Power matters; prowess too matters. One may have both. Still to be fortified through external sources/means, is essential. A leader cannot remain complacent on the power and prowess of his own; he should also draw from external resources.

“The place strengthens the weak and weakens the strong.” (493)

“An attack from the right place demoralises the opponent.” (494)

“A crocodile wins in the depths of water; out of waters, it is won over by others.” (495)

“A mighty chariot cannot brave the sea; nor can an oceanic vessel traverse the land.” (496)

“Even a small army can take on a large one, at its vantage site. (498)

To succeed, one should realise whether he occupies his spot of strength and where the opponent has perched himself.
"Though unfortified and small, the home turf is unformidable." (499)

Size does not matter. Bigness in a wrong spot will not be gainful.

"Even a lone jackal can slay a war elephant, taking on lance-wielding men, if he is caught in a marshy locale." (500)

Leaders are advised to note the locale, their advantages there, the advantages to their adversaries and then act. What is told for war is true for politics and business too. In fielding candidates at elections, party heads consider these factors. Corporate chiefs also take into account regional factors in marketing their goods. There seems to be no better way of stressing the importance of the factors - time and place - than by Kural’s imagery.

25. In recruiting look into the antecedents, investigate

This chapter is a Human Resources policy manual. Valluvar provides a code for recruitment and deployment. The selection criteria for personnel should include

"The way the prospects handle virtue, wealth, pleasure and life." (501)

"Trust a man hailing from a good family, free from faults, so modest as to be bashed of reproach." (502)

"A man might be learned, good-natured; still a scrutiny would reveal that he might not be free from a jot of ignorance." (503)

A jot of ignorance could be accepted and the same could be corrected, if a person is learned and good-natured. There is a helpful cue to leaders in choosing personnel:

"A leader shall weigh the prospect’s merits and shortcomings and choose or reject by the major components." (504)

as minor deficiencies could be made good after the recruitment.

"A man’s greatness is known by his deeds." (505)

It is implied that a man is not what he speaks, but what he does. The family is a binding factor. Even in villages the unlettered shudder to do anything evil, saying, "O, we have our children." Valluvar brings this out pertinently:
“Beware of trusting those men who have no kin. The unencumbered are unabashed of misdeeds.” (506)

Family bond prompts one to dread doing anything evil. He fears that his misdeeds might boomerang on his progeny later.

“Nepotism shall not prompt one to recruit a dunce; engaged thereby is not a person, but a bundle of follies.” (507)

Trusting one, without checking his *bona fides*, is to invite troubles for generations. Pre-recruitment investigation of the prospect will spare the leader of the post-employment agonies. Yet, having done proper investigation, the leader should trust the recruit. Says Valluvar:

“Trust none without investigation; having investigated, entrust the man with what he is trustworthy. “ (509)

“Selecting one without scrutiny, and suspecting the one chosen after scrutiny will entail in endless troubles.” (510)

26. Deploy upon merits

Even as the leader chooses the good and not the bad, the recruit should also be endowed with the quality to sift the good and bad. What holds good for employer also holds good for the employee. This is Valluvar’s deft HR balancing act in the chapter Testing and Employing Men.

“The recruit shall tap all productive sources to avert losses. (512)

The following qualities be looked into in recruitment

“Love, wisdom, judgement and freedom from greed.” (513)

“The position corrupts even the duly-chosen men” (514)

“Affection shall not be a placement preference.” (515)

“For success a leader shall analyse the deed’s proportions, the time factor and the one who can deliver goods.” (516)
27. Protect the personnel, by being idealistic

As the modern corporate leader ranks with the ruler of the past, personnel of commercial institutions are akin to the subjects. Thus fostering the personnel has become the duty of a leader, regardless of several rungs of HR supervisors. It is the duty of a leader to function with smile, charity and kind words. The fourth quality that Valluvar adds is very important - *not to insult* any. (953)

The seat’s majesty might invest arrogance in some. But leaders should avoid position-born arrogance and its offshoot, the tendency to insult others. The abundance of wealth or its depletion should not make leaders swerve from nobility. They will always remain noble. They never do anything wicked or treacherous. (956) As a blot of blame would be highly visible, they should be impeccable. (957) The noble man is known by his expressions. (959) and the leader shall always be humble. (960)

28. Empower the staff

A leader’s job does not stop with recruitment and deployment. He must ensure empowerment. Delegation should not be faked.

“Having chosen a person, equip him to do the work.” (518)

“A leader loses riches by suspecting his loyal deputies.” (519)

The concluding couplet insists on periodical rating of the employees for greater benefit. Evaluation is important; still, it is different from interference. Leaders would do well to note this.

29. Don’t interfere

A leader should not be meddlesome. The chosen one should be left to work on his own. Otherwise there would be displeasure and half-hearted performance. Post-recruitment supervision means the choice had not been good, or the instructions were not clear. Then the leader be faulted, not the worker.

“Having chosen one for a task, leave it for him to do it.” (517)
30. Don’t be confounded by appearances/first impressions

When delegated assignments go awry, placing the institution and the leader in predicament, if not in bewilderment, leaders regret their misplaced faith on the assignees. The earlier occasion of reposing of faith was prompted as the assignees, their companions, or deputies who posed as they were the right persons to deliver goods.

Valluvar tells: Evaluate people; don’t be carried away by their looks. The cowl does not make the monk. The base passing for the good are identified in the concluding chapter of Book II *Porul*. Being imitators, the base cannot easily be identified. The normally serious Valluvar is laconic in comparing the base with wise and the celestial. Resuming seriousness, he says leaders should take cues to identify the base from the following descriptions:

- “They always lead the low.” (1074)
- “The common denomination of the base is fear.” (1075)
- “They drum up what they have overheard.” (1076)
- “They are misers of the first order.” (1077)
- “To the wise a word or two would do. But the base would have to be crushed like sugarcane for results.” (1078)
- “They are jealous of those who eat well and dress well; they would try to foist on them a bad name.” (1079)
- “During national exigencies, the low sell themselves.” (1080)

However, the last couplet could also be interpreted that the base shall be disposed of first, when a nation faces an emergency. In the recruitment or deployment process, if a leader had erred through the first impressions of one, he would do well to spot the unworthy employees and fire them mercilessly during exigencies. Firing the burdensome is in the interest of the institution to retain and protect the loyalists. That is absolutely right by *Kural’s* codes.
31. Don’t be carried away by pretenders

“Pretence is no friendship. Avoid pretenders.” (821, 822)

“Words shall not convince those not on your wavelength.” (825)

“Embedded within the praying hands might be arms; so are veiled intents behind tears.” (828)

These warnings apart Valluvar, cautions leaders as to not to take for granted anything and to pry into external appearances.

32. May not familiarity prompt you to take undue liberties

“Longer friendship gives room for taking liberties, which both sides have to exercise judiciously.” (801, 802, 803, 804)

“Great men’s sustaining ties with their friends shall evoke the admiration of even their adversaries.” (810)

33. Dare the distress

There is will; there is also perseverance. Still, what to do when troubles snare at men? Valluvar’s advice is very simple:

“Laugh away your distresses. Nothing conquers calamity better than daring.” (621)

“Tide of troubles recede at the will of an intelligent man.” (622)

“The unruffled trouble the troubles.” (623)

“Tide over troubles as a buffalo hauls the cart over mire.” (624)

“Heaps of distresses dissipate when one dares them.” (625)

“Those who do not gloat over riches will not shed tears at penury.” (626)

34. Never say no

Valluvar is curt in translating the charitable mind into a charitable hand. Many corporate houses run charitable trusts. Most of them have their norms clearly drawn
and panels well constituted. However, some trusts are covert tax havens, to park funds to please those who help promote their business directly or indirectly. That is no charity. The leaders who have a say in giving away funds in charity have to learn much from Valluvar:

"Any help to the poor is gift; the rest is quid pro quo." (221)

"Acceptance is bad, even by right means; giving is good, even while heaven is denied." (222)

"In charity the high-born never say no." (223)

"It pains to see the face of those who beg. Gone is the pain with the beneficiary’s happy mien." (224)

"It is saintly to bear hunger; holier still is to feed the hungry." (225)

"The way to preserve wealth is to spend it to feed the poor." (226)

"Hard-hearted hoarders never know the joy of charity." (228)

"Nothing is bitter than death; even that is a pleasure when one is unable to give. (230)

35. Know what a country is made of

A country, says Valluvar, shall have: rich produce, erudite people, wealthy traders, copious harvest, no recourse to destruction, sufficient tax income, valiance to face enemies, resilience, adequate water resources, strong forts, cordiality between the ruler and the ruled besides freedom from such things as hunger, incurable diseases, enemies, fissiparous cliques, civil hostility and anti-social forces. Leaders shall ensure that their country is equipped with the aforesaid assets, not the debilities.

36. Gather intelligence

However, it is one thing to be kind and compassionate and quite another to be vigilant. The king/the leader cannot plant his eyes everywhere to monitor the affairs. He needs information on everything everyday. That is why he engages spies. In the corporate sector, it is termed ‘business intelligence.’
37. Know the nuances of diplomacy

Like the chapter on Espionage, relevant even now, after 20 centuries, this one on envoys holds good even in this electronic age. A paraphrasing:

"The envoys shall be of high birth, shall have love and geniality to move with kings." (681)

"Kindness, wisdom and considerate speech are the three prime requisites of an envoy." (682)

"The emissary to a mighty lance-wielding king shall be a scholar among scholars." (683)

"Select envoys upon their learning, wisdom and bearing." (684)

"The ambassador shall know what to tell, what not to tell and pleasantly tell what to tell to gain his ends." (685)

"A diplomat shall possess learning, persuasive eloquence and time-sensitivity to dare the wild scorn." (686)

"The best envoy is the one who knows his assignment and speaks in deference to the time and place." (687)

"An envoy shall represent his king with virtue, honesty and courage." (688)

"Boldness is no licence to say harmful words in a mission." (689)

"Ambassadorial asset is laying down life, when needed, for the sake of the king." (690)

Diplomacy is part of leadership. Leaders are ambassadors themselves; at times they have to engage emissaries. This chapter provides cues on engaging envoys and how to behave as diplomats. The repeatedly mentioned requisites are learning, wisdom, boldness, persuasive speech and willingness to die for the cause. Couplet 683 states that an envoy's sharp intellect should counter the lance of a valorous host king. Continuing the theme, discerning body language, Valluvar employs the same imagery of eyes in the chapter on 'Spies.'
“The eyes of a king are: espionage and erudition.” (581)

“Gathering intelligence swiftly is a king’s duty.” (582)

“To win is to assess the intelligence reports of the spies. “(583)

“To be kept under surveillance are employees, relatives and known enemies.” (584)

“An able spy assumes undetected disguise, behaves fearlessly when detected and holds on to his secrets.” (585)

“Clad as monk, weighing well what happens, moves the master spy unidentified.” (586)

“A spy shall trace hidden facts and verify their veracity.” (587)

“Never buy a spy’s words; set another spy to espy him.” (588)

“Let not three informants know one another; look if their reports agree. “

“Never pat spies openly; that is to lay bare the secrets.”(590)

All the couplets specify the dimensions of gathering core intelligence, corroborative intelligence, counter intelligence, assessing reports, deploying and treating the spies. Any espionage mission can bank on this counsel. Lapses are to be attributed to slackness in counter intelligence measures and the dishonesty of the spies.

38. Know the ways of acquiring wealth

Valluvar highlights the importance of wealth in the first three couplets (751, 752, 753). In the fourth, eighth and the ninth (754,758, 759) he tells that only the wealth by the right means offers pleasures and ensures a virtuous standing for a leader. Towards the end of the chapter he speaks of adequacy of capital for ventures and that one’s wealth humbles his enemies.

39. Be generous in apportioning wealth

“A righteous householder need not bother entering other ordained stages of life (quasi-asceticism and asceticism) per the Hindu dharma. “(46)
A householder should be conscious of his domestic and social obligations and lend patronage to those in the other stages (vide couplet 41) The Hindu pantheon ordains that only the householder shall earn by taking up employment. Those in the other three orders Brahmacharya, Vanaprasta and Sanyasa – students, quasi-ascetics and ascetics, are not expected engage themselves in any pursuit to earn money. Therefore only the householders, entitled to earn are obliged to support others financially. This reduces the burden and worries on the part of others in making money for their livelihood. In a changed society where being saffron-clad is a ploy for money spinning, the old connotation of asceticism loses its meaning. Still be it noted that Valluvar had hinted at leadership’s corporate and social obligations.

40. Strive for the society’s progress

Once a man assumes the role of a leader, he has to frame his mind to work for the society and goals beyond personal. He should feel that he belongs to the society.

“Nothing is greater than steadfastness to strive for social uplift.” (1021)

“By perseverance, deep knowledge and untiring efforts one contributes to the growth of his institution and society.” (1022)

“God rushes to help one who swears to serve the society.” (1023)

“Only the able assume responsibility, as in the war.” (1027)

“A family - read institution - would perish upon distress, without a good man to lead.” (1030)

The following 17 are the avoidable Functions (thought-prompted)

1. Don’t be indolent

How does a chapter on Indolence connect itself to leadership? The idle cannot be leaders. Enthusiasm and energy of the leaders are expected to be infectious. Much of the import here is for the individual, may be for a follower. Still leaders would do well to take note of what is couched in couplets 605, 606 and 610, so that they could easily spot the indolent, avoid them and gain thereby.
“Procrastination, forgetfulness, sloth and sleep place one on a wrecker vessel.” (605)

“The languid gain little, even with the props of the wealthiest.” (606)

“A king without indolence is entitled to immeasurable expanse.” (610)

2. Dread evil deeds

Fear is one of the anthropological assets of human beings. The hesitation to do anything wrong is an evolved version of the primordial fear. Leaders are expected to cultivate the type of exalted fear; that prevents them from doing anything evil, even subconsciously. The consequence is development of personality of the leader and the undiminished common good of the society.

“The prime grain of wisdom is not to do evil even to enemies.” (203)

“Never try to harm others even unconsciously. If you do, destiny will encircle you.” (204)

“Poverty is no license to do evil; it would render one poorer.” (205)

3. Don’t perpetrate evil

Leaders should always think before they act; more so if their action would harm any; that they had been harmed is no justification to return harm. They should be charitable even to those who perpetrated harm; otherwise they lose their status as leaders; that is what Valluvar implies in this chapter.

“The pure minded do not harm others even for riches or renown.” (311)

“Though harmed, the pure-minded do not retaliate.” (312)

“Retaliation brings sorrows in its trail.” (313)

“The best way of seeking revenge is to do good.” (314)

“Harm others in the forenoon; have returns in the afternoon.” (319)

4. Don’t offend the great

“Do not belittle persons with prowess.” (891)
Dire are consequences of offending the great. Stature, wealth and other things are lost. Humility obliges one not to offend.

5. **Keep ignoramuses away**

Let the ignorant be discarded. How to spot them? The traits:

"The poorest of the poor is not the one without riches, but one without wisdom." (841)

"The ignorant does not give." (842)

"He can cause more ruin to himself than what others could." (843)

"He pretends that he knows." (844)

"His pretence makes other doubt even his limited learning." (845)

"He cannot guard himself from harm." (846)

"He ignores advice." (847)

"He does not know anything himself, nor will he lend ears for others, he is a disease." (848)

"Himself a fool, he will stick to his stand and make a fool of the other who would try to put sense in him." (849)

"He is a ghost who denies what others accept." (850)

The same question, as of earlier occasion, arises here. What relevance does leadership have with ignorance, when the ignorant cannot any way be leaders? The corollary bears relevance. Leaders shall spot and isolate ignoramuses.

6. **Beware of bad friends**

"What does it matter if one gains or loses the friendship of the selfish?" (812)

"Better the enmity of the wise than friendship of the unwise." (816)

"Bitter even in dreams is the friendship of those whose words and deeds are in discord." (819)
“Forsake the friendship of those who are intimate in privacy and
insinuating in public.” (820)

Leaders, by roles and responsibilities, are obliged to move with many. Some in
proximity might seek to show off in public their connections. They should be cautious
in allowing such persons in the inner circle.

7. Avoid improper conduct

Personality is not external appearance but what one is within

“To have a pure mind is everything; the rest is of no consequence.” (34)

Much the same said in the chapter Truthfulness:

“Don’t go against your conscience. If you do, it would scorch you.” (293)

“What does a tall image count, if one’s heart pins him guilty?” (272)

“What counts is not physical appearance, but giving up what is despised
by people.”(280)

8. Guard against faults

Chapter 44 implies that leaders, who seek to punish others for the faults that they
are subject to, will not be respected. The qualities that ensure leadership’s dignity and
ways and means to guard against faults are defined.

“One deserves dignity, if he is free from vanity, vulgarity and venomous-
ness.” (431)

“Avarice, dishonour and unbecoming mirth are flaws rendering a king
(leader) unfit for his position.” (432)

“Those who dread disgrace take even a grain of dishonour gargantuan.”
(433)

“Guard against faults, for, they are grave enemies.”(434)

“One, not with preventive concern over affliction of faults, will be razed
like a hayrick ablaze.” (435)

“A leader who expunges his faults before examining those of others
cannot be faulted.” (436)
"Avarice saps wealth without the slightest vestige." (437)

"Never admire yourself. Never do anything that will not benefit others."

"Be discreet in tastes and pursuits, to foil the wiles of foes." (440)

9. Never gamble

Valluvar takes only 20 lines for this subject, against cantos of Vyasa's epic. He lists the evils of gambling.

(i) Don’t indulge in gambling, even if you can win.
(ii) The gain is transitory.
(iii) Losing is more often the reality.
(iv) It saps the wealth. Reputation is lost.
(v) Gain is the wish; loss is the result.
(vi) Fools are ensnared by gambling, which is real misfortune.
(vii) Time is lost, wealth is lost; ancestral assets are lost;
(viii) Honesty is cankered; benevolence dwindles; torment swells.
(ix) Fickle gain of gambling makes one forfeit raiment, riches, rations, renown and erudition.
(x) The gambler's passion increases with the losses incurred.

The fit despicable case is Yudhishtra of the Mahabharata.

10. Avoid liquor

Say they, when the wine is in, wit is out. A leader should avoid liquor because he is expected to be wise all through. What does one lose by taking liquor? (i) Reputation (ii) People’s respect (iii) elders’ esteem (iv) Mother’s love and that of others (v) A sense of shame. The drunkard in stupor is not much different from the dead. He incurs the ridicule of the society.

11. Avoid base company

When a leader seeks the company of advisors, a coterie with personal agenda might sneak in. He should be shrewd enough to avoid such. Valluvar lists the traits of bad men in the chapter Avoidance of Base Company.
"The great dread the base; the low are swarmed by the base." (451)

"Man’s company matters, as waters on the nature of the soil." (452)

"Feelings are born of one’s mind and stature of his company." (453)

"One’s wisdom is born of his influencing company.” (454)

"Purity of mind and purity of actions rely on the purity of the company.” (455)

"Good company ensures good actions, legacy and glory.” (456)

"Mental health is society’s wealth; a good company brings all that is good.” (457)

"Nothing helpful like a good company and nothing harmful like a bad company.” (460)

12. Avoid slandering

A study of successful leaders reveals that they never talk of ill of others; for them it is charity to all, malice to none. An instance 25 years ago, which this researcher was privy to, is worth narrating. Media reporters complained to G.L. Tandon, the then CEO of Neyveli Lignite Corporation, Neyveli, that the Public Relations Officer was worthless, in as many words as they could expend. Tandon defended his PRO saying, "There is nothing basically wrong with him; but you have to tell him only one thing at a time.” Leadership is understanding one’s deputy, deploying him for what he is worth and defending him against slander. The CEO handled his deputy without faulting him. He saved him from slander. That disposition is explained differently.

“One might not speak virtuously or do good; even then he merits consideration if he avoids slander.” (181)

“Better die than live by slandering.” (183)

“Dare one on his face; don’t tell anything behind the back.” (184)

“What would they be to strangers, when they slander even their friends?” (188)

“If one could spot his own faults, as he does of others, would there be any harm for any one?” (190)
13. Don’t kill any, for any gain

Books like *The Art of War* by Sun Tsu explaining valour and strategies of warriors are being read by the West as leadership texts. But *Tirukkural* extols the virtues of non-killing as a leadership norm. It might sound different, but all the more relevant. Were he alive today, Tiruvalluvar might be averse to expressions like *cut-throat rivalry* and *killing competition*, for, he abhors the very thought of killing.

“If there be just one virtue, it is non-killing; non-lying comes just behind it.”

(323)

The allowance granted by the modern penal code that one can kill others, in the exigency of being attempted at, is not acceptable to Valluvar. He says,

“Don’t kill any, even on the jaws of your death.” (327)

14. Abstain from eating meat

In his sequencing Valluvar places the chapter on *Avoiding Meat Eating* (vegetarianism), closely following the one on *Compassion*. Says he,

“How can one evince compassion if he feeds on flesh?” (251)

“Spendthrifts cannot manage funds; a meat-eater cannot rule with mercy.”

(252)

“The weapon wielding show no compassion, so are the minds of meat-eaters.”

(253)

“The world will worship the one who does not kill, the one who does not eat meat.” (260)

15. Don’t terrorise

How does a leader mete out justice amidst varied and veiled offences? Valluvar provides s guidelines:

“That king is great, who probes into offences impartially and pronounces a deterrent verdict.” (561)

“The one who seeks enduring wealth shall open punitive action harshly but strike mildly.” (562)
“Lack of compassion, harsh words and excessive punishment tell upon a king’s tenure and treasures.” (564,565,566,567)

“The fury of a king faulting his ministers by hindsight will sap his wealth.” (568)

16. Don’t amass wealth that benefits none

Valluvar is categorical that creation of wealth is meant for proper utilisation. He chides miserliness. He presents powerful metaphors, which should be taken note of by everyone. Yet the one that has a direct appeal to leadership is this couplet.

“He who forsakes love and dharma to pile up riches loses it to others.” (1009)

17. Never be unjust

The subsequent chapters, Unjust Rule and Tyranny prescribe the don’ts for rulers/leaders. The negative qualities that a ruler should eschew are listed. Valluvar is categorical in this regard.

“The king who rules unjustly and oppressively is more terrific than a hired assassin.” (551)

“An extorting king is like a lance-bearing robber.” (552)

“The king’s delay in rendering justice ruins his country.” (553)

“An inconsiderate king loses riches and loyalty of his subjects.” (554)

“The tears of the oppressed anon drown the royal assets.” (555)

“Right rule extends the term of governance.” (556)

The communication quotient of leadership - The Word is the wand

Word expresses the thought and justifies the deed. It plays the magic of Aladdin’s lamp or Damocles’ sword. Even as the Thought, the Word matters - the written word, the spoken word and the unspoken word. In management jargon the world of words is called Communication. What Valluvar says on communication deserves a separate dissertation. Yet, communication is taken up here just as a leadership quotient.
1. May your expressions reveal you

“Erudition is reflected in one’s expressions.” (28)

Valluvar identifies an important quotient of leadership here – the speech. As he opens his mouth, the leader reveals himself. (This factor is covered at length in Chapter 10 *Speaking Pleasantly* and Chapter 65 *Eloquence*.)

2. Be sweet-tongued

As warm looks matter in hospitality, kind words count in interactions. Valluvar elucidates it here. Pleasant *Speech*. Each couplet presents an important aspect.

“Cultured expressions ensure righteous status and gains.” (97)

“Words void of even veiled meanness yield happiness.” (98)

“Pleasant words yield pleasantness. Why then should one go in for harsh words?” (99)

“Using unkind words when kind words abound is to go in for unripe fruits when ripe ones abound.” (100)

Leaders who meticulously follow these norms would be cherished. On the other hand, foul-mouthed leaders breathing fire would be breaching etiquette. (That the foul-mouthed cannot be taken as leaders is a different thing.) The one with sweet speech can always have his way; he will not fall a prey to wiles and vilifications.

3. Be eloquent

All good speakers are not good leaders; but all good leaders are invariably good speakers. They have got to be, if they want to succeed. Communication is an important asset of leadership. Valluvar emphasises its myriad aspects:

“Of all assets, the speech is an incomparable one.” (641)

“May you guard your words; they can bring in riches or ruin.” (642)

“One should speak so well that his words keep the hearer spell-bound and prompt others to long for the same.”(643)

“Judge the audience and speak to their capacity. “(644)
"Employ invincible words." (645)

"Let others be eager to hear you and benefit thereby." (646)

"A man may be courageous and untiring; if he is also an expert in communication, he will remain invincible." (647)

"The world is eager to hear the eloquent." (648)

"Those with a lust for words cannot be brief." (649)

"One who cannot elucidate what he has learnt is like a flower without fragrance." (650)

4. Judge the audience

Speakers matter, say those who get up functions, whereas speakers say, the members of the audience matter. Yet speakers should judge the audience before waxing their eloquence.

"Consider the standard of the audience." (711)

"May your words go in tune with the time and the place." (712)

"Strike identity with the audience as you speak." (713)

"Be modest in the presence of those more qualified." (715)

"Erring in expression before the erudite is falling in esteem." (716)

"If one can deliver well, his erudition will come to the fore." (717)

"The learned addressing an audience of thinkers is like irrigating nurseries." (718)

"Judge the capacity of the audience, the wise and the otherwise; speak accordingly." (719)

"Addressing the unfit is pouring nectar in a dump yard." (720)

Because of their position or eloquence, leaders are requested to address gatherings. Valluvar insists on the need to judge the audience; with some, the presentation could be interactive, with others it might be ineffectual.
5. Don’t dread the audience

Cues are given here to those on the top echelons and those who want to reach there. Always bogged down with the burden of presentations and group discussions, they can take cues from Kural. Experts of this sort become leaders, commanding claps; the rest remain just clapping hands.

“The artful speakers, addressing a learned audience, never flounder.”

“Erudition is to elucidate one’s learning acceptable to an erudite audience.”

“Many brave battlefields; few brave an audience.”

“Dinning is not presentation; it is also receiving the best from a learned audience through interaction.”

“Be well-equipped to face questions from the audience.”

“Swords are of no use to cowards. So are books for those who tremble before a discerning audience.”

6. Scan the information and respond

The information flow in any office is tremendous these days. Those holding responsive positions have to act on that flow, judging the veracity of every bit of information. Judgement is important in responding to information received from even the highly placed sources. Hence advises Valluvar:

* Go into grains of truth, regardless of the nature of what is presented. (355)

Having acted upon false, prejudiced and wantonly distorted information one might regret his responses. They say they got misled. Would it not be wise to rate the veracity of information, whatever it was, and then respond?

7. Be an avid listener

This chapter Listening presents a vital component of leadership. Most commentators hold that Listening, as wealth through the ear, is an additional source
of learning, besides the formal one. So it is; but not just that. Taking listening as a substitute for learning or a supplementary epistemological source is a limited reading of Kural's intent. Involved and sympathetic listening educates even the learned. It makes them stay tuned. Patient hearing makes one affable. The capacity to listen to others, whoever they be, whatever be the circumstances, is an asset for leaders. Leadership experts lay emphasis on this. That is why Valluvar opens this chapter with the assertion:

“The most precious wealth is the one through the ear.” (411)

“May the ear be fed before the stomach.” (412)

Apparently, this couplet means that one can eat, provided he has no work for his ear. It could be said that even one is hungry, ready to take his food, he should listen to others, if they come to tell him something. A leader should not give inkling that he is hungry and that he would not listen. He should be willing to listen to anybody anytime, without getting irritated.

“Words of the upright are like a staff through a slippery tract.” (415)

Leaders should listen to the right persons; that will steer them through sticky wickets. Because of their positions leaders normally tend to cultivate ego; that might dissuade them from listening to others. Some might feel that they are anointed to address others, never bound to listen. That is not leadership.

“Listening, besides learning, makes one stay humble.” (419)

Humility, not power, nor arrogance, nor even conceit, is the hallmark of leadership. One, who listens to others and finds some thing more than he was given to understand earlier, feels humbled and he gains right perspectives on men and matters. That sort of listening is a commendable leadership quality.

“What does it matter if one lives or dies, if he trains his tongue for eating and not his ear for knowing?” (420)

Thoughts and words are no stand-alone components; they contribute to deeds. Influenced by thoughts and words the deeds gain fame or notoriety. One should be cautious in deeds, more so the leaders and leader aspirants.
Summary of Chapter III

Leadership as Propounded in *Tirukkural*

The above chapter deals in three sections, the structure of *Tirukkural* and the quotients of leadership. The quotients are analysed under:

(i) Qualities of Head and Heart, those to be cultivated and those to be eschewed.

(ii) Functions, Transparent and Discreet, those to be followed and those avoidable.

The chapter that opens with qualities in man-making, mostly drawn from the book Virtue, contributing to one’s leadership in any sphere, proceeds to concomitant quotients of leadership in political, social and corporate realms.

*Avoiding Meat* is approached not simply from health or economics angle but from the perspective of reverence for life.

What Tiruvalluvar tells on *Listening* is interpreted in the context of one giving a ‘patient hearing’ in management situations and interpreting information flow, much needed in the corporate world today. For the benefit of the corporate world, nuances of the couplets relating to recruitment, delegation, empowering and non-interference are interpreted to bear relevance to modern contexts in the modern idiom.

The section on the structure of the work touches upon the third book – Love Life. While the normal perception is that the private life of a person has little to do with the public, this thesis seeks to establish that one’s behaviour as a spouse matters in his public affairs as well, especially if the person is a leader. His stature and visibility call for adherence to virtues in letter and spirit.

Misunderstanding with the spouse, irritable temper displayed at home and office out of that, the tendency to outstrip the marital confines, the disrepute born of it are to be avoided. For an individual it is essential to lead a peaceful life.

A leader is expected to function at home and in office as one and the same person, calm with a sense of equanimity. *A bad man but a good leader* is inconceivable; if he is one, he cannot be the other.
Chapter III Works Cited

1. N. Subrahmanian and R. Rajalakshmi  The Concordance of Tirukkural  
   (Madurai, Ennes Publications, 1984) P. lxxxvii

2. Ibid. P. 15

3. Ibid P. 15


5. William Shakespeare Macbeth  Act I  Scene vii, lines 54-59

6. Gulshan SS, Devesh Bhikshu The Mahabharata and Management  
   (New Delhi, Sultan Chand, 2004) P. 8

7. Sharma G.D Management and the Indian Ethos  (New Delhi, Rupa, 2001)  
   P.55

8. Ibid. P. 46