

III – BBA

MANAGEMENT CONCEPT IN THIRUKURAL

In this Chapter an attempt has been made to enlist the Ten Commandments from the wisdom of Thirukural and relate them to the management applications.

THIRUKURAL – AN OVERVIEW

Thirukural is a book of wisdom .It is a hall mark of ancient Indian Civilization with a rich heritage, tradition and culture. It was written by Saint Thiruvalluvar, who was born near Chennai in BC 30. It is a book that has stood the test of time for over 2000 years and still remains relevant as a guiding force for the mankind. It has 1330 couplets/verses/two line stanzas. The verses are rich in rythem, meaning and dictions for all areas of life. Indeed, no area of the human life has remained untouched by this great work. Management topics are no exception.

There is a general notion that the contemporary /modern management principles have evolved from western thoughts. In fact, all or most of the ancient Indian scriptures have a much deeper understanding of the management thoughts and has the roots, which however lay undisclosed unless efforts like this are made .

For the purpose of the present research and to focus on the deeper aspects, the researcher has primarily based the references for English translations from Rev. G. U. Pope's translations of Tirukkural. Analysis of Tirukkural is like measuring the ocean to search for the pearls. It is unfathomable.

TEN COMMANDMENTS

Having analyzed the various aspects of Kural and the previous researches done, the researcher has derived the following Ten commandments, which form the basis of the present study -Management By Spirituality (MBS), to develop the frame work for Managerial Applications.

1. Thou shalt always wear the ornament of humility and sweetness of speech
2. Thou shalt be united to the Feet of Lord in service to be free from anxiety
3. Thou shalt always exhibit gratitude
4. Thou shalt be impartial and equipoise in decisions
5. Thou shalt have patience, forbearance and control of speech, leading to decorum and greatness
6. Thou shalt not envy, find fault and covert others

7. Thou shalt perform the duty as penance of truthfulness, free of anger
8. Thou shalt administer with proper knowledge , learning through proper hearing/listening
9. Thou shalt seek the aid of great men after due consideration and act upon time, place & circumstances
10. Thou shalt select the right man and employ him with confidence.

SETTING THE STAGE

It may be pertinent to note how Thiruvalluvar, has set the stage. Valluvar has divided all the 1330 couplets into three divisions

- ❖ Virtues (Arathupal) 1-38 chapters containing 370 Couplets
- ❖ Wealth (Porutpal) 39-108 Chapters containing 710 Couplets
- ❖ Love (Inpathupal) 109-133 Chapters containing 250 Couplets

Thiruvalluvar has dedicated the first chapter in Praise of the Lord and thus it forms the Spiritual foundation for further chapters. It is observed that Valluvar has well thought and prayed before writing the Couplets. From the contents and the deep understanding he has exhibited, it is abundantly clear that Valluvar was a spiritualist and with great insight has presented this epic work.

The very first Couplet

*“ A, as its first of letters, every speech maintains;
The “Primal Lord” is the First through all the world’s domains.”*

As all the letters have the letter A for their first, so the world has eternal God for its first. Immediately in the second Couplet, he brings out that

“What profit have those derived from learning who worship not the good Feet of the Lord, who is possessed of pure Knowledge?”.

Valluvar is making it clear, where is the real source of Knowledge and how a manager can reach out to the same.

Valluvar also states, what is of prime importance for a manager or a head of the institution. What is referred in Couplet 8, as to the Head, refers to the human body, as well as to the head of the institution. It states that the head that worships not the feet of Him, who is possessed of eight prime attributes, is as useless as a sense without the power of sensation. This also means the head which has lost its capacity to think.

ANALYSIS OF COMMANDMENTS, DERIVATIONS AND KEY FINDINGS.

Kural is often described as Aranool, a treatise on moral conduct. This moral conduct is the same for any person, whether one is an ordinary

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citizen or a corporate manager. The moral code is supreme, guiding as well as governing people of all walks of life. Virtue, non-violence, absence of greediness, truthfulness and the like are discussed at length. It also describes how, Aram (Virtue) is the underlying factor in the life of individuals and corporates..

Thiruvalluvar directs the managers and administrators how to lead. He brings out the ground rule required for a manager very nicely. One can finally understand that before actually one manages people, one has to manage oneself.

To begin with, a few select Kurals are mentioned below regarding MBS.

Walk the talk : (436)

“Faultless the king, who first his own faults cures and then
Permits himself to scan the faults of other men”

According to Thiruvalluvar, the ruler should first rectify his own faults and then go to rectify others/subjects/subordinates. This is what we call in modern management jargon as “Walk the talk”.

Balancing and Conflict resolution: (118)

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*“To stand like balance rod that level hangs and rightly weighs
With calm, unbiased equity of soul, is sages praise”*

For men of excellence it is a good ornament to act like a balance scale. It unravels the hidden meaning. Valluvar used the word “Saman Seithu”(Adjust the balance) before “Seertookum Kol” (weighing scale). This means that the balance is to be used only after adjusting both sides. Similarly a manager has to decide after evaluation of all parties or situations involved and take a balanced view before conflict resolution.

Five yard sticks required for managers (632).

*“A minister must greatness own of guardian power , determined
mind Learn wisdom, manly effort with the former five combined.”*

Valluavar furnishes five yard sticks for selection of manager with following traits – Strong determination, service attitude, learning, wisdom and enterprising.

Word of Caution for CEOs/Sr management (636)

*“When native subtly combines with sound scholastic lore
‘Tis subtly surpassing all, which nothing stands before”*

A CEO must have vast learning and also possess deep common sense. Above all, a manager should be sincere to the Board/ organization. If this principle had been applied, Enron & Satyam frauds would not have happened.

Truthfulness (638)

*“Tis duty of the man in place aloud to say
The very truth, though unwise king may cast his words away”*

Even if the CEO/Board does not listen to the good council , still the manager should express what is right and truth.

Art of tolerance (439)

*“Never indulge in self-complaisant mood
Nor deed desire that yields no gain of good”.*

The manager should not also love being praised and he should not embark on any act which is not useful to the society.

*“The king of worth , who can words bitter to his ear endure
Beneath the shadow of his power the world abides secure” (389)*

The manager should be cultured enough to endure the bitter words and if he attains such tolerance his rule is secure.

Also, in one of the wonderful works Siskastakam, Lord Chaitanya emphasizes on humility as a basic criteria for progress.

Trinatapi Sunechena Tatoriva Sakisuns
Amanina Manadena Kirtaniya Sada Hari

Be humbler than a blade of grass ; Tolerant than a tree; Offer every respects to others and expect nothing in return

The blade of grass never complains even if thousand of people trample upon it. The tree is tolerant, giving protection to the people under it even during hot summer or chilly winter. Therefore , humility is the pre qualification for a leader to be humble and tolerant.

ANALYSIS OF TEN COMMANDMENTS

An attempt has been made in this section to analyze the couplets of Thiruvalluvar in tune with the stated Ten Commandments. For brevity sake, it is limited to maximum of five references to each commandment though Thirukural has more such references on each.

- **Commandment 1: “Thou shalt always wear the ornament of humility and sweetness of speech”**

(93) With brightly beaming smile, and kindly light of loving eye,

And heart sincere, to utter pleasant words is charity.

Sweet speech, flowing from the heart (uttered) with a cheerful

Countenance and a sweet look, is true virtue.

(95) Humility with pleasant speech to man on earth,

Is choice adornment; all besides is nothing worth.

Humanity and sweetness of speech are the ornaments of man;

all others are not (ornaments).

(100) *When pleasant words are easy, bitter words to use,
Is, leaving sweet ripe fruit, the sour unripe to choose.*

To say disagreeable things when agreeable are at hand
is like eating unripe fruit when there is ripe.

(985) *Submission with humility is the might of men of mighty acts;*

The sage With that same weapon stills his foeman's rage.

Humility and submission will bring in success;

It will also be a wise man's weapon against his foes.

(978) *Greatness humbly bends, but littleness always*

Spreads out its plumes, and loads itself with pride.

The great will always humble himself; but the mean
will exalt himself in self admiration

Derivations, findings and Conceptual Analysis: According to Valluvar the qualities of humility and sweetness in speech are like the foundation for the development of a great Leader. If a leader can manage such qualities oneself, it is obvious that others can be managed well. Humility is like a magnet which attracts others and naturally one ends up expressing sweet words. Managers without humility fail to listen to the view of others, never admit their own mistakes and seldom focus on the problem solving .By being humble, a manger is endowed with the right mind set to correctly evaluate the strengths and weakness of oneself and

others. Management is the art of getting the things done with and through others. Hence the words of Valluvar holds good, even though several centuries have passed.

Commandment 2: “Thou shalt be united to the Feet of Lord

in service to be free from anxiety.”

(4) *His foot, ‘whom want affects not, irks not grief’ who gain*

Shall not, through every time, of any woes complain

To those who meditate the feet of Him who is void of desire or aversion, evils shall never come.

(7) *Unless HIS foot, ‘to whom none can compare,’ men gain,*

‘Tis hard for mind to find relief from anxious pain.

Anxiety of mind cannot be removed, except from those who are united to the feet of Him who is incomparable.

(8) *Unless His feet ‘the sea of Good, the Fair and Bountiful,’ men*

gain ‘Tis hard the further bank of being’s changeful sea to attain.

None can swim the sea of vice, but those who are united to the feet of that Gracious Being, who is a sea of virtue.

(10) *They swim the sea of births, the 'Monarch's' foot who gain;*

None others reach the shore of being's mighty main.

None can swim the great sea of births

but those who are united to the feet of God.

Derivations, findings and Conceptual Analysis:

Management and administrative activities involve lot of anxieties and in fact this has lead several leaders of the present day management to have anxiety related health issues like Stress, diabetics, BP, depression, etc. However, Valluvar suggests dependence on the Lord will help one to be free from anxieties. One of the functions of the management is controlling. Here Valluvar, brings out the point that as manager, one has limited control even on his subordinates and in all functional areas including the outcome of the results of actions. Therefore, in the eyes of Valluvar, a manager has got very limited control.

The verse from Bagavd Gita 2.47 clearly mentions the :

karmaëy evādhikāras te mā phaleñu kadācana

mā karma-phala-hetur bhūr mā te saṅgo 'stv akarmaëi

In the Gita Lord affirms to Arjuna that one has a right to perform the prescribed duty, but not entitled to the fruits of action. Never consider

oneself ,the cause of the results of activities, and never be attached to not doing the duty. Hence, what Valluvar says is also true, that one has to be dependant on the Lord for the outcome of the results to over come all anxieties.

Commandment 3: “Thou shalt always exhibit gratitude”

(103) Kindness shown by those who weigh not what the return may be;

When you ponder right its merit, 'Tis vaster than the sea.

If weighs the excellence of a benefit, which is conferred without weighing the return, it is larger than the sea.

***(107) Through all seven worlds, in seven –fold birth, remains in mem'ry of the wise
Friendship of those who wiped on earth, the tears of sorrow from their eyes.***

(The wise) will remember throughout their seven –fold birth
the love of those who have wiped away their affliction.

***(108) “Tis never good to let the thought of good things done thee pass
away; Of things not good, 'tis good to rid thy memory that very day.***

It is not good to forget a benefit; it is good to forget an injury
even in the very moment (in which it is inflicted).

(110) Who every good have killed, may yet destruction flee;

Who 'benefit' as killed, that man shall ne'er 'scape free?

He who has killed every virtue may yet escape;

there is no escape for him who has killed a benefit.

Derivations, findings and Conceptual Analysis

Most often the management is confronted with this situation of not being grateful to people, for what they have contributed. The dissatisfaction amongst employees is that they have not been duly recognized for their efforts. Hence, the best manner to motivate employees is to make them feel valued for their contributions even though it may be small. Valluavr , lays great emphasis here , on the quality of gratefulness. and says that this one quality in a manager can get him out of all troubles and one who fails to be grateful, has no escape.

Commandment 4: “Thou shalt be impartial and equipoised in decisions”

(115) The gain and loss in life are not mere accident;

Just mind inflexible is sages’ ornament.

Loss and gain come not without cause; it is the ornament of the wise to preserve evenness of mind (under both).

(117) The man, who justly lives, tenacious of the right,

In low estate is never low to wise man’s sight.

The great will not regard as poverty the low estate of that man who Dwells in the virtue of equity.

(118) To stand, like balance –rod that level hangs and rightly weighs,

With clam unbiased equity of soul, is sages’ praise.

To Incline to neither side, but to rest impartial as the even
–fixed scale is the ornament of the wise.

(120) As thriving trader is the trader known,

Who guards another's interests as his own.

The true merchandize of merchants is to guard and
do by the things of others as they do by their own.

Derivations, findings and Conceptual Analysis :

In greater sense this quality of equipoised in decisions without getting disturbed is important for maintaining quality and avoiding rashness in decision making.

The environment of business – internal and external- play a major role in the performance of the organizations. Internal environment can be divided into two: Internal to the organization and internal to the staff –spirituality.

Bagavd Gita also brings out the point appealingly in 2.14

Krishna says that the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception. One must learn to tolerate them without being disturbed.

Arjuna is being told in clear terms how he should be equipped at all times by tolerating the dualities. By doing so, the managers stand to benefit. It will help the business in profits and also act as a motivator for the staff.

Commandment 5 : “Thou shalt have patience, forbearance and control of speech, leading to decorum and greatness”

(127) Whate'er they fail to guard, o'er lips men guard should deep;

If not through fault of tongue, they biter tears shall weep.

Whatever beside you leave unguarded guard your tongue; otherwise, errors of speech and the consequent misery will ensure.

(129) In flesh by fire inflamed. Nature may thoroughly heal the sore;

In soul by tongue inflamed, the ulcer health never more.

The wound which has been burnt in by fire may heal, but a wound burnt in by the tongue will never heal.

(137) 'tis source of dignity when 'true decorum' is preserved;

Who break 'Decorum's' rules endure e'en censures undeserved.

From propriety of conduct, men obtain greatness; from impropriety comes insufferable disgrace.

(151) As earth bears up the men who delve into her

The Virtuous head to bear with those who scorn .

It is the greatness of the leader to bear with those who scorn just as the earth bears with those who dig into her.

(154) *Seek 'st thou honour never tarnished to returned;*

So must go patience, guarding ever more , maintain.

If you desire that greatness should never leave, you preserve in your conduct the exercise of patience.

Derivations, findings and Conceptual Analysis :

Communication is an essential element of managerial function. Most often issues stem from communication. One of the common channels of communication is speech. It is important for all management positions to control the speech which will help managers listen more to their subordinates. Louis A Allen's statement is befitting to mention. He says that Speech is the sum of all things one does, when he wants to create understanding in the minds of another. It is a bridge of meaning. It involves a systematic and continuous process of speaking, listening, understanding and acknowledging. A managers, must restrict speaking provocatively and avoid future problems. At the same time, measured, controlled and convincing speech can act as a motivator to increase productivity, performance and profits. Valluvar also lays a great stress on forbearance as a key ingredient for managerial success. He states in couplet 156 "Revenge might pleasure for a day; but forbearance will bring glory for ever" .An organization is a kaleidoscope of different personalities

and a manager should adopt forbearance to handle the team to be successful.

This requires forbearance and will lead to great decorum in the team.

This is bound to set apart great leaders from mediocre.

Commandment 6: “Thou shalt not envy, find fault and covert others”

(162) If man can learn to envy none on earth,

‘Tis richest gift, - beyond compare its worth.

Amongst all attainable excellences there is none equal to that being free from envy towards others.

(168) Envy, embodied ill, incomparable bane,

Good fortune slays, and soul consigns to fiery pain.

Envy will destroy (a man's) wealth (in his world) and drive him in to the pit to fire (in the world to come)

(176) Though, grace desiring, he in virtue's way stand strong,

He's lost who wealth desire, and ponders deeds of wrong.

If he, who through desire of the virtue of kindness abides in the domestic state i.e. the path in which it may be obtained, covet (the property of others) and think of evil methods (to obtain it) he will perish.

(180) From thoughtless lust of others goods springs fatal ill,

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Greatness of soul that covet not shall triumph still .

To covet (the wealth of another) regardless of consequences will bring destruction. That greatness (of mind) which covets not will give victory.

Derivations, findings and Conceptual Analysis:

Valluvar catches the pulse of HR. There are two aspects in managerial activities. One is fact finding and the other is fault finding. There is a thin line of difference. While fact finding is aimed at corrective action, fault finding is out of envy. MBS principle of finding ones own fault first before finding fault in others is nicely brought out by Valluvar. In most organizations, the board members become envious of each other finding fault and aiming to covet. We have seen in the recent organizations collapses all over the world, this basic quality of envy and coveting amongst CEOs have lead to such chaos. Fault finding is akin to fly mentality. A fly will go to a filthy place in spite of wonderful flowers in the garden. Where as , a honey bee mentality is required for a manager. One has to look for points to appreciate rather to find faults to demean the other.

Commandment 7: “Thou shalt perform the duty as penance with
truthfulness, free of anger”

(268) *Who gains himself in utter self-control,*

Him worships every others living soul.

All other creatures will worship him who has
attained the control of his own soul.

(282) *‘Tis sin if in the mind man but thought conceive;*

‘By fraud I will my neighbor of his wealth bereave.’

Even the thought (of sin) us sin ; think not then
of craftily stealing the property of another.

(283) *The gain that comes by fraud, although it seems to grow*

With limitless increase, to ruin swift shall go.

The property, which is acquired by fraud, will entirely perish,
even while it seems to increase.

(300) *Of all good things we’ ve scanned with studious care,*

There is naught that can with truthfulness compare

Amidst all that we have seen as excellence, there is nothing so good
as truthfulness.

(305) *If thou would ‘st guard thyself, guard against wrath always;*

‘Giants wrath who guards not, him his wrath shall slay.

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If a man would guard himself, let him guard against anger; if he do not guard it , anger will kill him .

Derivations, findings and Conceptual Analysis

Anger is one of the unfavorable qualities of a manager. In Tamil there is a saying “Kovam Kudiyai Kedukum” (anger is bound to destroy a family). Anger takes control of the person, destroys the intelligence and ultimately the decisions. This is the reason, why angry people make wrong decisions. Anger affects the mental, physical and spiritual health of the managers. In the Couplet 303, Valluvar states that if one does not overcome one's anger, evil and pain will only be the outcome. Also, while handling the team, Valluvar cautions the managers “ It is wrong to be angry against the weak and futile against the powerful. Even Lord Buddha, says that one may not be punished for being angry but one will be punished by the anger itself.

In Bhagavad Gita 3.37 Lord Krishna confirms the nature of anger and where it stems from. Lord Krishna says that it is lust only, which is born of contact with the material mode of passion and later transformed into anger, and which is the all-devouring sinful enemy .

Managers, have to perform the professional duties. The best way to perform is described by Thiruvalluvar. It has to be performed as penance, free of anger and with truthfulness and honesty. These may be difficult in the beginning but once practiced, will become profitable in the long run.

➤ **Commandment 8:** “Thou shall administer with proper knowledge , learning through proper hearing/listening”

(390) Gifts, grace, right scepter, care of people’s weal;

These four a light of dreaded kings reveal.

He is the light of kings who has there four things, beneficence, benevolence, rectitude and care for his people.

(391) So learn that you may full and faultless learning gain,

Then in obedience meet to lessons remain.

Let a man learn thoroughly whatever he may learn, and let his conduct be worthy of his learning.

(393) Men who learning gain have eyes, men say;

Blockheads faces pairs of sores display.

The learned are said to have eyes,

but the unlearned have (merely) two sores in their face.

(396) In sandy soil, when deep you delve, you reach the spring below;

The more you learn, the freer streams of wisdom flow.

Water will flow from a well in the sand in proportion

to the depth to which it is dug and knowledge will flow from
a man in proportion to his learning

(411) Wealth of wealth is wealth acquired by ear attent;

Wealth mid all wealth supremely excellent.

Wealth (gained) by the ear is wealth of wealth;
that wealth is the chief of all wealth.

(430) The wise is rich, with ev'ry blessing blest;

The fool is poor, of everything possessed.

Those who possess wisdom, possess every thing;
those who have not wisdom whatever they
may possess, have nothing.

Derivations, findings and Conceptual Analysis

Knowledge distinguishes a fool and a wise. Thiruvalluvar clearly mentions the importance of acquiring knowledge and wisdom through proper hearing / listening. Finally he brings out the quality of a manager who is learned. Actual learning is exhibited in the character and the dealing with people. Walk the talk, as we say in modern management parlance. Confucius rightly said that the essence of knowledge is not in having it, but in using it. Only learning and acquiring knowledge is not enough; practicing it in action is of paramount importance. Also in the Couplet

(834) Valluvar talks of Matchless fool. One who has learnt , advises others but does not abide by what is learnt, is a fool, no one can equal. Valluvar concludes that, of all the wealth a man may possess, skillful listening is the greatest. Therefore, listening leads to knowledge acquisition which leads to act with wisdom. Thus the manager's prime duty is to listen with empathy.

Commandment 9: "Thou shall seek the aid of great men after due consideration and act upon time, place & circumstances"

(441) As friends the men who virtue know , and riper wisdom share,

Their worth weighed well, the king should choose with care.

Let (a king) ponder well its value and secure the friendship of men of virtue and of mature knowledge.

(445) The king , since counselors are monarch's eyes,

Should counselors select with counsel wise.

As a king must use his ministers as eyes (in managing the kingdom) let him well examine their character and qualifications before he engages.

(462) With chosen Counsel deliberate; next use the own thought; Then act. Those who thus proceed work all works with ease are wrought.

There is nothing too difficult to (be attained by) those who, before they act, reflect well themselves, and thoroughly consider (the matter) with chosen friends.

(463) *To risk one's all and lose, aiming at added gain,*

Is rash affair, from which the wise abstain.

Wise men will not, in the hopes of profit, undertake works that will consume their principal.

(467) *Think, and then dare the deed! Who cry,*

'Deed dared, we'll think,' disgraced shall be.

Consider and then undertake a matter; after having undertaken it, to say, "We will consider," is fully.

(470) *Plan and perform no work that others may despise;*

What misbeseems a king the world will not approve as wise.

Let a man reflect, and do things which bring no reproach; the world will not approve, with him, of things which do not become of his position to adopt.

Derivations, findings and Conceptual Analysis:

Valluvar advocates use good counsel before administering the plans. Though a manager is advised to seek counsel from experts, still he uses a caution that one must use his discretion in the final step. This indicates the

ultimate responsibility and accountability for actions. One has to administer the functions with the help of efficient subordinates and advisors. However, after due consideration of the various alternatives, one may have to act considering the time, place and circumstances. At any cost, one can not perform acts which do not fit into the scriptural injunctions.

- **Commandment 10:** “Thou shall select the right man and employ him with confidence”

(504) Weigh will the good of each , is failings closely scan’

As these or those prevail, so estimate the man.

Let (a king) consider (a man’s) good qualities , as well as his faults, and then judge (of his character) by that which prevails.

(505) Of greatness and of meanness too,

The deeds of each are touchstone true.

A man’s deeds are the touchstone of his greatness and littleness.

(509) Trust no man whom you have not fully tried,

When tested, in his prudence proved confide.

Let (a king) choice of one without previous consideration; after he has made his choice, let him unhesitatingly select for each such duties as are appropriate.

(513) A loyal love with wisdom , clearness, mind from avarice free;

Who hath these for good gifts should ever trusted be.

Let the choice (of a king) fall upon him who largely possesses these four things, love , knowledge, clear mind and freedom from covetousness.

(517) ‘This man , this work shall thus work out,’ let thoughtful king

command; Then leave the matter wholly in his servant’s hand.

After having considered “this man can accomplish this by these means” let (the king) leave with him the discharge of that duty.

Derivations, findings and Conceptual Analysis

Of the HR policies, selecting the right man, after due considerations is emphasized by Thiruvalluvar. Once selected, the team should be empowered to execute by reposing faith. As a concluding remark, he emphasizes that selecting a right person is done after due consideration of virtuous quality and once selected keep trust and faith and entrust the job. This will boost the confidence to perform.

Though Kural was written many centuries ago, still the principles hold good and true even in the 21st century.

Kural goes beyond the reporting of the actual and encompasses the paradigms for the future. Modern management could be read in

conjunction with Kural and analogies could be drawn between them. The new theories in Human Resource Management (HR) are expressed in an abstract form in Kural. Administration and Management are age-old concepts and they started whatever in a small form right from the days of settlement and cession of nomadic life. The important elements found in Kural with reference to general administration are applicable without any alteration at any point of time.

Stephen Covey and Valluvar:

All the 7 habits listed by Mr. Stephen Covey and many more are found in the Tamil Veda, the Divine Book Thirukural written by Thiruvalluvar 2000 years before. This review article attempts to trace out the couplets in Thirukural which reflect the Seven Habits of highly effective people by Stephen Covey.

For example the first habit –**Pro-active**- by Stephen Covey has the roots in Kurals -595,619,& 666.

Habit two-**Begin with the end in mind**- has the concepts rooted in Kurals-67,69,236,463,467 .All these and much more can be traced to Thirukural.

Renewing the spiritual dimension provides the missing link to leadership and to our lives. The spiritual dimension is the core, the center and the commitment to vedic system. It's a very private area of life and a supremely important one. It draws upon the sources that inspire and uplift us and tie us to the timeless truths of all humanity. And people do it very, very differently. Kural Nos. 3,10 out of many brings out the Spiritual dimension clearly.

***His feet, 'Who o'er the full-blown flower hath past,' who gain
In bliss long time shall dwell above this earthly plain.***

They who are united to the glorious feet of Him who passes swiftly over the flower of the mind, shall flourish long above all worlds.

***They swim the sea of births, the 'Monarch's' foot who gain;
None others reach the shore of being's mighty main.***

None can swim the great sea of births but those who are united to the feet of God.

The greatest battles of life are fought out daily in the silent chambers of the soul. If the battles are won there, and inward conflicts are settled, immediately one can experience a sense of peace, a sense of knowing what humans are about. This will lead to public victories – where one tend to think co-operatively, to promote the welfare and good of other people,

and to be genuinely happy for other people's successes which will follow naturally.

Thus it can be found that Thirukural has various managerial applications. MBS based on Thirukural will be easy to pick up and apply. It is suggested to take it to the class rooms and board rooms for bringing in the desired transformation of the heart for managers and leaders.