NIYANTRANAM: TECHNIQUES FOR CONTROL FROM ANCIENT INDIAN TREATISE

INTRODUCTION

'Niyantranam', 'shasan', 'vidhi', and 'nishedh' are the words in ancient India that are used for Control. The control over the organisation and administration from ancient Indian literature can be analysed through the text of Arthashastra (a great advisory book for management), and Thirukural (Ancient Tamil wisdom). All of these texts consider control as a positive attribution and it does not support suppression, power or manipulation. The broad overview given in Arthashastra says that control helps the members of an organisation to overcome personal limitations, work on motivation and lead and look over the employees to show them the correct direction. (Brockhoff, 2014)

This paper will focus on the techniques of controlling from Ramayana and Thirukural, the process of controlling from the concept of "Audit" is taken from Arthashastra. At the end of this paper, the concept of controlling the senses as the basic need to have control over the organisation has been explained from the verse taken from Arthashastra. The aim of this paper is to find accurate examples from ancient India which can be aligned with the modern concept of controlling. The integration of the eastern and the western approach will bring the balance which is required for the application of an ideal system.

Control is a primary goal-oriented function of management in an organisation. It is a process of comparing the actual performance with the set standards of the company to ensure that activities are performed according to the plans and if not then taking corrective action.
Controlling is performed at the lower, middle and upper levels of the management.

Features of Controlling
An effective control system has the following features:
- It helps in achieving organizational goals.

- Facilitates optimum utilization of resources.

- It evaluates the accuracy of the standard.

- It also sets discipline and order.

- Motivates the employees and boosts employee morale.

- Ensures future planning by revising standards.

- Improves overall performance of an organization.

- It also minimises errors.

Process of Controlling

Control process involves the following steps as shown in the figure:
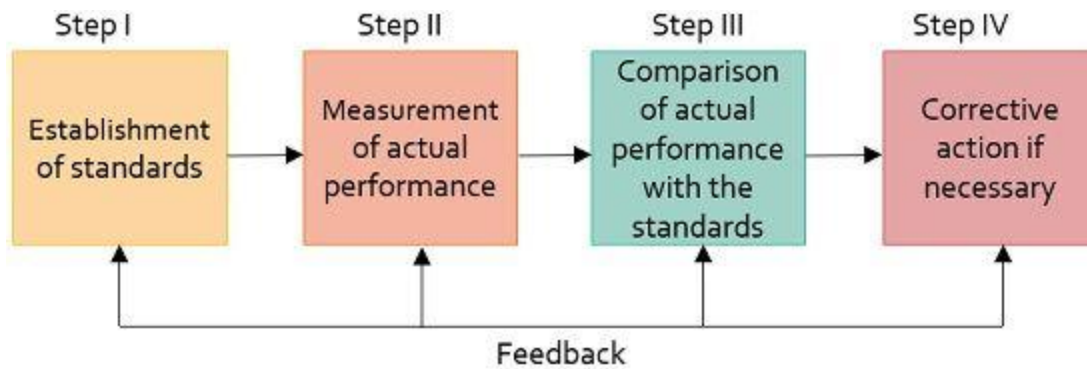
Source: www.businessjargons.com

Techniques of control

There are three techniques of control viz.,

Feedback Control: This process involves collecting information about a finished task, assessing that information and improvising the same type of tasks in the future.

Concurrent Control: It is also called real-time control. It checks any problem and examines it to take action before any loss is incurred. Example: control chart.

Predictive/ feedforward Control: This type of control helps to foresee problem ahead of occurrence. Therefore, action can be taken before such a circumstance arises.

Service Intelligence Control: In this type of control Service Intelligence collects and analyzes data to help make better decisions. The endgame, though, is the same — both Service

Intelligence and Business Intelligence aim to give you a better, more comprehensive overview of the business.

In an ever-changing and complex environment, controlling forms an integral part of the organization.

OBJECTIVES

1. Analysing the techniques of controlling through a comparative analysis of modern MIS (Management information system) with Valmiki Ramayana and Thirukural.
2. Understanding the process of controlling from Arthashastra.

TECHNIQUES OF CONTROLLING

The techniques of controlling as depicted above show the idea of monitoring the employees through service intelligence in the modern day context as against using spies in ancient times.

Management information system:

Management Information Systems (MIS) is the study of people, technology, organizations, and the relationships among them. MIS professionals help firms realise maximum benefit from investment in personal, equipment, and business processes. MIS is a people-oriented field with an emphasis on service through technology. It is a way to collect the information that can be gained from employees, customers, markets and other sources. The collected data is used optimally so that management can use it for better decision-making. MIS professionals create information systems for data management (i.e., storing, searching, and analyzing data). In addition, they manage various information systems to meet the needs of managers, staff and customers. By working collaboratively with various members of their work group, as well as with their customers and clients, MIS professionals are able to play a key role in areas such as information security, integration, and exchange.

Thirukural:

Thirukural is a treatise on the "Art of living" born out of Tamil culture. The text has been dated variously from 300 BCE to the 5th century CE. It is written on the foundations of Ahimsa. It emphasises "nonviolence" and "moral vegetarianism" as virtues for an individual. In addition, it highlights social and political topics such as the king, ministers, taxes, justice, and forts.

NIYANTRANAM DEPICTED IN THIRUKURAL

Thirukkural also known as the Kural, is a classic Tamil 'sangam' (3rd century BC to 4th century AD) literature composition. It has 1,330 couplets or 'kurals'. It was authored by the renowned poet Thiruvalluvar.

The Thirukkural is one of the most important works in the Tamil language. This is reflected in some of the other names by which the text is given by such as 'Tamil marai' (Tamil Vedas); 'poyyamozhi' (words that never fail); and 'Deiva nool' (divine text).

Just like 'Ramayana', 'Mahabharata', 'Bhagavad-Gita' and other scriptures, Thirukkural is also replete with words of wisdom. It is simple and contains profound messages.

Thirukkural has 133 chapters, each containing 10 couplets. Broadly speaking, all the 133 chapters can be divided into three sections: Righteousness, Wealth and Love. In the text below, the serial number of each couplet appears on the top, followed by its Tamil text and then by its near-literal translation in English.

Practising as well as aspiring managers could draw quite a few lessons from Thirukkural on controlling principle of Management. Here is a modest attempt to capture a few of its facets that should be monitored in an organisation to have an established and growing organisation.

Table depicting as to what needs to be controlled in an Organization

	The people who work in an organisation	The formal organisation	Informational organisational structure
1	Perceptions	Physical environment	Values
2	Motivations	Technology	Norms
3	Values	Strategy	Interaction with employees to know their opinions.
4	Habits	Structures	
5	Skills	Policies	
6	Talents	Procedures	

Source: Self-generated

From the table we can understand that when it comes to controlling people in organizations one has to control their perceptions, motivations, Values, Habits, Skills and Talents.

Similarly with regard to controlling the organizations two aspects namely formal and informal structure has to be monitored and controlled. Formal structure involves controlling the physical environment, technology, strategy, structures, policies and procedures and controlling informal but most important part of the organization includes values and norms of the organization along with control of employee interaction. Hence, from the above table one can understand what are the important aspects of an organization that needs to be controlled as stated in Thirukural

Service of Intelligence Technique:

Another technique suggested by Thirukural is the service of intelligence. The CEO of an organisation should learn what happens in an organisation every day. The intelligence corps that works as a spy for an organisation should be the eyes of the CEO. These scouts and spies who gather the needed information will help to expand the veracity of the organisation. The Senior executives, officers, the relatives of the CEO, enemies and competitors of the organisation should

be spied on. There has to be a proper mechanism to obtain information that is relevant, accurate and exceptional.

The people who are suitable for the service of intelligence:

1. Those who can acquire an unsuspicious appearance.
2. Those who can obtain unconfused and clear information.
3. Those who can guard the secrets against leaking.
4. Those who can draw secrets from others.

Method to ensure that information that is gathered can be trusted:

1. Making sure that spies that are working for the same goal to gain information should not know about each other.
2. When 3 reports are similar to each other the information can be considered to be true.
3. The information that is received from one spy should be checked and tested by another spy.

NIYANTRAM DEPICTED IN RAMAYANA

Valmiki Ramayana:

The Ramayana is one of the most important parts of Indian history. It isn't just a story, but a medium that was employed by our ancient sages for espousing the significance of performing your dharma. Ramayana teaches us the lessons of leadership, governance, and management. Sri Rama through Ramayana suggested Bharata (his brother and king-to-be) the effective control and vigilance system with a rigid framework for keeping an eye on the officers of the state management for preventing the misuse of the state resources. (Muniapan, B., & Satpathy, B. (2010)

Sri Rama gave 18 important categories of people on whom the king should keep a vigilant eye through trusted network of spies which can be compared to the modern-day' management information system'.

The shlokas from "Ayodhya Kanda" a chapter in Valmiki Ramayana that mentions the structure and function of spies are given. To have a better understanding, the Sanskrit shlokas, with their literal meaning along with their depiction of the management control is given.

कच्चिद् अष्टादशान्य् एषु स्व पक्षे दश पन्च च।
त्रिभिः त्रिभिर् अविज्ञातैर् वेत्सि तीर्थानि चारकैः॥ २-१००-३६

Meaning:

"Do you get to know through three spies, each unacquainted with the other, about the eighteen functionaries of the enemies and the fifteen functionaries of your own side?"

Below are the categories of people on whom a king should keep a vigilant eye.

1)the chief minister

2) the king's family priest;

3)the crown prince;

4)the leader of the army;

5) the chief warder;

6) the chamberlain (antaHpuraaH adhyaksha);

7)the superintendent of gails (kaaraagaara adhyaksha);

8) the chancellor of the exchequer;

9)the herald;

10)the government advocate;

11) the judge;

12)the assessor;

13) the officer disbursing salaries to army men;

14) the officer drawing money from the state exchequer to disburse the workmen's wages;

15) the superintended of public works;

16) the protector of the borders of a kingdom, who also performed the duties of a forester;

17) the magistrate;

18) the officer entrusted with the conservation of waters; hills, forests and tracts difficult to access.

The fifteen functionaries of one's side are the last fifteen of this very list, omitting the first three; viz; the chief ministers, the family priest and the crown prince.

उपाय कुशलम् वैद्यम् भृत्य संदूषणे रतम् ।

शूरम् ऐश्वर्य कामम् च यो न हन्ति स वध्यते ॥ २-१००-२९

Meaning:

"He, who does not slay a physician skilled in ways and means of aggravating a disease, a servant intent on bringing disgrace and a valiant warrior seeking kingly power, is *himself) slain by them. "Sri Rama has advised kings (managers) to eliminate such people who are cunning, conflict creators, highly ambitious, have mastery in politics and are engaged in plotting against the king or the manager. (Muniapan, B., & Satpathy, B. (2010).

कच्चिद् आत्म समाः शूराः श्रुतवन्तो जित इन्द्रियाः ।

कुलीनाः च इन्गितज्ञाः च कृताः ते तात मन्त्रिणः ॥ २-१००-१५

Meaning:

"I hope that ministers who are valiant like you, learned, masters of their senses of noble birth and skilled in interpreting internal sentiments by external gesture, are assigned to you.

"Since the efficiency of the management depends upon the integrity and the working knowledge of the officers, Sri Rama was very particular about their selection and placement. But conversant as he was with human psychology, he was somewhat sceptical about the rationality of human behaviour when exposed to great temptation by their holding high offices. Therefore, he emphasised the need for setting up inspection machinery to keep a constant watch on them. (Muniapan, B., & Satpathy, B. (2010).

मन्त्रो विजय मूलम् हि राज्ञाम् भवति राघव ।

सुसम्वृतो मन्त्र धरैर् अमात्यैः शास्त्र कोविदैः ।। २-१००-१६

Meaning:

"The source of victory for kings indeed comes from a concealed counsel by ministers, who are well-versed in political sciences and who can hide their thoughts within themselves."

The secrecy of the decisions taken and the information gathered are of vital importance to the king so he has advised maintaining secrecy in administration to the extent that it cannot be guessed from the outward activities and the behaviour of the officials and the king.

कच्चिन् मन्त्रयसे न एकः कच्चिन् न बहुभिः सह |
कच्चित् ते मन्त्रितो मन्त्रो राष्ट्रम् न परिधावति || २-१००-१८

Meaning:

"I hope that you do not deliberate alone nor indeed with numerous men. I hope your decision arrived at by you through such deliberation does not flow to the public (even before it is carried out)".

The decisions that are made for an organisation should be taken into the consideration after talking to others in an organisation. The strategy should not be leaked out before implementing it.

A COMPARATIVE TABLE OF MIS, THIRUKURAL AND VALMIKI RAMAYANA DEPICTING CONTROL

Below is the comparative chart of how the management information system in Ancient India was used as a tool to monitor the employees in an organisation to achieve the desired goals.

MANAGEMENT INFORMATION SYSTEM	THIRUKURAL	VALMIKI RAMAYANA	COMMON POINT
MIS collects the information from all of the sources in order to help the organisation to grow and make better decisions.	Thirukural suggests that the information that is gained from the sources of people working in an organisation should help organisation to put right people on the right job and hence making the work easy for all of the departments.	Valmiki Ramayana collects the information through the sources of spies who can collect the information. The information is gained in order to prevent the misuse of the resources of the state.	Collection of information to make sur that resources in organisation are controlled and well used.
Management information systems rely largely on **technology** to compile and present data.	Thirukural used the information systems to be people who will work as through **intelligence service.**	Sri Rama suggested that their actions and conduct should be spied on by at least 3 spies again. The 3 **spies** should cross-check the information.	Collection of information along with recording every action in an organisation either through technology in modern period and people as spy or intelligence service.

They can view all activities of employees on a daily basis and attribute them to specific departments or groups.	Thirukural highlights on knowing the financial as well as non-financial information. The non-financial information such as people's problems, customer satisfaction, brand image and risk is required.	Ramayana highlights on a trusted network of spies. Sri Rama gave 18 important categories of people on whom the king should keep a vigilant eye.	A process of collecting the information through various attributes.
A good information system will help the CEO and executives to know the core information about employees. Their decisions and judgements will depend upon what is going on in an organisation.	Thirukural puts a great emphasis on control through formal management systems and service of intelligence. Control through the formal management system emphasises choosing the right people for the right job.	Sri Rama was very particular about the selection and placement of people in the right place in order to make sure that the integrity and working knowledge of people should be sued optimally.	Choosing right people or the right work in order to use their potential and help organisation to grow.

THE PROCESS OF NIYANTRANAM FROM ARTHASHASTRA

1. All departments must submit accountability reports at the end of each year, which closes the book, which is the full moon of Asadha.

2. And then the report will be audited by a royal auditor.

3. Arthasastra has arranged in detail how the state/kingdom should supervise the resources income to avoid reduced income due to fraud by government officials. In addition, it has also been arranged regarding the ways to organize expenditures so that there is no waste of State or royal finances.

4. Then the wise administrators (samaharta) will determine revenues and show increased income and savings reduction and will improve if there is the opposite of it.

5. In addition to supervision of income and expenditure through supervisors and departments administrator, every year (the month of Asadha) an accountant conducts an audit of revenue and expenditures reported by each department.

6. Auditors are required to audit during the full moon Asadha. Asadha's full moon is It is the end of the Saka year, with a cycle of 354 days.

7. Audits are carried out annually and are carried out at the end of the financial year because on the full moon Asadha this is also the deadline for all departments to deposit the accountability report to the Department Administrator in this case supervisors and auditors

8. The audit is carried out in the supervisor's office, where all the officers of each department are asked to submit a report.

9. Reports and financial evidence submitted must be in a state of being sealed, and no discussion is allowed between departmental officers with the auditor.

10. After hearing the number of receipts, expenses and balances, he was should send the balance bearer to go (to the treasury) "

11. The accountant must appear at the appointed time for audit purposes by bringing a book of financial statements along with all records of receipts that must be deposited into the state treasury.

12. They also must always be in a state of readiness to be audited at any time the audit officer/auditor calls them.

13. They shouldn't lie about things has been recorded and booked. Violation of these provisions constitutes a violation of the law and will be punished.

14. On the other hand, the auditors must also be ready at all times when the accountant comes before them to be audited.

15. If the auditor violates the provisions on readiness at any time, then auditors will also be subject to penalties.

16. State officials are responsible for submitting financial statements relating to their respective responsibilities.

17. The acceptance report and the income must be structured in such a way that it is not there is a contradiction in it. Those who lie or make contradictory statements will receive heavy sanctions, namely paying a fine according to the standard the highest level of fines.

18. "And he should check (the account) every day, groups of five days, two weeks, month, four months and a year"

19. He should check income concerning the period, time, place, principal/topic of income, source, transfer, amount of payment, the person who causes a payment to occur, and the registrar and recipient. (Saputra, K. A. K., & Anggiriawan, P. B. (2021).

The organisational structures and their hierarchy in Arthashastra have shown how management control and supervision took place.

CONTROL OVER THE SENSES

Casting out the group of enemies-

The control over the senses is acquired by giving up lust, anger, greed, pride, arrogance, foolhardiness, and the absence of improper indulgence in the pleasures of sound, touch, colour, taste and smell. When one wins over these senses, it leads to controlling or restraining the senses.

A king with no control over his senses cannot be the ruler for a long time even if he has been ruling the 4 corners of the world. The kings who cast out over all 6 enemies (Shadripu) were, Jamadagnya and Ambarisha. Both of them had good control over their senses which helped them to enjoy the earth for a long time.

Kautilya's arthashastra has dedicated 12 sutras about self-control (control over shadripu) Kautilya says that you Conquer internal enemies before you conquer external enemies. Kautilya's concept of "Rajarshi" (King like a Rishi) focussed on casting out the group of 6 enemies will make the king acquire control over senses.

According to Kautilya, by casting out the group of six enemies a king should acquire control over the senses, cultivate his intellect by association with elders, keep a watchful eye with the help of spies, bring about security and well-being by (energetic) activity, maintain the observance of their special duties (by the subjects) by carrying out (his own) duties, acquire discipline by (receiving) instruction in the sciences, attain popularity by association with what is of material advantage, and maintain (proper) behaviour by (doing) what is beneficial. (Muniapan, 2007)

To earn a profit, one does business and generates wealth (Artha). The reason behind earning profits and wealth can be anonymous, the wealth and profits make the workers, earners and investors happy. According to Kautilya, happiness is not only in wealth and profit but also in the doing right things and doing proper things. (Sukhasya molam dharma). According to Kautilya, Dharma without wealth is not useful (dharmasya Mulam Artha) wealth without dharma is useless a poor person cannot support the whole society. The whole point tries to emphasise that happiness is not only in profit and wealth. One should generate wealth, money, and resources and should share with others which can include others in their happiness. The wealth and profit that has been earned should be through ethical means. To generate wealth, one needs an enterprise, asset, or organisation. (Arthasya molam rajyam). Kautilya further adds that the support for the organisation lies in the organs. (Rajyasya molam indriyajayah) this states that having control over the 5 senses is one of the basic functions that are to be acquired by a human being. This control can come through restraining the 6 enemies- Kama (desires), krodha (anger), lobha (greed), Mada (arrogance), mocha (infatuation) and matsara (envy). The governor, manager, king, servant or employee who has control over all of their senses and has also conquered the 6 enemies can help in achieving the goals of an organisation, especially when in conflict with self-interest.

सुखस्य मूलं धर्मः। धर्मस्य मूलं अर्थः।

अर्थस्य मूलं राज्यं। राज्यस्य मूलं इन्द्रियजयः।

CONCLUSION

Human being ultimately strives for happiness. To achieve happiness, strong ethics and righteousness are needed. Righteousness and ethics can only be acquired if there are ample and appropriate resources. The basic resources that can help to achieve ethics are gained from an organisation or an enterprise. To fulfil the need for organisation, one needs to conquer and control the senses and control over senses can only be acquired through discipline and training. Just like the branches of the tree and healthy fruits need to have good water, food and healthy roots, it is necessary to have strong roots of the senses to achieve any objective.

The various texts from ancient Indian wisdom show that it is not necessary to use control in management as a negative or manipulating connotation. It can also be used from a positive perspective. The direction given in an organisation should be used as a tool to guide the employees in the ideal approach. To conclude, it can be seen that the Indian perspective to control and direct suggests helping the individuals in an organisation grow by letting them know their potential, helping them with motivation and making them understand ethics. When the individuals of an organisation will evolve and learn, it would help the organisation in return to establish and expand the organisation. It was observed that the 4 texts: Arthashastra and Mahabharata, Thirukural and Valmiki Ramayana could find similar ways to control.

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Comprehensive overview of the literature that is referred and cited in thestudy:

Ancient Indian wisdom for managers: the relevance of Valmiki Ramayana in developing managerial effectiveness. - Paper by Balakrishnan Muniapan and Biswajit Satpathy –
About the reference: The paper aims to fill the gap in the literature by exploring the relevance of Valmiki Ramayana for development of contemporary managers. By employing hermeneutics, a qualitative methodology, the authors have explored work motivation, dharmic management, principles of control and vigilance, decision making, humanism and equanimity from Valmiki Ramayana which provide lessons for enhancing managerial effectiveness. The prospect of exploring Valmiki Ramayana in other areas of management such as strategic management, people management, and others can be considered in the near future.

Ethics and Governance in The Time of Ramayana - Paper by Richie Shah and Mridu
About the reference: This paper employs the epic story of Ramayana for having better understanding of good governance, leadership and strategies for development of organization. Good governance is basic requirement for maintaining peace and harmony in any society. However, good governance has become a rarity in today's world. A large majority of political, business and other leaders are increasingly engaged in self - serving pursuits of personal glorification and enrichment. By realizing significance of Ramayan for good governance and leadership, young generation can learn from history and this will encourage various management teachers to develop indigenous case studies based on similar incidences to bring new ideas into management discipline. The practicing managers can find new ideas and strategies for their development and their organisational development.

Building ethical organisation cultures – Guidelines from Indian ethos - Paper by N Shivkumar and U S Rao
About the reference: This article delineates the guidelines for building such organisation cultures as provided in Indian ethos. A wide range of Indian scriptures related to management and administration have been studied to explain the guidelines provided regarding various aspects of building ethical organisation cultures. After providing a 1 brief review of relevant literature, the article explains the guidelines provided in the scriptures under different aspects of building ethical organisation cultures.

Modern Management Through Ancient Indian Wisdom: Towards a More Sustainable Paradigm - Anindo Bhattacharjee.

About the reference: The paper attempts to establish the relevance of the teachings of Ancient Indian scriptures like Vedas, Upanishads, Bhagavad Gita, Manu-smriti, Arthashastra, etc in the practice of Modern Management. In this paper, we will see that though Drucker's modern management paradigms like MBO are very ideal theoretically and can be derived from the ethical and spiritual frameworks of ancient Indian ethos however, in practice, companies are struggling to implement these frameworks effectively because they are still not aligned to the teachings of ancient Indian scriptures. Also, through the same body of knowledge derived from ancient Indian scriptures, we will try to understand the reasons behind individual decision-making failures ultimately leading to institutional failures and in the process would look forward towards integrating some elements into the existing frameworks to create a more sustainable management paradigm. In this regard, I have created a model which depicts a 6- fold path of "Jnan" or Knowledge through which we can not only better manage on an individual as well as institutional and global level, but also better able to contribute towards restoring World peace and uniform economic order through spiritual congruence.

Kautilya's Arthashastra and Perspectives on Organizational Management - Paper by Balakrishnan Muniapan

About the reference: This paper explores the Arthashastra of Kaultilya, an ancient Indian literature (4th Century B.C.); and it's perspectives on organizational management today. Chinmayananda (2003) asserted that from time to time there is a need to look and re-look at the ancient literatures and provide intelligent interpretation and reinterpretation to apply effectively in the context of modern management. The methodology used for this purpose is called hermeneutics; which is a study, understanding and interpretation of ancient text. It is one of the qualitative research methodology used in social science. The foundations of management in organization are revealed from the Arthashastra, which can provide guidance to present managers and leaders of organizations. In his Arthashastra, Kautilya takes an inside-out approach to management, which is self manage- ment first before management of every other thing. He advised the future organizational managers and leaders to firstly conquer the enemies within such as desires, anger, greed, arrogance, infatuation, envy, pride or ego and foolhardiness, as it is often said that one who

conquers the self, 2 conquers all. The prospects of analysis of Kautilya's Arthashastra in other areas of organizational management such as strategic management, human resource management and financial management can be considered for future research.

Rangarajan, L. N. (1992). Kautilya - The Arthashastra (1992nd ed.). Penguin Books India. - A book by L N Rangarajan. - Kautilya:

About the reference: The Arthashastra, is the English edition of the classic treatise on classical economics and political science by the ancient Indian philosopher Kautilya. The books include topics like the law, the king, foreign policy, discipline, capturing a fortress, and the duties of the government rulers. The descriptions include a break up of what the ideal king should do during the course of the day and how the king should behave in typical situations. The other important sections of the book include maintenance of law and order in the state, forests and wildlife, and economic ideas. The book discusses how the Mauryans protected forest wealth, including trees and animals. The importance of maintaining law and order for smooth functioning of the state is also given importance.

2010_R P Kangle_The Kautiliya Arthasastra.pdf - A book by RP Kangle.

About the reference: This is a book on Kautilya's Arthashastra. It is an English edition of the classical treatise on classical economics and political science by ancient Indian Philosopher, Kautilya. The books include topics like the law, the king, foreign policy, discipline, capturing a fortress, and the duties of the government rulers. The descriptions include a break up of what the ideal king should do during the course of the day and how the king should behave in typical situations. The other important sections of the book include maintenance of law and order in the state, forests and wildlife, and economic ideas. The book discusses how the Mauryans protected forest wealth, including trees and animals. The importance of maintaining law and order for smooth functioning of the state is also given importance.

Agency theoretic ideas in ancient India: the Arthasˇāstra of Kautilya - Paper by Klaus K.L. Brockhoff

About the reference: The Arthasˇāstra of Kautiliya is an important Indian text on governance dating back to 300 BC. Since its rediscovery in 1905, the book has inspired many authors to

interpret and to analyze its contents, as well as to discuss its importance for management today. In the present paper, it is shown that basic assumptions 3 on agency theory are presented in this early work. These include assumptions on organization, about people and on information. It is suggested that information, control and incentives should be used in combination to make it likely that agents support the objectives of their principal. Environmental conditions seem to have influenced the choice of instruments. For instance, high-risk levels of business operations at the time called for relatively more control than for offering incentives.

Commercial Practices In The Ancient Indian Peninsula: Glimpses From Kautilya's Arthashastra

About the reference: Paper by Monsurur Rahman, Framarz Byramjee and Reza Karim - Very few westerners ever heard of Chanakya, a.k.a Kautilya. Kautilya is credited with compiling the treatise on statecraft called the "Arthashastra." This treatise contains fifteen distinct chapters or parts encompassing all components of statesmanship that a ruler needs to run the affairs of his kingdom. This paper briefly narrates some of the commercial practices prevalent in Ancient India enumerated in Kautilya's Arthashastra during the Mauryan period.

Guidelines for Value-Based Management in Kautilya's Arthashastra - Paper by N Shivakumar and U S Rao

About the reference: The paper develops value based man- agement guidelines from the famous Indian treatise on management, Kautilya's Arthashastra. Guidelines are given for individual components of a total framework in detail, which include guidelines for organizational philosophy, value based leadership, internal corporate culture, accomplishment of corporate purpose and feedback from stakeholders.

Management Control Systems: A Historical Perspective - Paper by Jodi Carenys

About the reference: The aim of this article is to review the background literature on management control systems in organisations. It presents a historical revision of the different trends in the literature on control systems in organisations, in accordance with their common characteristics. The earliest studies conducted on control systems saw them as cybernetic and formal tools, focused on the accounting information systems. In order to surpass the identified limitations of such mechanistic systems, new approaches were developed in which the rational and passive behaviour

of 4 individuals was substituted by a greater consideration for the organisational and motivational factors that influence behaviour, accepting that the crucial aspects for the design and implementation of the control systems are not limited solely to those of a formal nature. Subsequently, the cybernetic viewpoint was enriched with different contributions by other trends of thought which centred on analysing the influence of psychosocial and cultural aspects as key variables in the control of organisations. Therefore, the current trend in management control research is to combine the use of formal systems, having financial and non financial indicators, with informal systems, to create a "control package", because it is considered that through the sole use of cybernetic systems it is impossible to control the relevant variables for an organisation to achieve its objectives.

Accounting, Auditing and Corruption in Kautilya's Arthashastra perspective and Psychogenetic Hindu: A theoretical review - Paper by Komang Adi Kurniawan Saputra, Putu Budi Anggiriawan
About the reference: This study examines the concepts of accounting, auditing and corruption from the perspective of Hinduism's Kautilya's teachings and psychogenetic teachings called Tri Guna teachings. This perspective is presented to enrich the knowledge of accounting, auditing and corruption in terms of Hinduism as the main review in shaping the ethics of the accountant profession. This study contributes to emphasizing that accounting teachings have existed since ancient times during the Kautilya Chanakya era. This system was used during times of war and in regulating the government of the kingdom which was seen as effective and useful for good governance and finance. Furthermore, in Hindu psychogenetics, which is used in overcoming the incidence of cheating, it is considered effective and able to awaken people when they start to be dominated by lust. then Tri Guna is obliged to be controlled to tackle fraud or corruption.

Virtues of Wise Leaders: Message from Bhagavad Gita - Paper by Amit Kishore Sinha and Sandeep Singh
About the reference: In this paper, reasoning is given that in case leaders develop these virtues, in all probability, leaders would be able to perform their leadership role wisely and excellently.

Lessons in corporate governance from Kautilya's Arthashastra in ancient India - Paper by Balakrishnan Muniapan and Junaid M. Shaikh –

About the reference: This paper explores the lessons in corporate governance from Kautilya's Arthashastra, highlighting the contribution made by Kautilya in ancient India (4th Century BC). The lessons from Kautilya's Arthashastra are relevant even today and can be integrated into the modern context of corporate management towards achieving the ultimate aim of corporate governance, which is to provide value to shareholders and stakeholders. Chinmayananda (2003) states that from time to time there is a need to look and re-look at some of the ancient works and provide an intelligent interpretation and re-interpretation to apply effectively in the context of modern corporate management. The prospects of analysis of Kautilya's Arthashastra in other areas of corporate management such as strategic management, financial management and human resource management can be considered for future research.