Chanakya Sutras and Arthasastra : The Gospels of Corporate Management for Modern Application

SIBA P. RATH

Abstract

The modern world corporate management and corporate governance is dominated by the theories and practices of American Management System, Japanese Management System and European Management System. Japanese Management techniques and practices are the champion concepts for any organization to follow in the context of quality management, production efficiency management, market competition management and above all human capital management etc. Japanese have established the dynamics of human capital and knowledge management as the best practices for any organization. The soundness of Japanese Management is derived from its treasure through revival of the Samurai System and traditional knowledge banks. European and American Management System are known for their contributions in the industrialization process of the world in the 19th and 20th century in the pre and post colonialism era. Indian oriental texts, gospels, practices, concepts, doctrines and arguments through logic are the sources of many Japanese management philosophies. India is a store house of pragmatic management and flawless applications in its ancient history phases. Oriental management texts and concepts need revival and rediscovery of the principles and system of applied management for use in the modern corporate world. Indian oriental system can and will create a system of its own as (IMS) Indian Management System like the Japanese. Proved and applied management of Chanakya during the Maurya Dynasty is historically evident as the best ever management practices India followed. Arthasastra and Chanakya Sutras are the two gospels of Indian management, enough to establish IMS the Indian management system for the modern corporate world of 21st century. These gospels applications are examined in the contemporary context for corporate use.

Keywords: Chanakya Sutras, Arthasastra and Corporate Management.

Qualitative research methodology is used as the core concept of this research paper. Available sources from secondary streams are used for the comparative analysis, those include literature of ancient Indian history, philosophy of India, Greece, China and Japan, political thought of the West and the East, political economy, diplomacy, military science, Sanskrit texts, interpretation works of oriental literature and texts, and other commentary works which are found relevant to the time and the context. Some of the discourses of the specialized symposiums and seminars were used for the conceptualization of this research. Focus groups and some discussions were also used for framing the research process. Depth interviews of the experts were taken for diversified aspects of the Maurya period in the ancient Indian history.

Management approach is followed in this research to rediscover and explore the core competencies of the works of Chanakya and his time. In the primary front some of the micro films and the manuscripts preserved in the private libraries in U.K. & European countries were referred as some of the authentic sources of first hand references. Many of the Pali script texts were referred for the purpose of the research and to establish the Chanakya's original management skills and strategies in delivering one of the best management systems in the period of before Christ. All the examinations of the sources were to bring out a management dimension out of the ancient Indian history, philosophy and practices.

Nitisastra and Chanakya Sutras : the doctrines and theories of corporate management

Management theories propounded by Chanakya through his texts in Nitisastra and Chanakya Sutras till date for a span of 2300 years are proved valid by the time. Utopianism was an off track for Chanakya as a philosopher and a thinker of management. Till 20th century Chanakya was regarded as a champion philosopher of diplomacy, economics and politics (Aiyangar, 1960). Inadequate research in his works and practices propagates him and his works as the concerns of the streams of Sanskrit, History and Philosophy for research and study. Twenty first century management researches have started investigating his works from the Indian management perspectives. Indian management system has a little in research to contribute to the world of management as a system to follow like any other – America, Europe, British, Germany or Japan. Indian management system is much older than these developed systems. Chanakya's Nitisastra is the treatise of Chanakya Niti and Sutras (Kosambi, 1964). Under implicit impression that systematic thinking on management started only in the 20th century, historical evidences justified the scientific management applications in the Mauryan period. Chanakya was contemporary to two great philosophers of the world, whose contributions are enormous to the scientific management; Aristotle (Adcock, 1957) and Confucius of Greece and China. In general arguments, three were tutors of three great rulers or king makers (Edmond, 2002). Prince of Lu of China and Alexander the great of Greece had the kinghood by heritance and dynasty, these two great philosophers added efficiency. Chanakya vice versa created the emperor from the common mass and changed the time of ancient India (Rath, 2008a).

Nitisastra, Chanakya Niti or Chanakya Sutras have the unique distinctions of being the principles which have been demonstrated and have been used successfully in practice to achieve good results on a sustainable basis (Dikshitar, 1993). Evidences of Nitisastra success rates were experienced for 136 years of the rule of Mauryas (Mookerji, 1988) which championed as one of the finest management history of the world. Asoka is known as the best out of the world "The Great rulers". Application of Nitisastra made King Mahendra "the God" and Asoka the "demi-God" by the public. Chankya's Nitisatra or Chanakya Sutras from BCE 330 till date not proved wrong at a single stance. Such authority and superb science research outcomes were produced flawlessly by Chanakya in his Sutras. Many critics view Chanakya's Sutras or Niti Sastra as the "Law of physics applied to measure syndromes and diseases of psychology" which no other great scholar or philosopher was aware of. Similar, the critics view Panini who composed Sanskrit grammar in order, absolutely made "Sanskrit" – the mathematical language. Panini belongs to Mauryan Empire and period. Nitisastra or Chanakya Sutras are "Mathematical scales for management and social sciences".

Chanakya's "Nitisastra / Chanakya Sutra" are the gospels of social regulation, a code of conduct guidelines for individuals in the society and in the state. Framed regulations in the form of a text with logical reasoning were meant to regulate the behavioural aspects of the individuals in discharging their duties at every responsibility level officially and non-officially as well as in life. Chanakya defined and organized excellent corporate governance of the Magadh kingdom with regulatory frameworks through his Sutras. Chanakya Sutras are based on realities study in depth of different social sciences with utmost pragmatism. Nitisastra is a master piece work with zero defect tolerance of behavioural and social sciences (Rath, 2008b). Every argument is sequenced and followed with logical synthesis for easy understanding of the common reader with lucidity of language for memorizing logical

arguments in Sanskrit language. Application of Chanakya Niti is followed in Modern India today with citations in many daily life discussions (Mookerji, 1988). That reflects the scientific language use and justifications defined in Sutras of Chanakya. Chanakya's dream of highly advanced India under the governance of Mauryas was well measured by his works. National character governance, public behaviour governance can provide the fuel for a scientific and advanced state with excellent governance provisions. Chanakya redefined the public character governance by getting his Nitisastra adopted as a core text of university curriculum to be memorized and practiced by the graduate students (Mookerji, 1988). Graduates of the time use to memorize the texts with logical arguments. Argument use to be a method of establishing the truth in the learning process in the universities (Maniapam and Shikh, 2007). Chanakya Sutras had the legal validity for practice in the society, violations use to lead to punishments (Majumdar, 1960). Multiples of theories, doctrines and philosophies are the bases of Chanakya Niti. Chanakya Sutras has absolute validity in the contemporary modern era too (Rath, 2008a). Out of many pillars and foundations defined for excellent corporate management of any organization – company, state, kingdom or any government scientific behavioural management is the prime lifeline of achieving the mission and vision. Nitisastra was adopted as the guidelines of the Magadh state (Sharma, 2001) to achieve long term objectives scientifically and was duly achieved during the Asoka's reign and went beyond the expectations. Evidences are King Mahendra of Sri Lanka, achieved and established benevolence management, that outstanding dignified verdict is the King Mahendra temple of Colombo. The only king of history is accepted by the public till date as God. Matchless theories and doctrines of Nitisastra with flawless applications are undoubtedly the best theories for principles of management of the modern time. Chanakya Sutras are doctrines are excellent organizational behaviour management. An argument in this context continues between Indian management scholars and Western management Gurus. More than 600 Sutras of Chanakya in the Nitisastra are available to discover the facts (Truth) logically for winning strategies of management to deliver justice to any argument of management thoughts. Application of logic in Chanakya Sutras are arranged scientifically to discover truth through research, 'Research' as the process of search, re-search and search in continuity to achieve the right process and result of research which will ultimately lead to the discovery of truth in the reality of life. Logic as the strand of research has pragmatic and scientific validation in Chanakya Niti (Sharma, 1991). The process used by Chanakya in his Sutras for search of excellence (Sil, 1982) to attain absolute in social science applications.

Chanakya's Nitisastra has depictions of established theories and doctrines of holistic nature of excellent corporate management with inputs of values for controlling and injecting purification methods for elimination of vices and unethical tact practices. Business ethics of management is not infused to corporate life with one attempt. Continuous attempts and processes of ethical values need continuous purification method to eliminate unethical trends and vices from the system. Tact is the biggest skill of any management system of any organization as justified with valid arguments in Chanakya Niti. Any tact at any end for the welfare of the larger part of the system is justified as ethical. In other words CEO (Chief Executive Officer) can be sacrificed or eliminated from the role play for the greater interest of the organization. Logical and greater ethical norms are justified as the champion doctrine of Chanakya Niti (Kangle, 1992). Corporate management is purposefully for the benefit of the organization and its manpower, not for profit always. Profit of the corporation is

meant for the greater welfare of the employees. That justifies employee comes first and customer the second. Chanakya Niti justifies the CSR (Corporate Social Responsibility) – charity should begin at home (Rath *et al.,* 2011a). The theories that can control and govern the management system ethically and efficiently is the ethical appreciation of truth which is possible only through the transparency methods of governance (Thapar, 1978) and decision making justified through pragmatic logical arguments with freedom of speech and respect to knowledge. Chanakya Niti provides the best doctrines and theories (Thapar, 1998) for finest corporate management of its contemporary period and for modern age management too.

Arthasastra the master craftsmanship of pragmatic philosophy with time tested validity identifies Chanakya's scholastic (Thapar, 1978) and scientific research in diplomacy, social science, economics, politics, management etc. The text that is known to the world, the best book of pragmatic theories has in fact nothing the simple doctrine established as eternally true. The book is the outcome of scientific research made and applied on social and behavioural sciences to establish timeless validity of social science theories (Rangarajan, 1992). Arthasastra is not about diplomacy, politics and economics (Rangarajan, 1992) – it's the core text of scientific and pragmatic (Singh, 1993) management. Arthasastra was composed for the purpose of bringing excellent corporate governance flawlessly with excellent validation in practice for a CEO – the King of Magadh with examined theories of intelligence and to deliver excellent management. Many scholars of management are of the opinion that the finest management text ever composed on the earth is Arthasastra (Rangarajan, 1992). The precision of the approaches, meticulous examinations of regulatory frameworks and strategic designs and compilation of the facts to deliver the best output for any corporation are the souls of the gospel of management (Rath, 2008). In the modern context, the conceptual framework of Chanakya's works and contributions in the text – Arthasastra covers almost all the management disciplines and streams (Rath *et al.,* 2011b).

Doctrine of good governance through social institutions

Social institutions regulation and discipline code to deliver scientific social order and social ethics. Arthasastra has segregated all the institutions of the society for the purpose of a unified code (Saletore, 1963). The text covers the welfare of the weaker sections of the society, land as a means of social welfare, institution of prostitution and sex trade, marriage as an institution, post marriage separations validation through legal provisions etc. are the evidences of Arthasatra's discipline code of scientific management (Saletore, 1963).

Doctrine of knowledge management

Knowledge institutions management and autonomy for managing the awareness and power of resistance for the interest of the society and the masses are highly emphasized in Arthasastra. Gurukuls and Universities are state sponsored with freedom in many forms that also includes the right to criticize and resist decisions of the kings in and out in any form and platform. The highest power bestowed were the freedom of speech, right to warn and caution the society and the nation of any man made political or non political disasters (Marquez, 2008). In other form it empowers the right to revolt against the governance in the interest of the society and community. Professors and teachers of the training and educational institutions were the respected community with enormous power to access the king or any top level officials to warn them of any of the administrative decisions. Educational institutions were deciding the academic rules and were beyond administrative control of the state.

Doctrine of human resource management institutions

Chanakya had defined human resource management as an institution for the purpose of maintaining right people at the right place and contributing to organizational development through awarding, rewarding and retaining valued human resources. Arthasastra has specific description and design of selection and recruitment of officials for different state administrative hierarchies with defined roles and responsibilities (Majumdar, 1960). Special provisions and selection and recruitment processes are provided for the appointment of spies and secret services agents with qualifying skills and training along with the qualifications as recommended. Minutely defined and structured wage and salary systems are provided in the Arthasastra for the all levels of employment (Harit, 1938) and services with annual benefits as entitlements to be assured and guaranteed by the state legal provisions. Non adherence of the regulations was attracting severe penalties including imprisonments and capital punishments for the immoral trafficking (Das, 1994). Even slaves were provided a structured salary and rights and benefits of employment. State assures the appropriate implementation of the legal provisions with allotted departmental officials and experts of the wings (Dhammika, 1994). Service contracts were very well defined with provisions of eliminating manipulations (Chatterjee, 2007). Manipulations were severe offences and penalties were delivered through fast track courts under the qualified judges and judiciary system. Arthasastra strongly argues for the judiciary concept "Justice delayed is Justice denied" and in such cases higher appeal provisions were available (Kosambi, 1964) and judges can be tried for the negligence and biased decisions. Manipulations in the judiciary were severe offences. Vigilance departments were allocated for internal affairs checks and balances (Kulke and Rothermund, 1991).

Concept of institution of C.E.O. : the king

Institution and institutionalization of CEO (Chief Executive Officer) or the King by qualifications and continuous improvements through regular examinations by the competent schools and teams of experts are recommended by Chanakya in his doctrines in the Arthasastra. Kingship denounced as a birth right. Kingship is to be earned by the qualifications, knowledge competencies and expertise. A long list of moral values the CEO or the king has to follow in delivering the duties and responsibilities are elaborately provided in the Arthasastra (Krishna, 1958). Deviations can dethrone the king form the job, very distinctly codified and defined by Chanakya. Down below the CEO or the king and every office are equally codified defined with roles and duties. Widespread definition and defined roles, duties and moral responsibilities of executives are found in Arthasastra, which covers even the officials of superintendent of agriculture, superintendent of prostitution and lady sex workers, administrative officials, superintendent of shipping, role of the priests in the society, ministers and also officials of calamities management etc. are controlled and regulated by Chnakayas's code of conduct as depicted (Rangarajan, 1992) in this great management text. All these were not simple theories; Mauryan Empire witnessed the practice of Kautilya doctrines (Bhargava, 1996) with application in the empire management.

Doctrine of federalism

Freedom of profession, freedom of expression, speech, logic & arguments, freedom of life in the form of liberty for the greater benefits of the organization (Chambers, 2009) as Arthasastra define for all the corporate citizens of the Magadh corporate empire. Concept of freedom to every member of the organization virtually aimed at getting ownership and ownership is a right. Concept of freedom designed to achieve excellence by eradication of errors and mistakes in

life skills and professionalism for continuous improvisation of the system (Bosworth, 1988). Magadh practiced and applied the freedom as the finest theory checks and balancing of the autonomy of the administration. The concept of Gyan Sabhas was to create awareness in the masses and to caution the ruling elements at regular intervals in every year (Bhattacharjee, 1979). Scholars were at liberty to deliver and propose modified good governance system for the council approval through logic and to get it adopted before the finishing of the session. Which was in fact resembles to the scientific parliament practices in those days. The character of federalism was dominating the governance. Every stake holder of the Magadh Empire had a say for the betterment and continuous improvement of the system.

Doctrine of judiciary and justice

Justice and judiciary propounded not as a system rather an institution by Chanakya in Arthasastra. Justice is not for delivery rather benchmarking of ethical practices and division of unethical provisions to refrain repetitions. Judiciary is the management body of justice practice at all levels. Judiciary as a system of management ensures quality operations and interaction with other branches of knowledge to define and redefine penalties and punishments with objectives to de-route the crime and unethical practices (Bosworth, 1988). Judiciary management had the absolute freedom and non interference by any walks of life to its operation. Cross use of knowledge, philosophy and arguments were strategic choices of judiciary in performing unbiased justice tasks. The king or CEO can be tried and penalized by the court of law. Mauryan Empire tried Prince Kunal and penalized with severe punishment of blinding.

Doctrine of treasury and wealth ownership

Treasury was the custodian of public contributions in the form of taxes. Treasury logically is the wealth of the organization / state. Ownership of the wealth is collective. Wealth management to be guided by the expenditure notes, cash reserves, contingency reserves, expenditure management, to be guided by development schemes of priority and strategic order (Dikshitar, 1993). Funds audit, cash storage, guarding and protection mechanism of wealth, vigilance on expenses through experts and specialized professions, cash flow management and disbursement management with timely delivery system are well explained and codified in the Arthasastra. King or the CEO is the remunerated employee not the owner of the wealth of the treasury (Drekmeier, 1962). Expenditure notes are collective efforts with majority of the committee approvals. Concept of finance and control mechanism of Chanakya had provisions of state budget control and audit of accounts mechanism to eliminate manipulation and corruption practices (Garde, 2003). Provisions of financial control were so scientific that every norm of his recommendations is not prevalent in the modern financial management system of the corporations (Kale and Srivastav, 2003).

Concept of records & referencing

Referencing and recording are the finest methods of management to avoid ambiguity and irregularity if any in the organization. Recording and documenting were the pillars of Mauryan management system for efficient delivery of decisions. Research of any kind goes by strong referencing. Record keeping for decision making by individual or the team enhances the corporate efficiency in department for performance (Nag and Dikshitar, 1927). Structured referencing from record sources and other sources are the keys of efficiency delivery in organizations. Chanakya's concept of efficient delivery of task and duties through referencing and referring records a modern management system. Performance and duties delivery without referencing leads to ambiguity and creates confusion which at the

bottom line leads to resentment and dissatisfaction with awards (Zimmer, 1967). Dissatisfaction of the workforce kills a corporation.

Concept of finance & control mechanism

Money or finance is meant for expenditure in organizational operations. Budgeting, budget control, finance control and expenses within limitations avoid debts and assure cash reserves for contingencies and emergencies. Corporate finance is always volatile to the needs o f expenditure and comforts similar are the state finance system of a kingdom. Kingdom's financial status fluctuates as per the business environment. Cash flow of any corporation is unpredictable, cash reserves and budgetary control provisions ensure organization's long term strategies (Rangarajan, 1992). The keys of sustainability of any organization depend on its budget control through the concept of finance and control mechanism. Chanakya was very specific about the budget and all the key aspects of advanced finance control mechanism which includes provisions of reserves (Wolpert, 1982) like natural and manmade disasters, calamities, war and war time situations, civil war if any, economic inflation, funds out flow due to open economy trade that may create artificial recession of economic slowdown, (Boesche, 2003) monetary hoarding to increase precious metal market trading prices, invasion of advanced technology to the industrial system of Magadh etc. That clearly justifies his foresight and financial management excellence in applied economics and finance. His other theories argue the money power as the core strength of any power. He had gone to the extent of evaluating the role of money in social and family relations. He not only conceptualized the macro finance but also propagated equally valuable micro finance theories in his other theories of social regulations and social psychology (Rangarajan, 1992).

Concept of moral responsibility and officials role and duty

Concept of Role, Duty and Moral Responsibility of executives and officials were meant for the corporate good governance of the organization (Carnes and Gardner, 2005). Good Governance concept is one of the difficult practices to achieve without stringent measures to follow. Strong ethical practices ensure good governance. Good Governance is a continuous process to maintain in an organizational structure. Maintaining continuity requires defined role, duty and moral responsibilities of officials in delivering the objectives. Framework with minute details and explanations of the concept assures the enhanced corporate good governance. Arthasastra not only logically argues in favour but also defines the penalties, fines and punishments in violation of the order as prescribed for the officials and executives. Concept of moral duties is well explained and defined by Chanakya with pros and cons. Moral responsibility is a greater responsibility which is much larger than the accountability with loyalty to the organization (Chan, 1986). Decision making is highly involved with the moral responsibility. Top officials efficiency was judged by the moral responsibility they keep and maintain. Duties to executives are defined in the role of the designation. Role play had a minimum performance level and an expected level, any one continuously exceeding the expectations level were the deserving candidates of quicker promotions and rewards with recognized awards.

Concept of disaster management preparedness

Disaster management and preparedness is not a concept but a top priority strategic need. Disasters that of nature, accident and made by man are unpredictable and unwarned by nature. Business houses and organizations aspiring prosperity are highly susceptible to unwarned sabotages, which can be termed as disaster. Progress not only gets

interrupted by disasters rather gets uprooted (Apostolou, 1997). Impact of damage is irrevocable in the context progressive organizations. Disasters can be tackled and handled if adequate preparedness is maintained. Disaster management preparedness is an alternative strategic measure of advanced preparedness for reduction of impacts and options of alternative strategies for recovery. Manmade disasters have the highest possibility of damages (Bose, 2003). Competitors, rivals and enemies are always to be treated as stronger and the best damages can be created by them. Preparedness for the worst consequences is the best strategy as argued in the Arthasastra in support of disaster management (Boesche, 2003). Ministers and top officials were allotted with the expertise and training to manage and supervise the team of disaster management members with allocated funds and resources with improvised and modified techniques and technology in high alert.

Theory of winning strategic alliance

Theory of strategic alliance is a military science contribution for winning positioning in the rules of warfare. Arthasastra has scientifically defined in the "Mandala Theory" with step by step pros and cons with alternative options (Rangarajan, 1992). A calculated strategic alliance reduces the risk factors of investment and expansion. At the same time it safeguards survival against competition. Strategic alliance creates rivalry with others who are not part of the alliance. Non-alliance parties do not necessarily turn enemies always, some remains neutral. Neutral forces are a strong wave influence in occasions of conflict and wars. Strategic alliance creates rival different camps with tensed situations. When external forces are highly influential in the environment, strategic alliances are inevitable to dominate the rising forces. Strategic alliance is a method of survival against perishable forces and to eliminate external

dangers. Diplomacy is a process of maintaining gainful strategic alliance (Rangarajan, 1992). Arthasastra has redefined the theories of strategic alliance scientifically to gain and eliminate losses. Strategic alliance is not unethical and rules of ethics regulate the objectives of alliances. Every strategic alliance is a costly affaire of monetary and non-monetary aspects. Violation of ethical norms and values produces disastrous results in the strategic alliances (Engels, 1978). Chanakya had advocated several scientific theories to maintain fruitful strategic alliance in beneficial ways. His theories are followed in modern corporate management as basics of gain in strategic management of consortiums, associations and trade chambers.

Concept of cooperative enterprise management

Concept of cooperative enterprise management is a champion management practice of successful operation and large rate expansion programmes of industrial houses (Imai, 1986). Limited stockholding in the industry creates two divisions of income groups – industrialists & workers in the organizational structure. In its further process the society also gets divided as the haves (industrialists) and have-nots (workers) that delivers capitalism to the state. Chanakya had well recognized the drawbacks of capitalism and communism in its greater context. Arthasastra recommends cooperative enterprise management as the right method of state industrialization and large stake holdings in the companies. Strategic advantage of cooperative enterprise is the nation building and per-capita enhancement of the common masses. Applied economic relationship of cooperative enterprise of cooperative enterprise performance and stake holder income generation delivers very high level organizational ownership ownerships. Cooperative companies have least risk of poor financial performance if managed with appropriate guidelines. Arthasastra concepts of

cooperative management were to deliver high productivity, industrialization, rich social economy to the state and sustainable strategy with lowest damaging factors to the company or the organization.

Doctrine of superstition management for benefits

Doctrines of superstitions management in Arthasastra is targeting to crisis management, corporate image management, conflict management and public opinion management or public management of all the complicated and difficult branches of strategic management. Every community, society and nation does practice some superstitions and dogmatic beliefs as a part of life and human psychology. Diplomacy or management of politics as defined in Arthasastra, for the first time technically justifies the management of superstitions for mass opinion and beliefs. National crisis by foreign philosophy influence can jeopardize the state good governance and system. Ideological and philosophical contagion can be tactfully kept aside by managing superstitions influence (Rangarajan, 1992). This sort of management is a transitory a method to gain time for repairing the damages in the corporate or the nation building philosophy. Chanakya was well aware of the ideological influence of republican democracy of Kalinga on Magadh, to manage the contagion of change movements he proposed technical superstition management concepts. Modern political system management by the leading political parties in democracies of the world is highly indebted to the superstitions and dogmatic beliefs (Prasad, 1989) of technical management for achieving political mileage and goals.

Theories of quality control management

Theories of quality control management of Arthasastra are one of the highest standards of the management system. Quality is not confined to the production processes and outputs of the industry; it spreads its wings to social practices, learning system, (Womack, 2006) governance mechanism, justice delivery, social life, family life, royal life, morals and duties of public and private, knowledge management and intellectual capitals management in the Maurya period of Ancient India. Arthasastra quality management argues for improvisation in a continuous process that's why quality is an unending process. Quality circles are also presented in Arthasastra. Very emphatically it presents quality standards for life of the citizens. Every aspect of operations in the organization is touched by quality regulations, quality monitoring and quality improvisation processes (Womak *et al.,* 1991). Every aspect is defined with minimum quality and expected quality. Achieving minimum quality is okay and achieving expected quality is excellent, achieving beyond expected quality are subject to rewards and will be set as a bench marking for the next circle of improvisation process. It will not be wrong to argue, Arthasatra propagates beyond Six Sigma in military management. In the rating scale of Six Sigma Arthasastra as a text can be rated as Nine Sigma and more. (Rath, 2008a) Quality norms prescribed by and recommended by Chanakya are of the highest standards even in the modern management practices. Quality control management concept of Arthasastra is beyond Total Quality Management (TQM). (Rath *et al.,* 2011c)

Theory of intoxicants consumption and trade

Concept of intoxicants consumption and trade as recommended in Arthasastra is perhaps the most scientific excise rules and regulations with penalties if compared with 21st century modern management practices. Intoxicants have destroyed civilizations and nations were very much well known to Chanakya as his provisions to check all possible mal practices and manipulations in

intoxicants trade (Rangarajan, 1992). Chanakya has argued opium as the biggest enemy of the mankind. Unlawful use of opium attracts severe punishments including the capital punishments. State control over opium production and trade justifies the adequate regulations. Alcohol consumption and trade was permitted through controlled regulations. Sale and consumption of alcohol by minors were prohibited. Public outlets were licensed for alcohol trading. Alcohol was taxed depending on the sale volume with a prescribed tax list (Rangarajan, 1992). More sale of alcohol was subject to higher taxes by the state. Societies and communities were having alcohol consumption practices. Alcohol consumption use to increase in the festive occasions and seasons. Royal army use to consume alcohol under licensing schemes. Consumption of alcohol by individuals was limited by legal restrictions on post consumption behaviour. Production of alcohol was governed by stringent quality control regulatory methods. Quality alcohol use to be the delight of the citizens. Regulated intoxicant consumption and trade used to assure a peaceful social order in the Mauryan towns and villages (Drekmeier, 1962). State earnings from taxes on alcohol consumption and trade used to be a good revenue source. Arthasastra argues, control over consumption and trade of intoxicants ensures a peaceful social order in the settlements.

Doctrine of standardization of industrial policies

Mauryan phase industrial policies were standardized to maintain the exports and industrial productions. Every skilled work force was paid by the state prescribed remuneration package. Salaries were defined by state as per the expertise and professional skill (Rangarajan, 1992). Work safety, work hours, work place facilities and workers benefits are all recommended in the Arthasastra to be followed by the production houses. Industry products were taxed in the local

markets and import duties were also imposed, only exports were encouraged to generate national wealth. Metallurgy, textiles, war gears were the prime industrial products of exports along with live stocks for war, like Horses, elephants, donkeys etc. Industrial activities flourished in the Mauryan phase. Arthasastra in its industrial policies recommends uniform practices of tax structure, formation of trade towns, infrastructure support for trade activities like river ports, sea ports, trading hubs on trade routes, law and order maintenance on the trade routes for safety and security of traders' goods and lives. All those recommendations which turned the standard industrial policies of Maurya Empire had several industrial townships of specialized trade are; Pataliputra, Saravasti, Varanasi, Champa, Rajagriha, Ujjain, Kosambi, Kushinagar, Saket etc. (Kosambi, 1964)

Doctrine of specialized professionalism

The doctrine of specialized professionalism recommended in Arthasastra grants equal recognition for all kinds of professionals in the state. Based on the knowledge, skills and competencies of the professionals, the salaries were defined as the minimum pay package per year. Slave population was a sizable part of the agricultural work force (Kosambi, 1964). State recognizes the slaves and maintains their rights with defined minimum annual salary. Slaves do enjoy state benefits and were protected by laws. Commercial sex workers (prostitutes) were recognized by the state as a profession and were a defined profession under legal system. Every segment of professions was recognized by the state. Skills use to dominate every profession under the guidance and certification process by the trainers. Trainers' status use to be controlled state statutory provisions. For upper level professionals minimum qualification was prescribed and educational institutions adherence to the norms were compulsory. Every professional segment was

listed in the state defined status of minimum wages / salaries. State monitoring provisions were implemented through expert committees assigned with the tasks. Such provisions were regulated through national census of population. Every citizen was provided with identity cards for free movement within the kingdoms (Rangarajan, 1992). Specialized professionalism of Mauryan phase was ensuring high quality specialized professional services. Concepts prescribed by Arthasastra were the life line of Magadh Empire's statutory provisions for excellent corporate governance.

Doctrine of public participation in state administration

Public participation in state administration was encouraged to increase transparency in management, reduce corruption, enhance efficiency and finally to increase the ownership. Defense or national security matters were confidential and was limited to experts of the national Security Council. Arthasastra has the provision of continuous improvisation of system for which unlimited advisory capacity and power were provided to knowledge bodies like university professors, syndicates, state listed expert committees and retired professionals. Public audits were conducted in Gyan Sabhas on provisions, new policies requirements and modifications of any administrative provisions. Gyan Sabhas were used as a platform to invite foreign scholars to infuse new thoughts and developments after scientific examination and recommendations by the expert committees to the existing norms and provisions of administration of Magadh (Rangarajan, 1992). Public had the right to put grievances to the national body, grievances were addressed and redressals were provided with publicly to maintain justice and transparency. This concept was framed and practiced to provide the citizens' rights to every citizen for healthy and advanced nation building.

Concept of infrastructure management

Mauryan Management System had a unique infrastructure management practice. Infrastructures were made by the national plan with beneficiaries' contributions and maintenance by cooperative efforts, which were ensuring public accountability. Public infrastructures were universities, educational institutions, transportation roads, market places, irrigation canals, river dams, water reservoirs, city protection walls, bridges, river and sea ports, trading hubs, granaries, public wells, public libraries, public recreation grounds and festival halls etc. which were planned, initiated and completed by the state and the beneficiaries were paying taxes as per use (Dikshitar, 1993). Part of the tax was allocated for maintenance by cooperative management. Cooperative management was accountable for the maintenance because it was profitable as the concept and the practice. Knowledge infrastructure like universities and educational institutions were free from taxes, maintenance and expansion of infrastructure were their cooperative management. Every public infrastructure expenses were audited and manipulations were checked. State vigilance department use to check the corruption by raids and investigations. Punishment for the corruptions was severe to discourage repetitions.

Concept of forest and agriculture management

Arthasastra has very lucidly defined sustainable forest and agriculture management. Forest was used as big resources for the cities, villages and population settlement areas for fire wood, housing and building constructions, furniture and different forest products etc. Forest was the resource of many raw materials of the cities. Cities, forts and palaces were made out of logs of timber (Rangarajan, 1992). Medicinal plants and herbs were exploited from the forests for Ayurvedic and oriental treatments. Forests were used as the store

house of the resources of the society, that's why it was subject to depletion. Forest officials were engaged in forestation to prevent depletion. Industries depending on forests were paying taxes and duties. Agriculture was a private land owner matter but agriculture development was the state concern (Kosambi, 1964). State was earning good revenue by exporting agricultural commodities and edible oils to other kingdoms. Bumper cropping was provisioned by the state by three crop patterns per year of yielding. State was controlling and managing the agricultural land irrigation system, guarding the agricultural fields during cropping and harvesting against forest animals, wild tribes and thieves. National economy was governed by agriculture productivity. Core competency of the empire was heavily guarded. Water tax, crop protection tax, forest tax etc. were rightly imposed to protect the assets proportionately on users. Management of ecosystem was a priority in the concept of forest and agriculture management of Arthasastra.

Doctrine of environmental management

No wonder Arthasastra was a pragmatic text of management for caring for the environment and ecology. Recommendations were made for not polluting the drinking water, river and lakes water and water tables in the ground. Forest fire and crop fires as contentions of war were banned (Kangle, 1992). Deforestation was replaced with aforestation. Maintaining ecological balance was a state duty. Maintaining the fertility of the land was a farmers' moral duty. Land fertility was measured through agricultural experts and changed cropping pattern was followed to maintain land fertility. Polluting the river water by putting animal and human beings dead bodies or by discharging garbage sewage materials was strictly banned. Hunting in the forests were marry making events, but it was restricted to deep forests only (Prasad, 1989). Different regulations were available for pollution control. Pollution control was on

disposing bio organic matters of animals to prevent contagious diseases. All dead bodies of human beings were burnt to ashes to disallow contagious afflictions through viruses and germs. Diseased dead bodies were handled through utmost care to prevent contagion.

Arthasastra was a gospel of effective management for the Mauryan phase administration. Chanakya treated the kingdom or Mauryan Empire as the public property and every citizen is an equity holder and has every rights of ownership. The king by role is a CEO of the corporation. Laws, regulations, concepts, philosophies, practices, theories etc., propagated by Arthasastra were leading to improvements of the organization for the achievement of excellence. As a text of corporate governance, strategic management, application of ethical management, corporate HRD and corporate HRM, strategic finance and financial control management, Arthasastra is a master piece with flawless applications and results of consequences. As a book of management practice for any organization it explains the extremes of consequences (Savill, 1993) of mismanagement. Theoretically or practically none of the concepts of Arthasastra has been proved wrong within a span of 2400 years in the history. Further to this, the principles and practices that governed Kusan period, Gupta period were blindingly following the Arthasastra. Even to a great extent Mughal administration of Akbar period followed the principles of Chanakya for achieving excellence. In simple, Arthasastra & Chanakya Sutras are matchless gospels of management for all the time of the world. Theories of Arthasastra are imbibed with intelligence and tact for practical delivery of management in its applications.

SIBA P. RATH, Professor, Management Studies, Institute of Hotel Management, Aurangabad, Maharashtra, India.

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