

HUMAN RESOURCE CONCEPT OF INDIAN KNOWLEDGE SYSTEM.

ABSTRACT:

Management refers to maximise or proper utilisation and make best use of limited and a scarce resource. The success of any organisation depends upon how it manages its resources. While several resources are nonhuman resource such as land, capital and equipment, it is the human resource and its management which is at the heart of an organization's success.

Human refers to the skilled workforce in the organisation and Resources refers to limited availability or scarce.

An organisation's human resources are its most important assets. In any organisation, resources can be categorised into two types: human and non-human (financial). In Asian human resource management, the focus is on the organisation's people (i.e. management) so that the right people are employed and used at the right time and place. Kautilya's Arthashastra, an ancient Indian text (4th Century B.C.), can be related to human resource management today. Kautilya takes an inside-out approach to management. He advised prospective organisational managers and leaders to first "conquer" the enemies within, i.e. anger, greed, arrogance, desires, infatuation, foolhardiness, pride or ego, and envy. Kautilya often said, "He who conquers the self, conquers all." It is possible to examine Kautilya's Arthashastra to gain insights into other aspects of organisational management, specifically human resources management.

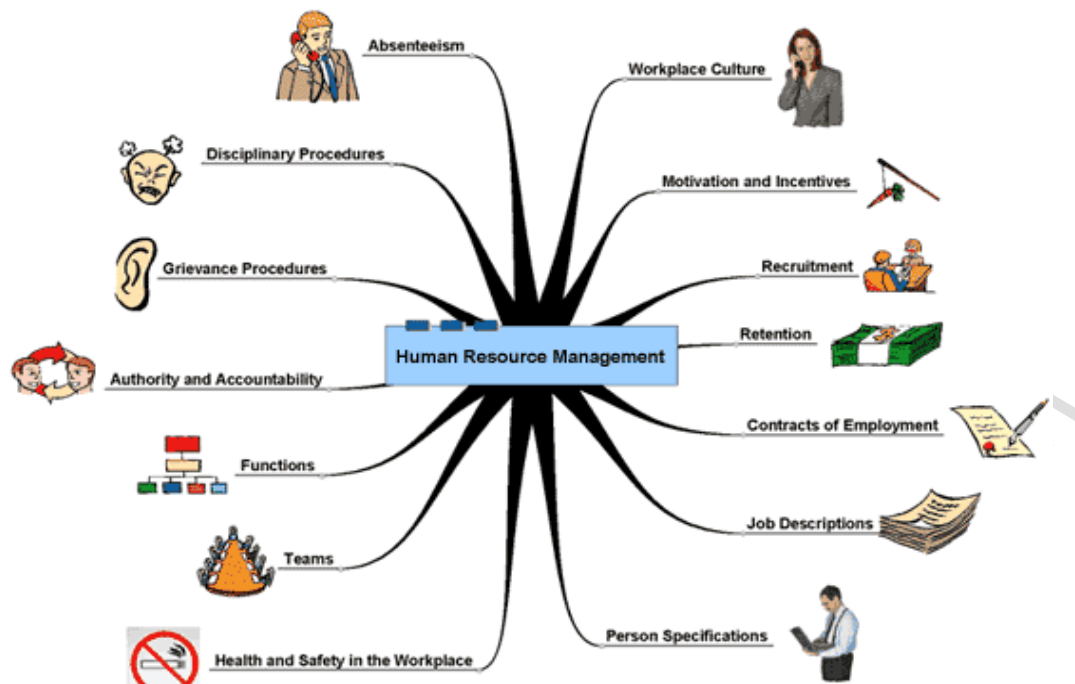
Yogyaḥpuruṣaḥkāryeṣuniyojyaḥsyātsamāhitaḥ |

kāryasiddhiḥ hi yuktenabhavatīnatumūḍathā ||

A competent and focused person should be entrusted with responsibilities.

Success in any work comes through the capable, not through the foolish." – Smarter work, not blind optimism, determines the success and efficiency of the work, and this comes from choosing the right people for the right jobs, not through availability or favouritism.

ELEMENTS OF HUMAN RESOURCE MANAGEMENT:



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33 The first thing that you need to understand about the nature of an organization is that the
 34 people that make up the organization are the most important resource. People need to be
 35 involved in all of the activities encompassed in the various functions of the organization, be it
 36 in production, marketing, finance, etc. With respect to production, the most important
 37 resource is people. Without the active involvement of people it is impossible to add any value
 38 to the other resources. Without the involvement of people it is impossible to add value to any
 39 of the other resources. People are the only resource that make other resources functional,
 40 because they are the most important resource. The most important resource is people.

41 Armstrong's is a succinct definition of human resource management.

42 ``The management of human resources entails the strategic management and harmonious
 43 combination of the most valued assets of an organization – the people who constitute the
 44 organization, both individually and collectively, and who contribute to the accomplishment of
 45 the objectives of the organization.``

46 The unequivocal objective of human resource management is the employment and
 47 management of human resources, such that an organization has the correct people, at the
 48 correct place, and at the correct time.

49

50

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52 **WORK PLACE CULTURE :**

53 Human resource management qualifies as first point is work place culture. The meaning of
54 culture is growth. So the growth of organizational functions which are

- 55 1. Discipline and Rule-Based Work Culture
- 56 2. Duty Consciousness and Professional Ethics
- 57 3. Punctuality and Time-Bound Work Culture
- 58 4. Supervision and Accountability
- 59 5. Fair Reward and Motivation
- 60 6. Fear-Free but Responsible Environment
- 61 7. Cooperation and Collective Responsibility
- 62 8. Integrity and Transparency

63 These shlokas from Kautilya's Arthashastra reflect the principles of Work place culture.

64 **1. Discipline and Rule-Based Work Culture**

65 Arthashastra Chapter 1 Sloka 9

66 **Śāsanādvīnayaḥsidhyati |**

67 **vinayādkāryasiddhiḥ |**

68 Meaning:-

69 Discipline arises from proper governance and rules from discipline comes **Successful**
70 **execution of work**. Workplace culture must be **rule-oriented and Disciplined**.

71 **2. Duty Consciousness and Professional Ethics**

72 Arthashastra Chapter 2 Sloka 9

73 **Svadharmesthitaḥkāryaṁsādhayati |**

74 Meaning:-

75 An employee who remains **steadfast in his duty** accomplishes organizational
76 goals. Emphasizes **professional responsibility and ethical conduct**.

77 **3. Punctuality and Time-Bound Work Culture**

78 Arthashastra Chapter 2 Sloka 8

79 **Kālekāryānuṣṭhānamkuśalatā |**

80 Meaning:-

81 Performing work **at the right time** is efficiency. Time discipline is a core part of
82 workplace culture.

83 **4. Supervision and Accountability**

84 Arthashastra Chapter 2 Sloka 7

85 **Karmacāriṇām kāryaṁ vyavahāraṁ ca parīkṣet |**

86 Meaning:-

87 The supervisor must examine both **work performance and conduct** of employees. Culture
88 includes **ethical behavior**, not just output.

89 **5. Fair Reward and Motivation**

90 Arthashastra Chapter 1 Sloka 13

91 **Karmanāyuktaḥpuruṣaḥsammānyamānaḥvardhate |**

92 Meaning:-

93 An employee who works sincerely **grows when properly rewarded and**
94 **respected**. Recognition and rewards strengthen positive workplace culture.

95 **6. Fear-Free but Responsible Environment**

96 Arthashastra Chapter 1 Sloka 7

97 **Nātyarthaṁdaṇḍaḥna ca adaṇḍaḥ |**

98 Meaning:-

99 Punishment should be **neither excessive nor absent**. Balanced control creates a
100 **healthy, non-toxic work environment**.

101 **7. Cooperation and Collective Responsibility**

102 Arthashastra Chapter 9 Sloka 1

103 **Samavāyena kāryāṇi siddhyanti |**

104 Meaning:-

105 Tasks are accomplished through **collective effort**. Encourages **teamwork**
106 **and collaboration**.

107 **8. Integrity and Transparency**

108 Arthashastra Chapter 2 Sloka 9

109 **Gūḍhācāraḥ kāryavināśakaḥ |**

110 Meaning :-

111 Secretive and unethical behaviour **destroys organizational work**. Promotes
112 **transparent and ethical workplace culture**.

113 Since human resource management is also a work place culture, it incorporates a lot of
114 management concepts, principles, and techniques and applies them in the management of
115 human resources.

116 These shlokas from Kaushalya's Arthashastra reflect the principles of work place culture.

117 **MOTIVATION AND INCENTIVES:-**

118 Human resource management is a motivation and incentives approach. These
119 approaches which are used in human resource management are psychology, sociology,

120 anthropology, economics, and law. Knowledge of relevant aspects of these approaches is
121 very important to become an effective HR management.

122 These shlokas are related from Kautilya's Arthashastra are directly related to Motivation and
123 Incentives. Following these approaches are helps to motivation and incentives technique,

- 124 1. Appointment of Competent and Motivated Persons
- 125 2. Reward According to Work (Performance-Based Incentive)
- 126 3. Timely Payment of Salary
- 127 4. Promotion and Recognition
- 128 5. Encouragement through Honour and Respect
- 129 6. Incentives for Extra Effort
- 130 7. Fear and Discipline as External Motivation

131 **1.Appointment of Competent and Motivated Persons**

132 *Yogyahpuruṣaḥkāryeṣuniyojyaḥsyātsamāhitah |*
133 *Kāryasiddhir hi yuktenabhavatinatumūḍhatā ||*

134 Meaning:-

135 A competent and attentive person should be appointed to tasks; success in work comes from
136 capable individuals, not from the incompetent.

137 **2. Reward According to Work (Performance-Based Incentive)**

138 Arthasastra Chapter 5 Sloka 3

139 *Yathārhamvetanamdadyāt*

140 Meaning:-

141 Wages should be given according to merit and work.

142 **3. Timely Payment of Salary**

143 Arthasastra Chapter 5 Sloka 3

144 **Kālātikramaṇevetanabhramśaḥprajā-kleśakaraḥ**

145 Meaning:

146 Delay in payment of wages causes distress and dissatisfaction among employees.

147 **4. Promotion and Recognition**

148 Arthasastra Chapter 1 Sloka 9

149 **Guṇa-karmānusāriṇīnyuktiḥ**

150 Meaning:

151 Appointments and promotions should be based on qualities and performance.

152 **5. Encouragement through Honor and Respect**

153 Arthasastra Chapter 1 Sloka 19

154 **mānapūrvamkāryasiddhiḥ**

155 Meaning:
156 Work is accomplished effectively when done with respect and honour.

157 **6. Incentives for Extra Effort**

158 Arthaśāstra, Chapter 2 (Adhyakṣa-pracāra),

159 **adhikaṃutpādayettasyabhāgodātavyaḥ**

160 Meaning:
161 One who generates additional revenue should be given a share (reward).

162 **7. Fear and Discipline as External Motivation**

163 Arthaśāstra, Chapter 1 Sloka 4

164 **daṇḍasyabhayātsarvaṃjagadbhogāyakalpate**

165 Meaning:
166 Because of fear of punishment, the world functions properly.

167
168 **RECRUITMENT:**

169 In Human resource management the Recruitment refers to the systematic process of
170 determining manpower needs, searching for suitable candidates, attracting them to apply,
171 creating a pool of qualified applicants

- 172 ○ **Recruitment** → Attracting candidates
- 173 ○ **Selection** → Choosing the best candidate

174 Arthaśāstra, Book 1

175 **guṇa-karma-anusāriṇīniyuktiḥ**

176 Meaning:
177 Appointment should be according to a person's qualities and abilities.

178 Arthaśāstra, Book 1 Chapter 10

179 **dharmopadhābhiḥarthopadhābhiḥkāmopadhābhiḥbhayopadhābhiḥ ca parikṣet**

180 Meaning:
181 Officials should be tested through temptations of righteousness, wealth, desire, and fear.

182 Arthaśāstra, Book 1 Chapter 8

183 **śrutavantaṃdākṣiṇya-yuktaṃsmṛtimantamarthajñāṃ ca mantriṇāṃkuryāt**

184 Meaning:
185 One should appoint as minister a person who is learned, capable, intelligent, and
186 knowledgeable in statecraft.

187 **parīkṣitānevaniyojayet**

188 Meaning:
189 Only those who have been tested should be appointed.
190
191 These slokas are related from Kautilya's Arthashastra are directly related to Recruitment.

192 **RETENTION :-**

193 **Employee retention** refers to an organization's ability to keep its employees for a long
194 period by creating a positive, supportive, and rewarding work environment. It focuses on
195 reducing employee turnover and maintaining stability in the workforce. Retention is the
196 process of keeping talented employees, reducing voluntary turnover, increasing employee
197 satisfaction and loyalty, ensuring long-term organizational success. In simple terms,
198 **retention means preventing valuable employees from leaving the organization.**
199 Objectives of Employee Retention is to reduce recruitment and training costs, to maintain
200 organizational stability, to improve productivity, to build employee commitment, to enhance
201 organizational reputation. Importance of Retention is saves cost of hiring and
202 training, Maintains experienced workforce, Improves team morale, Ensures continuity in
203 performance, Strengthens company culture.

204 **kālātikramaṇevetanabhraṁśahprajā-kleśakaraḥ**

205 Meaning:
206 Delay in payment of wages causes distress among employees (subjects).

207 **kārya-sāmarthyānusāraṁvetanaṁdadyāt**

208 Meaning:
209 Salary should be given according to the capacity and performance of work.

210 **satkārya-kṛtāṁmāna-pradānam**

211 Meaning:
212 Those who perform good work should be honored.

213 **daṇḍasyabhayātsarvaṁjagadbhogāyakalpate**

214 Meaning:
215 Order is maintained through discipline (fear of punishment).

216 **bhṛtyānāṁ yoga-kṣemaṁrakṣet**

217 Meaning:
218 The welfare and security of employees must be protected.

219 These slokas are related from Kautilya's Arthashastra are directly related to Retention.

220 **CONTRACTS OF EMPLOYMENT :**

221 A **contract of employment** is a legally binding agreement between an employer and an
222 employee that defines the terms and conditions of employment. It establishes the rights,
223 duties, and responsibilities of both parties. A contract of employment arises when One person
224 agrees to work for another, The employer agrees to pay wages/salary in return, There is
225 mutual consent and lawful consideration.

226 Employees must faithfully perform assigned duties.

227 *Svakarmanisthitaḥsevakaḥ.*

228 Meaning: A servant must remain devoted to his assigned work.

229 The *Arthashastra* prescribes penalties for negligence, fraud, or misconduct.

230 *Daṇḍasyabhayātsarvaṃjagadbhogāyakalpate.*

231 Meaning: Fear of punishment ensures order.

232 These slokas are related from Kautilya's Arthashastra are directly related to Contracts of
233 Employment.

234 **JOB DISCRPTION :-**

235 A **job description (JD)** is a formal written statement that clearly defines the duties,
236 responsibilities, qualifications, reporting relationships, and working conditions of a particular
237 job in an organization. It is a key function of **Human Resource Management (HRM)** and is
238 prepared after conducting **job analysis**. A job description explains **What** work is to be done,
239 **How** it is to be done, **Why** it is to be done, **Under whom** the employee works. It focuses on
240 the **job**, not the person. A standard job description usually includes: **Job Title, Department,**
241 **Reporting Authority, Job Summary, Duties and Responsibilities, Qualifications**
242 **(Education & Experience), Skills and Competencies, Working Conditions, Salary Range.**

243 *Samāhartāsarvaṃrājasvaṃsamharati.*

244 Meaning: The Samāhartā shall collect all state revenues.

245 *Sannidhātākośaṃrakṣet.*

246 Meaning: The Treasurer shall protect and manage the treasury.

247 These slokas are related from Kautilya's Arthashastra are directly related to Job Description.

248 **PERSON SPECIFICATION :**

249 A **Person Specification** is a formal document that outlines the **qualifications, skills,**
250 **experience, knowledge, and personal attributes** required for a person to perform a
251 particular job effectively. It is prepared after **job analysis** and alongside the **job description**
252 in Human Resource Management (HRM). A **person specification** explains the type of person
253 needed to do the job. It focuses on the **employee**, not the task. A person specification is:
254 "A statement of the minimum acceptable human qualities necessary to perform a job
255 satisfactorily."

256 *Śrutavantambuddhimantaṁdhr̥timantaṁanasūyakam.*

257 Meaning: One who is learned, intelligent, firm, and free from envy should be appointed.

258 *Artheṣuanasūyakāḥśucayaḥ.*

259 Meaning: Officials must be honest and pure in financial matters.

260 *Indriya-nigrahaḥpradhānaḥ.*

261 Meaning: Control over senses is essential.

262 *Dakṣaḥkāryeṣu.*

263 Meaning: Efficient in performing duties.

264 These slokas are related from Kautilya's Arthashastra are directly related to Person
265 specification in Management.

266 **HEALTH AND SAFETY IN THE WORKPLACE:-**

267 **Workplace health and safety** refers to the policies, procedures, and practices adopted by
268 an organization to ensure the physical, mental, and social well-being of employees at work.

269 It is a key responsibility of management and an important part of Human Resource
270 Management (HRM). Workplace health and safety involve in Preventing accidents and
271 injuries, maintaining safe working conditions, protecting employees from health hazards,
272 Promoting physical and mental well-being. It reduce workplace accidents, prevent
273 occupational diseases, comply with legal requirements, improve employee morale, and
274 increase productivity. Health and safety in the workplace are essential for organizational
275 success. Effective safety management protects employees, improves efficiency, reduces

276 costs, and ensures legal compliance. A safe workplace leads to a productive and motivated
277 workforce.

278 *Akarādhyakṣaḥkarmasudakṣaḥsyātrakṣaṇa-parah.*

279 **Meaning:** The Superintendent of Mines must be efficient and focused on protection.

280 *Agnibhayātnagaramrakṣet.*

281 **Meaning:** The city must be protected from the danger of fire.

282 *Śucitārakṣaṇīyam.*

283 **Meaning:** Cleanliness must be maintained.

284 *Daṇḍasyabhayātsarvamjagadbhogāyakalpate.*

285 **Meaning:** Fear of punishment ensures discipline.

286 *Rakṣaṇampālanaṁ ca kartavyam.*

287 **Meaning:** Protection and proper maintenance are duties.

288 These slokas are related from Kautilya's Arthashastra are directly related to health and safety
289 in the work place .

290 **TEAMS :-**

291 A **team** in management is a group of individuals who work together to achieve a common
292 organizational goal by combining their skills, knowledge, and efforts. Teams are essential for
293 coordination, innovation, problem-solving, and improved performance in organizations. A
294 small number of people with complementary skills who are committed to a common purpose,
295 performance goals, and mutual accountability. Unlike a group, a team works collaboratively
296 with shared responsibility. Teams are a vital element of modern management. When properly
297 managed, they enhance efficiency, innovation, and employee satisfaction, leading to
298 organizational success.

299 *Mantriṇāṁmantramūlaṁ hi rājyaṁ.*

300 **Meaning:** The root of the state lies in counsel (collective deliberation).

301 *Ekasyabuddhirnaparyāptākāryasiddhaye.*

302 **Meaning:** The intellect of one alone is not sufficient for accomplishing tasks.

303 *Samavāyahkāryasiddhiḥ.*

304 **Meaning:** Cooperation leads to accomplishment of work.

305 *Sahāya-sampannorājābalavānbhavati.*

306 **Meaning:** A king endowed with capable assistants becomes strong.

307 *Daṇḍasyabhayātsarvamjagadbhogāyakalpate.*

308 **Meaning:** Discipline ensures order.

309 These slokas are related from Kautilya's Arthashastra are directly related to Teams.

310

311 **FUNCTIONS:**

312 **Management functions** are the basic activities that managers perform to achieve
313 organizational goals efficiently and effectively. These functions provide a systematic
314 approach to managing people, resources, and operations. **Planning** is deciding in advance
315 what to do, how to do it, when to do it, and who will do it. **Organizing** involves arranging
316 tasks, resources, and authority to achieve plans. **Staffing** is the process of recruiting,
317 selecting, training, and developing employees. **Directing** involves guiding, motivating,
318 supervising, and leading employees. **Controlling** is ensuring that actual performance matches
319 planned performance. **Coordination** is the essence of management and integrates all other
320 functions. **decision-making** runs through all management functions. The functions of
321 management provide a logical framework for achieving organizational objectives. Effective
322 management requires proper planning, efficient organization, competent staffing, strong
323 direction, and continuous control.

324 ***Mantra-pūrvāḥsarvārambhāḥ.***

325 Meaning: All undertakings should begin with deliberation.

326 ***Guṇakarmānusāriṇīnyuktih.***

327 Meaning: Appointment should be according to merit and work.

328 ***Śrutavantambuddhimantaṁdhr̥timantaṁmanasūyakamniyuktayet.***

329 Meaning: Appoint one who is learned, intelligent, firm, and free from envy.

330 ***Sahāya-sampannorājābalavānbhavati.***

331 Meaning: A king with capable assistants becomes strong.

332 ***Daṇḍasyabhayātsarvaṁ jagadbhogāyakalpate.***

333 Meaning: Discipline ensures proper functioning.

334 ***Mantriṇāṁmantramūlaṁ hi rājyaṁ.***

335 Meaning: The foundation of the state lies in counsel.

336 These slokas are related from Kautilya's Arthashastra are directly related to Functions.

337 **AUTHORITY AND ACCOUNTABILITY:-**

338 **Authority** and **accountability** are two fundamental principles of management that ensure
339 proper functioning, discipline, and goal achievement within an organization. Authority is the

340 **formal right or power given to a manager to make decisions, give orders, and allocate**
341 **resources** to achieve organizational objectives. According to Henri Fayol “Authority is the
342 right to give orders and the power to exact obedience.” It is attached to a position (not a
343 person), involves decision-making power, flows downward in hierarchy, necessary to
344 perform assigned duties. Accountability is the **obligation of a subordinate to report,**
345 **explain, and justify the results of assigned work** to a superior. It cannot be delegated
346 completely, arises from responsibility, ensures answerability, promotes discipline and
347 control. Authority provides the power to act, while accountability ensures responsibility for
348 outcomes. Both must go hand in hand for effective management and organizational success.

349 ***Rājārājyasyamūlam.***

350 Meaning: The king is the root (foundation) of the state.

351 ***Guṇakarmānusāriṇīnyuktiḥ.***

352 Meaning: Appointment should be according to merit and work.

353 ***Mantriṇāmmantramūlam hi rājyaṁ.***

354 Meaning: The foundation of the state lies in counsel (ministers).

355 ***Svakarmaṇisthitahsevakaḥ.***

356 Meaning: An official must remain devoted to his assigned duty.

357 ***Daṇḍasyabhayātsarvaṁjagadbhogāyakalpate.***

358 Meaning: Fear of punishment ensures proper functioning.

359 ***Kośamrakṣetsannidhātā.***

360 Meaning: The Treasurer shall protect the treasury.

361 These slokas are related from Kautilya’s Arthashastra are directly related to Authority and
362 Accountability.

363 **GRIEVANCE AND PROCEDURE :-**

364 A **grievance** is any dissatisfaction, complaint, or feeling of injustice that an employee
365 experiences in relation to work, working conditions, salary, supervision, or policies. It may
366 arise due to unfair treatment, Wage issues, Poor working conditions, Disciplinary actions,
367 Harassment or discrimination, Violation of company policies. A grievance can be defined as
368 “Any real or imagined feeling of dissatisfaction or injustice which an employee experiences
369 about his job and expresses formally.” Causes of Grievances are Wage and salary disputes,
370 Promotion issues, Working conditions, Poor supervision, Disciplinary action, Workload or
371 overtime, Interpersonal conflicts. Grievance handling is a vital function of management. A
372 well-structured grievance procedure ensures fairness, builds trust, and maintains industrial

373 peace. Proper grievance redressal leads to higher productivity and better organizational
374 climate.

375 ***Prajāsukhesukhamrājñahprajānām ca hitehitam.***

376 Meaning: The king's happiness lies in the welfare of his subjects.

377 ***Na vilambayetkāryāṇi.***

378 Meaning: Matters should not be delayed.

379 ***Sākṣyaṃparīkṣetdharmataḥ.***

380 Meaning: Evidence must be examined justly.

381 ***Adharmeṇanakāryāṇi.***

382 Meaning: Actions must not be done unjustly.

383 ***Svakarmaṇisthitaḥsevakah.***

384 Meaning: An official must remain devoted to his assigned duty.

385 ***Daṇḍasyabhayātsarvaṃjagadbhogāyakalpate.***

386 Meaning: Fear of punishment ensures proper order.

387 These slokas are related from Kautilya's Arthashastra are directly related to grievance and
388 procedure.

389 **DISCIPLINARY PROCEDURE :-**

390 A **disciplinary procedure** is a systematic process followed by an organization to address
391 employee misconduct, violation of rules, or poor performance in a fair and lawful manner.
392 Disciplinary procedure to correct undesirable behaviour, maintain workplace order, ensure
393 fairness and justice, prevent future misconduct, and protect organizational interests. A proper
394 disciplinary procedure ensures justice, transparency, and consistency. It balances
395 organizational authority with employee rights, contributing to a stable and productive work
396 environment.

397 ***Svakarmaṇisthitaḥsevakah.***

398 Meaning: An official must remain devoted to his assigned duty.

399 ***Sākṣyaṃparīkṣetdharmataḥ.***

400 Meaning: Evidence must be examined justly.

401 ***Adharmeṇanadaṇḍah.***

402 Meaning: Punishment must not be unjust.

403 ***Daṇḍasyabhayātsarvaṃ jagadbhogāyakalpate.***

404 Meaning: Fear of punishment ensures proper functioning.

405 ***Kośamrakṣetsannidhātā.***

406 Meaning: The Treasurer shall protect the treasury.

407 ***Doṣepadacyutirbhavet.***

408 Meaning: On fault, removal from office shall occur.

409 These slokas are related from Kautilya's Arthashastra are directly related to disciplinary
410 procedure.

411 **ABSENTEEISM:-**

412 **Absenteeism** refers to an employee's habitual or unauthorized absence from work. It affects
413 productivity, team morale, organizational costs, and overall performance. Absenteeism
414 occurs when employees fail to report for duty as scheduled without valid reasons or proper
415 approval. It may be: **Authorized Absence** – Leave approved by management (sick leave,
416 maternity leave, earned leave, etc.). **Unauthorized Absence** – Absence without permission
417 or valid justification Causes of Absenteeism are Personal Causes, Illness or health issues,
418 Family responsibilities, Stress or burnout, Lack of motivation. Absenteeism in organisational
419 causes are Poor working conditions, Low job satisfaction, Poor leadership or supervision,
420 Lack of employee engagement, Unsafe work environment. In organisation effects of
421 Absenteeism are Reduced productivity, Increased workload on other employees, Delays in
422 project completion, Financial loss to organization, Poor team morale, Reduced customer
423 satisfaction. Absenteeism is a serious managerial issue that requires a balanced approach.
424 Effective management combines discipline with employee welfare. By improving working
425 conditions, motivation, and organizational culture, absenteeism can be significantly reduced.

426 **Aniyuktaḥkāryeṣuniyojyaḥ |**

427 **niyukto'pikāryaṃnakuryāddaṇḍyaḥsyāt |**

428

429

430 Meaning

431 An employee who is **not properly engaged** should be assigned work. **Even after being**
432 **appointed**, if an employee **does not perform his duty**, he **must be punished**.

433 **Kālekāryānanuṣṭhānampramādaḥ |**

434 **pramādedaṇḍaḥ |**

435 Meaning

436 **Not performing duties at the proper time** is negligence. **Negligence deserves punishment**.

437 **Svārthasaktaḥkāryamtyajetcetsadaṇḍyaḥ |**

438 Meaning

439 If an official, **out of self-interest or laziness**, abandons his duty, **he should be punished**.

440 **Karmacāriṇāmupasthitimkāryam ca parīkṣet |**

441 Meaning

442 Supervisors must **check both the attendance and the work** of employees.

443 These slokas are related from Kautilya's Arthashastra are directly related to Absenteeism.

444

445 **CONCLUSION :-**

446 The evolution of mankind, the sleaziest of all, taking generations to develop and few more to
447 refine the aspects of it, was the most spectacular thing to witness in the history. However,
448 more desirable was the evolution of the thought of the cognitive progresses of mankind in the
449 times for which very less is known and yet more disguised. Armstrong has defined human
450 resource management West kept on bragging the thought of Human resource for the ideas of
451 Armstrong had long found recognition and the glory economic thought of the westerns was
452 spread throughout world. Discovery of Arthaśāstra might have been one of the most
453 remarkable moments of the year 1905, if not the whole decade. A treatise which not only
454 limited to the vocation of human resource but went far beyond the spheres of religion,
455 philosophy, art, statesmanship and many more disciplines that govern the life of individuals
456 were judiciously dealt with by Kautilya. It attracted appraisals and critiques equally. Even
457 Science were not left untouched by Kautilya; in the text there are numerous references where
458 Kautilya speaks about the prediction of weather, measuring rainfall using a device called a
459 rain gauge, smelting metals, and involving experts in metallurgies. Kautilya's predecessors
460 attempted to give prominence to different sciences but Kautilya understood that they were
461 interpenetrated and interrelated. Kautilya speaks about the science of Vārtā. Kautilya
462 embodied many concepts that were never spoken about by earlier preceptors, nor were they
463 in practice anywhere else in the world. The concept of social integration of all classes of

464 society was one such heretic concept, assimilated by Kautilya, setting aside the fixated
465 notions, which was the common tendency of ancient Indian masters.

466 Kautilya is a contrast on the canvas of past especially the period of Mauryans. For tracing the
467 roots of human resource activities in the Maurayn period, we have to depend on Arthaśāstra.
468 It indicates towards the different orientations of economic traditions. Arthaśāstra is obviously
469 a multidimensional work of human resource, economics, politics, and sociology. Arthaśāstra
470 has elaborately discussed the unending responsibilities of the state. The scholars trained in
471 different schools of history have diverse views about it.

472 Kautilya was the keen observer of social, political, management, and economic developments
473 in the state. Kautilya represented the matured development of the science of politics in
474 ancient India, and therefore, he attempted to adopt the middle path. Kautilya did not adopt
475 either of the two extremes and adopted the middle path. Kautilya attempted to mix the power
476 of the king, local traditions, and the ideals of 'dharmashastra' in order to bring about the
477 integration of the state and society on a new foundation.

478 The KautilyaArthaśāstra can be classified into three sections, and these sections were
479 distributed throughout the text. The first section dealt with the political theory, which
480 included his views on four sciences and three aims of life, education of the king, seven
481 constituent elements of the state, 'vyasanas' of the constituents, and theory of power. The
482 second section dealt with the problems of administration, which included the duties of the
483 heads of departments; judicial administration, duties of civil and criminal courts, duties of
484 ministers, administration of espionage, and management of finances of the state. The third
485 part was related to the relations between the states or Mandala theory - in the context of
486 policies of war and peace to be adopted by 'Vijigishu' King. It covered three kinds of power,
487 four expedients, six principles of foreign policy and administration of army.

488 Kautilya has the most miraculous thought on agriculture, forestry, mines and industry, trade
489 and commerce and urbanization.

490 The seed of human resource management thought is eternal but the germination of such
491 thought would require the indispensable ingredients; for the innovative ideas flourish in the
492 fertile terrains of conscious minds. The human resource management thought was
493 empowered by Kautilya to produce, generate and control the sources and resources for the
494 state and by the state.

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