

- i. What **sustainability principles** and practices can we see in IKS that are relevant to today's **Environmental, Social, and Governance reporting**?
- ii. Why is **Rāma-Rajya** considered a benchmark for governance even today? Are there any **accounting and auditing principles** that remain relevant?
- iii. What principles were practised during Rāmarājya, and framework of Cāṇakya-principles that could prevent or minimise **accounting and financial frauds**?

5.0 METHODS

Some common principles & methods adopted in this research are:

(Please see the section on definition of terms to know more about the terms used herewith.)

- i. This is a **fundamental study** and not applied research.
- ii. **Qualitative research** techniques of naturalistic inquiry and reporting have been used, not a quantitative or positivist approach, which help prevent research biases.
- iii. **Selection Bias:** Through **textual analysis technique** texts containing accounting, auditing and governance-related content have been identified. Within those, specific chapters are then ascertained, followed by categorising specific incidents, characters, conversations and verses containing relevant information. This helps prevent '**selection bias**'.
- iv. **Categorisation Bias:** Through **grounded theory principles** data has been coded through open, axial and selective coding process. The coded data is then grouped to form categories and subcategories, which helps to evolve the theory and model. This step helps prevent '**categorisation bias**'.
- v. **Translation, interpretation and confirmation bias:** Principles of **hermeneutics** are used to interpret the texts, within the framework of established commentaries & translations and adapt them to contemporary requirements. '**Hermeneutic circle**' method is used for getting the right understanding without any interpretation bias, through whole to part and part to

whole method. Through '**Fusion of Horizons**' method ancient horizons as described in IKS and Modern Accounting Horizons are combined into something of living value to address existing challenges. This helps prevent '**translation, interpretation and confirmation bias.**'

- vi. **Logic proposed: Inductive reasoning style** – which involves starting with specific questions and concepts, continuing to gather data and then unearthing the generalised theory; as against Deductive - where there is a confirmed existing theory, the hypothesis is developed, empirically tested, and concluded or rejected.
- vii. This research has **no human interventions**, before-after study or related statistical calculations, which may require specific signoffs and clearances.

5.1 PARTICIPANTS

5.1.1 SAMPLE SIZE

Out of 5 popular texts, two texts from opposite ends of timeline spectrums have been selected, viz. Vālmīki Rāmāyaṇa (the first epic poem) and Kauṭilya's Arthaśāstra (documented evidence of political statecraft between 2nd and 3rd century BCE).

Vālmīki Rāmāyaṇa contains 24,000 verses in 540 chapters in 7 Kāṇḍas and Arthaśāstra has 15 adhikaraṇas, 150 chapters, 180 topics with around 6000 sentences/ verses.

5.1.2 SELECTION AND SOURCE OF PARTICIPANTS (texts)

Specific chapters, verses, incidents, conversations, examples from Vālmīki Rāmāyaṇa and Kauṭilya's Arthaśāstra are selected and analysed.

5.1.3 INCLUSION CRITERIA

Concepts as described in the base text with commentaries and translations.

5.1.4 EXCLUSION CRITERIA

This research does not purport to resolve the following and hence excludes them.

- i. Determination of the exact dates of texts relating to IKS used in this research. If we have

- a reasonable period range, the current research can proceed.
- ii. Exact determination of authorship or aspects like single authorship vs. multiple authorship or even various versions of the same text or their alignment to Astika or Nastika sects.
 - iii. Confirmation of accuracy/Validity of the characters depicted in the texts and whether they lived or not and what they did was right or wrong.
 - iv. Non-economic connotations or non-financial extrapolations of the texts and their inner meaning like philosophical, religious, spiritualistic, etc.
 - v. Reducing the higher purpose of these texts to materialistic or economic purposes only and diluting / hiding their original absolute goals
 - vi. This research is not proposing to show that Artha- is the greatest puruṣārtha. This research can also be a 'guḍa-jihvika' to bring people to IKS wherein, as they study, they realise the impermanent nature of Artha and go towards other puruṣārthas.
 - vii. Not changing the nature of Rāmāyaṇa from being a Parama-Yoga grantha which provides both Abhyudaya & Niśreyas, to a mere Artha grantha.

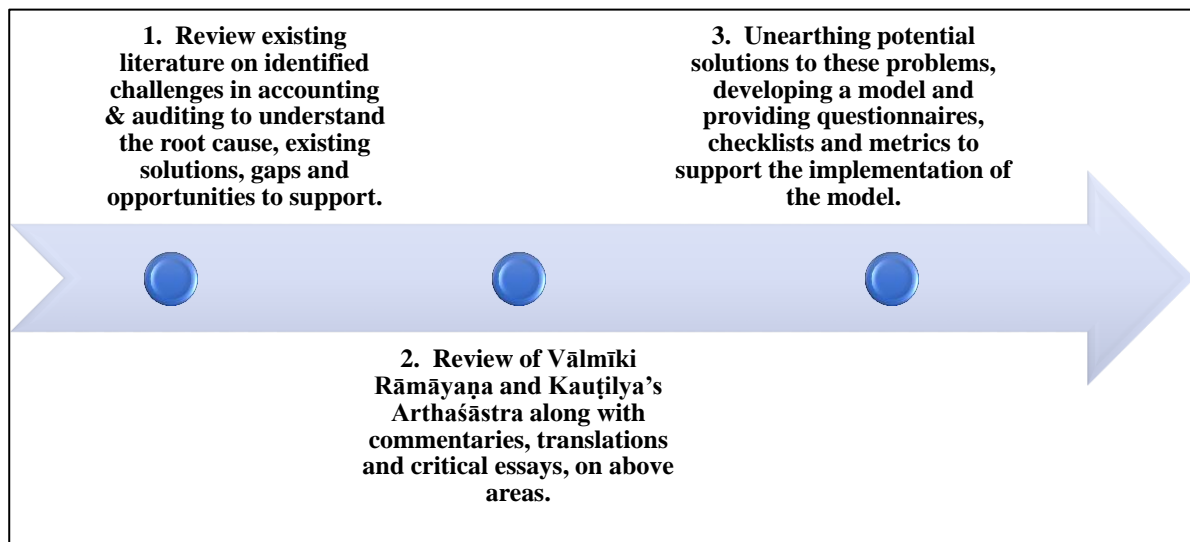
5.1.5 ETHICAL CONSIDERATION

Since there is no human intervention, Ethical consideration may not be directly applicable

5.2 DESIGN OF THE STUDY

- i. Review existing literature on identified challenges in accounting & auditing to understand the root cause, existing solutions, gaps and opportunities to support.
- ii. Review of Vālmīki Rāmāyaṇa and Kauṭilya's Arthaśāstra along with commentaries, translations and critical essays, on above areas.
- iii. Unearthing potential solutions to these problems, developing a model and providing questionnaires, checklists and metrics to support the implementation of the model.

Figure No. 17: Design of the Study



5.3 VARIABLES STUDIED

Table No. 2: Variables of the Study

Domain/ Area of Research	Variables
Sustainability Reporting	Environmental, Social & Governance
Internal Control	All variables of the COSO Internal Control framework: 5 * 3 * 4 Control Environment, Risk Assessment, Control Activities, Information & Communication and Monitoring. (5) Categories – Operational Effectiveness & Efficiency, Financial Reporting Reliability, Applicable Laws & Regulations compliance (3) @ Entity Level, Division level, Operational Unit level,

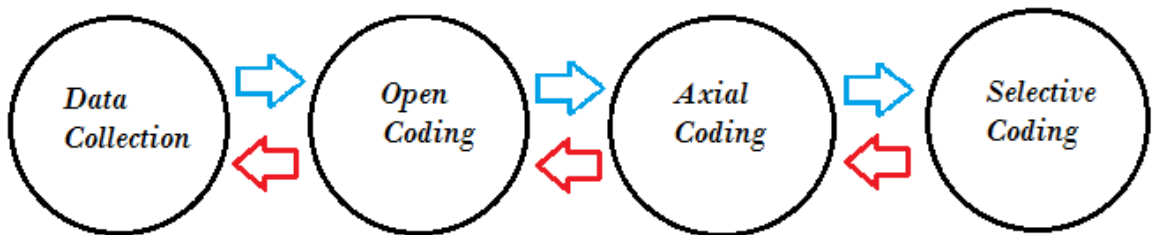
	Function Level / Subsidiary (4)
Accounting organisation	Accountant, Controller, Business partner, Chief Finance Leader
Departments	Finance, Human Resources, Legal, Security, Sustainability, Allies & Experts and Leadership
	Potential Insights for above variables in Śrīmad Vālmīki Rāmāyaṇa and Kauṭilya's Arthaśāstra

5.4 INTERVENTIONS: No Human Interventions

5.5 DATA EXTRACTION

A) **Principles of Grounded theory** to collect, codify, group, categorize data and form theory, iteratively, till we reach theoretical saturation.

Figure No. 18: Grounded Theory Steps



Data Collection: Steps followed:

1. Base text of Rāmāyaṇa & Arthaśāstra (editable and searchable) imported into Excel
2. Review of Sanskrit terms for Accounting & Auditing terms
3. Iterative review and study of Rāmāyaṇa & Arthaśāstra

Open Coding:

3 types of open coding to identify the broad area of applicability (8 functions):

1. Manual coding on known words, chapters – Textual analysis
2. Search / Filter / Textual Analysis in MS Excel
3. Using Atlas.ti – for advanced search

Axial Coding: To identify the category related to the verse (21 categories)

Identifying relationship between codes through contextual analysis

Selective Coding: To identify the sub-category and align to the theme (49 sub-categories)

1. Thematic analysis
2. Discourse Analysis

To evolve the framework/ theory / model from the relationships – through study of commentaries, critical essays etc.

Tools Used:

1. MS Excel – filter, search, coding
2. MS Word- study of Sanskrit commentaries and arrive at factual meaning
3. Atlas.ti – Qualitative Data Analysis Tool – for searching word-based shlokas.

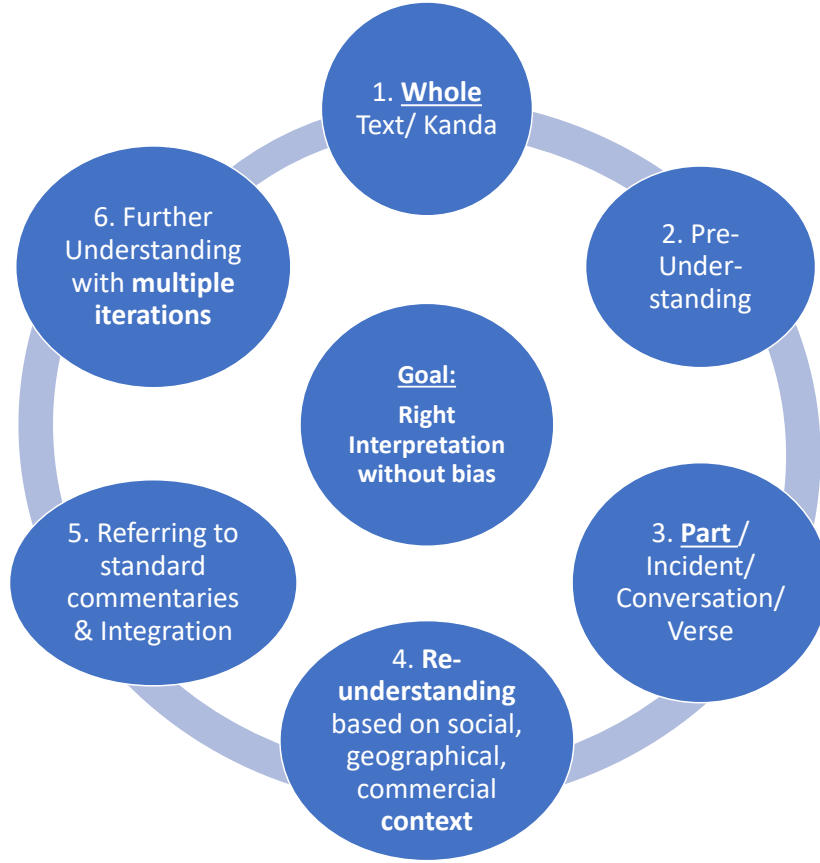
B) Principles of Hermeneutics are used to interpret and unearth relevant concepts.

Interpretation of text (Multiple Iterations) in the context of –

- i. other verses,
- ii. the overall chapter,
- iii. the section,
- iv. the book,
- v. the author,
- vi. the commentator,
- vii. the domain/subject,
- viii. the period,

ix. the culture etc.

Figure No. 19: The Hermeneutic circle of interpretation adapted for this research



C) Usage of Tantrayukti (Indian Research Methodology) Principles to establish systematic exposition methodology of Śrīmad Vālmīki Rāmāyaṇa

1.0 Context Setting:

In the last adhikaraṇa of Arthaśāstra, Kauṭilya has compiled a list of thirty-two devices for scientific thesis construction and textual interpretation, which he referred to as ‘Tantra-Yuktis’ (TY). Similarly, Caraka has enumerated thirty-six such techniques in the eighth sthāna (siddhisthāna), aimed at promoting the science of Āyurveda. Sage Pāṇini’s Aṣṭādhyāyī, acknowledged as the most scientific treatise on Sanskrit grammar, incorporates approximately eighteen techniques such as apavargaḥ (special rule or exception), upadeśaḥ (Instruction), atideśaḥ (extended application), and vidhanam (systematic and sequential

arrangement). These terms were widely used in the Nyāya, Sāṅkhya and Lokāyata philosophies, and they inspired TY (S.C. Vidyabhushan, 1978). Using such research construction devices helps establish one's viewpoint clearly and successfully defend against challenges (Chousalkar Ashok, 2004).

2.0 Introduction to Tantrayukti (TY):

Scholars have rendered TY in various ways, as follows:

- (i) 'Method of treatment, maxims for the interpretation of textual topics' (Solomon 1978, p. 73)
- (ii) 'Forms of Scientific argument' (Vidyabhushana, 1921, p. 24)
- (iii) 'Plan of a treatise' (Shamashastry, 1909, p. 459)
- (iv) 'Formal elements which gave form to a scientific work' (Oberhammer 1968:600)

The above statements would suffice to introduce TY adequately. Among the other functions, TYs assist in:

- defining the basic structure of a work (Eg: prayojana, vidhāna, uddeśa, nirdeśa),
- stating theories and rules (Eg: niyoga, apavarga, vikalpa, upadeśa, svasamjñā)
- explaining Various concepts (Eg: nirvacana, pūrvapakṣa, anumata, uttarapakṣa, drṣṭānta)
- fine-tuning diction and style of expression in a treatise (Eg: vākyaśeṣa, arthāpatti, samuccaya, atikrāntāvekṣaṇa, anāgatāvekṣaṇa). (Jayaraman Mahadevan, 2019)

3.0 Research Gap:

Existing research on management concepts in the Rāmāyaṇa encompasses a range of topics, including managerial effectiveness (B. Muniapan & Satpathy, 2010), leadership qualities (B. A. / L. Muniapan, 2007), modern management lessons (Vutukuru & Naga Pawan Yallapragada, 2012), and a strategic management approach (Singh, Prof, & Singh, 2015). However, there have been concerns raised regarding the historical and scientific accuracy of

the Vālmīki Rāmāyaṇa, with some viewing it as more of a poetic description rather than a definitive historical or scientific exposition. Consequently, the authors undertake an analysis of the 100th sarga of Ayodhyākāṇḍa in the Vālmīki Rāmāyaṇa to examine the application of seven TantraYukti (TY) techniques concerning rules and style of expression.

4.0 Research Methodology

The qualitative research technique of 'textual analysis' is employed to examine the text and reveal its underlying meanings, messages, and literary devices. The 'content analysis' technique is utilised to identify phrases, themes, and patterns, enabling the drawing of inferences about the content. Verses that clearly demonstrate the application of TYs are unearthed and explained.

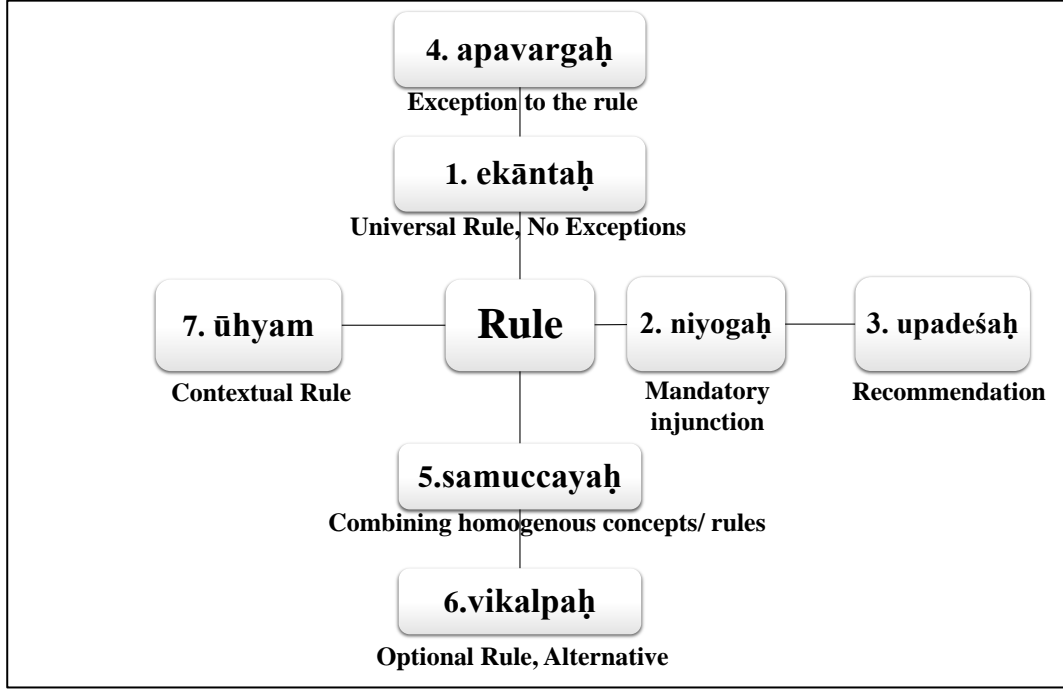
5.0 Seven Tantrayukti principles and Illustrations from

Rāmāyaṇa:

Out of around thirty-nine major TY devices, as listed by Prof W.K. Lele in his 'Methodology of Ancient Indian Sciences: page 32', seven TYs which predominantly deal with rules are considered for this study. These are:

- (i) ekāntaḥ = universal rule
- (ii) niyogaḥ = an authoritative rule to be followed in a particular manner
- (iii) upadeśaḥ = a recommendatory rule
- (iv) apavargaḥ = exception to the rule
- (v) samuccayaḥ = clubbing homogenous concepts in a rule
- (vi) vikalpaḥ = optional rule, an alternative
- (vii) ūhyam = inference by reasoning, deduction

Figure No. 20: Relationship between these seven Tantrayuktis



These seven TYs are compared to verses from Kaccit sarga of Rāmāyaṇa and elucidated for their application.

5.1 TY No. 1: ekāntaḥ = universal rule, without exception (Ref: Prof Lele: page 72¹¹⁴)

Definition: sarvatra āyattam ekāntaḥ (avikalpena yadavadhāraṇena ucyate) ¹¹⁵

Meaning of TY: That phenomenon which is universally valid/applicable (without exceptions) and that which should be followed at all costs.

Illustration:

mantra vijayamūlaṃ hi rājñāṃ bhavati rāghava ।

susaṃvṛto mantradharairamātyaiśśāstrakovidaiḥ¹¹⁶ ॥ VR 2.100.16 ॥¹¹⁷

Meaning: The source of victory for kings indeed comes from a concealed counsel by

¹¹⁴ Page Numbers as per, Prof Lele, W.K, Methodology of Ancient Indian Sciences, 2006, Varanasi, Chaukhambha Surbharati Prakashan, ISBN - 978-9382443391

¹¹⁵ सर्वत्र आयत्तम् एकान्तः । तस्मादुत्थानमात्मनः कुर्वीत (40.17) (अर्थशास्त्र 1.16) - (राजानमुत्तिष्ठमानमनूत्तिष्ठन्ते भृत्याः । प्रमाद्यन्तमनुप्रमाद्यन्ति । कर्माणि चास्य भक्षयन्ति । द्विषद्भिश्चातिसन्धीयते)

¹¹⁶ मन्त्रो विजयमूलं हि राज्ञां भवति राघव । सुसंवृतो मन्त्रधरैरमात्यैश्शास्त्रकोविदैः ॥ 2.100.16 ॥

¹¹⁷ The referencing notation is: Vālmīki Rāmāyaṇa, Kāṇḍa number, followed by chapter (sarga) and verse (shloka) number as per recession used in www.Vālmiki.iitk.ac.in.

ministers who are well-versed in political sciences and who can hide their thoughts within themselves.¹¹⁸

Elucidation: In this shloka, Rāma emphasises the universal significance of well-considered counsel, which results from thorough deliberation among knowledgeable advisors and is kept in strict confidence. Such advice is the cornerstone of a leader's success in all endeavours. The word 'हि' = indeed, is the indicator word for this TY and emphasises the mandatory applicability of the rule without any exception.

5.2 TY No. 2: niyogaḥ = a command/ injunction to be followed in a particular manner, modus operandi (Prof Lele: page 78)

Definitions: evaṃ nānyatheti niyogaḥ | niyogo nāma avasāyānuṣṭheyatayā vidhānam¹¹⁹ |

Meaning of TY: A command that should be carried out in a particular manner.

Illustration 1:

kaccinmantrayase naikaḥ kaccinna bahubhissaha ।

kaccitte mantrito mantro rāṣṭraṃ na paridhāvati ॥ 2.100.18 ॥¹²⁰

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

Elucidation: Rāma emphatically states that matters should neither be deliberated upon in solitude nor with an excessive number of advisors. Furthermore, he emphasises that once discussions occur with a suitable assembly of qualified advisors, the agreed-upon decisions should remain within the confines of the kingdom, maintaining strict confidentiality. In this verse, we can discern Rāma's guidance on the *modus operandi*, rendering it an excellent

¹¹⁸ The meanings are taken from the website - <https://www.Vālmīkīramayan.net/> to avoid any translation bias.

¹¹⁹ एवं नान्यथेति नियोगः | नियोगो नाम अवश्यानुष्ठेयतया विधानम् |

¹²⁰ कच्चिन्मन्त्रयसे नैकः कच्चिन्न बहुभिस्सह । कच्चित्ते मन्त्रितो मन्त्रो राष्ट्रं न परिधावति ॥ 2.100.18 ॥

illustration for the niyoga-TY.

Illustration 2:

kaccidartham viniścitya laghumūlam mahodayam ।

kṣipramārabhase kartuṃ na dīrghayasi rāghava ॥ 2.100.19 ॥¹²¹

Meaning: Oh, Bharata! I hope that considering your interest fully, you launch an undertaking with a maximum benefit with minimum cost and, indeed, do not delay it further.

Elucidation: Rāma provides a '*modus operandi*' for decision-making. Activities that require minimal effort or investment while delivering substantial results or returns should be sanctioned and promptly executed without delay. In contemporary terms, this approach aims to minimize project overrun costs. This verse prescribes a rule to be carried out in a specific manner, making it a noteworthy illustration of niyoga-TY.

5.3 TY No. III: upadeśaḥ = advise, suggestion from a trustworthy person (Prof Lele: Page 63)

Definition: evaṃ vartitavyam iti upadeśaḥ | āptānuśāsanam |¹²²

Meaning: This rule represents a recommendatory advice

Illustration:

kaccinnidrāvaśaṃ naiṣṭh kaccit kāle'vabudhyase ।

kacciccāpararātreṣu cintiyasyarthanaipuṇam ॥ 2.100.17 ॥¹²³

Meaning: I hope you do not fall prey to excess of sleep and do wake up at an appropriate time. I hope you contemplate, during the later half of the night, about the adroitness of an action.

Explanation: Rāma asks Bharata if he is not sleeping excessively and is looking after

¹²¹ कच्चिदर्थं विनिश्चित्य लघुमूलं महोदयम् । क्षिप्रमारभसे कर्तुं न दीर्घयसि राघव ॥ 2.100.19 ॥

¹²² एवं वर्तितव्यम् इति उपदेशः । आप्तानुशासनम् ।

¹²³ कच्चिन्निद्रावशं नैषीः कच्चित् कालेऽवबुध्यसे । कच्चिच्चापररात्रेषु चिन्तियस्यर्थनैपुणम् ॥ 2.100.17 ॥

financial matters during the early morning hours. It's important to note that there are circumstances such as illness or fatigue when extra rest may be advisable, and financial matters can be attended to as needed at different times. Therefore, this verse employs a upadeśa-TY technique.

5.4 TY No. IV: apavargaḥ = exception

Definition: abhiplutavyapakarṣaṇaṃ apavargaḥ |¹²⁴ (Prof Lele: page 51)

Meaning: Restricting a pervasive rule is an exception

Illustration:

kaccinna laukāyatikānbrahmanāmstāta sevase ।

anarthakuśalā hyete bālāḥ paṇḍitamāninaḥ ॥ 2.100.38 ॥¹²⁵

Meaning: I hope you are not honouring the materialistic brahmins, My dear brother! These men are skilled in perverting the mind, ignorant as they are and thinking themselves to be learned.

Elucidation: Rāma instructs a pervasive rule to Bharatha in verses thirteen¹²⁶ and sixty-one¹²⁷, and provides a list of individuals who deserve respect and salutation, which includes Brāhmaṇas. However, in verse no. thirty-eight, he tells the exception to that pervasive rule and asks Bharata to exercise caution when dealing with materialistic-minded Brahmins (referred to as "Laukāyatikān brahmanān"). Rāma warns that these Brahmins may lack adherence to righteous principles (Dharma) and possess the skill of confusing others' minds. They tend to view themselves as scholarly, even though they lack genuine knowledge and rely too heavily on logic. Hence this is an application of apavarga-TY.

5.5 TY No. V: samuccayaḥ = clubbing concepts (Prof Lele: page 140)

¹²⁴ अभिप्लुतव्यपकर्षणं अपवर्गः ।

¹²⁵ कच्चिन्न लौकायतिकान्ब्राह्मणांस्तात सेवसे । अनर्थकुशल ह्येते बालाः पण्डितमानिनः ॥ 2.100.38 ॥

¹²⁶ कच्चिद्देवान् पितृन् मातृगुरुन् पितृसमानापि । वृद्धांश्च तात वैद्यांश्च ब्राह्मणांश्चाभिमन्यसे ॥2.100.13॥

¹²⁷ कच्चिद्गुरुंश्च वृद्धांश्च तापसान् देवतातिथीन् । चैत्यांश्च सर्वान्सिध्दार्थान्ब्राह्मणांश्च नमस्यसि ॥ 2.100.61 ॥

Definition: anena cānena ceti ¹²⁸

Meaning: Combining homogenous ideas together and stating them together as a rule.

Illustration:

iṣvastravarasampannam arthaśāstra-viśāradam ।

sudhanvānamupādhyāyaṃ kaccittvaṃ tāta manyase ॥ 2.100.14 ॥¹²⁹

Meaning: O, my dear Bharata! I hope that you treat with due respect; Sudhanvā, your teacher in archery, who is furnished with the most excellent arrows and darts and well-versed in political economy.

Elucidation: Rāma inquires of Bharata whether he shows due respect to Sudhanvā. Sudhanvā is not only proficient in defense, possessing expertise in handling both mantra-based and non-mantra-based weaponry, but he is also well-versed in economics and related fields. Moreover, he serves as their teacher. Rāma thus amalgamates these qualities to underscore the significance of comprehensive knowledge in defense and finance, which in contemporary terms can be equated to a nation's "hard power." This serves as a compelling example of the concept known as "samuccaya-TY."

5.6 TY No. VI: vikalpaḥ = optional rule, an alternative

Definition: anena vā anena vā iti vikalpaḥ ¹³⁰

Meaning: Either with this or that

Illustration No.1:

mantribhistvaṃ yathoddiṣṭaiścaturbhistribhireva vā ।

kaccitsamastairvyastaiśca mantram mantrayase mithaḥ ॥ 2.100.71 ॥ ¹³¹

Meaning: I hope you consult with three or four ministers, as mentioned in the scriptures, on

¹²⁸ अनेन चानेन चेति ।

¹²⁹ इष्वस्त्रवरसम्पन्नम् अर्थशास्त्र-विशारदम् । सुधन्वानमुपाध्यायं कच्चित्त्वं तात मन्यसे ॥ 2.100.14 ॥

¹³⁰ अनेन वा अनेन वा इति विकल्पः ।

¹³¹ मन्त्रिभिस्त्वं यथोद्दिष्टैश्चतुर्भिस्त्रिभिरेव वा । कच्चित्समस्तैर्व्यस्तैश्च मन्त्रं मन्त्रयसे मिथः ॥ 2.100.71 ॥

any proposal collectively and singly with each of them in secret.

Elucidation: In this context, there is an option (vikalpa) available to the king to engage in discussions with either three or four ministers. However, once the king has chosen the ministers, he should hold discussions with that specific number of ministers, both collectively and individually.

5.7 TY No. VII: ūhyam = Inference by reasoning, deduction, (Prof Lele: page 68)

Definition: anukta-karaṇam ūhyam |¹³²

Meaning: To infer by reasoning what the author has not explicitly expressed. Doing that which has not been explicitly stated.

Illustration No.1:

kaccitsvādu kṛtaṃ bhojyameko nāśnāsi rāghava ।

kaccidāśamsamānebhyaḥ mitrebhyaḥ samprayacchasi ॥ 2.100.75 ॥¹³³

Meaning: I hope you do not eat by yourself nicely made eatable, and do you share it with your friends who seek it?

Elucidation: In this context, there are two types of "ūhyam" that can be exemplified. Rāma advises Bharata to offer delicious food to friends and well-wishers. However, the advice does not specify the exact portion or quantity to give each person. Consequently, it is left to the king's discretion to distribute the food thoughtfully, using appropriate logic that would satisfy everyone.

Furthermore, if we consider the definition of "ūhyam" as 'context-based deduction,' we can interpret "bhojyaṃ" as 'wealth or profit.' This interpretation is based on the Govindarājīya Bhūṣaṇa commentary, which includes the words 'dhanamiti śeṣaḥ.' With this understanding, the question's meaning takes on a different dimension, suggesting, "Hope you are sharing the

¹³² अनुक्त-करणम् ऊह्यम् ।

¹³³ कच्चित्त्वादु कृतं भोज्यमेको नाश्नासि राघव । कच्चिदाशंसमानेभ्यो मित्रेभ्यः सम्प्रयच्छसि ॥ 2.100.75 ॥

dividends with all stakeholders, including your friends and well-wishers." This interpretation adds significant depth and inclusiveness to these verses. Even in today's business world, where dividends are typically distributed after other profit appropriations and only to equity shareholders, the idea of sharing profits with a broader circle of influencers is commendable.

6.0 Discussion Points:

6.1 Systematic Construction approach of Rāmāyaṇa:

The Rāmāyaṇa and Mahābhārata are considered the two 'Itihāsas' in Indian Knowledge Systems (IKS). One popular definition of Itihāsa, from the Viṣṇudharmottarapurānam, is as follows:

Dharmārtha-kāma-moksānām upadeśasamanvitam |

Pūrva-vṛtta-kathāyuktam itihāsam pracaksate ||¹³⁴

This definition means that knowledge which guides us towards the attainment of Dharma (righteousness), Artha (prosperity), Kāma (desires), and Moksha (liberation), and which includes actual events and incidents, is called "Iti-ha-asa," meaning "this is how it happened." While this definition underscores the epistemological importance of 'Itihāsa', they are primarily appreciated for didactic applications only. Therefore, there is a need to substantiate the systematic construction techniques adopted in Itihāsas.

In the introductory chapters of the Rāmāyaṇa, the construction methodology is explained as follows:

tataḥ paśyati dharmātmā tatsarvaṃ yogamāsthitaḥ |

purā yattatra nirvṛtaṃ pāṇāvāmalakaṃ yathā ||1.3.6 ||¹³⁵

This verse conveys that the righteous sage Vālmīki, with the power of yoga, clearly saw the

¹³⁴ धर्मार्थकाममोक्षाणामुपदेशसमन्वितम् । पूर्ववृत्तकथायुक्तम् इतिहासं प्रचक्षते ॥ 3 / 15 / 1-2, p. 312.
Viṣṇudharmottarapurānam

¹³⁵ ततः पश्यति धर्मात्मा तत्सर्वं योगमास्थितः । पुरा यत्तत्र निर्वृत्तं पाणावामलकं यथा ||1.3.6||

entire course of events related to Lord Rāma, much like seeing a gooseberry in the palm of one's hand. This suggests that Vālmīki possessed the unique ability to comprehend events and document them precisely as they occurred, without any modifications.

A couple of definitions of TY establish its significance in establishing the systematic nature of any thesis construction. TY is the 'Methodology and technique, which enable one to compose and interpret scientific treatises correctly and intelligently'. (Muthuswami 1974:1). TY is the 'Methodology of theoretico-scientific treatises in Sanskrit' (Lele 1981: cover page). By conducting a textual and content analysis of a specific chapter and comparing it with the seven TY principles, the authors have gathered compelling evidence that TY principles are indeed adhered to in Vālmīki Rāmāyaṇa. As a result, the presence of TY principles in the Rāmāyaṇa qualifies the scripture for serious consideration in academic research.

In his Kāvya prakāśa, Ācārya Mammaṭa, says, "Rāmādivat vartitavyaṃ na tu Rāvaṇādivat", which means 'One should emulate the way of Rāma and not that of Rāvaṇa.' To understand how Rāma governed his kingdom or why "Rāmarājya" is considered a benchmark for governance (Desai Meghnad, 2011), we can meticulously explore the methodical construction in Vālmīki Rāmāyaṇa to uncover the details. This systematic exposition in Vālmīki Rāmāyaṇa encompasses a wealth of information about governance, administration, finance, and various facets of 'Rāmarājya.' Consequently, thoroughly studying this information can potentially provide valuable insights for addressing contemporary challenges.

6.2 TY as a tool to decode IKS in the right way:

TY techniques are broadly categorised into content, structure, and language. To gain a comprehensive understanding of these principles, it is essential to refer to their definitions and examples found in texts where they are explicitly outlined. Prominent examples include Kauṭilya's Arthaśāstra, Caraka Samhita, and Sushruta Samhita. By acquiring knowledge of

the various TYs and their application, readers can better comprehend the template of textual construction and effectively interpret the knowledge contained therein.

This paper serves as a case study that underscores the significance of comprehending TY principles and pertinent illustrations. This study shows that TY is a potent tool to accurately decode texts within the framework of Indian Knowledge Systems (IKS). These TY techniques not only enhance clarity of thought but also facilitate a deeper understanding of the author's intended purpose in their composition.

7.0 Next steps:

- i. A similar exercise can be extended to cover the other twenty five+ major yuktis and all minor yuktis. This would further bolster the scientific nature of the exposition found in Vālmīki Rāmāyaṇa. Meaningful conversations may be selected and analysed using the TY techniques to unearth valuable insights.
- ii. A similar analysis can be applied to the Mahābhārata and select significant purāṇas, which contain diverse content, such as the Skānda Purāṇa or Padma Purāṇa.
- iii. Establishing this thread of research would contribute significantly to our understanding of the 'evolution of scientific thought through Indian Knowledge Systems (IKS) texts.'
- iv. Such an approach would also facilitate broader acceptance of IKS texts as valuable sources of ancient literature on both scientific and historical grounds, rather than being limited to anecdotal references.
- v. Greater acceptance of IKS texts by Western scholars could foster a rich exchange of ideas, resulting in a fruitful synthesis of Eastern and Western thought.

8.0 Conclusion on Tantrayukti usage:

Tantrayukti is a well-established methodology used in the development of Indian sciences (Mahadevan, Jayaraman, 2019). The examples from Śrīmad Vālmīki Rāmāyaṇa presented above, along with their respective TY techniques, offer substantial evidence to indicate that

Vālmīki meticulously employed a systematic approach in his exposition. This demonstrates that the Rāmāyaṇa is not a random compilation of thoughts or stories. Consequently, information derived from the Rāmāyaṇa would be a valuable and legitimate addition to the knowledge repository on topics such as Governance, Accounting, Finance, and Economics. Furthermore, this reaffirms the significance of TY as a vital tool in comprehending the IKS knowledge repositories accurately.

5.6 DATA ANALYSIS

The Data Analysis is presented in 3 sections

- i. Sustainability Reporting: 10 powerful insights from Indian Knowledge Systems for contemporary problems in ESG Reporting.
- ii. Auditing & Financial Fraud Management: Design of Management-Level Questionnaire based on insights from Vālmīki Rāmāyaṇa: **Deep study of Kaccit Sarga of Rāmāyaṇa and deriving 158 questions pertaining to 8 functions and 21 categories.** Additionally, study of Rāmāyaṇa verses to **derive 27 finance policy statements and 28 finance metrics for effective monitoring & functioning of finance organisation.**
- iii. Ancient Indian Antecedents to Corporate Governance: Evidence from a synchronised study of Kauṭilya's Arthaśāstra and Vālmīki's Rāmāyaṇa: **Parallel study of Saptāṅga concepts between Kauṭilya's Arthaśāstra and Vālmīki Rāmāyaṇa and tracing the Indian origin of Corporate Governance to Ādikāvya Rāmāyaṇa with evidence.**