

Koutilya Arthashasthre Samaj Vigynannam
(कौटिलीय अर्थशास्त्रे समाज विज्ञानम्)

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Sanskruithavangmaye chathurthashavidyasthanayisahachathashthraha vidyaha yojithaha. Thasu ashtadasha vidyasu – chathvaraha vedaha, shat angyani, mimamsa, nyayaha, puranam dharma shasthram, ayurvedaha, dhanurvedaha, gandharvam, arthashasthram ithi pariganayathe. Theshu arthashasthrya mahatvam nitharamanupamam. Arthashasthra pravarthakeshu koutilyaha pramukaha asthi. Sa cha chanakya namnaa prathithaha. Vishnuguptha ithi, vathsayana ithi cha namadvayasthithi kechana abhiprayanthi. Anena likitham arthashasthram vishwasahithye athiva prasidham. Asmin arthashasthre rajanithihi, kutanithihi, shasana vyavastha cha samyak nirupithaha.

संस्कृतवाङ्मये चतुर्दशविद्यास्थानैस्सह चतस्रः विद्याः योजिताः। तासु अष्टादश विद्यासु - चत्वारः वेदाः, षट् अङ्गानि, मीमांसा, न्यायः, पुराणम्, धर्म शास्त्रम्, आयुर्वेदः, धनुर्वेदः, गान्धर्वम्, अर्थशास्त्रम् इति परिगण्यते। तेषु अर्थशास्त्रस्य महत्त्वं नितरामनुपमम्। अर्थशास्त्र प्रवर्तकेषु कौटिल्यः प्रमुखः अस्ति। स च चाणक्य नाम्ना प्रथितः। विष्णुगुप्त इति, वात्सायन इति च नामद्वयमस्तीति केचन अभिप्रयन्ति। अनेन लिखितं अर्थशास्त्रं विश्वसाहित्ये अतीव प्रसिद्धम्। अस्मिन् अर्थशास्त्रे राजनीतिः, कूटनीतिः, शासन व्यवस्था च सम्यक् निरूपिताः।

The Arthashastra is so much a part of modern Indian vocabulary on politics, economics and society that it is hard to imagine that this was a book unknown to the English-speaking world until an old manuscript was discovered in 1904.

What Exactly Is The Arthashastra?

It is a treatise on artha written about 2,300 years ago and attributed to a person named Kautilya. It consists of 15 adhikaranas or books, mainly in prose, with 380 shlokas occurring at the end of the various chapters. The first sutra contains the statement that the Arthashastra was composed by bringing together all treaties on this subject written by earlier authors. It is, therefore, a compilation.

it can be thought of as an encyclopaedia of information on the ancient Indian world, the subjects ranging from kings to spies and ministers, from cotton to spices and pearls, from inheritance to divorce and municipal law, foreign relations to forts and cities, magic incantations to justice and political administration.

Thus, the Arthashastra has a twofold aim, *palana* or "administration of the state" and *labha* or "acquisition of territory" which would include foreign policy considerations. In other words, it is the science of statecraft or of politics and administration. Arthashastra and Dandaniti or Nitishastra have the same scope but the origins of this shastra are obscure.

Kautilya's Arthashastra is the oldest work on the subject that has come down to us but it is a culmination of older traditions and schools of thought which are often referred to in the text. Kautilya enumerates the views of the old school and then critiques and offers his own opinion on the subject.

The Books of The Arthashastra

It consists of 15 *adhikaranas* or books, the first five deal with *tantra* or the "internal administration of the state", the next eight deal with *avapa* or its "relations with neighbouring states" and the last two are miscellaneous in character.

The first book deals with the training and equipment of the king as a ruler; and being a "Kautilyan King" is no mean task. He cannot sleep for more than four hours a day and has a full and punishing routine for the rest of the rest of the 20 hours.

Book Two deals with the activities of the state in various fields. 34 departments are described with activities ranging around the fields of agriculture, forestry, cattle, horses, elephants, yarns, liquor, army, issue of passports, trade, customs, shipping, etc.

Book Three sets down a code of law, the fourth deals with the suppression of crime, *kantakashodhan*, and the next book deals with some miscellaneous matters including an interesting list of the salaries to be paid to royal officials.

Moving to the section dealing with external relations, Book Six defines the seven necessary constituents of a state— the king, the minister, the country, the fortified city, the treasury, the army and the ally. This book also includes the famous "rajamandala theory". The next book discusses the six *gunas* or measures of foreign policy to be used indifferent situations. Since the goal of foreign policy for the king, the conqueror or *vijigishu*, is conquest of the world, there is a description of various ways in which rivals may be outwitted by stratagems or overcome by force.

Book Eight is concerned with *vyasanas*, that is, calamities which have to be overcome before any aggressive activities can be taken. Book Nine deals with preparations for war and Book ten with fighting, describing the army, battle arrays and various modes of fighting. The next book explains how to subdue *sanghas*. Book 12 tells a weak king the ways in which he can defeat a strong king. Book 13 is concerned with the conquest of the enemy's fortified capital and how the conquered territories should be ruled.

Book 14 deals with occult practices and secret remedies and Book 15 defines and illustrates from the text itself the 32 tantrayuktis or "methods of treating a subject". Kautilya is, above all, practitioner of realpolitik and power.

The Arthashastra begins with an invocation to Brihaspati and Shukra and is concerned with the study of artha which is the "sustenance" or "livelihood" (vrittih) of men. It is the science which is the means of the acquisition and protection of the earth. Artha is one of the goals of individual human existence— dharma, artha, kama and moksha. Understood in the extended sense of the earth where men live and seek well-being, it assumes the goal of the well-being of men, in general. Since it is the state alone which can make such general well-being possible the protection of the earth and its acquisition, which are an essential part of state activity, are declared to be the province of the shastra.

The top ten economic ideas of Kautilya. The economic ideas are:1.Wealth 2.Varta 3.Agriculture and Animal Husbandry 4.Labour 5.Trade 6.Value 7.Population 8.Slavery 9.Welfare State 10.Public Finance 11.Town Planning 12.Private Property 13.Justification on Interest 14.Consumption and Production

1. WEALTH

The concept of wealth as held by Kautilya was very wide in its scope. To him, wealth included money , commodity, the acquired wealth, public or private property, precious metals, the accumulated wealth negotiable and transferability and the power of appropriation

2. VARTA

Ancient thinkers used the word Varta to mean the science of national economy. Kautilya included agriculture, animal husbandry and trade in Varta.

3. AGRICULTURE AND ANIMAL HUSBANDRY

Agriculture and Animal Husbandry formed the important components of Varta. These were regarded as the basic sources of new wealth. Agriculture was given the pride of place among the occupations adopted by the people.

Shukracharya was of the firm belief that by birth nobody was a Brahmin or Kshatriya or Shudra. It was on the basis of their occupation that they are distinguished from one another. Agriculture occupies a place of first stage importance in Kautilya's Arthashastra

4. LABOUR

The ancient sages of appreciated the dignity of labour for 100 years . Manu and Kautilya have dealt with the methods for the regulation of wages and for the settlement of disputes between employers and workers. Kautilya did not recommended slave labour. But hired labour was there

5. TRADE

Gold and bullion was regarded as a means of producing wealth, and trade was the sum of industrialised capital. Kautilya devoted a good deal of attention to the problems of trade such as regulation and development of trade by the state and the different taxes to be levied on the commodities that entered into trade.

6. VALUE

Regarding value, the ancient thinkers of India seemed to have some ideas on value which are relevant to modern times. We should take the value of each commodity according to time and place but there can be no value (price) of that which is incapable of being exchanged. Again whatever one pays for obtaining a thing must be taken to be the cost. The value is determined by the easiness, or otherwise of obtaining, and also by the inherent utility of it (Shukracharya)

7. POPULATION

The ancient thinkers had no fear of growing population. The Vedas were for more married couple. Population could not grow beyond a reasonable limit owing to the high death rate due to constant wars between small states and loss of life due to the inadequate medical facilities. Kautilya recommended that the king should establish colonies for facilitating immigration.

8. Slavery:

In ancient India, a slave was treated as a member of family, and was not asked to do a degrading work. A slave was a hereditary domestic servant who could not use his personal earnings and could not own property. But economically he was better than a hired labourer.

9. Welfare state:

The ancient Indian writers had a clear idea of the welfare state. According to Kautilya, the state was to promote the economic welfare of the people and fully regulate its economic life. The state had to give subsidies for the development of trade; agriculture, irrigation, mines, cattle welfare etc.

10. Public Finance: Taxation was one of the most important sources of revenue of the state. It was known as 'rajkar'. The rate of tax was determined in accordance with the dictates of Hindu religion. Land revenue was an important source of taxation in ancient India. Kautilya suggested forced loans for deficit budgets.

11. Town Planning And Social Security: The Kautilya believed that it was the prime duty of the state to set up Charitable institutions and poor houses. Further, the state the weak and the aged, to provide jobs to the unemployed.

12. Private Property: As revealed by ancient law books, the following eight sources of property were recognized in those days –gift, conquest, inheritance, partition, purchase, gain of agriculture and trade, discovery and seizure.

13. Justification On Interest: Though interest was justified in ancient India, no interest was allowed on the mortgaged property.

14. Consumption and Production: For consumption purposes, family was regarded as economic unit. Consumption should have four ideas, namely, Dharma, artha, karma and Moksha. The individual was subordinate to family or the community. As far as production was concerned, the four agents of production namely, land, labour, capital and organization were recognised. Land was considered as the main source of wealth.

Critical Estimate of Economic ideas of Kautilya:

The ancient thinkers did not regard economics as a separate discipline. The study of economics was combined with the study of religion, ethics, philosophy, law, politics and public administration. According to Kautilya the study of four sciences namely, philosophy, ethics, economics and politics was combined together and was essential for the salvation of individual. The economic teaching emphasised a moral life.

Theory of State in Kautilya's Arthashastra

- Kautilya described well-organized state; Kingship, the qualities of an ideal ruler; the principles of practical politics; Administration; ethical and moral order of the society; domestic and inter-state policies; Warfare, Criminology, Intelligence & Espionage; etc.
- Besides politics, the other subjects included in Arthashastra are Economics, Ethics, Sociology, Science of Education, Engineering and others. The Origin of State (Kingship) (Arthashastra 1.13.6-9)
- Anarchy of Matsyanyaya
- To get rid of this Hobbesian kind of a situation, people selected Manu, the Vaivasvata, as their first king. The King was expected not only to ensure their "safety and security" and "punish" people with anarchic tendencies, but also to "maintain individual and social order"
- Royal dues equivalent to "one-sixth of the grain grown and one-tenth of merchandise"
 - The king was expected to ensure the Yogakshema of the subjects and was also authorized to act at once, as Indra and Yama acted, while dispensing rewards and punishment

Sources of Law

- Dharma (cannon law),
- Vyavahara (customary law),
- Samstha (usages)
- Rajashasana (logical principles) Kautilya was of the considered view that in case of conflict of interpretation, the king should himself decide the dispute and his interpretation is to be upheld as final. (V.P. Varma)

Forms of Government • Mention of Dvairajya (rule of two), Vairajya (rule by foreign ruler), Sanghavritta (council of rulers),

Checks on the absolute power of the Monarch :

- Training in Dandaniti (R.P. Kangle) to Use his power with judiciousness
- Purohita to remind him his duties
- Moral Pressure: fear of losing throne

- Popular uprising against Oppressive Rule
- Threat to migrate to better governed state

Hereditary Monarchy: Succession to the Throne :

- Continuity of rule in same dynasty – if Prince is properly trained
- If lone Prince is not properly trained, Daughter's son may be appointed
- In the absence of such Prince, Princes or Widow of the late ruler to be vested with powers
- The widow to wield authority till a son is born to her (by Niyoga) and duly crowned.

Personal Ethics : Expected Qualities :

- Qualities of an inviting nature (Abhigamika Guna)
- Qualities of intellect and intuition (Prajnya Guna)
- Qualities of enthusiasm (Utsaha Guna)

Qualities of self-restraint and spirit (Atma Sampad) To control Shatru-Shadvarga the six enemies of sex, anger, greed, vanity, haughtiness and over joy. (V.P. Varma) As Dandadhara Ability to conserve and promote Trayee, Anvikshiki and Vaarta (R.P. Kangle)

As Trustee of Kingship to regard his own happiness as that of his subjects.

Advocacy for a Strong Centralized Monarchical Bureaucratic All-India State

Romila Thapar has asserted that circumstantial evidence reflects some scope for federal relations among the peripheral areas of Mauryan state while the core or center along with metropolitan areas around Patliputra depict centralized elements of the state.

Arthashastra as Science of Political-Economy

- The substance of mankind is termed Artha (wealth), the earth that contains and is termed Artha (wealth): the science, which deals with the means of acquiring and maintaining the Earth"
- Politics (Dandaniti) deals with (1.4.6) "the acquisition of what has not been gained (Alabdha Laabhaartha); the preservation of what has been acquired (labdha Parirakshani); the accentuation or increase of what has been preserved (Rakshit Vivardhani); and Due-apportionment or the bestowal of the surplus upon the deservers (Vridhdhasya Tirtheshu Pratipaadini)."

Systematic harmonious Integration

- The King may enjoy in an equal degree the three pursuits of life: charity, wealth and aesthetic desire, which are interdependent upon each other
- Notion of the maximization of wealth and territory, a full treasure and power of punishment to control one's own people (in the latter's pursuit towards Dharma, Artha, Kama and Moksha) and also to suppress the enemy in his theory of the state, while ensuring due and proportionate taxation and proper administration of treasury.

Functions of State: Protective and Primitive protective functions

1. To protect (i) the life of his people, especially the ones in distress, the widows, the women without children, the women with infants, the orphans, the sick and the indigent; (ii) hermits, shrotriyas and students, and (iii) property of the people;
2. To put down violence and maintain law and order
3. To avert dangers and command the army;
4. To 'redress peoples' grievances;
5. To punish the wrong-doers; and
6. To administer justice impartially and in accordance with the sacred law (Dharma, evidence (Vyavhara), history (Samstha) and enacted law (Raajasthasana)

PROMOTIVE FUNCTION

1. To promote the moral and material happiness and welfare of his people, as in their happiness lies his happiness and in their welfare his welfare;
2. To enable them to pursue freely their independent efforts in life;
3. To maintain unity and solidarity;
4. To reward virtue;
5. To promote agriculture, industry and arts;
6. To regulate the means of livelihood especially of the labourers and artisans; and
7. To encourage education and help students.

YOGAKSHEMA: KAUTILYA'S MODEL OF WELFARE STATE

In general, term Welfare State used as

- antonym for the term “power state” of the dictators
- differentiated from the laissez faire state and the communist state
- involved state activity for the provision of the basic needs of the individual
- Involved the process of levelling up by providing “the basic minimum”- a subsistence level – and a process of levelling down, which socialism postulated

YOGAKSHEMA DENOTED :

Yoga (addition to or furtherance of, and not the depletion of, all resources) and Kshema (well utilization of resources) in all human pursuits. Yoga and Kshema were considered the sources of exertion and peaceful possession respectively. Material prosperity was never considered as an end in itself, instead it was believed that material provisions are essential and it is the duty of state to ensure this. A policy of minimum state-welfare, leaving the individual to maximum of self-help. The state only confined to help the helpless. It involves the well-being of the poorest of the poor.

The basis of Yogakshema:

- To ensure the moral and material well-being of its citizens
- Yogakshema of the citizens has its quintessence in perfection, freedom and self-realization
- Attainment of this perfection was to depend upon material, physical, moral and spiritual welfare
- Combined duty of the individual, society and the state to improve the lot of the citizens

- Yogakshema to be attained through: (i) Dharma (Varnashramadharma, Trivarga, Svadharma, and morality); (ii) Danda (Power of rule); and (iii) Family (as the basic unit of society).

Society in general and Family in particular • To provide (through Varna & Ashrama) the best security network to take care of the old, the sick, the disabled in the household • Emphasis on Self-Employment, Self-Help & Self-Reliance

The State was expected to: • Protect the ones in distress, the widows, the women without children, the women with infants, the orphans, the sick and the indigent • Create conditions for a good life not only by digging wells, canals, and constructing dams, planting trees, preservation of forest, but also by providing the infrastructure for trade, commerce and industry through construction of roads; providing impetus to navigation; rural and urban colonization and settlement; monetary system and even control of weights and measures; regulation of commerce and mines; protection of Guilds and Artisans • Aspire for comprehensive social plan which aimed at realizing Dharma through Artha.

Inter-State Relations and Diplomacy

- Some Basic principles
- No state can exist in isolation
- No permanent friends & foes in Inter-state relations
- Bordering state can never be a friend

Kingdom is an ally or enemy according to its geographical position with respect to the intending conqueror

A wise king, trained in politics, though in possession of only a small territory, can conquer the Chaturanta Mahim with the help of the best elements of his sovereignty

Three categories of States

- Samraajya (State of equal status),
- Heenraajya (States of inferior status), and
- Balwaan Rajya (States of superior status)

Three Kinds of Strength

- Mantra Bal (intellectual strength/the power of deliberation),
- Prabhu Bal (sovereign power/possession of prosperous treasury)
- Utsaaha Bal (powerful army/physical strength)

The King to Increase his Power, in terms of

- Mantra-Siddhi (achievement of intellectual strength)
- Prabhu Siddhi (achievement of prosperous treasury)
- Utsaaha Siddhi (achievement of military and material strength)

Mandala Theory Aiming at inter-state equilibrium as “a gigantic chess game in which certain moves were considered the most effective methods of attaining a particular end” (John Spellman)

In formulating the details of his political ideals, principles, plans and ethicopolitical strategies, Kautilya had taken cognizance not only of the events of his days, but also the ones that were likely to change the entire course of thought and action. That is why he and his Arthashastra have their marked relevance not only for our times, but also for the generations to come.

Conclusion: -

Kautilya was a pioneer in diplomacy and government administration. His merit was based not only on coming up with very important practical advice for government, but also in organizing his theories in a systematic and logical fashion. Kautilya's political vision had a heavy influence on Chandra Gupta, the first Indian ruler who unified Northern India under a single political unit for the first time in history. Even today, the Arthashastra is the number one classic of diplomacy in India and, within this category, it is one of the most complete works of antiquity. The discovery of the Arthashastra in early twentieth-century southern India has a comparable role to play in the still-evolving elaboration of the idea of an Indian modernity. The emphasis that Kautilya assigned to human capital formation is increasingly validated in current times. A rule of thumb in their aim of economics is that development is not possible without human capital accumulation.

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