

शुक्रवार
Friday

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KAUTILYA :- (400-300 BC)

Born in Takshshila,
Educated in the University of
Nalanda,
Kautilya met Chandragupta in
the University.

Famous Book - Arthashastra.

His method was historical.

He refers prominently to
four sources of the State
Law. These are the

- (1) Sacred Canon (Dharma)
- (2) the Current (Arthashastra)
- (3) Law (Vyavahara)
- (4) Usages (Sanstha) and Reasoning (Nyaya)

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The rule of interpretation
in the event of conflict
of these laws, the king should
decide a law-suit in
accordance with the canon
when the current law is in
conflict with the canonical
works or with usage. In the
event of conflict between
the canon and reasoning,

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founded upon the Law,
reasoning will be the authority,
the strict letter of the
canonical text in this case
being regarded as dead.
Its regards the

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17 position of the temporal king and his relationship with his subjects. Then he reduced the position of a king to that of the servant of the state, or rather as our forefathers put it mercilessly, of a drudging 'slave' (dasya). The epic exhibits as an ideal that a king should even give up his dear wife if asked to do so by his subjects.

Kautilya starts with a State of Nature indicated by a single telling phrase 'the law of the jungle' which

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18 imports a new technical term 'matsyanyaya' into the vocabulary of our ancient pol. literature. To end this evil State of Nature the people made an agreement with a patriarch Manu (Manu, son of the Sun) who is regarded in Brahmanical mythology or pseudo-history as progenitor of the present lines of kings. Kautilya remarks that the people's agreement with Manu was preceded by his Divine creation.

From his theory of

the origin of kingship, Kautilya draws the **19** ^{शुक्रवार} ^{Friday} ~~collar~~ corollary - so relevant to this immediate and limited objective - that the King's taxes and punishments are necessary in the people's own interests as they provide him with the means of ensuring the security and prosperity of his subjects.

About the position of the king, Kautilya remarks that the king makes or mars the constituent elements of the state according as he is properly

qualified or not. The king is master-key to **20** ^{शनिवार} ^{Saturday} the working of the whole administrative machine, appointing, guarding, correcting, strengthening and shaping its different factors. Kautilya regarded education as the most important thing, which is to be given to the princes with a view to training their minds and disciplining their wills.

Subjects - Arithmetic, Sacred Canon (Deyi), Philosophy (Anvikshika), Economics (Varta), Politics (Dandaniti), Military Science etc.

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5 (3) Yana or Marching

(4) Asana or Neutrality
Kinds - Vigraha Asana
Sandhaya Asana

(5) Samsraya or Seeking Shelter
(6) Dvaidhi Bhava: Dual Policy

Remedies - Sama, Dama, Bheda
and Danda

Evolution of Shadgunya Niti -

(1) Impracticable Policy

(2) Unethical Policy

(3) The existence of small states in
danger

(4) Imperial Policy

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The Spy System: -

(1) Static or Permanent Spy -

(a) Working under the guise of a
fraudulent disciple

(b) A Sham ascetic who has
fallen from the real duties
of asceticism

(c) A Householder Spy

(d) A Merchant Spy

(e) A Spy under the guise of an
ascetic practising austerities

(2) Wandering Spy -

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(a) Classmate Spy or Spy learning by social intercourse

(b) Fiery Spy

(c) Poisoners who are very cruel

(d) A woman ascetic

(3) Dual Salaried Spy

(4) Poisonous Lady

Ambassador System :-

- Kinds - (1) Nishitartha
 (2) Parimitartha
 (3) Shasanakar

Religious Ideas :-

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The use of religion -

- (1) In the form of social duties
- (2) In the form of moral law
- (3) In the form of civil law

Religion and Politics :-

- (1) Home Policy
- (2) Foreign Policy
- (3) State protection to Gods
- (4) Natural calamities

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Kautilya and Machiavelli
Similarities —

- (1) Supporter of Monarchy
- (2) King Sovereign
- (3) Unity of the state
- (4) Expansion of the state
- (5) War inevitable
- (6) Historical Examples
- (7) Pol. Job
- (8) Steinch nationalists
- (9) Practical Politics
- (10) Neighbouring state enemy
- (11) Human Nature
- (12) Peace and Security established by force.

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(13) No help to other states

- (14) Expenditure
- (15) Occupation of foreign states
- (16) Spy system
- (17) Use of religion
- (18) Negligence of masculinity

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Difference —

- (1) Personality of Kautilya
- (2) Composition of works
- (3) Arthashastra and Prince
- (4) Influence of Kautilya
- (5) Respect for Religion
- (6) Human Nature

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Is the Kautilya's King Absolute?
(Controlling Factors)

- (1) Education
- (2) Hard daily routine
- (3) People's happiness is king's happiness
- (4) Financial power in the hands of people
- (5) Local bodies
- (6) Religious rituals and customs
- (7) Brahman and Priests
- (8) Control of the Council of Ministers
- (9) Judicial punishment
- (10) Truth, Justice and Religion
- (11) Public Opinion

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Council of Ministers and Amatyas:-

Kautilya (although he was the greatest advocate of monarchy) has to say that matters of state should be discussed by the Council of Ministers and whatever the majority decides the King should carry out. It is remarkable that the King is not given even the power of vetoing.

Kautilya considers the appointments of the Amatyas (the officials) indispensable for

carrying out the work of
govt. and gives a
comprehensive scheme of their
functions. The amatya's office
is justified by the impossibility
on one-man rule and by the
number as well as the wide
distribution in space and time
of the governmental functions.

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Principle of State Policy :-

Kautilya remarks that
the king shall show favours
like a father to his
people when they are in
providential calamities. Kautilya's
policy of preservation of
dominion is very
important. The rules relating to
this policy may conveniently
be studied under four heads,
namely, the policy of security
of the king and the
community, colonization of
the rural and urban areas,
financial policy during an
emergency and the policy
of inter-state relations.

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While discussing
the policy of security, Kautilya
first takes up the question
of the king's personal security

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|------|-----------------------------|----|------------------|
| (7) | Monarchy | 12 | सोमवार
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| (8) | Aim of Politics | | |
| (9) | King | | |
| (10) | Kautilya not fully immoral | | |
| (11) | No historical examples | | |
| (12) | Kautilya traditional | | |
| (13) | Justice, Law and Punishment | | |
| (14) | Finance and Administration | | |
| (15) | War and Diplomacy | | |
| (16) | Ambassador | | |
| (17) | Foreign Policy | | |

Importance and Contributions of

Kautilya to the history of

Pol. Thought :-

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|-----|-------------------------------------|----|--------------------|
| (1) | Arthashastra a gist of all thoughts | 13 | मंगलवार
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| (2) | Separate study of politics | | |
| (3) | Practical shape of pol. thoughts | | |
| (4) | Saptang Theory | | |
| (5) | Functions of the State | | |
| (6) | King | | |
| (7) | Council of Ministers | | |
| (8) | The Administrative System | | |

authority of usage, Kautilya's views agree with those of the Dharmashtras. The King, his remarks, shall settle the law on this subject in accordance with the traditional usages of regions, castes, industrial and other organizations and villages.

Position of the King -

The Saptang Theory of State :-

- (1) Swami or the King or the Sovereign
- (2) Amatya or Minister and Officials
- (3) Janapada (Population and Territory)
 - (a) Sthanika (Among 800 villages)
 - (b) Damesmukha (Among 400 villages)
 - (c) Kharvalika (Among 200 villages)
 - (d) Sagrahana (Among 10 villages)
- (4) Durga or Fort
 - (a) Water Fort (Audica Durga)
 - (b) Hill Fort (Parvat Durga)
 - (c) Desert Fort (Dhanvan Durga)
 - (d) Forest Fort (Vann Durga)
- (5) Kasha or Treasury
- (6) Danda or Sena (Army)
- (7) Mitra or friend X(1)

Position of the King :-

(Theory of Govt.)

Kautilya defined the

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31 by pointing out its high pol. importance. The king, whose safety is ensured from those far and near, Kautilya writes is capable of protecting the kingdom.

Inter-State Relations (Foreign Policy)

Kautilya explains his plan for the alignment of its constituent elements by the analogy of a wheel: within the sphere of the Prakritis, he says, the aggressor shall conceive the king separated from him as the

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1 circumference and those in between as the spokes and himself as the axle. The objective of foreign policy is progressive advance from a condition of Decline to that of Equilibrium and then to that of progress.

Mandal System:-

Circle of twelve states -

- (1) Vigigishu (2) Ari (3) Mitra
- (4) AnMitra (5) Mitra Mitra
- (6) AnMitra Mitra (7) Parshnigraha

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The Theory of Danda:

In Kautilya we notice a development of the theory of danda in three principal directions.

(1) The means of ensuring security and prosperity of the three sciences - Sacred Canon, Philosophy, Economics.

(2) Respect for authority (King) is ensured by the just application of danda in contrast with its severe and mild application which leads respectively to the overthrow and disregard of the same.

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23 When danda is applied with sound knowledge of the canon, it confers the threefold end of life upon the people, even if it is applied improperly under the influence of desire or anger or without knowledge it afflicts even the forest-dwelling ascetics, not to speak of the householders, when it is not applied at all, it leads to the condition indicated by the maxim of the larger fishes devouring the smaller ones.

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complete happiness of the individual, its untimely or vicious application causes

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* (1) Saptang Theory:-Functions of the State -

- (1) Protection of the State
- (2) Peace and Order
- (3) Protection of the subjects
- (4) ~~Exp~~ Extension of the state
- (5) Agriculture
- (6) Safety and development of animals
- (7) Trade
- (8) Forest, Mines and Workshops
- (9) Social, Cultural, Educational and Philanthropic (चरित्रिक) functions

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- (1) Welfare of the subjects
- (2) Protection of four varnadharma
- (3) To maintain peace and order
- (4) Powers related to appointments
- (5) Law-making function
- (6) Judicial function
- (7) Provision for punishment
- (8) Economic Functions
- (9) Function relating to budget
- (10) Functions related to social welfare
- (11) To wage war (युद्ध करना)

- (9) Abhanda (9) Parshnigrahasar
- (10) Abhondasar (11) Madhyama 2
- (12) Udasin

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Abhondasar		Madhyama		Udasin	
(10) Abhondasar (Friend of Abhanda)	(9) Parshnigrahasar (Friend of Parshnigraha)	(1) Vijigishu	(2) Mithra (Friend)	(3) Mithra (Friend of Enemy)	(4) Mithra Mithra (Friend of Friend)
(8) Abhanda (Friend of Back)	(7) Parshnigraha (Enemy of Back)	(5) Mithra Mithra (Friend of Friend)	(6) Mithra Mithra (Friend of Friend)	(7) Mithra Mithra (Friend of Friend)	(8) Mithra Mithra (Friend of Friend)

Shadgunyaviti or Six-Fold Policy

or Foreign Policy :-

- (1) Sandhi or Treaty or Peace
- (2) Vigraha or War

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King -
 Utsahshakti
 Prabhavshakti
 Mantrashakti

Kinds of War -
 Prabash Yuddha
 Kost Yuddha
 Tushni Yuddha

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Kinds of Victorious King -
 Dharmavijayee
 Lobhviijayee
 Asurvijayee

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(9) Law
(10) Justice
The System of Punishment

(11)

The Spy System

(12)

Ambassador System

(13)

Mandal System

(14)

Shadgunya Ahi

(15)

Social Ideas

(16)

Economic Ideas

(17)

Religious Ideas

(18)