

The background features abstract, overlapping green geometric shapes, primarily triangles and polygons, in various shades of green, creating a modern and dynamic visual effect.

# General Idea on *Arthaśāstra* and Rājamaṇḍala Theory of 4<sup>th</sup> Sem. CC 7

**Debanjan Maity**

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- ▶ Introduction
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- ▶ The Maṇḍala/ **Rājamaṇḍala** Theory
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# Introduction

# What is Arthaśāstra?

- ▶ Economics
- ▶ Economics and Business Management
- ▶ Political Science and Economics
- ▶ Public Administration, Foreign Affairs and Military Strategy
- ▶ It is Nītiśāstra
- ▶ It is Daṇḍanīti
- ▶ It is opposed to Dharmaśāstra and explains cunning ways to earn wealth

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- ▶ It is opposed to Dharmaśāstra and explains cunning ways to earn wealth

In the words of the author (1.1.1), the book has two purposes:  
पृथिव्याः लाभः पालनम् च – obtaining a kingdom and ruling it.

# Introduction

- ▶ Name of the Book
  - ▶ Arthaśāstra
  - ▶ Kauṭalīya Arthaśāstra
  - ▶ Chāṇakyaśūtram
- ▶ The subject is also called Arthaśāstra or Daṇḍanīti
- ▶ One of the 18 Vidyas enumerated in the traditional lists

अङ्गानि वेदाश्चत्वारो मीमांसा न्यायविस्तरः। पुराणं  
धर्मशास्त्रं च विद्या ह्येताश्चतुर्दश ॥  
आयुर्वेदो धनुर्वेदो गान्धर्वश्चेत्यनुक्रमात्। अर्थशास्त्रं परं  
तस्मात् विद्या ह्यष्टादश स्मृताः ॥

- ▶ It is a compilation of views of earlier Ācāryas, rather than being something written for the first time.

# “Discovery” of Arthaśāstra

- ▶ Though there are many references to Arthaśāstra in extant literature, the book itself was lost.
- ▶ Discovered in 1905 by R. Shamasastri and published in 1909 from Mysore
  - ▶ First English translation in 1915 by R. Shamasastri
  - ▶ Text with commentary in 1924 by T. Ganapati Sastry
- ▶ R. P. Kangle’s definitive edition in 1960 (Sanskrit Text), 1963 (Eng. Translation) and 1965 (Study).
- ▶ Author of the work is Vishnugupta, also known as Chāṇakya or Kauṭalya
  - ▶ Some use the word Kauṭilya and not Kauṭalya, but following T. Ganapati Sastry, the form Kauṭalya is used herein

# Chāṇakya – His Time

येन शास्त्रं च शस्त्रं च नन्दराजगता च भूः।  
अमर्षेणोद्धृतान्याशु तेन शास्त्रमिदं कृतम् ॥15.1.73 ॥

4<sup>th</sup> Century BC is the time of Chāṇakya based on the date assigned to Chandragupta Maurya

Minister of Chandragupta Maurya

► The book is referred to in other works like *Daśakumāracaritam*

Helped him overthrow Nandas and ascend the throne

► The second part of the Tamil book *Tirukkuraḷ* also draws from the Arthaśāstra

Subject matter of the Sanskrit Drama *Mudrārākṣasam*

Also held to be the author of Chāṇakyanīti, a book dealing with Nīti



# Contents of the Book

# Structure of the Book

- ▶ Divided into 15 Adhikaraṇas
- ▶ Each Adhikaraṇa has many Adhyāyas. In total there are 150 Adhyāyas.
- ▶ Each Adhyāya has many Sūtras. There are a total of 5,370 Sūtras in the book
- ▶ Purpose of the book is to teach how to obtain a Kingdom and then rule a Kingdom
- ▶ The first part (5 Adhikaraṇas with 96 Adhyāyas) deals with Public Administration
- ▶ The second part (9 Adhikaraṇas with 53 Adhyāyas) deals with Foreign Affairs and Military Strategy
- ▶ The last Adhikaraṇa (with one Adhyāya) deals with Tantrayukti, i.e. stylistic devices used to elucidate a scientific subject

# Salient Features

- ▶ Overview
- ▶ Training of the Prince
- ▶ Administration of the State
- ▶ The Maṇḍala Theory
- ▶ Six Measures of Foreign Policy
- ▶ Seven Prakṛtis
- ▶ Tantrayuktis
- ▶ Other Topics in Arthaśāstra

No.	Adhikaraṇa	Topic	Adhyāyas	Contents
1	विनयाधिकारिकम्	Concerning the Topic of Training	21	Table of Contents; Training of Prince; Appointment of ministers, officers etc.; Rules for the envoy.
2	अध्यक्षप्रचारः	The Activity of the Heads of Departments	36	Departments Discussed: Land related matters; Forts; Stores; Revenue system; Corruption; Vigilance; Treasury; Mines & Factories; Goldsmithy; Magazines; Trade & Shipping; Forests; Weights & Measures; Yarn; Agriculture; Liquor; Animal slaughter; Courtesans; Cattle; Horses; Elephants; Chariots; Infantry; Passports; Secret Service; City Superintendent
3	धर्मस्थीयम्	Concerning Judges	20	Civil procedure; Marriage; Inheritance; Commercial disputes; Slaves and labourers; Sale, Gifts and Conveyance; Verbal & Physical injury; Gambling & Betting.
4	कण्टकशोधनम्	The Suppression of Criminals	13	Rape; Murder; Economic offences; Criminal procedure; Investigation and Interrogation; Punishment.
5	योगवृत्तम्	Secret Conduct	6	Secret punishment; Replenishment of Treasury; Salaries of civil servants; Behaviour norms for a dependant, courtier; Continuance of Kingdom & Sovereignty.

No.	Adhikaraṇa	Topic	Adhyāyas	Contents
6	मण्डलयोनिः	The Circle of Kings as the Basis	2	The foundation for foreign policy; describes the circle of kings and the seven constituents.
7	षाड्गुण्यम्	The Six Measures of Foreign Policy	18	Peace/Treaty; War/Injury; Neutrality / Indifference; Marching / Augmentation of Power; Surrender; Dual Policy.
8	व्यसनाधिकारिकम्	Concerning the Topic of Calamities	5	Concerning the calamities of the seven Prakṛtis, King & Kingship, army and the ally.
9	अभियास्यत्कर्म	The Activity of the King About to March	7	Strategies for a King about to march; dangers from which the King has to protect himself and the army.
10	संग्रामिकम्	Concerning War	6	War strategies.
11	संघवृत्तम्	Policy towards Principalities	1	On dealing with Principalities.
12	आबलीयसम्	Concerning the Weaker King	5	Strategies for the weak King.
13	दुर्गलम्भोपायः	Means of Taking a Fort	5	Strategies for conquering forts.
14	औपनिषदिकम्	Concerning Secret Practices	4	Secret rites for destruction of enemy troops, and counter-measures against injury to one's own troops.
15	तन्त्रयुक्तिः	The Method of the Science	1	Devices of Science.

# Glimpses of First Part

- ▶ Given the misconceptions about Arthaśāstra, it is useful to get a glimpse of the first part of the work
  - ▶ Dealing with introductory material including the basic premises
  - ▶ Training of the Prince
  - ▶ Administration of the State
- ▶ This will also summarise the public administration part of the work
- ▶ Rest of the presentation deals with foreign affairs

# Premise of Arthaśāstra

- ▶ आन्वीक्षिकी त्रयी वार्ता दण्डनीतिश्चेति विद्याः। १.२.१॥
- ▶ सांख्यं योगो लोकायतं चेत्यान्वीक्षिकी। १०॥ ▶ Veda lays down the Dharma
- ▶ धर्माधर्मौ त्रय्यामर्थानर्थौ वार्तायां नयापनयौ दण्डनीतिश्चेति विद्याः। १३.४)  
बलाबले चैतासां हेतुभिरन्वीक्षमाणा लोकस्योपकरोति  
व्यसनेऽभ्युदये च बुद्धिमवस्थापयति  
प्रज्ञावाक्यक्रियावैशारद्यं च करोति। ११॥
  - ▶ Non-violence (Ahimsā) towards all, truth (Satyam), purity (Śaucam), non-spitefulness (Anasūya), kindness (Anṛśaṃsya) and forbearance (Kṣamā) are the Dharmas common to all (1.3.13)
  - ▶ The king shall not allow people to deviate from their

# Training of the Prince

- ▶ Deals with training of the Prince in 21 Adhyāyas
- ▶ Starts with a list of contents of the work (a Tantrayukti called Vidhānam)
- ▶ List of various topics of learning is given – syllabus for training of the Prince
- ▶ Some of the important observations are given here



# Training of the Prince

- ▶ Matsyanyāya
  - ▶ Maxim of fish – bigger fish will eat smaller fish.
  - ▶ Matsyanyāya will prevail if the rod [of the King] is not used (1.4.12)
- ▶ Restraint of sense organs
  - ▶ Adhyāya devoted to the restraint of sense organs
  - ▶ Pedagogy is through stories of Janamejaya, Ravana, Duryodhana, Kārtavīryārjuna etc.
- ▶ The one with control of sense organs is called a Rājarṣi. It is this Rājarṣi who is the ideal King portrayed by poets like Kalidasa.
- ▶ List of desirable qualities in officers of the civil service (Amātyasampat) is described in 1.10
- ▶ Meritocracy is prescribed – officers are to be selected based on tests

# Training of the Prince

- ▶ Other topics dealt with in the Adhikaraṇa are
  - ▶ Secret service – Appointment (1.11), Rules (1.12)
  - ▶ Watching and winning over enemy's parties (1.13, 1.14)
  - ▶ Rules of counsel (Mantraṇam) (1.15)
  - ▶ Rules for envoys (1.16)
  - ▶ Protection of Princes and Protection from Princes
  - ▶ Duties and ideal time-table for a King

प्रजासुखे सुखं राज्ञः प्रजानां च  
हिते हितम्। नात्मियं हितं राज्ञः  
प्रजानां तु प्रियं हितम्॥

Happiness of the King lies in the happiness of people and his welfare in theirs. That which is dear to him (the King) is not what is beneficial to him; rather that which is dear to the people is beneficial to the King.

# Administration of the State

- ▶ Largest Adhikaraṇa; has material not found elsewhere
- ▶ Of great interest to students of History and those involved in Administration
- ▶ First, formation of villages with 100 to 500 families discussed
- ▶ Division of land for various purposes (Zonal planning)
- ▶ Construction and layout of Forts
- ▶ Duties of Superintendent of Treasury and Revenue
- ▶ Six sources of revenue
  - ▶ Fort (city), country-side, irrigation works, forests, cattle and trade routes
- ▶ 2.7 deals with duties of Accounts Officers
  - ▶ Responsible for revenue loss

# Administration of the State

- ▶ 2.8 deals with embezzlement and disgorging the funds embezzled.
- ▶ 2.8.21 gives forty ways of embezzlement
- ▶ Corruption of Govt. officers is inevitable so the King has to be alert in controlling it.
- ▶ Chapter on Royal Edicts (2.10) shows familiarity with Nirukta and grammar of Sanskrit.
- ▶ The four Upāyas are listed here
  - ▶ Sāma is conciliation or persuasion. Many types of the same are described
  - ▶ Upapradāna (popular as Dāna) is giving gifts etc.
  - ▶ Bheda (separation) is creation of doubt and use of threats
  - ▶ Daṇḍa is the use of force – the last resort.

# Administration of the State

- ▶ Rest of the Adhikaraṇa deals with various Superintendents and Heads of Departments as listed below
  - ▶ Mines
  - ▶ Goldsmithy
  - ▶ Trade in gold
  - ▶ Granary
  - ▶ Commerce
  - ▶ Forest produce
  - ▶ Armoury
  - ▶ Weights and Measures
  - ▶ Measures of space and time.
  - ▶ Tolls and toll-dues
  - ▶ Weavers
  - ▶ Liquor
  - ▶ Slaughter-house
  - ▶ Courtesans
  - ▶ Shipping
  - ▶ Horses, cattle and elephants
  - ▶ Chariots, Infantry and Commander
  - ▶ Passports
  - ▶ City and rural administration

# Administration of the State

- ▶ While dealing with each subject, Kaṭalya gives exhaustive details
- ▶ For instance, in the chapter on treasury are given:
  - ▶ Names and qualities of various gems
  - ▶ Description and names of various necklaces
  - ▶ Names and qualities of various fine textiles
- ▶ It is not a wonder that a German Translator (Johann Jakob Meyer) said that Arthaśāstra is not a book but a “Library”.

# The Maṇḍala Theory

# Preface to the Maṇḍala Theory

Consider:

असन्तुष्टा द्विजा नष्टाः  
सन्तुष्टाश्च महीभुजः।

अश्वमेधयागः  
राजसूययागः  
दिग्विजयः

Found in Chāṇakyanīti, in Hitopadeśa (27.66).  
Quoted as a “Nyāya”, a maxim, by Mallinātha in  
his commentary on 2.31 of Śiśupālavadha of  
Māgha.

Is the idea that ‘India never conquered other countries’ supported by  
ancient texts?

Are we imposing an modern naïve notion on earlier times?



# The Maṇḍala Theory

- ▶ The Maṇḍala Theory is taken up in the sixth Adhikaraṇa
- ▶ Kauṭalya is famous for this Theory
- ▶ The theory imagines a Maṇḍala, or circle, of Kings and based primarily on geographic positions, identifies them as allies and enemies.
- ▶ Some believe that Kauṭalya describes all neighbours as enemies
- ▶ However Prof. R. P. Kangle has shown that such is not the case.
- ▶ In any case, we must bear in mind that this is a theoretical framework.
- ▶ Where sons are seen as a threat, it is not preposterous to view all neighbours as potential enemies.

# Rājamaṇḍala



Legend  
Gray: Present King  
Red: Enemy  
Blue: Ally  
Orange: Neutral State

# The Twelve Kings

- ▶ **Vijigīṣu** (One desirous of conquering)
- ▶ **Ari** (enemy)
- ▶ **Madhyama** (Close to Vijigīṣu and enemy, capable of helping them, and also capable of suppressing them when they are not united)
- ▶ **Udāsīna** (Outside the spheres of influence of all above three, but capable of helping them and also capable of suppressing them when they are not united)
- ▶ **Mitra** (Ally)
- ▶ **Arimitra** (Ally of enemy)
- ▶ **Mitra-mitra** (Ally of ally)
- ▶ **Arimitramitra** (Ally of ally of enemy)
- ▶ **Pārṣṇigrāha** (Enemy at the rear)
- ▶ **Ākranda** (Ally at the rear)
- ▶ **Pārṣṇigrāhāsāra** (Ally of the enemy at the rear)
- ▶ **Ākrandasāra** (Ally of the ally at the rear)

# The Maṇḍala Theory

- ▶ The twelve Kings with five of their constituent elements (Prakṛtis – Minister, Country, Fort, Treasury and Army) are the seventy-two that need to be evaluated.
- ▶ Policy decisions have to be based on the relative strengths of these seventy-two elements.
- ▶ This represents the Indian Theory of International Relations
- ▶ Hindsight is cruel, but was the lack of scepticism about China's friendship costly for India?

# Six Measures of Foreign Policy

- ▶ Ultimately, after all analysis, there are six courses of action open according to Kauṭalya
- ▶ These courses of action or measures are called the Six Guṇas, or in a compound Śāḍguṇyam
- ▶ These six are enumerated in 7.1.2
  - Sandhi (Peace)
  - Vighraha (War)
  - Āsana (Neutrality)
  - Yāna (Marching)
  - Saṁśraya (Surrender to a more powerful King)
  - Dvaidhībhāva (War with one and peace with another)

# Six Measures of Foreign Policy

- ▶ Initially the prescriptions are simple:
  - ▶ If the one is weaker than the enemy, one should make peace (7.1.13)
  - ▶ When one is prospering, one should make war (7.1.14)
- ▶ Later in the seventh Adhikaraṇa, more complex situations are discussed
- ▶ The two golden rules of decision making are:
  - ▶ The King should take a decision which would further his interests the most (7.1.20)
  - ▶ The King should avoid the course of action which would ruin his projects or strength (7.1.24)

# Six Measures of Foreign Policy

- ▶ This is a lengthy Adhikaraṇa, consisting of eighteen Adhyāyas.
- ▶ Second Adhyāya deals with conduct of the King seeking to surrender; third prescribes policies for the weaker King.
- ▶ Fourth Adhyāya discusses Neutrality after war and peace
- ▶ Next three Adhyāyas discuss different considerations and scenarios in Marching and Dual Policy. The eighth Adhyāya treats the conduct of a King about to be attacked
- ▶ Adhyāyas 9 to 12 are devoted to various treaties, dealing with alliances etc.
- ▶ The last six Adhyāyas describe
  - ▶ strategy to tackle with the enemy at rear
  - ▶ recoupment of diminished powers
  - ▶ defence of a fort
  - ▶ conduct of an attacking King
  - ▶ peace negotiations, and
  - ▶ conduct towards a Madhyama King, an Udāsīna King and the Circle of Kings

# Six Measures of Foreign Policy

- ▶ The various scenarios are discussed strictly in the framework of what is beneficial to the Kingdom and not do not exhaust all the possibilities.
- ▶ The peculiar circumstances of each case can be quite challenging. We can see two examples in first and second Sargas of *Kirātārjunīyam* and in the second Sarga of *Śiśupālavadham*
- ▶ Given these complexities, Kauṭalya has a high estimate of the knowledge of Śāḍguṇya:

एवमन्योऽन्यसञ्चारं षाड्गुण्यं योऽनुपश्यति। स बुद्धिनिगलैर्बद्धैरिष्टं क्रीडति  
पार्थिवैः ॥7.18.44॥

(He who masters the six measures [of Foreign Policy] which are thus interwoven, toys with Kings who are bound by his intellect.)



# Seven Prakṛtis

The seven Prakṛtis or constituent elements of sovereignty are (6.1.1):

- ▶ Svāmī (King)
- ▶ Amātya (Minister)
- ▶ Janapada (Country)
- ▶ Durga (Fort)
- ▶ Kośa (Treasury)
- ▶ Daṇḍa (Army) and
- ▶ Mitrāṇi (Allies).

- ▶ Amongst the seven Prakṛtis, the King is the most important
  - ▶ If he is wise and capable, he can strengthen the other Prakṛtis
  - ▶ If he is not wise and capable, he ends up destroying the others (6.1.16)
- ▶ Each of these elements are described in 6.1, except Minister and Fort which are covered in the first Adhikaraṇa (Training of a Prince)

# Seven Prakṛtis

- ▶ As seen earlier, the Prakṛtis of each of the Kings in the Rājamaṇḍala are important.
- ▶ The evaluation of these Prakṛtis leads to one of the six measures of Foreign Policy
- ▶ A separate Adhikaraṇa (Eighth) is devoted to calamities to these Prakṛtis.
- ▶ First the order of importance (the same order as that of the list) is established
- ▶ Then calamities to the Prakṛtis, and remedies and precautions required are presented

# Relevance in the Modern Context

# Application in Modern India

- ▶ China, 1965
- ▶ East Pakistan, 1971
- ▶ Maldives, Sri Lanka, Nepal – 21<sup>st</sup> Century
- ▶ Myanmar (Burma)
- ▶ Friendship with America – in the context of rise of China
- ▶ Relations with Iran and Afghanistan – vis a vis Pakistan
- ▶ The Quadrilateral Security Dialogue: USA, Japan, Australia and India – in the 'Indo-Pacific' (not 'Asia-Pacific')
- ▶ Baluchistan, 2020?
- ▶ Sind, ....

# What needs to be done?

- ▶ Arthaśāstra to be studied and imbibed by the strategic thinking community
- ▶ Sanskrit scholars to draw out parallels from ancient literature and establish the basis beyond doubt

- ▶ Apply the thinking of Arthaśāstra to the incidents cited above – to at least initiate a dialogue, within an Indian framework.

# Relevance of Arthaśāstra in Modern Times

- ▶ Arthaśāstra is a manual meant for the ruling class.
- ▶ Many of the ideas and frameworks permeate the thinking of Indians
- ▶ Revenue system, bureaucracy and the police system described in the Arthaśāstra were followed by all the Hindu kings (K. M. Panikkar)
- ▶ Invaluable text for
  - ▶ Civil service officers
    - ▶ Especially the Indian Foreign Service officers and envoys
  - ▶ Military officers
  - ▶ Politicians
- ▶ Also useful for Historians
- ▶ Sun Tzu's *The Art of War* is studied by not merely by Chinese Military Officers but others as well

# Questions Responses Discussion

For feedback, clarifications etc. write to [sivasenani@gmail.com](mailto:sivasenani@gmail.com)

Additional Content



# Tantrayuktis

- ▶ Tantra means science and Yukti means reasoning or device.
- ▶ Thus, in the words of Kangle, these are stylistic devices used to elucidate a scientific subject.
- ▶ Thirty-two Tantrayuktis are defined and illustrated
  - ▶ All the illustrations are from Arthaśāstra itself
- ▶ These are found in Āyurveda also
- ▶ Two are explained here as a sample.
  - ▶ Pūrvapakṣa
  - ▶ Uttarapakṣa
- ▶ These two are used widely across Śāstras, especially Philosophy (Darśanas)

# Pūrvapakṣa

- ▶ Definition: “that Statement which is fit to be rejected is the Pūrvapakṣa” (15.1.53)
- ▶ Illustration: Sūtra 8.1.7 which proposes that the calamities of a Minister are greater than those of a King
- ▶ This is the view of Bharadvāja
- ▶ Reasons given by Bharadvāja:
  - ▶ Most projects or activities in a Kingdom are undertaken by Ministers
  - ▶ If these are suspended, Kingdom is weakened, enemy would attack and the life of King is at threat
- ▶ This may be called the view of the opponent

# Uttarapakṣa

- ▶ Kauṭalya refutes the view (8.1.12) and gives the reasons:
  - ▶ It is the King who appoints Ministers, takes counter-measures etc.
  - ▶ He can always appoint a Minister who is not indisposed
  - ▶ It is the King who is always alert in honouring the honourable and suppressing the treacherous
- ▶ A well-endowed King can obtain the other Prakṛtis and those Prakṛtis will have the same character as the King as they are dependent on him.
- ▶ Thus, Kauṭalya says “Because, he [the King] is at the head of [the Prakṛtis]” (8.1.19)
- ▶ The above (8.1.19) is an example of Uttarapakṣa which is defined as “the statement giving the final position” (15.1.55)

# Other Topics in Arthaśāstra

- ▶ War is discussed at length in four Adhikaraṇas, including
  - ▶ Activities of a King about to march
  - ▶ Battle tactics and Vyūhas
  - ▶ Tactics for a King battling a more powerful King
  - ▶ Strategies to capture a Fort
- ▶ The Adhikaraṇas on war include an Adhyāya on restoration of peace in a conquered country.

- ▶ One Adhikaraṇa (eleventh) is devoted to Saṅghas, small independent Principalities, especially of the warrior class

## The Maṇḍala Theory

- ▶ The fourteenth Adhikaraṇa deals with Abhicāra rites and precautions against such rites